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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XXXVII.

ST. LOUIS, MO., JANUARY, 1915.

No. 1.

For the New Year.

(A new translation from the German of No. 324.)

With the Lord thy work begin,
Jesus will direct it;
For assistance call on Him,
Jesus will perfect it;
In the morn with Jesus rise;
When the day is ended,
Then with Jesus close thine eyes;
Be to Him commended.

Early in the morn should we
Jesus be addressing,
Pray that He our aid may be
In all needs distressing.
Morning, evening, and at night
He is ever near us;
O'er the tide of Satan's might
He will safely bear us.

If thy Jesus near thee be,
Foes may storm in fury;
From their craft He shieldeth thee,
He will well secure thee.
All thy confidence repose
In the mighty Master;
Only trust Him, Jesus knows
How to stem disaster.

If thine efforts thus shall be
By thy God directed,
Free from cares thou then shalt see
All thy hopes perfected;
Blessings thou on earth shalt know,
Thee success be given,
And at last God shall bestow
Thee thy part in heaven.

Here, Lord Jesus, unto Thee
All my cares I tender,
Life and death submissively
I to Thee surrender.
Jesus, in Thy name begun
Be henceforth my service;
May it thus be all well done.
Amen, Jesus, hear us!

O. K., in *Bethlehem-Kirchenbote*, Milwaukee.

New Year's Thoughts.

No man will doubt that the first step in a new undertaking is of the greatest importance; an enterprise often proves a failure just because the first step taken was not right. If the foundation is weak, the house resting on it will never be safe. Sirach tells us that we should take counsel before we undertake a thing, and get all the necessary information before making a venture. And, surely, that is good, sound advice, advice that we shall do well to follow as we are about to step into the new year. But where shall we go for counsel, who is the most suitable person to go to for advice? Shall we go to a human being? It would be the greatest mistake, were we to choose a human being as our chief counselor; for the wisest man is ignorant concerning the future, and the mightiest ruler on earth has no power over a single minute of time. Therefore let us go to Him, whose wisdom is boundless, and whose power is infinite, to Him, who knows the future as He knows the present, and who has all our weal and woe in His mighty hand. With the poet let us say:

Where'er I go, whate'er my task,
The counsel of my God I ask,
Who ruleth all things right;
Unless He give both thought and deed,
The utmost pains can ne'er succeed,
And vain must be man's might.

Yes, the Lord shall be our Counselor and Guide, our Strength and Wisdom, in the new year. To Him let us lift up our eyes, and Him let us implore for help and guidance. If God be with us during this new year, we shall have the best Companion. He will protect us against all our enemies, He will succor us in the hour of danger, He will save us

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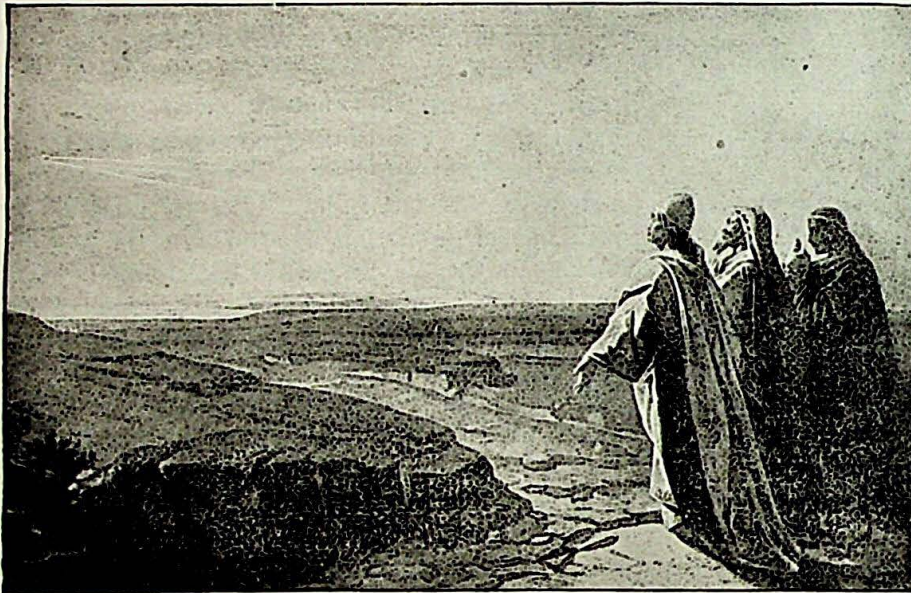
from the nets of temptation, and be our shelter against the threatening storms. If our burden should grow too heavy for us, He will help us bear it; when our eyes be not able to see the right path, He will guide us through all its mazes and lead us in the right way; when we grow weak, He will strengthen us; when we stumble, He will support us. Let this then be our prayer: O Lord,

May every plan and undertaking
This year be all begun with Thee;
When I am sleeping or am waking,
Still let me know Thou art with me;
Abroad do Thou my footsteps guide,
At home be ever at my side.

F. J. L.

Mrs. Chas. Hart and Mrs. Hart's grandmother, Mrs. Charlotte Birch. Valuable aid was also rendered by Mrs. Hart's father and mother, Mr. and Mrs. Johnson, who live across the street. These people have also shown every kindness to the new missionary since he has been on the field.

Atlanta, the "New York of the South," has a negro population of nearly 80,000. It is to be wished that we might have gotten a foothold sooner. However, we shall work with might and main to redeem, if possible, the time lost. We have here a small nucleus consisting of persons who were members of our congregation at Charlotte, N. C. The writer is at present preparing four persons



The Wise Men from the East.

From the Eastern mountains
Pressing on they come,
Wise men in their wisdom
To His humble home,
Stirred by deep devotion,
Hasting from afar,
Ever journeying onward,
Guided by a star.
Light of Light that shineth
Ere the worlds began,
Draw Thou near and lighten
Every heart of man.



Notes from Atlanta, Ga.

The undersigned arrived in Atlanta, November 4, to supply the station during the absence of the pastor, Rev. C. Stoll, and to assist him with the work upon his return.

It will be remembered that Rev. Stoll, soon after his arrival upon his new field in Atlanta, became ill with typhoid fever and pneumonia. That he survives is almost miraculous. At present he is with his parents in Brooklyn, N. Y., to recuperate.

One cannot mention the young pastor's illness without giving due credit to the kind people who took him into their home and nursed him night and day. Although he was a stranger to them, they showed him every kindness and attention that it would have been possible to show a member of their own family. These good people are Mr. and

for confirmation. Before the kind reader sees this they will be members of our congregation here. Our day school, owing to peculiar local conditions, is not booming as yet. Twenty-six persons are attending our Sunday-school and services. The prospects for the future are excellent.

Pray for us and with us that the Lord may gather in many souls here through the work of our dear Lutheran Church in this part of His vineyard.

M. N. CARTER.

A Joyful Message from Napoleonville, La.

On the 22d of November, a large crowd assembled in our small chapel to witness the reception of five converts in the persons of Mr. Robert Sheffie and three of his daughters, Misses Lilly, Kate, and

Ernestine, and Mrs. Saraphine Jones. Mr. Sheffie is a native of West Virginia, and formerly visited a white Lutheran church there, until about forty years ago, when he came to Louisiana and settled there. He is well acquainted with our Church and loves it, and looks upon it as the Church wherein the Word of God is taught in all its truth and purity, and the Sacraments administered according to Christ's institution. The undersigned preached to an attentive gathering from Rev. 3, 18, pointing out what we are to hold fast, and how long we are to hold it. Thereupon four of the converts were baptized. They were then briefly examined in the chief doctrines of the Christian faith, the examination showing that they had learned to know Jesus as their Savior and Redeemer, and that they are fully able to examine themselves.

May they remain true and faithful to their Lord, and may they be an example to those who are still groping in spiritual darkness.

Three children were confirmed last spring, which makes a total of eight souls added to the Church of God here this year. Our small congregation is growing, a proof that God's Word does not return to Him void, but accomplishes that for which it is sent.

E. R. BERGER.

Items of Interest from the Colored Mission Field.

STEREOPTICON SLIDES. — Our Board for Colored Missions has decided to have a set of slides illustrating our Colored Mission prepared. These slides will soon be ready. Those interested may address Rev. R. Jesse, the new member of the Board, chosen to fill the vacancy caused by the resignation of Rev. Hallerberg. Address: Rev. R. Jesse, 5043 Garfield Ave., St. Louis, Mo.

OUR COLORED MISSION. ILLUSTRATED. — Have you already procured a copy of this intensely interesting booklet? If you want to know who is who and what is what in our growing Colored Mission field you should get a copy of this book. The price is 50 cents. Ask your pastor about it; he will order it for you.

OUR COLLEGES. — Immanuel College at Greensboro, N. C., has 47 students, and Luther College, New Orleans, has an enrollment of 37.

OUR NEW CHAPELS. — They are not yet in existence! Though the Synodical Conference unanimously decided that they ought to be built at once,

the Board has not been able to carry out the resolution, because the funds are not on hand. Only about \$1000 of the necessary \$10,000 has been received.

ATLANTA, GA. — The illness of Missionary Stoll has greatly retarded the progress of our new mission in Atlanta. The Board has transferred Teacher M. N. Carter from Greensboro, N. C., to Atlanta to take charge of the school. The prospects in Atlanta are fine, and we hope that Rev. Stoll may soon be able to take up his work again in this large city with a colored population of over 50,000. Five adults have already applied for membership and are being instructed by Mr. Carter. Atlanta, however, must have a chapel if the work is to prosper. The Board estimates that about \$2000 will be needed here for a chapel and lot. Both Rev. Stoll and Teacher Carter speak in very hopeful terms of the outlook.

ALBEMARLE, N. C. — Rev. F. H. Foard, the missionary on the Albemarle circuit, has his hands full. He has charge of four stations and besides teaches over 30 pupils in the day school at Albemarle. He ought to have a teacher, but it seems impossible to get one. Albemarle also is in great need of a chapel. Services and school are now held in a dilapidated dwelling.

A NEW STATION. — Missionary Lash, of our Salisbury circuit, comprising three stations up to last fall, has opened a new station at Kernersville, N. C. This town is about eleven miles from Winston-Salem and has a colored population of about 300. Rev. Lash has been conducting monthly services here, which have been attended by fifty hearers. The people are hungry for the Word and are asking for a school. If a teacher could be procured a school could be opened with fifty pupils. Isn't it a pity that we are so short of teachers! Do let us hasten with the girls' dormitory at Greensboro, so that we may have the facilities to train female teachers to supply the crying need!

WASHINGTON, D. C. — Rev. Polzin reports having a class of five adults, which he is getting ready for confirmation. Washington is a new field for us.

SPARTANBURG, S. C. — During the illness of our young missionary, Rev. Kent, Missionary McDavid, of Charlotte, is taking charge of the work at Spartanburg. Rev. Kent is improving rapidly and expects to take up his work again in the near future.

WILMINGTON, N. C. — Our new station at this place is giving promise of a rapid growth. Mis-

sionary Richert has over 100 pupils in his day school, in which he is assisted, since November, by Student Becker, of our Seminary in St. Louis. May God continue to bless the work of these young laborers!

ST. LOUIS, Mo. — The Board has given Missionary Schmidt an assistant in school, so that he may devote more time to the work among the adults in St. Louis and Springfield, Ill. In the latter place Rev. Schmidt has a class of five adults preparing for confirmation.

BETHLEHEM, NEW ORLEANS. — Teacher Schrieber, of our Bethlehem school in New Orleans, has accepted a call to Nebraska. Mr. Schrieber was a faithful teacher and willing worker, and for this reason his loss to the mission will prove a hard blow to the Bethlehem school. Teacher Seeberry of this school has been unable to teach since last spring, so that the school, with an enrolment of 288 pupils, has only two teachers.

THE UNITED SYNOD AND COLORED MISSIONS. — In a recent issue the *Lutheran Church Visitor* brought the following item: "The practical attitude of the United Synod towards the negro race in the South has been the subject of discussion privately and in the *Lutheran Church Visitor* for several bienniums. For years, the question of the duty of the Lutheran Church in this connection has been on the consciences of many individuals. More than a year ago, the Rev. J. C. Kunzmann, D. D., Secretary of the Board of Home Missions of the General Council, offered to the United Synod an ordained Lutheran minister of the negro race, for whom he had not been able to find a suitable field at the North. This grave problem should be faced with courage and resolution. In the survey of the territory in which God has called this body to advance His kingdom it at once appears that the negroes constitute a considerable part of the population. Have the negroes in the South been Christianized? Is there a field still open for work for this race without proselyting? What is the civic duty of the Southern Church in the premises? Is there really a call to this body to advance the Kingdom of God among the black people?" — A special committee was appointed at the recent convention of the United Synod to investigate the field, study the problem, and propose action at the next convention.

SERIOUS ILLNESS OF MISSIONARY ED. SCHMIDT IN NEW ORLEANS. — We are sorry to report the serious illness of our faithful missionary, Rev. Schmidt, of New Orleans. His brother, Rev. P.

G. Schmidt, of Sherwood, Ohio, has been kind enough to send us the following particulars: Missionary Schmidt took to bed on November 15, though ailing about a week before. The attending physician diagnosed his illness as an attack of malaria, but expressed a fear that typhoid might develop. On November 29, the patient suddenly grew worse, and that night he had two, and the following day three, hemorrhages of the bowels. For several days his life was despaired of, but at the time of this writing a decided change for the better has set in, which we pray may be permanent. For weeks before Missionary Schmidt's illness, his wife had been suffering from a severe attack of malaria, and her husband's severe illness found her in a very weakened condition. God grant that the severe strain which her husband's illness will lay upon her will not cause a relapse! Added to all this, the children of the missionary are suffering from a severe attack of whooping-cough. May the good and gracious God, who calls Himself the Father of us all, hold His protecting hand over this stricken family.

Items of General Missionary Interest.

DEATH OF MISSIONARY KELLERBAUER. — Rev. G. O. Kellerbauer, one of the East Indian missionaries of the Missouri Synod, died, on October 27, in a hospital at Leipzig, Germany. The deceased had left India in the early summer for his home in Germany, and was upon the eve of coming to America to deliver a number of lectures in the interest of the work in India when the war broke out. Missionary Kellerbauer, who had not been well for some time, became seriously ill soon after the outbreak of hostilities. He was buried, on the day of the Reformation, in St. John's Cemetery, Leipzig. His death is a great loss to his widow and young son, as well as for the Missouri Indian Mission, since he was among the oldest and most experienced of its missionaries.

LUTHERAN MISSIONS IN JAPAN. — About twenty years ago the Lutheran United Synod took up the work in Japan. Concerning the progress and present conditions of this missionary enterprise the *Lutheran Church Visitor* brings the following: "Membership in the Lutheran mission in Japan has grown from nothing to 553 souls during twenty years of work. At the opening of Protestant mission work in Japan, sixty years ago, at least four of the larger societies labored for fifteen years before

they could count fourteen baptized members. The first Christian kindergarten work done in Kyushu was begun thirteen years ago in Saga (Mrs. Lip-pard), and now there are four Lutheran kindergartens in as many towns and cities of that island. The Mission School at Kumamoto is just four years old. On a lot of nine acres, admirably located, have been erected a large administration, or class-room, building, dormitories for 100 rooming students, a gymnasium, large dining hall, with kitchen, laundry, and bath-room annexes, two professors' houses, Japanese style, the Science hall, and infirmary,—eight buildings in all. To-day there are 400 students in attendance, under the oversight and tuition of 16 or more professors and teachers; among the students are a number who have the ministry in view. For all this, grounds, buildings, equipment, and support up to date, the United Synod has expended scarcely \$75,000. Let us give thanks, and take courage."

A LARGE GIFT TO MISSIONS.—Helen Barrett Montgomery says: "The first legacy received by the pioneer denominational missionary society was given by Sallie Thomas. She was a poor woman supporting herself as a domestic servant. Her wages never exceeded the pittance of fifty cents a week. Out of this sum in a long and industrious life she had managed to save the really remarkable sum of \$345.83, and this she bequeathed at her death to the American Board. It is to be doubted whether, in all its wonderful history, the Board has ever received a more glorious or more blessed legacy."

ITALIAN PROTESTANT CHURCHES IN NEW YORK CITY.—In New York city alone there are 25 Italian Protestant churches. The two Italian churches of Philadelphia have a combined membership of 600. The Presbyterians, Methodists, and Baptists have each about sixty ordained Italian ministers.

TURNING A SUPERSTITIOUS CUSTOM INTO A REVENUE PRODUCER.—Head-shaving is practiced by certain idolatrous Hindus who live about Madura. Near the ancient temple of Alagarkvil at the annual festival one sees scores of barbers engaged in shaving heads. There are old heads, young heads, babies' heads,—all being shaved in fulfilment of a vow. The business is farmed out and done by contract, each paying a small fee to the Mohammedan who has paid the temple for the privilege. The ground is covered with thick masses of black hair, while big bags stand around already filled with the product of this human shearing.

SEVEN CANNIBAL VILLAGES.—In the Congo region, in West Africa, a few years ago, there were seven cannibal villages which were continually at war with each other. Missionaries labored three years before one convert was made, and this one convert was a lame man who could not fight, and who, therefore, was jeered at and despised. But he had moral courage. He told the story of Jesus to all who would listen. Now and then a naked cannibal fighter would steal into his hut and hear him tell of the Great Physician. During the next year thirty-one savages from the warring seven villages were baptized by the missionaries. At the first Lord's Supper one of them, without being prompted, proposed that the new church should make it a rule to have every member give one-tenth of his income to the Lord. The other thirty heartily agreed. The same converted man next proposed that out of every ten members one should give his whole time to carrying the Gospel to the country around, and the other nine would support him. This was accepted gladly by all, and has been kept up for nearly ten years. To-day there are four mission stations kept by these tribes, and over 2,000 have accepted the Christian faith.—*Lutheran Witness.*

INDIANS IN THE UNITED STATES.—There are 323,000 Indians in the United States, exclusive of Alaska. Of these 296,000 are under the general supervision of the Federal Indian Service. Of the 177,401 who were questioned as to their religious affiliations, 69,529 have professed Christianity, or 39 per cent. of the total.

WHAT SYSTEMATIC WORK WILL DO.—In Rochester, New York, there is a Lutheran congregation of the General Council that can become a teacher for us all. In 1910, this congregation raised for all mission purposes the sum of \$468. This was not enough for those who remembered that the worth of a congregation is reckoned by what it does to bring the outside world to Christ. So an "every member" canvass was undertaken for the purpose of spreading information concerning missions, and raising funds for them. Result: an offering of \$2784. This was not quite satisfactory yet. Therefore, in 1913, a hundred and fifteen men acted as a committee to undertake such an "every member" canvass. They undertook a whirlwind campaign. In five hours everyone of the eight hundred communicants in the congregation had been seen, and the offering, when counted, amounted to four thousand dollars. But this is not all given by that congrega-

tion in the same year. It has a mission of its own in Montana, which it supports to the extent of \$700. In addition it maintains a missionary of its own in India, and raises about \$300 for the work of Inner Mission in its city besides. — If that spirit had animated the Christian lands of Europe, rivalry to get first to the heathen with the Gospel would have prevented the present rivalry to get first to the battle-field with the most cannon. Let the nations withhold the wealth and strength that would win the world for Christ, and the insatiable, bottomless maw of war or vice will swallow it. The relations of nations will be fraternal in proportion as commercial and intellectual progress is directed by Christ. Hell will always claim sooner or later what is withheld from Christ. And she'll get it.

Lutheran Youth.

JAVA AND CHRISTIANITY. — A new day seems to be dawning on Java. This island, which has always been a very barren field for Christian missions, is beginning to hold out promises of a harvest. The inhabitants of Java are largely Mohammedans, the most difficult people to Christianize. But recently the Javanese Mohammedans have become readers of the Bible. They are buying more Bibles than any other book. A Chinese colporteur in Java sold 12,800 copies of the Bible during the past year.

THE BIBLE IN BURMAH. — The Bible is also finding readers among the Moslems of Burmah. A colporteur recently reported that he had sold a Bible to an orthodox Burmese Mohammedan, who had been his bitterest opponent. When this man was asked what he wanted with a Bible, he confessed that he had secretly read a copy of the Gospels belonging to his servant, and that he found so many good things in it that he now wanted to read the whole Bible.

Are You a Missionary?

The missionary call comes to every true follower of Christ. As soon as he has learned to know Christ, he cannot refrain from telling it to others. The woman of Sychar had no sooner learned Jesus to be the promised Savior than she must needs leave her pitcher at the well to go and tell her fellow-townsmen the good news, and invite them to come and learn to know Him, too. As soon as Andrew had found the Savior, he looked for his brother, and when he found him, he brought him to Jesus. Simple-minded Philip felt compelled to tell his

friend Nathanael as soon as he had found Jesus. And though Nathanael offered an objection which Philip could not answer, the latter insisted upon his friend's coming and seeing for himself. Philip's insistence succeeded; Nathanael came and was won.

Now, just as the missionary call came to these as soon as they learned to know Jesus to be their Savior, so it comes to every true follower of Christ. It may not call you to distant lands, as it did Paul, but it will call you to work for the kingdom of Jesus. It summons you to subordinate your worldly and temporal plans to the great work of saving men from sin and bringing them to Christ. Mothers in the home may be missionaries to their children, those children may be missionaries to their schoolmates, the father may be a missionary in the office, store, or workshop, or the call may come to carry the Gospel to India or China.

A missionary you *must* be as sure as you are a Christian; if not a foreign missionary, then one at home. To be a Christian, a true Christian, means to be a missionary.

Read and Take Heed.

There are many people in Christian countries that never thank God for their daily bread, neither before nor after meals. This makes it more humiliating when we see the heathen thank their dead idols.

Travelers in Africa tell us that the negroes never have a meal without sacrificing some of the food to the idols, — their way of showing their gratitude.

The Indians and the tribes of Siberia throw the first piece of meat into the fire, in order that the blessing of the gods may rest upon the remainder while they eat.

The Chinese first place their food before the altar, in order to offer the god a bite of it. Before they clear the table after meals, they again conduct their devotions before the image of their idol.

The Nubians repeat a prayer both before and after meals.

The heathen in Madagascar bow deeply when they rise from their meals to "greet the spirits."

The Lapps clap their hands and cry: "O gracious God, be Thou praised for this good food."

The Mohammedans never sit down to eat without saying: "In the name of the gracious and merciful God." — *ScL.*

BOOK TABLE.

LUTHERAN ANNUAL FOR 1915. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This *Annual* should be found in every family among us. Besides the calendar it brings much useful information on matters of daily importance, contains a full list of our synodical officials, pastors, professors, and teachers, and gives almost thirty pages of good, solid, edifying reading-matter. If you have not as yet the *Annual* in your home, be sure to order it. No doubt, your pastor will be pleased to get it for you.

CONCORDIA-BIBELKLASSE. Band I: *Das Evangelium St. Matthaei.* Zum Gebrauch fuer die oberen Klassen der Sonntagsschulen, Bibelklassen und Bibel-leser ueberhaupt. Bearbeitet von Geo. Mezger. 302 pages, 5x7½. Price, \$1.25.—Band II: *Die Apostelgeschichte St. Lucae* nebst kurzer Erklarung mit Beruecksichtigung der Briefe der Apostel. Bearbeitet von Geo. Mezger. 448 pages, 5x7½. Price, \$1.50. Concordia Publishing House, St. Louis, Mo.

These two books are practically a reprint of Prof. Mezger's *Lessons for Bible Classes*, which appeared from month to month in pamphlet form during the past three years. The professor, in these two handy volumes, gives us a popular commentary of the Gospel according to St. Matthew and the Acts of the Apostles. Both books are well illustrated, and are each furnished with five colored maps. Pastors and teachers will find these commentaries very helpful; but also those of our lay readers, especially Sunday-school teachers, able to read German, will never be sorry for the investment if they procure these volumes. We hope that the publishers may decide to issue these commentaries in the English language also for the benefit of those not able to read and understand German.

CATALOG OF CONCORDIA PUBLISHING HOUSE, St. Louis, Mo. No. 43, 1914/15.

This catalog contains no less than 528 pages, of which 164 pages are devoted to English publications. If you are looking for good reading-matter, have your pastor show you this catalog. He will be willing to help in finding what you want, and will also be helpful to you in getting the desired book.

SAENGERBOTE—LYRICAL QUARTERLY. No. 8. Success Printing Co., St. Louis, Mo. Price, 15 cts.

We are pleased to announce the publication of the latest issue of this excellent quarterly to our readers. This number, like its predecessors, has a large number of original English and German lyrics, six of which are set to original tunes. An article in this number that deserves to be read by every singer and public speaker is that on "The Diaphragm and Deep Breathing."

JESUS. His Words and His Works, according to the Four Gospels. By William Dallmann. With explanations, illustrations, applications, 20 art plates in colors after Dudley, 195 half-tone illustrations by old and new masters, and two maps of Palestine. IX and 481 pages. Size, 7¾x10. Beautifully bound in cloth and embossed in black and gold, with head of Christ after Hofmann on front cover. Northwestern Publishing House, Milwaukee, Wis. Price, \$3.00. To be had from Concordia Publishing House, St. Louis, Mo.

The author of this book is known to not a few of our readers as a popular writer on religious subjects. This book, however, is by far his most ambitious literary venture. There is no doubt in our mind that through this

book the knowledge of our blessed Savior will be increased in many a family. Rev. Dallmann's style is always racy and crisp, simple and popular. There isn't a long, involved sentence in the book. The language is just of the kind that our people can best understand, and the manner of presentation throughout is of such a nature that it can be grasped by all. The twenty colored plates are fine examples of sacred art, while the 195 half-tones are in a great measure reproductions of masterpieces of sacred art. To use the author's words, may the book "create a want that ought to be felt, and then supply the demand."

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: Mission festival of colored congregations, New Orleans, La., \$8.83; St. John, Salisbury, N. C., 15.00; Bethlehem, New Orleans, La., 50.00; Bethel, Greenville, N. C., 3.00; Bethlehem, Charlotte, N. C., 1.00; St. Luke, High Point, N. C., 1.00; Trinity, Elon College, N. C., 1.13; station in Winston, N. C., .55; Mount Zion, New Orleans, La., 80.00; St. Paul, New Orleans, La., 40.00; St. Paul, Mansura, La., 2.50; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; Mount Calvary, Mount Pleasant, N. C., 3.00; Mount Zion, Rocks, N. C., 3.00; Zion, Gold Hill, N. C., 3.00; Concordia, Rockwell, N. C., 3.00; Grace, Concord, N. C., 10.00, special collection, 26.90; station in Napoleonville, La., 2.38; station in Johnson, La., .70; St. James, Southern Pines, N. C., 5.00; Messiah, Fayetteville, N. C., .81; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00; St. Matthew, Meherrin, Va., 12.67; station in Richmond, Va., .18; station in Washington, D. C., 2.52; Grace, Greensboro, N. C., 1.51.—Total, \$290.31.

For *Dormitory in Greensboro*, N. C.: From Grace Congregation, Greensboro, N. C., 7.00.

St. Louis, Mo., December 1, 1914.

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

Rev. C. P. Thompson, our young missionary in Charlotte, N. C., writes that he has received a fine little bell for his chapel from Rev. W. H. Pretzsch, Maspeth, N. Y. Rev. Pretzsch was our first missionary at Mansura, La., and confirmed Rev. Thompson. We are pleased to learn that he has not lost his interest in our Colored work.

The undersigned thankfully acknowledges the receipt of an organ from Mr. Charles Kammerer, of York, Pa., for our colored mission in Richmond, Va. God bless the kind donor!
E. H. POLZIN, Pastor.

TERMS.

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

1 Copy.....	\$.25
10 Copies.....	2.00
25 Copies.....	5.00
50 Copies.....	9.00

Club rates only allowed if all copies are to be sent to one address.—In St. Louis, by mail or carrier, 35 cents.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

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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.

BROOKLYN:—*Immanuel Lutheran Chapel*, 1524 Bergen St.; W. O. Hill, Pastor.—Service: Sunday, 11 A. M.

NEW JERSEY.

CALDWELL:—Lutheran Mission, home of Mrs. Arthur Berry; W. O. Hill, Pastor.—Service, once a month.

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.

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. XXXVII.

ST. LOUIS, MO., FEBRUARY, 1915.

No. 2.

We Shall Understand.

Now we see through a glass, darkly, but then face to face; now I know in part, but then shall I know even as also I am known. 1 Cor. 13, 12.

Many a doctrine, Christians dear,
To our reason seems not clear,
This does not perplex us though,
Nor our faith o'erthrow.

For these glorious teachings far,
Far above our reason are;
We must own that we but know
Little here below.

Can we fathom depths unknown,
Measure the eternal throne,
Or behold our God on high
With our mortal eye?

What we cannot comprehend
We believe, and in the end
When we'll be in heaven's land,
We shall understand.

H. OSTERHUS.

The Holy Trinity.

The heathen worship many gods. The Jews and all Antitrinitarians believe in one God, with only one divine Person, the Father. The *Christians*, however, confess that there is one God, in whom there are three Persons, Father, Son, and Holy Ghost. Although this doctrine of the Holy Trinity seems very unreasonable, it is the only correct one according to the Bible.

That there are not many, but that there is only one God, is clearly stated in the Old as well as in the New Testament. Concerning the gods of the Gentiles we read that "they are idols," false gods, Ps. 96, 5; "but the Lord made the heavens," as

the Psalmist continues. Accordingly, there is only one true God, the Maker of heaven and earth. "Hear, O Israel, the Lord, our God, is one Lord," Deut. 6, 4. "There is none other God but one," 1 Cor. 8, 4.

At the same time there are *three Persons*, each of whom very plainly appears as the true God in the Holy Scriptures. Concerning the *Father* we read: "Have we not all one Father? Hath not one God created us?" Mal. 2, 10. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort," 2 Cor. 1, 3.

Concerning the *Son* we read in the Old Testament: "Thy throne, O God, is forever and ever; the scepter of Thy kingdom is a right scepter. Therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows," Ps. 45, 6, 7. Furthermore: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely. And this is His name whereby He shall be called, The Lord [Jehovah], Our Righteousness," Jer. 23, 56. Striking New Testament texts of this kind are the two following, besides many others: "This [Jesus] is the true God and eternal life," 1 John 5, 20. "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen," Rom. 9, 5.

Concerning the *Holy Ghost* it is written: "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?" etc., Ps. 139, 7—10. Here a divine attribute, omnipresence, is ascribed to the Spirit, while the divine work of creation is attributed to Him in this text: "The

Spirit of God hath made me," Job 33, 4. St. Paul expressly gives the Spirit a divine name, saying, "When Israel shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit," 2 Cor. 3, 16. 17.

Thus we have seen that each of these three Persons is God.

But some one might say, "Hence we have three Gods." No, this is impossible, for the Bible teaches clearly and most emphatically that there is only one God. Or may we not assume, then, that Father, Son, and Holy Ghost are merely three different names of God? No; for the Bible shows time and again that these three are *distinct* Persons; for instance, immediately after Christ's baptism, when He, the *second* Person in the Godhead, prayed by the water, while the *third* Person, descending like a dove, lighted upon Him, the *first* Person called from heaven: "This is my beloved Son, in whom I am well pleased."

We also read that the Father has begotten the Son from eternity, Ps. 2, 7; and that the Holy Ghost from eternity proceeds from both the Father and the Son, John 15, 26; Gal. 4, 6.

Hence our God is *triune*, consisting of three distinct Persons that are united in one Godhead, being of one divine essence. Therefore the Savior says with regard to the first and second Persons, "I and My Father are one," John 10, 30; and when commanding His disciples to baptize in the name of God, He mentions the three Persons in the baptismal formula, thereby pointing out unmistakably that these *three* are *one*, that they are the one true God into whose communion we are received by the washing of regeneration, Matt. 28, 19.

Caspari relates that Augustine (Bishop of Hippo, Africa, 354—430) once dreamt that he was walking along the seashore, steeped in deep meditation, brooding over the doctrine of the Trinity, wondering how it could be possible that three are one, when he saw a boy, who, scooping water from the sea into a hole he had dug in the sand with a shell, said, "I will scoop the whole sea into this little hole." Augustine, smiling, replied, "You will never be able to do it." "Is that so?" answered the child. "How much less will you be able to fathom the great mystery of the Holy Trinity!" Now Augustine perceived that this was a reminder from God, whereupon he abandoned his speculations, simply clung to the divine Word, and brought into captivity every thought to the obedience of Christ.

H. OSTERHUS.

A Few Words Concerning the Lord's Supper.

One of our missionaries, who feels that the members of his station are not partaking of the Holy Supper as frequently as they should, has asked us to write a few words on this point. We gladly accede to his request.

To the question, "What is the Sacrament of the Altar?" our Small Catechism gives the answer: "It is the true body and blood of our Lord Jesus Christ under the bread and wine *for us Christians to eat and to drink*, instituted by Christ Himself." Here we confess that Christ instituted this heavenly Supper that we might partake of it. As Luther puts it in his introduction to the Small Catechism: "Christ did not say, Omit this, or, Despise this; but, 'This do ye as oft as ye drink it,' etc. Truly, He wants it done and by no means despised. 'This do ye,' is His command."

Now it is a sad fact that there is a growing tendency on the part of many Christians to commune less and less. In not a few congregations members scarcely commune more than once a year on an average, while Christ asks us to commune *often*. Luther writes in the preface to his Small Catechism, "that if a person does not seek or desire the Lord's Supper at least some four times a year, it is to be feared that he despises the Sacrament, and is not a Christian, just as he is no Christian who refuses to believe or hear the Gospel." And when we consider that Christ speaks of partaking of His Supper *often*, can we say that Luther goes too far in saying what he does?

But why is it that our members in many cases partake of the Lord's Supper so seldom? What are their reasons for staying away? Well, some of them give no reasons at all. They simply do not come. Oh, what shame such members bring upon the Church! How shamefully they insult the Savior, who instituted this Sacrament! Oh, that these would but think over their evil behavior, come to a knowledge of their sin, pray for forgiveness, and with grateful hearts accept this gracious invitation: "This do in remembrance of Me!"

If you ask some people why they do not go to the Lord's Supper, they say that as long as certain persons, whose life does not agree with their profession, are seen at the Lord's Table, they will not commune. Now it is a sad fact that in the case of many communicants the Holy Supper does not gain its purpose; their faith is not strengthened,

their love is not increased, and their whole life and conversation shows that they are deriving no benefit from the Sacrament. But how can the behavior of others excuse *our* despising of the Sacrament? The fact that others misuse the Lord's Supper surely does not give me the right to ignore Christ's plain command. You might as well refuse to eat and drink in future because some people you know make an improper use of their food and drink! No, no; the abuse of the Sacrament by some communicants should not keep us away from the Lord's Table.

Others answer, "We have had trouble with this or that person, and therefore cannot go to the Sacrament." To such people Christ says: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Still others say, "We are not prepared and not worthy to go to the Lord's Table." This is the excuse of two widely different classes of people. With one class it is an empty excuse, used as a cloak of maliciousness. They have, perhaps, given this excuse for years, and yet they make no attempt to cease from their sins. They withstand the truth, and continue to sin against their conscience. That such should not approach the Lord's Table is plain, for they will eat and drink damnation to themselves. By partaking of the Holy Supper they would harm themselves, the Church, and the children of the world. But whose fault is it that they are not well prepared? Does not their very excuse show where the fault lies? From one sin they take opportunity to commit another. Truly, their excuse will not justify them before men, much less before God. If such persons partake of the Lord's Supper, they sin; and if they do not go, they also sin. Oh, that such would come to a knowledge of their guilt, and contritely say with the publican, "God be merciful to me, a sinner." For then they could approach the Lord's Supper without sinning, since then they would come with a heartfelt longing for grace, and thus receive refreshment for their soul and strengthening of their faith.

The other class of people that says: "We are not worthy to go to the Lord's Supper," are weak

Christians. The thought of their own unworthiness, on the one hand, and the solemnity and sacredness of the Sacrament, on the other, so fills their hearts with awe and fear that they would deem it shameless audacity on their part, if they were to partake of the Lord's Supper; and yet it is for just such weak Christians that Christ instituted the Sacrament. Those who realize the weakness



Come unto Me, all ye that labor and are heavy laden, and I will give you rest. *Matt. 11, 28.*

of their faith are the very persons that should come to the Lord's Table to be strengthened. To them Christ says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

If our partaking of the Holy Supper were dependent upon our own worthiness, who would dare to approach the Table? And should one actually approach the Lord's Table trusting in his own righteousness and worthiness, Christ would surely say to such a one, "Friend, how comest thou in hither,

not having on a wedding garment?" Christ wants us to come to the Holy Supper convinced that we are wholly unworthy in ourselves, fully realizing the trouble that lies heavily upon us, and heartily longing to be freed from the load by grace, for Christ's sake.

If we come as poor, penitent sinners, wholly despairing in our own merits and worthiness, and sincerely desiring His grace, Christ bids us welcome.

Are They Constant?

A query often asked by our readers is: Do the negroes really remain true to their church after they have been instructed in the Lutheran teaching and have made their vow?

Let me tell you a story. In 1878, on the 3d of July, a little congregation was gathered in Little Rock, Ark. Four members signed the constitution. This was the beginning of the now widely spread Negro Mission of the Synodical Conference. The beginning was small, but as time passed on, more people attended the services. Among these was a young, healthy colored boy, Tom Bransford. Every Sunday evening he would go to the homes of his companions and *bring* them to church. He not only invited them, but brought them along.

At home he had a mother, Ellen by name, born in Huntsville, Ala. After a good deal of coaxing he finally persuaded her to also attend the services. She was taken up with the fervor her son was putting forth in the work. After some time Mrs. Bransford asked for instruction, and on June 6, 1880, was baptized and confirmed in the Lutheran chapel by Pastor Berg. Mrs. Bransford had accumulated a little property, particularly a lot near the railroad depot.

When the railroad company wished to buy this lot, she consulted the undersigned, who looked into the matter, and advised her to sell. On the morning the deed was to be signed she said to the purchasers, "I must have 100 dollars more than the price agreed on; I must give Pastor Poppe that for our negro college." The same day she placed five twenty-dollar gold pieces on my desk for the college.

But to go back to my story. In 1893, the mission was abandoned, the property sold, and for many years no regular services were held, until a little over eight years ago the undersigned reopened the mission. For thirteen years no regular preaching — yet the flock was there! Were they

constant? Shame on the white people who, when there is no Lutheran church in their city, join the sectarian churches! After a lingering illness Mrs. Bransford fell asleep in Jesus, Nov. 21, 1914, aged almost seventy-five. She had been a member of our Lutheran church for over thirty-four years. Her entire property, valued at over \$6,000, was willed to the Negro Mission. Here is the answer to the question, Are they constant, *i. e.*, the negroes?

Now Mrs. Bransford has been called to the home above by her merciful God, who makes no distinction as to race or color, who welcomes all that die in faith in Him. Let us, dear reader, lift up our hearts and hands to the gracious God, asking Him to keep us, as He kept Mrs. Bransford, in the one true faith unto life everlasting. God grant it!

A. H. POPPE.

Weighted Down and Drowned.

About a year ago a very strange thing happened near Newton, N. J. A youth of eighteen years, Henry Tittman by name, had been out fishing all day with two of his friends, and was ready to go home. Between the fishermen and their homes was a stream of water about 150 feet wide. As the bridge crossing the river was some distance away, they decided to swim across to the opposite shore. Tittman, being the best swimmer, took charge of the string of fish, which weighed about forty pounds, and tied them around his neck. Just as they stepped into the water, he said to his companions, "We have had a lucky day; this is a fine catch of fish we have here." When about half-way over, Tittman suddenly sank, because of the heavy weight of the fish hung about his neck, and before his friends could come to the rescue, he had drowned.

How many people weigh themselves down in this life with the things of this world and bring about their own destruction. How many souls have been drowned in the sea of materialism because they were weighted down by the love of money and property, devotion to pleasure, or some other material weight. The lust of the flesh, the lust of the eyes, and the pride of life are material weights that have drowned many a soul. Look to yourself, dear reader, examine yourself carefully; let yourself not be dragged down to destruction and perdition by things of this perishing world.

"For what shall it profit a man if he shall gain the whole world, and lose his own soul?" Mark 8, 36.

In the Morning.

In the morning, Lord, refresh us,
Satisfy us with Thy grace;
Let our days abound in gladness
At the shining of Thy face.

Lift Thine arm to labor for us,
Guard us with Thy staff and rod;
Let Thy beauty be upon us,
Beauty of the Lord, our God.

On our children be Thy glory,—
In Thy love supply their need,—
Glory of a gentle spirit,
Wisdom's word and noble deed.

Make our toil for Thee effective,
That our work like Thine endure;
May Thy people and their labor
Stand eternally secure.

In the morning, Lord, refresh us,
Satisfy us with Thy grace;
Let our days abound in gladness
At the shining of Thy face.

ERNEST A. BELL.

A Little Child Shall Lead.

At the corner of the street just under my hill in Seoul, Korea, lives Cheung. He is a thatch-vender, which occupation has rendered him two benefits: one, money to buy drink with, and the other, rest and refreshment. Cheung was no common drinker, with only a red nose and bleared eye to show for it, not he. He was known to his world in general and to Seoul in particular as a man who could terrify the onlooking multitudes by the awful manner of his spree. A hard, raucous voice he had and a pair of foghorn lungs, a willowy kind of body, too, loosely hung together, that could swing to and fro, double up and right itself, go all ways at once, and yet never lose its footing. These exercises were preliminary to a regular periodical outbreak in the middle of the street. He accosted every man that went by. If no reply was forthcoming, he would swing off after the passer with ugly menaces and threatenings. Something had gone wrong with the entire universe in the mind of Cheung. He talked to himself, kicked high at the stone wall just in front, flung odds and ends, cast dust in the air, and swore dreadful oaths. With all the spirit in him inspired to wild activity, he would jump and whirl till he was ready to explode from the vehemence of it. For a demon of uproar nothing surely ever surpassed Cheung. The police, like the Levite, went by on the other side, and the

street periodically yielded itself up and lay prone while Cheung had his innings.

Suddenly a day came when it ceased. Cheung was gone. Some one looking a bit like him, but refined and purified, was seen going by with quiet and softened step to a neighboring meeting-house. He carried a New Testament and was seen by the same wondering world with his face to the floor praying to God. Dates arrived for returning uproars, but these came to pass no more. Month followed month, and the old spirit of confusion was evidently dead. Cheung is a quiet, oldish man now, gentle in all his ways, whose lips have been touched to say, "Thank God."

How came it about? A little daughter of his was sent to the mission school. She learned her lessons, and her young heart drank deep of the teaching. She learned to pray and read, and to tell others of what she had found that was wonderful. How she approached that wild father of hers, what she said, how her child-faith grappled with his untamed soul, with what soft influences she wooed him away from his world of wild lawlessness and landed him safely in a region of eternal calm, I know not. She is but a plain, low-class girl, with poor ancestry and a homely face, but, like Daniel of old, the spirit of the Eternal is in her, and she is in touch personally with that great and wondrous Mystery, who deals in "broken earthenware."

J. S. Gale in Christian Herald.

Immanuel Conference.

December 29 and 30, 1914, Immanuel Conference held its annual midwinter sessions at Immanuel College, Greensboro, N. C. Conference was opened Tuesday morning, December 29, with the singing of Hymn 209 and the reading of Ps. 84 by the President, Dir. F. Berg. Conference was then formally organized. Dir. Berg was reelected President, and Rev. C. R. March, Secretary.—After the conclusion of business the regular program was taken up. Rev. March read an interesting paper on "Our Attitude towards Revivals." The paper was discussed at length. It was resolved to ask Rev. March to read his paper at public conference next summer.

December 30, 9.45 A. M., session was opened with the singing of Hymn 231 and an address by Rev. Schwehn, who spoke on "What Constitutes Religious Instruction in Our Schools." Prof. Schmidt then

read an instructive paper on "The Fall from Grace." Prof. Schmidt showed that it is possible to fall from grace; how we fall from grace; how we may keep from falling from grace.—Tuesday night, December 29, divine service was held in the college chapel with Communion, the undersigned preaching.

A number of the members of Conference were absent for various reasons. We regret very much that they were not present, as we feel that they missed a very instructive session of Conference. Conference adjourned Wednesday afternoon, December 30, to meet again in Grace congregation, Greensboro, N. C., next August, God willing.

May God continue to bless Immanuel Conference and all its members!

R. O. L. L.

Items of Interest from Our Colored Mission Field.

MISSIONARY ED. SCHMIDT, NEW ORLEANS.—It gratifies us to be able to report that our faithful and efficient mission-worker, Pastor Ed. Schmidt, of New Orleans, whose most serious illness we brought to the notice of our readers last month, is recovering his health and strength. We thank the merciful Father in heaven for having heard our prayers, and earnestly hope that the dear brother may soon be able to resume his blessed work. During the month of December, Prof. H. Meibohm had charge of Pastor Schmidt's station; but the last tidings we have received inform us that Field Secretary Bakke has gone to New Orleans to relieve Prof. Meibohm, who, besides his work in Luther College, has the supervision of Trinity and Redeemer stations.

BETHEHEM SCHOOL, NEW ORLEANS.—Mrs. Edna Brandon has been secured for the Bethlehem School to fill the vacancy made by the removal of Teacher Schrieber to Nebraska. Mrs. Brandon is a graduate of Luther College, and before her marriage was the efficient primary teacher of St. Paul's School for a number of years.

A COLORED BENEFACTOR OF OUR COLORED MISSION.—The short article with which Pastor Poppe of Little Rock favors us in this number of THE PIONEER must assure the supporters of our Colored Mission that our work among the freedmen of the South is surely not in vain. How grateful this dear sister must have been for the Gospel brought to her and her people by our missionaries that she should bequeath all her property to our Colored Mission cause! And let not our

readers think that such gratitude is seldom met with by our workers. While but few of our colored members can show their gratitude in the manner in which Mrs. Bransford proved it, our workers in the field are again and again strengthened and encouraged by the thankfulness of those to whom they break the Bread of Life. Yes, our work among the colored has its rich rewards.

ST. LOUIS.—Missionary G. A. Schmidt, the new missionary at St. Louis and Springfield, has gathered a large class of catechumens in St. Louis, which he is now preparing for confirmation. The class numbers no less than 19 persons, among them being nine adults.

STEREOPTICON SLIDES ILLUSTRATING OUR COLORED MISSION.—Rev. R. Jesse, whose new address is 5231 Wells Ave., St. Louis, Mo., is progressing nicely with the preparation of his slides on our colored work, and will have slides and explanatory lecture ready in a very short time. We hope that these slides may be on the road all the time. Churches wishing to use the views should write to Rev. Jesse at once.

OUR NEW CHAPELS.—They are still waiting to be built! Dear readers, do hasten with your gifts, for these chapels will have to be built if the work is not to come to a standstill. The Board has bought a lot for a future chapel in Atlanta, in order that a suitable building site might not be lost to us. But the empty lot will not help us any without the chapel! So, then, help, dear friends; help at once!

Items of General Missionary Interest.

A CHINESE MISSIONARY FOR SAMOA.—The students of the theological seminary at Malua, Samoa, are making up the salary for a missionary among the Chinese coolies on the Samoa Islands. The missionary's name is Li Shue Kwai. He was reared in Canton and Hongkong, and was educated in the seminary of the Basel Mission Society. Pastor Li Shue Kwai looks back upon several years of successful mission work in China and on the island of Macao.

JAPANESE STUDENTS AND CHRISTIANITY.—About twelve of the professors of the Japanese university of Tokyo are professing Christians. Among the 7,000 students attending the institution there are 300 Christians. Monthly Gospel meetings held in a large hall of the university are attended by

about 600 students. That Christianity is beginning to draw the attention of the Japanese students is indicated by the fact that no less than 2,000 copies of the Bible and the New Testament were sold in the university last year.

PROTESTANTS IN JAPAN.—The Protestant missionary force in Japan now numbers 406 workers. The Protestants number 52,972, or about one Protestant Christian in 1,000 of the population. It is intended to increase the number of missionaries to 1,000 as quickly as possible, and the number of native workers from 1,366 to 5,000. Japan has a total population of 51,287,091.

TWO NEW LUTHERAN SCHOOLS IN HANKOW, CHINA.—Missionary Arndt reports that he has opened two more schools in Hankow. The two new schools have an enrolment of over 50 pupils. The missionary finds the prospects for these two new schools very encouraging. Pastor Arndt is a very aggressive and enthusiastic worker, and if he succeeds in getting the necessary assistance, we may look for a steady growth in Hankow.

A LUTHERAN PROVINCE OF RUSSIA.—Finland, in the western part of Russia, has 535 Lutheran congregations. Ninety-eight per cent. of the population of Finland is Lutheran. The other two per cent. of the population is connected with the Roman Catholic, Greek Catholic, Methodist, and Baptist denominations.

AN IMPERIAL GIFT.—The emperor of Japan has donated the large sum of \$25,000 to the International St. Luke's Hospital in Tokyo. This hospital is a new missionary enterprise of the Episcopal Church.

PROTESTANT MISSIONS IN JAPAN.—A year ago the Protestant church-members of Japan numbered almost 100,000. The total number of organized churches was 858, of which 182 were self-supporting. Besides these organized churches there were 1,256 preaching-places in the islands. The native mission staff consisted of 728 ordained ministers and 732 unordained helpers. The Sunday-schools were attended by over 100,000 scholars. The amount of Japanese contributions for one year (1913) reached the sum of \$200,000.

PROTESTANT MISSIONS IN KOREA.—Some time ago the *Missionary Survey* brought the following summary of the situation in Korea, as far as Protestant missions were concerned: "The Northern Presbyterian Mission is responsible for the evangelization of a population of 4,785,000; the Metho-

dist Episcopal Church Mission, for 3,000,000; the Southern Presbyterian Mission, for 2,291,000; the Southern Methodist Mission, for 1,113,000; both the Australian and Canadian Presbyterian Missions, for more than a million each. The extent to which these forces have succeeded in their respective fields may be approximately indicated by the following figures: The Northern Presbyterian Mission has one adherent for every 49 of the population; the Southern Presbyterian Mission, one for every 150; the Northern Methodist Mission, one for every 63; the Southern Methodists, one for every 115; the Australian and Canadian, approximately one for every 120 of the population. We cannot claim for these figures any degree of absolute accuracy, yet they suffice to indicate somewhat the force and its distribution, as well as its effectiveness in the respective fields." What a pity that the American Lutheran Church has no foothold in Korea, which constitutes one of the most fruitful of all modern mission fields.

MISSOURI SYNOD FOREIGN MISSIONS IN INDIA.—A recent issue of the *American Lutheran Survey* brings the following detailed information concerning the work of the Missouri Synod in heathen lands. The information is furnished by Pastor Jul. A. Friedrich, Director and General Secretary of the Missouri Synod Board of Foreign Missions: "Our Missouri Synod as such supports but one foreign mission, namely, in East India. The first missionaries were commissioned at Immanuel Church, St. Charles, Mo., October 14, 1894. They were the sainted Rev. Theo. Naether and Rev. F. Mohn. Our stations in India are located in two fields, the Northern Field, in the Madras Presidency, comprising the Districts of North Arcot and Salem. The Southern, or Travancore, Field is situated in the little native state of Travancore, from Cape Comorin to Trivandrum. On the Palni Mountains, in the Madura Presidency, our Mountain Home is situated. In the Northern Field we have the following five stations: Krishnagiri, Bargur, Vaniyambadi, Ambur I, Ambur II. In the Travancore Field we have the following six stations: Nagercoil City, Nagercoil North, Nagercoil South, Nagercoil East, Trivandrum I, Trivandrum II. The statistics for 1913 show the following figures: Conferences, 2; stations, 11; missionaries, 15; native evangelists, 1; native catechists, 15; average attendance at instructions and services, 525; catechumens, 1321; baptized Christians, 675; communicant members, 162; trained nurse, 1; contributions by native Christians, \$230;

schools, 41; Lutheran teachers, 26; teachers of other Christian denominations, 16; heathen teachers, 38; baptized pupils, 193; unbaptized pupils, 1,524; tuition fees paid, \$400; baptized (heathen), 118; baptized (Christian children), 77; confirmed, 71; communicants, 494; married, 11 couples; buried, 35; mission institutes (boarding-schools), 2; students, 68; disbursements, \$41,850.01."

Wanted to See God.

During the days when the Jewish kingdom was rapidly nearing its end, it often happened that a Caesar did not deem it below his dignity to invite a Jewish sage either to his table or to a religious discussion. It was on such an occasion that Rabbi Joshua ben Hanayah was invited to visit the Roman Emperor. In the course of conversation the Emperor said to the rabbi: "My god, the one I worship, I am able to show you. I should also like to see your God. Show Him to me." The rabbi tried in vain to represent to the Emperor that he asked an impossibility, that Israel's God is an invisible God; the Emperor, who could not conceive the idea of an invisible God, nevertheless sustained his demand to see the Jewish God.

The rabbi, however, did not lose his composure. He told the Emperor that he would fulfill his wish. He asked the Emperor to accompany him into the garden. It was a hot summer's day, and the sun shone in all its brightness. The rabbi conducted the Emperor to a spot where they could face the sun fully. "Now," said Rabbi Joshua to the Emperor, "look straight into the sun, there you will see our God." "I cannot," said the Emperor, "the sun blinds me." "How may you endeavor to see God if you are unable to face one of His servants?" replied the rabbi. — *Sel.*

BOOK REVIEW.

HARMONIE Nr. 7: "Jesu, meiner Seele Leben." ("Jesus, Thou Art All My Treasure.") English version by W. M. Czamanske. — "Bleibt bei Jesu, teure Kinder!" ("O Abide with Jesus.") Deutscher Text von F. W. Herzberger; English version by W. M. Czamanske. Composer and Publisher, I. C. Strieter, 4510 Virginia Ave., St. Louis, Mo. Price, 15 cts. per copy; \$1.25 per dozen. Order from Concordia Publishing House, St. Louis, Mo.

We have here two beautiful compositions with appropriate texts for the day of Confirmation. The words are touching, and the music is full of noble harmony. The simplicity of the two compositions will enable any choir to sing them. We are sure that the words and music will create a deep and lasting impression upon young Christians about to make their confirmation vow.

Notice.

Field Secretary Bakke's temporary address will be: Rev. N. J. Bakke, 1506 N. Claiborne St., New Orleans, La.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: St. Paul, Salisbury, N. C., \$15.00; station in Richmond, Va., .39; station in Washington, D. C., 2.19; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00; Bethlehem, New Orleans, La., 50.00; Mount Calvary, Mount Pleasant, N. C., 3.00; station in Napoleonville, La., 2.50; station in Johnson, La., .60; St. Paul, New Orleans, La., 40.00; St. Paul, Mansura, La., 2.00; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; Mount Zion, Rocks, N. C., 3.00; Zion, Gold Hill, N. C., 3.00; Concordia, Rockwell, N. C., 3.00; Grace, Greensboro, N. C., 4.65; station in Elon College, N. C., 1.24; station in High Point, N. C., 1.62; station in Winston, N. C., .30; St. James, Southern Pines, N. C., 1.20; Messiah, Fayetteville, N. C., 1.00; Mount Zion, New Orleans, La., 40.00. — *Total*, \$215.42.

For *Immanuel College*, Greensboro, N. C.: Grace Sunday-school, Concord, N. C., 3.00; Sunday-school Convention, Concord, N. C., 4.73. — *Total*, \$7.73.

St. Louis, Mo., January 9, 1915.

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

The undersigned gratefully acknowledges the receipt of \$5.00 from Rev. F. Wenger, Frohna, Mo., and 4.00 from Treasurer A. Ross, Milwaukee, for the Christmas celebration of his Bethel Mission School at Greenville, N. C.; furthermore, the receipt of two large boxes of wearing apparel from the congregation of Rev. F. J. Lankenau, Napoleon, O.

C. P. THOMPSON.

The undersigned acknowledges the receipt of \$5.00 from Wm. Meilahn, Chicago, Ill., for Christmas celebration of Mount Zion schoolchildren. Many thanks!

ALB. O. FRIEDRICH.

Greetings.

Having but recently been appointed missionary to the Stockbridge Indians at Red Springs (Gresham is the post-office address), Shawano Co., Wis., I wish to extend my heart-felt greetings to all the workers among the colored people, wishing them much wisdom, love, and courage for their good work and a prosperous year.

CARL E. GUENTHER.

TERMS.

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

1 Copy.....	\$.25
10 Copies.....	2.00
25 Copies.....	5.00
50 Copies.....	9.00

Club rates only allowed if all copies are to be sent to one address. — In St. Louis, by mail or carrier, 35 cents.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

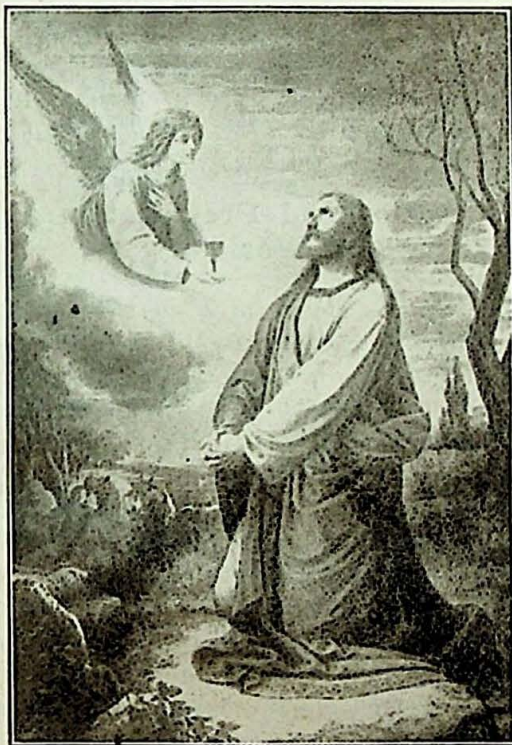
REV. F. J. LANKENAU, EDITOR.

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

Vol. XXXVII.

ST. LOUIS, MO., MARCH, 1915.

No. 3.



In Sad Gethsemane.

'Twas in the middle of the night,
In the dead silence of the night,
When men are wont to sleep,
That Christ the Lord went forth to fight,
To suffer and to weep,
In sad Gethsemane.

And oh! the horror of that night,
The deep, deep sorrow of that night,
No man will ever know,
When Christ the Lord went out to fight,
And suffer pain and woe,
In sad Gethsemane.

Fierce and terrible was the fight,
And long and weary was the fight;
Filled with pain and woe and grief

Was Christ the Savior on that night,
When He did seek relief
In sad Gethsemane.

Behold Him, stretched upon the ground,
Lying prostrate upon the ground,
Battling for the souls of men;
But in His woe doth life abound
As He suffers for our sin
In sad Gethsemane.

No martial music stirred His soul,
No battle-hymn inspired His soul,
As He fought bravely on;
But woe and misery filled His soul
As He fought bravely on
In sad Gethsemane.

No mortal hand could give Him aid,
And He sought not poor mortal aid
When He from death did shrink;
But to Almighty God He prayed
This cup He might not drink
In sad Gethsemane.

And to the will of God He stoops,
To the eternal will He stoops,
And offers up His life.
Forthwith He goes to meet the troops,
For ended is the strife
In sad Gethsemane.

Thus was a mighty vict'ry won,
Thus the greatest of battles won
Among the sons of men,
When Christ the Lord, God's only Son,
Offered Himself for sin
In sad Gethsemane.

There He suffered the pangs of hell,
There He conquered the king of hell
By His awful anguish;
And now in glory we may dwell,
For that He did languish
In sad Gethsemane.

Free now our souls from the guilt of sin,
Free from the dreadful guilt of sin,
To come before our God,
And e'er praise Him, world without end,
For the woes of Christ, our Lord,
In sad Gethsemane.

R. O. L. L.

Christ Is the Propitiation for Our Sins.

God's wrath rested upon all men. In Adam, our first father, the whole world had insulted God, so greatly insulted Him that His wrath was enkindled against all, and His justice demanded full satisfaction. The curse of God the Righteous lay upon us, and if no satisfaction be rendered Him, the whole world must remain under the curse. The anger of God was great; we all were the children of wrath, and death and hell must be our lot, unless the debt be paid. But who could pay the debt; who would come to our rescue?

God must be reconciled by God. In no other way could we be helped. No man could by any means at his disposal redeem his brother, nor give to God a ransom for him; neither were the angels able to devise a way of helping us. The insult which had been offered God was infinite, the satisfaction must be equally infinite. But who was able to render such infinite satisfaction? Only One could do that, and that One was Christ, the incarnate Son of God. He alone could ransom our souls, appease God's wrath, and heal our wounds. The blood of Jesus Christ, God's Son, was the only means that could cleanse us from our sins, and once more make us acceptable in the eyes of the holy and just God.

And Christ has reconciled us unto God. God was in Christ, and reconciled the world unto Himself. Here we have, indeed, a mystery which no mind of man is able to fathom. A full and sufficient ransom was necessary to redeem us, but since no man was able to give the infinite God such a ransom, infinite Justice, so to speak, took such a sufficient ransom from Himself: God, the One insulted, suffered in the flesh, so that flesh, the insulter, might not have to suffer eternally. The infinite God had been insulted, hence no one but an infinite Savior of infinite power could bring about a reconciliation. Therefore God reconciled the world unto Himself. He Himself became the Mediator, He Himself redeemed lost mankind with His precious blood. Our debt was great, but Christ paid it to the last penny. Our sins deserved the greatest punishment, but Christ took all our sins upon Himself, was bruised for them, and fully atoned for all. Through Christ God is fully reconciled to all. Through Jesus' bloody merit we are at peace with God. Our sins will no longer be imputed to us; the debt is paid, and will no longer be charged against us. The blood of Jesus Christ has fully

quenched the flames of God's wrath; all sins are forgiven, and the whole world of sinners is pardoned.

Yes, the whole debt is paid. The angry Judge has become a gracious Father; His wrath is changed into love, His threats into benedictions. Through Christ's death all our sins are wiped away, and we are holy in the sight of God. The angry Judge Himself has atoned for our sins, and brought about a reconciliation which includes the whole world and excludes no one, even though he be God's worst enemy and the greatest sinner on earth. The Lamb of God has taken away the sin of the world, of the whole world; He has borne each and every man's load of sin.

"Surely, He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: *the chastisement of our peace was upon Him, and with His stripes we are healed.*" (Is. 53, 4. 5.)

The Creation and Preservation of the World.

The fabulous claims of modern unbelief with regard to the origin of the universe are that "the order and beauty of the world are not the result of one directly creative act, but the outcome of a long and gradual process, continued probably over myriads, tens of thousands, of years; and that the varied life of nature is not as it was fixed 'in the beginning,' but as it has been evolved, that is, developed, through age-long periods and many lower stages, from original germs." — God's Word, however, which is the infallible truth, gives us a true record of how the universe came into being. It tells us in such simple and yet sublime language that "*in the beginning God created the heaven and the earth.*" "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, 'Let there be light'; and there was light," etc.

On the first day God made the light and on the second the firmament of heaven. On the third day He gathered the waters under heaven together, so that the dry land appeared; then He caused grass, herbs, and fruit-trees to grow. On the fourth day He made the sun, the moon, and the stars. On the fifth day He caused the waters to bring forth fish, and created birds. He then blessed these living creatures, saying, "Be fruitful and multi-

ply." On the sixth day He created cattle, creeping things, and the other animals. God called all this into being *out of nothing by His almighty word*. Not by virtue of human reason, but "through *faith* we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11, 3.)

After having finished all other creatures, God at last made *man*, carefully forming him of the dust of the ground, and then breathing into his nostrils the breath of life, thus giving him a *wonderfully organized body* and a *rational soul*. Above all, the Lord showed His kindness by making man in the divine image, which consists in blissful knowledge of God and in perfect righteousness and holiness, and which, alas! was lost by the fall. However, a beginning of its renewal is made in believers, while it will be fully restored in the blessed life to come.

God also made the *angels*, all of whom were at first holy and perfect. Later, many, under the leadership of Satan, fell away from their heavenly King, and, rebelling against Him, "kept not their first estate, but left their own habitation." These *evil spirits* have been permanently, forever, rejected by God, "reserved in everlasting chains under darkness unto the judgment of the Great Day." (Jude 6.) As the wily, raging, irreconcilable foes of the Most High they make it their point to hurt and ruin the body and, especially, the soul of man, God's creature.

The *good angels*, on the other hand, the strong heroes that always behold the heavenly Father's face, do not only serve and glorify the Lord of Hosts, but also minister to us, guarding us against physical and spiritual danger. In Luther's beautiful morning and evening prayer, we therefore ask God: "Let Thy holy angel be with me, that the wicked Foe may have no power over me."

God also *preserves* and *governs* all things for the welfare of His children. He gives us all that we need for our subsistence, and protects us from harm and evil. How innumerable the gifts are that He continually bestows upon us! At present we ought to be especially thankful for the preservation of peace and prosperity within the borders of our beloved country.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.

H. OSTERIUS.

Women and Missions.

In the book of Exodus (35, 25—29) we are told of the active part which the women of Israel took in preparing the tabernacle in the wilderness. We there read that it was not an insignificant part which the women took in the furnishing of the temple of Jehovah, working diligently to complete the work Moses had directed to be done. They spun cloth with their hands and brought that which they had spun. And the fact is emphasized that they did all this with very willing hearts.

This was many years ago, thousands of years ago. But we may see the same beautiful picture to-day in our churches. Many are the sacrifices which the good women in our churches are making in money, time, and strength for the cause of Christ in the home land and abroad. The story of the part women have had in the development and the conquests of missions is thrilling and inspiring. For the Negro, for the red man, for the immigrant, for the poor, for the outcast, for the neglected children in our own country, as well as for the heathen abroad—the noble women of our churches have toiled, collecting and distributing funds, preparing mission boxes, finding time in the midst of their many household cares to send help and the Gospel message to those who are in need.

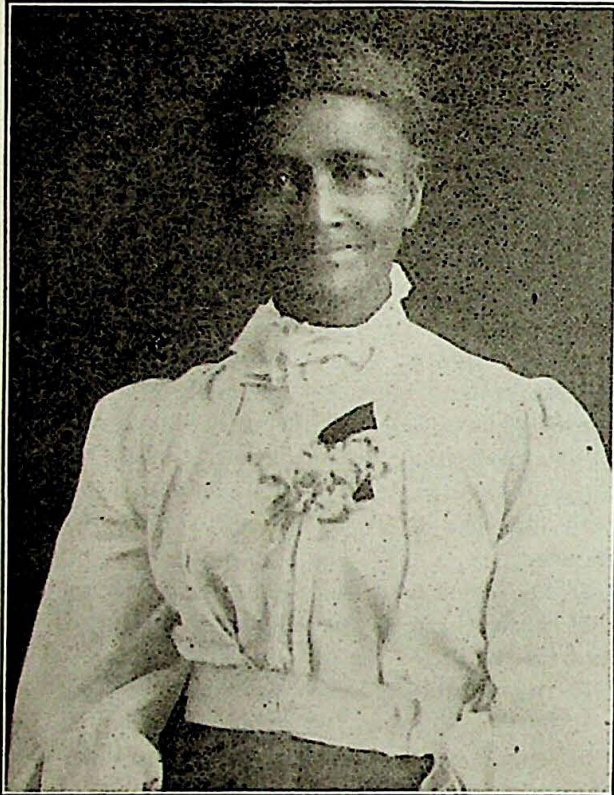
The women have indeed had their part in building churches, in saving the ignorant and vicious, and in caring for the orphans and widows. Those laboring in the Colored Mission field know and can tell much about the noble work done by our Christian women, and the laborers in the foreign and other fields can do so no less. The women of ancient Israel have many imitators among us. God bless them for their unselfish labors, and graciously reward them for their work of love!

"Ain't It the Truth?"

On Friday, February 5, the last charter member of our Little Rock Colored Mission fell asleep in Jesus. When, on July 3, 1878, as already stated in the last number of the PIONEER, a congregation was organized, there were four members: Joseph Lewis, Leaborn Jones, Leah Jones, and Mary Williams. Three of these passed away long ago, but good old Aunt Leah Jones was still with us. She was a faithful old soul, remaining true to her

God and her Church. As usual with Negroes born in slavery days, Mrs. Jones knew neither her birthday nor her birthplace. She was born in North Carolina, and remembered having been in Helena, Ark., at the age of twelve years. On a plantation near that town she was baptized by an Episcopalian clergyman, who, she thought, must have been a Lutheran. When I asked her why she thought so, she said, "He looked like one. Pastor, I can tell every Lutheran pastor by his looks."

When organizing his little flock, Pastor Berg



LEAH JONES.

came to the little house where Mrs. Jones lived, and invited her to attend the services. Curious to learn what our Lutheran Church was, she came and with Caesar of old could say, "I came, I saw, I conquered," or, rather, in this case, "was conquered," to wit, by "the power of God unto salvation," the Gospel. A truer Colored Lutheran probably never lived than old Aunt Leah. All she cared for in the world was to do mission work. Many times did people scorn her for her faith, but that mattered not. She learned to read in our school, although already an adult when she joined the church, and every once in a while she would carry her Bible to me to show me a particularly

fine passage, or ask for an explanation of one she did not understand. After I had explained it so she could see the point, she would say, "Pastor, of course that's the right explanation. Now, ain't that the truth?" That was her standing phrase. She was not a shouting "Nigger," but when matters were laid before her so clearly that she was able to grasp it well, she would invariably wind up with, "Now, ain't that the truth?"

She took ill with pneumonia, and though she received the best of nursing, she died on the above-named date, falling asleep in Jesus, and was laid to rest February 6.

Aunt Leah saved her money, and she saved it for the Lord. She left a will, in which she bequeathed one-half of her money to the Lutheran congregation (white) in Little Rock, to show her gratitude for the spiritual blessings received. The other half (the whole is estimated at about \$1,600) is to be put out on interest, and to be used for the salary of the minister in charge of the Colored Mission in Little Rock. If after ten years the Mission Board should see fit to use the money in some other way, they will be at liberty to collect the entire amount willed to the Mission for such purpose.

May Aunt Leah rest in peace! May she be an example of faithfulness to many! Her works do follow her. — "Ain't it the truth?"

A. H. POPPE.

To the Catechumens of the Synodical Conference.

DEAR FRIENDS:—

"You know the grace of our Lord Jesus Christ." Thank God, you know it! You know the everlasting love wherewith God loved you. Before the mountains were brought forth, before the earth and the world were framed, your Savior thought of you. He foresaw your sins. He saw you "enslaved by sin, and bound in chains, and doomed to everlasting pains"; but He had compassion upon you, and decreed to save you with His holy and precious blood and with His innocent suffering and death. You know that in the fulness of time "He left His radiant throne on high, and came to earth to bleed and die," to make *you* the purchase of His blood and agony. You know this precious Gospel. You know that when you were yet infants in your mothers' arms, your Savior came to you, and by the washing of water in Holy Baptism for-

gave you all your sins. Christian parents and faithful pastors have taught you this knowledge. At times, when you heard of His love toward you, His words fairly burned within your hearts, and you are now resolved to swear that you know your Savior, and that you will suffer all, even death, rather than ever fall away from Him or from His Church. And both to strengthen you in your faith and to encourage you unto a faithful performance of your vows your Savior will give you His body to eat and His blood to drink in the venerable Sacrament of the Altar. Yes, you know the grace of your Lord Jesus Christ.

But what of those who do not yet know the grace of the Lord Jesus Christ? Or what of those who enjoy the preaching of this Gospel only sparingly, while you enjoy it abundantly? Do not your hearts go out in pity to them? We have in this country millions of colored people. Many of them have never heard of the saving grace of Christ Jesus. Many of them are hungry and thirsty for a more thorough knowledge of the Savior. Will you not help us to bring them the saving Gospel? Our treasury, out of which we salary our colored missionaries, is almost empty. Lend us a helping hand! If you will devote a little time of the few remaining days before Palm Sunday to soliciting little contributions among your relatives and Christian friends, it will be a great aid to the Savior's cause. Will you not do so, and send in the donations received as a thank-offering to the Savior and His cause? As dearly as you love your Savior, as much as you appreciate your own blessedness and desire that others, too, come to know the grace of our Lord Jesus Christ, we appeal to you in the Savior's name, *Lend us a helping hand!*

Yours in the Lord,

By order of the Mission Board. R. JESSE.

Notes from Atlanta.

We are glad to state that our Lutheran mission in Atlanta is on the road to prosperity. We are now occupying the place purchased for us by the Board in December of last year. During that month four persons were confirmed, and at present a young man is receiving instruction for confirmation. He will later go to Immanuel College, and prepare for the holy ministry.

Our day-school, after much hard work and

serious handicaps, has an enrolment of 21. Sunday-school enrolment is 68. The average church attendance with us is between 30 and 35.

We are extremely glad that the pastor in charge, the Rev. Chas. Stoll, of Staten Island, N. Y., has recovered from his severe illness and is with us again, having arrived on the 5th of February.

During the month of January we received a very handsome communion set from the congregation of the Rev. H. F. Soeldner, of Okabena, Minn. This is indeed a worthy gift, and is greatly appreciated.

The pastor (Rev. W. G. Schaeffer) and the people of the local Lutheran church, white, members of the United Synod South, have been very kind to us, and are willing to forward our work in every way possible. They have given us a blackboard and a very good organ, the latter of which we are now using in our services. Since they are not conducting any missionary work among the Negroes of the South, this synod is willing, and some of their pastors and officials have offered, to lend their aid financially and otherwise, that the work our Board is doing may prosper. They are hoping that some arrangement may be made whereby they may cooperate with us in gathering the great harvest of the unchurched Negro population of the South. We understand that this matter of cooperation has come before the proper authorities in our Lutheran body, and more will be heard of it later.

The cry from this part of Macedonia is, "Come over and help us build a chapel!" In our present quarters we cannot seat all who may come to us. On one occasion we had to excuse a number of children who had attended Sunday-school, in order to make room for the adults to hear the sermon. *WE NEED A CHAPEL.*

M. N. CARTER.

Items of Interest from Our Colored Mission Field.

DEATH OF AN OLD MEMBER. — Death has taken another faithful old member from our small flock at Little Rock. We want all our readers to read Brother Poppe's interesting article on Aunt Leah Jones in this number. We feel certain that it will encourage every one that reads it to increase his efforts in the interest of our Colored Mission.

ENCOURAGING LETTERS. — Letters like this are an encouragement: "Dear Editor, — Please accept my thanks for our LUTHERAN PIONEER. I can get so much spiritual inspiration by reading it.

It is full of truths taken from Holy Scripture. I am glad I have found the light before it was too late. Pray for me and my little family that the Lord may use us just as He wills. I am yours in Christ, —." We thank the kind brother for his words of encouragement, and wish him and his family God's choicest blessings. — Letters like this are a source of pleasure to the Board of Missions, especially to the treasurer, as well as to the editor: "I enclose herewith \$1, which kindly add to the February fund for Colored Missions. I have become very much interested in your little booklet on Colored Missions and also in the LUTHERAN PIONEER, which I am receiving monthly. I hope to be able to keep on contributing to this cause right along. Yours very truly, —." We also thank this kind reader for the interest in the Colored Mission cause which she has shown in such a practical manner, and for the sake of the cause and her own sake hope that her benevolent wish may be fulfilled.

A RICH COSTUME. — A young missionary from the West attended, as delegate, the meeting of a home missionary society near a fashionable summer resort. Writing home to his wife, he said that among the fashionable crowd he saw one young lady whose costume was worth one mission chapel, three cottage organs, and twenty Sunday-school libraries. He wondered if she had anything to spare for the mission cause. — We have no doubt that those ten chapels which were appropriated by the Synodical Conference last August, but which have not yet been erected because the necessary funds were not on hand, could easily have been built if the money squandered on dress in the foolish service of fashion among our own young people had been given to the Lord's cause. Six months, precious months, have passed away, and not one of the called-for chapels has been erected! Spring is almost here, ground ought to be broken for the girls' dormitory at Greensboro, and not the tenth part of the needed \$3,000 has come in! Friends, are we not laying ourselves open to the accusation of being unfaithful stewards of the manifold grace of God? Think it over!

THREE NEW APPLICANTS. — Three new workers from other church-bodies have applied for admittance. Two of them come to us from the Presbyterians, Rev. W. H. Lane, who is being prepared for admittance by Rev. L. J. Schwartz, of Kansas City, Mo., and Prof. A. H. Dixon, principal of a colored school at Graham, N. C., who intends to

finish his theological studies at Immanuel College before he enters upon active work with us. The third applicant, Rev. J. A. Burton, of Easton, Pa., comes to us from the Ministerium of Pennsylvania.

OUR SICK WORKERS. — Missionaries Kent and Stoll have returned to their fields of labor, the former to Spartanburg, S. C., and the latter to Atlanta. Missionary Schmidt, of New Orleans, is gradually regaining his strength. He recently declined a call to the Lutheran high school at Deshler, Nebr. Missionary Doswell and Teacher Seeberry are still at the Denver Sanitarium.

MEHERRIN, VA. — Rev. Polzin reports that this station is not growing numerically. The members are very poor, having had crop-failures for three years in succession. The little tobacco they were able to raise last year is bringing very low prices. The only encouraging feature about this station is the school, which has an enrolment of 37 pupils.

A CONFIRMATION GIFT. — We know of a pastor who presented each one of his confirmands with a year's subscription of the LUTHERAN PIONEER. Now, of course, there are very few pastors that can do that; but how would it be if the sponsors, besides the usual gift of a Bible or hymn-book, would present the catechumens they "stood for" with such a subscription, either to the PIONEER or to the German missionary monthly, *Die Missions-taube*? These papers cost only 25 cents a year, and may be ordered from the pastor or from the Concordia Publishing House, St. Louis, Mo.

STATISTICS OF OUR COLORED MISSION. — Our Mission now has 31 organized congregations and 18 preaching-places, with 1,044 communicant members; in the mission schools are 1,976 scholars, and the Sunday-schools are attended by 1,388 scholars. In 1914, 102 were baptized and 67 confirmed. The contributions from the mission field amounted to \$5,493. Considering the great lack of work in the South and the extremely low price of cotton, these contributions are encouragingly high.

AGREEMENT does not make truth. The fact that millions of Chinese believe that an eclipse is caused by a dragon's eating the sun does not make that foolishness true. Because anything is popular, it is not necessarily right. When we find that some of our practices of life are common practices, we are quick to excuse and justify ourselves by that fact. As in the days of Lot and Noah, God's servants must often stand against majorities. Popularity is a poor plumb line.

Items from the Foreign Mission Field of the Missouri Synod.

THE DEATH OF MISSIONARY KELLERBAUER, which occurred in October of last year, proved quite a blow to his fellow-workers in India. The sad news of the sudden departure of their colleague reached India while the missionaries were gathered in conference at Trivandrum, Travancore, December 8—10, 1914. The resolutions spread upon the minutes of the Conference in memory of the departed brother give eloquent expression to the love and esteem in which he was held by those who most intimately knew him.

MISSIONARY J. WILLIEMS, in Krishnagiri, has now also been arrested, and is at present held a prisoner of war at Bangalore. It is, however, probable that he will be transported to Ahmednagar, Northern India, in the near future. It seems very probable now that all the German missionaries in India will be arrested and interned while the war lasts. All the younger missionaries that have so far been arrested have been taken to Ahmednagar, while those over forty-five years of age, as well as the women and children, have been interned near Madras. So far Mrs. Huebener, whose husband, Missionary Huebener, was arrested early in November, has not been molested, but the chances are that she and her four little children may be interned at any moment. A letter from Ahmednagar to the Board says that there are many prisoners at that place. The climate is very pleasant, and the prisoners are living in barracks and tents. The writer speaks of the pleasant intercourse with other missionaries. Services are held every Sunday. A male chorus has been formed. A plentiful supply of food is provided by the British government.

MISSIONARY GUTKNECHT, in Nagercoil, baptized 21 persons at Kanhnanputur on the 29th of November, 1914, among them a number of adults, and a week later he baptized 12 persons at Thovali.

THE MISSION BOARD is suffering much annoyance from the great delay in the arrival of the mail from India. The mail is generally from three to four weeks late.

THE WORKERS OF THIS MISSION who were detained in Europe by the outbreak of the war are all in good health, according to the latest reports. But they are longing to return to their fields of labor, nevertheless.

Items of General Missionary Interest.

MISSIONARY WORK AMONG THE PRISONERS OF WAR. — Last summer Rev. Jesse Pflueger, till then pastor of a Lutheran church in New Orleans, left the United States to enter upon mission work in India under the auspices of the Ohio Synod, but owing to the war he was unable to get away from Germany, where he stopped *en route*. He is now at Hermannsburg, Germany, doing missionary work among the thousands of English and French prisoners of war in camp there.

NORWEGIAN UNITED CHURCH MISSIONS. — This synod is carrying on prosperous missions in China and Madagascar. The annual cost of these missions is almost \$100,000, which is raised by this church-body of only 170,000 communicant members. Each of its missions has 7 stations and 40 outstations. Sixteen young men and women were sent into the field recently. Including these new workers, there are over 50 American missionaries in the field, besides 146 native helpers. In the year 1913, there were 519 baptisms in the two fields. — This synod is also doing aggressive mission work at home, about one-fourth of its pastors serving in mission fields. The total number of men employed in the Home Mission field of the synod is 128. The expense of this work was over \$70,000 last year.

FRENCH PROTESTANT MISSIONS IN SOUTH AFRICA. — The outbreak of war has placed the missionaries of the Paris Evangelical Missionary Society working in British South Africa in a serious position. For over eighty years they have been working in Basutoland, and for the past twenty-five years in Barotseland, on the upper Zambezi. The outbreak of the war has largely cut off their financial supplies from France, and the raising of an emergency fund in other countries will be necessary if the work is not to be seriously crippled. Both mission territories being under the British flag, it is probable that British friends will come to the rescue.

LIBERIA. — Missions in Liberia are also suffering because of the war. Owing to the lack of provisions some large mission-schools have been compelled to close. The supply of rice, a staple upon which they depend for food, is exhausted. It is possible that the United States may try to arrange a shipment of rice to supply the crying need.

WARTBURG, NATAL. — Rev. G. A. Stielau, of Wartburg, Natal, writes that the work of the Lu-

theran Free Church is much hampered in its work by the consequences of the war. One of his principal complaints is that their mail is continually being tampered with by the British authorities, and that the letters of missionaries are frequently stolen by government officials.

Different Kinds of Givers.

First, those who give spontaneously and generously, but only to themselves — auto givers, as they might be called.

Secondly, those who give thoughtlessly, without any real or high motive — givers of the occasion, as it were.

Thirdly, those who give as a sop to conscience and self-esteem; in a species of atonement for the evil they do — penitential givers.

Fourthly, those who give as a matter of display, to win public applause for their generosity — theatrical givers.

Fifthly, those who give because others give, because they are expected to give, and are ashamed not to give, and therefore give grudgingly — conventional givers.

Sixthly, those who give because they feel as though they ought to give; who give through a sense of duty and not through love — moral givers.

Seventhly, those who give in the spirit of Jesus; who give because they love their neighbor as themselves, and above all things desire to help him — spiritual givers.

To which kind do you belong?

There are lots of men who will sing with gusto in a missionary meeting:

Were the whole realm of nature mine,
That were a tribute far too small.

But when the collection-plate is passed, the sentiment suddenly changes to

When we asunder part,
It gives us inward pain.

Church Visitor.

Taking Walks with God.

In a sermon on "Enoch walked with God," Dr. Morgan recently gave the following illustration: A little child gave an exquisite explanation of walking with God. She went home from Sunday-school, and the mother said, "Tell me what you learned at

school.' And she said: 'Don't you know, mother, we have been hearing about a man who used to go for walks with God? His name was Enoch. He used to go for walks with God. And, mother, one day they went for an extra long walk, and they walked on and on, until God said to Enoch, 'You are a long way from home; you had better just come in and stay.' And he went.'

BOOK REVIEW.

WHAT THE EVANGELICAL LUTHERAN CHURCH STANDS FOR. A Statement of Lutheran Principles. By *Th. Graebner*. Concordia Publishing House, St. Louis, Mo. Price, 10 cts. per dozen; 50 cts. per hundred.

If you want to know what the Lutheran Church stands for, or if you have a friend or acquaintance whom you desire to become conversant with Lutheran principles, we advise you to send for a dozen copies of this tract. This leaflet gives you the Lutheran standpoint in a nutshell, briefly and succinctly. It will also enlighten you on the position which our Church takes with regard to such modern issues as Education, Church Union, Separation of Church and State, Prohibition, and War.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: Grace, Concord, N. C., \$10.00; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00; Bethlehem, New Orleans, La., 50.00; Grace, Greensboro, N. C., .82; station in Elon College, N. C., .93; station in Winston, N. C., .50; station in High Point, N. C., 2.22; Mount Calvary, Mount Pleasant, N. C., 3.00; Mount Zion, New Orleans, La., 40.00; station in Napoleonville, La., 2.00; station in Johnson, La., 1.00; station in Richmond, Va., .64; station in Washington, D. C., 2.20; station in Little Rock, Ark., 8.35; St. Paul, New Orleans, La., 40.00; St. Paul, Mansura, La., 3.00; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; St. James, Southern Pines, N. C., 4.75; Mount Zion, Rocks, N. C., 3.00; Zion, Gold Hill, N. C., 3.00; Concordia, Rockwell, N. C., 3.00; St. Matthew, Meherrin, Va., 3.20; St. John, Salisbury, N. C., 15.00; Holy Trinity S.-S., Springfield, Ill., 9.55; Grace S.-S., St. Louis, Mo., 10.00.—*Total*, \$254.22.

St. Louis, Mo., February 1, 1915.

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

TERMS.

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

1 Copy.....	\$.25
10 Copies.....	2.00
25 Copies.....	5.00
50 Copies.....	9.00

Club rates only allowed if all copies are to be sent to one address. — In St. Louis, by mail or carrier, 35 cents.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XXXVII.

ST. LOUIS, MO., APRIL, 1915.

No. 4.



Easter.

Jesus Christ was declared to be the Son of God with power . . . by the resurrection from the dead. Rom. 1, 4.

Christ was declared with power
God's Son on Easter Day,
Our mighty Shield and Tower,
Our only Strength and Stay, —

The Helper sent from heaven,
Whom we can trust indeed,
The Lamb for sinners given,
The Friend in sorest need.

He was declared with power
The Life, the Truth, the Way
To heav'n's unfading bower. —
O blessed Easter Day!

H. OSTERIUS.

He Is Risen!

He is risen! He is risen from the dead. Since the earth came into being, no greater nor more glorious news has been heard. And though it should see thousand times thousand years, the earth will never hear more blessed tidings. The crucified Savior was laid in the tomb, and the stone which closed it was sealed; but now the grave is burst open, the stone is removed, and He that was dead has risen to life. Who can doubt any longer that He is the Resurrection and the Life? Who can any longer deny His divine Sonship? Now we see clearly that He was crucified not for His own sin, nor merely because of the hatred

and malice of His enemies. Now we see plainly that He died on the cross to atone for our sins, to pay the debt which we owed. But He that was given for our offenses is now raised for our justification. His resurrection is the seal of a perfected redemption, a divine confirmation of His words, "It is finished." Without the resurrection our faith in Christ as the Redeemer would be in vain, in fact, nothing but a superstition. But now that He that was crucified has risen from the dead, we have a receipt from God Himself to the effect that our debt, the whole world's debt, has been paid to the last farthing. The risen Christ is a positive proof that our sins are forgiven, and that God's wrath is appeased. Confidently we may now say:

I am content! My Jesus liveth still,
In whom my heart is pleased;
He hath fulfilled the Law of God for me,
God's wrath He hath appeased.

Yes, and the risen Savior also assures us that hell's gates are closed, and that heaven's portals are opened to us; for where there is forgiveness of sins, there is also life and salvation. The risen Christ has brought life and immortality to light for us. He lives, and we shall also live. Jesus, our Jesus, is risen, and He will draw us unto Himself. He, the Head, will not leave us, His members, behind. His death was our death, so His resurrection is also our resurrection. Where He is, there shall also His servants be. His resurrection tells us that we shall rise, and see Him as He is; His resurrection assures us of the fact that our believing shall be changed into a blessed seeing. In view of Christ's resurrection we may laugh to scorn the gloomy grave, and the thought of death no longer causes us to tremble; for we know that, when the final trumpet shall sound, we shall be raised unto life eternal. Aye,

Jesus, my Redeemer, lives!
I, too, unto life must waken;
Endless joy my Savior gives;
Shall my courage, then, be shaken?
Shall I fear? Or could the Head
Rise and leave His members dead?

F. J. L.

A Hindu Story.

In a Hindu house, the home of three brothers and their wives, their sons and sons' wives, and several grandparents, in all more than fifty persons, the gladdest person of all the company was a little dark-eyed girl of five years of age, who daily went to a mission-school. Though her father and brothers were bigoted Hindus, nothing was done to prevent her from attending the mission, where she learned to read verses from the Bible. But when she was eight years of age she was considered too old, according to the customs of the country, to go out of the zenana, and so her daily trips to the mission ended.

Shut in her home, with a Testament, which she had received as a prize, she was accustomed to "play school" under a wide veranda with her sisters and brothers and cousins, who had a great admiration for her superior education and were delighted to repeat after her texts of Scripture, whose full meaning they did not at first understand, such as "God so loved the world," and "Jesus said, I am the Way, the Truth, and the Life." The two best scholars were the little girl's brother and cousin.

Both of them determined that they would learn English so they might read the English Bible and books about the "Bible God."

The father of this little girl and her brother was rich, and so the boy soon got money to buy a Bible, which he hid away and secretly studied, learning some verses out of it every day. One day his Hindu father discovered the Bible, and angrily said he should no longer go to college and should learn no more English. "These teachings will be your ruin," he said. "But you are young and will forget, for I will destroy this book." And so he tore up the Bible and burned every scrap of it.

Meantime the cousin, a few years older, had also bought a Bible, and was studying it, and had learned without a teacher what Jesus meant when He said, "I am the Way, the Truth, and the Life," and begged permission to be baptized. This his father refused and sent him to Burma, where some months later he died mysteriously. It was believed he died a martyr's death because he would not give up his faith in Christ.

The brother escaped his fate. Stealing away from his home, he heard a missionary preach, and became convinced more than ever before that he should be a Christian. Then he went still farther, and heard another missionary, and asked to be baptized. He was aided in escaping to a far-off island, where there was a mission, and where he would be safe from his father. He was very sorry to leave his mother, whom he loved, and after some years, when his cruel father had died, he went back among his own people to tell them of the Savior. He formed a Bible class, and has shown many the way to Christ. —

From the above story Christian parents may see the great value of an early learning of Bible passages on the part of their children. In showing us the powerful influence of mission-schools among the heathen, it also shows how necessary the religious instruction given in our parochial schools is for our Christian children. What a great pity it is that so many of our parents cannot or will not see this. How many a Christian, when passing through the dark valley of the shadow of death, has been comforted and strengthened upon that journey by the Bible verses and hymns he had learned in his youth in a Christian parochial school!

THE whole business of the whole Church is to preach the whole Gospel to the whole world.

Are You Doing Your Duty?

The following story we heard several years ago at a missionary meeting in Lafayette, Ind. It was told by Rev. August Lange in the course of his missionary address. At the time it made a deep impression upon us, and after the lapse of years the impression has not faded. We repeat the story here, hoping that it may make an equally deep and lasting impression upon our readers:—

Off the English coast, in the Irish Sea, is situated the Isle of Man. Approaching this island from the English coast, the traveler views an ancient tower, half ruined, ivy-covered. This tower is to the inhabitants a monument both to human treachery and innocent suffering. A room of this tower was, many years ago, the scene of the execution of one of the ablest and most beloved governors of the island. It was at a time when all England was suffering under the ravages of a bloody civil war. The governor was accused of treason against the king of England, his sovereign, tried, and sentenced to death. Some influential friends, believing him innocent, successfully interceded for him with the king, who granted a letter of absolute pardon. The chief enemy of the governor, however, secured the letter of pardon and suppressed it. Thus the governor was executed in spite of the king's pardon. His sad lot, his just and liberal administration, while governor, so endeared him to the hearts of his people that even to-day his praises are sung, in popular ballads, by the men and women of the island while about their daily task. While he is remembered with love and kindness, his enemy's name is spoken with curses and malediction. Certainly his act was most despicable and treacherous.

But now, my friend, tell me candidly: Are you entirely guiltless of a similar act? Your Master and Savior has entrusted to you His letter of pardon prepared for all sinners, sufficient for all, intended for all. Have you been sufficiently active in making this letter of pardon known? Have you done your full duty in spreading the Gospel? Oh, may Jesus, who died for you, kindle your heart with an ever-increasing zeal for the work of extending His kingdom to the ends of the earth, — the work of missions.

O Christ, our true and only Light,
Enlighten those who sit in night;
Let those afar now hear Thy voice,
And in Thy fold with us rejoice.

The Good Works of Christians.

In the time of Emperor Constantine a young man, a heathen, named Pachomius, was drafted into the army. On a certain night, when he, together with his company, entered a city, and were exhausted from the long march, some men voluntarily ran up to them, brought them refreshments, and cheered them with encouraging words. The young heathen was surprised at this kind of treatment, and inquired who these generous men were. He was told, "They are the Christians, who do good to all men, and especially to strangers." Pachomius felt an interest in these people, inquired about their religion, and when he had learned more of them, he turned to God and prayed in secret: "If Thou wilt grant me to know this saving religion, and deliver me from my present distress, I will devote my entire life to Thy honor and to Thy service."

Soon after this, Constantine gained a great victory, and dismissed a part of his army. Pachomius also received his honorable discharge. He hurried home to his native village, sought to obtain instruction in the Christian religion, and, when established in this faith, was baptized, and labored for Christ among his people.

Lead such a life that many may be won for Christ and His Gospel.

Trifles Make for Perfection.

A celebrated sculptor was one day visited by a friend. He had come to look at a statue on which the artist was working. He had been there several times before, but upon this particular occasion he was much surprised at the great progress the sculptor had made. Full of astonishment he cried, "What an extraordinary change you have made in the statue since I was here last! What have you done to it?" "Oh," replied the artist, "this part I have somewhat changed, that feature I have made a little more prominent, to the lips I have given a little more expression, and this part I have polished." "But, friend," cried the visitor, "the things you claim to have done are all mere trifles; they surely could not bring about such a great change!" "Certainly, they are trifles," said the artist, "but you want to remember that trifles go to make perfection, and perfection is no trifle."

In striving after holiness, do not forget that trifles, the little things, count for very much.

A Prayer for Peace.

O Lord of Hosts, who makest wars to cease,
 Have mercy on the world, restore its peace!
 O Thou that visitest with punishment
 The evil-doers that they might repent,
 And raisest them again, if they deplore
 Their fall, have faith, and henceforth sin no more,
 Incline the rulers' hearts to peace! Extend
 Thy helping hand again. The conflict end,
 And with it devastation, loss of life,
 And all the horrors of this awful strife!
 Especially our country dear preserve,
 And do not deal with us as we deserve.
 As heretofore, bless us continually
 With peace and undisturbed prosperity.

O God and Father, grant our prayer in grace,
 For in the name of Christ we seek Thy face.

H. OSTERIUS.

Items of Interest from Our Colored Mission Field.

A WORD OF APPRECIATION.—An article on "Fields and Forces of Inner Mission Work" in a recent issue of the *American Lutheran Survey* has the following to say about the colored work of the Synodical Conference: "One general Lutheran church-body in this country is achieving splendid results in its missionary work among the colored people. It has established a high-grade college and a theological training-school in the very heart of the negro population of the South. From this, as a center, it is sending out consecrated colored leadership into the leading communities of the South for operation and gradual occupation."—Should not words such as these encourage us, not only to continue the work, but to increase it? When people who see and know what our workers, colored and white, are doing, speak of the results attained by our workers as being "splendid achievements," should not this stimulate us to increased efforts? God has given us a grave task to perform. He has wonderfully blessed the labors of our workers; He has opened many new doors to us. At the last convention of the Synodical Conference our Board called attention to a number of new places that had been occupied by the workers, and besought the Conference to provide the necessary means to build ten cheap chapels. The Conference rejoiced to hear of the onward march of our workers, and with great willingness voted the asked-for funds. But, alas! our people have not responded as they should have done. Our faithful workers are still occupying these new fields, preaching the Word in

shacks, and teaching the children in shanties, waiting for the small sums needed to build chapels and schools. *How long are we going to let them wait?* Among those not in the Synodical Conference we have the reputation of being aggressive workers for the Kingdom; are we in this case going to compel these people to change their opinion of us? Friends, let us be up and doing; let us see to it that every one of the so sorely needed chapels will be completed in the next three months. Let every friend of our Colored Mission do his share, and *let him do it at once!*

SOME OF THE FIRST COLORED CHURCHES IN OUR COUNTRY.—The first Colored Baptist church was organized in 1785 at Williamsburg, Va. The first African Methodist Episcopal church was started in Philadelphia, in 1787. The first African Presbyterian church in this country was organized in Philadelphia, in 1807. St. Philip's Protestant Episcopal Church, the first of that denomination, was founded in New York, in 1818, while the first Episcopal church in a slave state was St. James' Church at Baltimore, founded in 1824. The first colored Congregational church in the South was organized as Plymouth Congregational Church at Charleston, S. C. The first Lutheran colored church of the Synodical Conference was organized by Rev. F. Berg, now President of Immanuel College, Greensboro, N. C., at Little Rock, Ark., in the spring of 1878.

REV. ED. H. SCHMIDT AT WORK AGAIN.—We are pleased to tell our readers that our faithful missionary, Rev. Ed. H. Schmidt, of New Orleans, who was so seriously ill that neither the attending physicians nor the nurses expected him to live, is by God's grace upon the high road to recovery. He made his first venture at preaching again on Palm Sunday. God grant him full restoration of health and strength and many years' service in His vineyard!—During his long illness, as was to be expected, the receipts of his station took quite a "slump," though St. Paul's has continued its monthly contribution of \$40 to the Mission Treasury, much to our surprise. The Board, however, will have to assist the station in making certain necessary repairs on the school-building to the amount of \$150. The Board is compelled to make a loan to do this, unless the friends of our Colored Mission come to the rescue at once.

CONDITION OF THE MISSION TREASURY.—The chairman of the Mission Board informs us that the expenses for February were \$3,858, while the receipts were only \$1,534! The expenses exceeded

the receipts by \$2,324.00. If matters continue this way, the Board's treasurer will have a deficit of \$7,000 to report at the end of next month. A friend, in sending a gift for the Spartanburg school, makes a suggestion, which, if followed, would relieve the Board of all worry. He suggests that all congregations in the Synodical Conference lift a special collection for our Negro Mission in the near future. He adds that if this collection would be preceded by hearty prayer, no doubt, the treasury would soon be in a condition to meet all ordinary demands made upon it. God grant that many, if not all, of our congregations may feel constrained to carry out the suggestion of this kind friend! It is not charitable on our part to increase the great burden already resting upon the Board members unnecessarily by adding to it the worry of a large deficit in the treasury.

SPARTANBURG, S. C. — We hope that the example of the kind friend mentioned above will find many imitators, so that this new station may soon be provided with a building of its own, to serve as a chapel and school. Missionary Kent has an applicant for membership whom he is preparing for admission, and he hopes soon to be able to report more. The number of pupils in the day-school has increased to 49, despite the fact that the present home of the school is a wretched shack.

ATLANTA, GA. — Those of our readers that read Teacher Carter's interesting article in our last issue on the work in Atlanta will remember that he speaks very encouragingly of the outlook. He also speaks of the inadequacy of the present home of the mission. From another source we learn that services and school are conducted in a dilapidated building, containing three small rooms, and that the missionary, Rev. Stoll, and the teacher, Mr. Carter, are "baching it" in the rear room. This small room serves them for kitchen, dining-room, study, and bedroom. Surely, a chapel is needed here; \$1,000 would build one. Who will help?

LUTHERAN NEGROES IN SOUTH CAROLINA BEFORE THE CIVIL WAR. — At the beginning of the Civil War the South Carolina Synod had a colored membership of over 900 communicants. What a great pity that this fine number of Negro Christians was not taken care of and held in the Church! It will take years of patient and faithful labor to again reach that number. But now that a beginning has been made at Spartanburg, may God graciously bless the work, and grant us the joy of recovering the lost ground!

NATIONAL NEGRO HEALTH WEEK. — The colored people of the nation were asked to unite in observing a national health week, March 21—27. We hope that our Lutheran colored Christians entered into the spirit of this movement with heart and soul, and did what they could to bring about better sanitary conditions in country and town. While the death-rate among Negroes has decreased in late years, it is still far too high. Humanly speaking, almost one-half of all the deaths among the Negroes of the South could be prevented if better sanitary conditions would prevail. And the betterment of the sanitary conditions rests, in a large measure, with the colored people themselves. If the instructions given for "cleaning-up" week were conscientiously followed, and conditions brought about by following the instructions would be made permanent, a remarkable falling off in the death-rate would soon show itself.

Items from the Foreign Mission Field of the Missouri Synod.

MISSIONARY G. HUEBENER, who recently baptized 21 persons in Kalunkadi and 9 in Kirangulam, reports that his churches have not suffered from the effects of the war. Being an American citizen, he is permitted to go about his work unhindered. — The Institute at Nagercoil has not been disturbed, and everything is in a normal condition.

MISSIONARY THEO. GUTKNECHT, who has been greatly troubled with malaria, intends to come to America on furlough in the near future. It is, however, possible that the British authorities will not permit him to depart, as he still is a German citizen. Our American consul in Madras, Mr. José de Olivares, has been asked by the Mission Board to assist him in getting permission to come to America. If permission should be granted, the missionary will come by way of the Pacific.

MISSIONARY H. STALLMANN in Ambur II, who is still a German citizen, has not yet been interned. This is probably due to the fact that by advice of an official of the government he procured certificates of character from two high British officials. These certificates of character he showed the Police Inspector, in consequence of which he has so far not been disturbed. It is to be hoped that he may permanently escape internment.

MISS ELLERMANN is now living at Bargur, and is occupying the home of the late Missionary Keller-

bauer, who died last fall while in Germany on furlough. She reports that she has plenty of work among the natives, particularly among the Moham-medan women.

JUL. A. FRIEDRICH.

REV. H. HAMANN, Supervisor of the Missouri Synod of the mission schools in India, who was to go to India last September, but whose departure was postponed on account of the outbreak of the great war, left San Francisco for his new field of labor on the 27th of March.

Items of General Missionary Interest.

THE ROCKEFELLER FOUNDATION AND MEDICAL MISSIONS IN CHINA. — The Rockefeller Foundation has decided to undertake a comprehensive plan for the improvement of medical and hospital conditions in China. A special organization has been called into being to carry out the work, which will be under the supervision of a Director, who will reside in Peking. It is probable that several medical schools now already existing will be aided by a more thorough equipment, and that the Mission hospitals already existing in the vicinity of the medical schools will be aided by the Foundation. A special Commission, which has studied conditions in China, reports that it was greatly impressed by the work which has already been done by missionary societies in hospitals and medical schools, and that the standard of the medical missionaries is very high. They seem to think that the most practical thing to do will be to simply expand the work already begun by the missionary societies. The Commission reports that the work of the foreign missionary nurses is of a high degree of excellence, and they propose to assist the missionary societies in sending out a larger number of well-trained nurses, and help them in training a larger number of native nurses.

AMERICAN FOREIGN MISSIONS. — The latest statistics show a large increase in missionary gifts in America since 1901. The total income reported for 1901 was a little over six million dollars; last year the income for the same purpose was over seventeen million dollars. The contributions of the native Christians in the foreign field in 1901 was only one million dollars, but last year it totaled four and a quarter million dollars. American religious bodies have almost ten thousand missionaries in the foreign field. In American fields more than 150,000 natives were baptized. In the foreign mission fields conducted by Americans there are about

ten thousand churches, over six hundred colleges, training-schools, and seminaries, and almost thirteen thousand other schools, with a total attendance of a half-million scholars.

AMERICAN HOME MISSIONS. — The churches and societies represented in the Home Missions Council, which by no means includes all religious bodies in the United States, report contributions amounting to more than twelve million dollars for last year. This is an increase of nearly two million dollars. The work for Negroes cost over seven hundred thousand dollars, for missions among the Indians almost a million was expended, and work among the newly arrived immigrants cost nearly a half-million dollars.

SOUTHERN BAPTISTS AND FOREIGN MISSIONS. — The Southern Baptists are celebrating the Judson Centennial by raising the sum of \$1,250,000 for foreign missions. This large sum is not to be kept for an endowment fund, but is to be spent outright in the field. If we consider that this large sum is to be raised in the South, which feels the effects of the European war more than any other part of our country because of the low price of cotton, their chief crop, we must admire the mission spirit of this body of Christians only the more.

FRENCH PROTESTANTS AND FOREIGN MISSIONS. — The Paris Missionary Society, the foremost French Protestant mission society, began its work about eighty years ago by sending three missionaries to South Africa. The work is conducted by 17 European missionaries, 19 native pastors, 222 native evangelists, and 473 native teachers. The work done by the native helpers is almost self-supporting. Work is carried on by the society in all the French colonies of Africa and in British South Africa. In Basutoland the Paris Mission has a church-membership of over 21,000.

WAR AND MISSIONS. — To sustain the extensive mission work carried on in foreign fields by the churches of the nations now at war must be getting increasingly difficult as the months roll by, and in view of the fact that the end of the awful struggle is not yet in sight. It will be a hard task for Great Britain to sustain its 10,000 missionaries in the foreign field, since it entails an annual cost of about ten million dollars. Germany will have a still harder task to provide for its 1,200 missionaries, which annually need two and a half million dollars, not so much because of the difficulty in raising the necessary funds as, rather, because of the difficulty in getting the funds to the

workers laboring in fields belonging to the enemy, who refuses to allow funds from Germany to reach the missionaries. France has only 120 Protestant missionaries in the foreign field, and it should not be a very difficult task to gather the \$150,000 necessary for their support. All the European Continental societies combined maintain about 2,500 missionaries, entailing an annual expense of about four million dollars.

What Is Faith?

If you want to know what faith, saving faith, is, then let a dying Hindu of India tell you. This Hindu was an old man, who in his old age had turned away from the vain worship of idols, and had learned to believe in Jesus Christ. And now he was about to die. The missionary asked him whether he was ready to depart this life. His answer was: "I am standing at the gate of heaven, waiting for it to open to receive me. I am done with this world." The missionary continued: "But have you no fear that the Lord Jesus in the end may not receive you?" Gathering all his remaining strength, the old man exclaimed: "What? Not receive me? Jesus not want to accept me? I will take hold of Him with these hands and not let Him go. And though He should want to thrust me away, yet will I clasp His feet and hold Him fast. I will say to Him, 'Didst Thou not come into the world to seek and save me? To whom can I go but to Thee? Upon whom but Thee can I rely? And art Thou not the Savior of sinners? Nay, dear Savior, I will never let Thee go. Thou must save me.'" Utterly exhausted, the old man fell back upon his bed, crossed his arms over his breast, and once more said: "No, I'll never let Him go." — That is saving faith.

Do You Know

as much as you would like to know about the extent of the work and the Lord's blessings attending our mission among our colored brethren?

Your prayers and your gifts are producing results that, perhaps, you do not realize. Let us tell you about it in a book we have published under the title, —

"OUR COLORED MISSION."

Send 50 cents with your order to Concordia Publishing House, St. Louis, Mo. You will be pleased with the book, and the profit derived from the sale will again be devoted to the work.

BOOK REVIEW.

AUSGEWAELTE PSALMEN. Von Dr. Georg Stoeckhardt. Concordia Publishing House, St. Louis, Mo. 82 pages, half morocco binding. Price, 70 cts.

While reading this commentary on Ps. 1, 2, 8, 19, 22, and 40, one cannot repress the wish that the sainted Doctor might have lived to give us a complete commentary on the Psalter. And, such being the case, no doubt all those possessing Dr. Stoeckhardt's commentaries on Romans, Ephesians, 1 Peter, and the first 12 chapters of Isaiah will hasten to procure this posthumous work. In logical precision and lucidity of expression, thoroughness and method of treatment, richness of thought and inflexible adherence to Scripture, this little book of only 82 pages is well worthy of being placed side by side with the other and more pretentious-looking commentaries of the sainted author.

SAENGERBOTE. Third Volume, No. 9. Success Printing Co., 408 N. Third St., St. Louis, Mo. Price, 15 cts.

A distinguishing feature of this number is the great number of lyrics giving expression of the love of the singers for the Old Fatherland. A number of very good articles are found in the literary part of this number. The original compositions are of a high degree of excellence.

F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: St. Paul, Salisbury, N. C., \$15.00; Mount Zion, Rooks, N. C., 3.00; Zion, Gold Hill, N. C., 3.00; Concordia, Rockwell, N. C., 3.00; Bethlehem, New Orleans, La., 40.00; Bethel, Greenville, N. C., 4.00; Bethlehem, Monroe, N. C., 1.00; Grace, Greensboro, N. C., 3.08; station in Winston, N. C., .39; station in High Point, N. C., 1.69; station in Elon College, N. C., .30; Grace, Concord, N. C., 10.00; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Paul, New Orleans, La., 40.00; St. Paul, Mansura, La., 3.00; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; station in Napoleonville, La., 1.90; station in Johnson, La., .30; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00; St. Matthew, Meherrin, Va., 4.96; station in Richmond, Va., .86; station in Washington, D. C., 2.28; station in Baltimore, Md., .10; St. James, Southern Pines, N. C., 3.45; Messiah, Fayetteville, N. C., 1.00; Mount Zion, New Orleans, La., 50.00. — Total, \$251.31.

St. Louis, Mo., March 1, 1915.

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

TERMS.

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

1 Copy.....	\$.25
10 Copies.....	2.00
25 Copies.....	5.00
50 Copies.....	9.00

Club rates only allowed if all copies are to be sent to one address. — In St. Louis, by mail or carrier, 35 cents.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

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.

BROOKLYN:—*Immanuel Lutheran Chapel*, 1524 Bergen St.; W. O. Hill, Pastor.—Service: Sunday, 11 A. M.

NEW JERSEY.

CALDWELL:—Lutheran Mission, home of Mrs. Arthur Berry; W. O. Hill, Pastor.—Service, once a month.

VIRGINIA.

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

SOUTH CAROLINA.

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

GEORGIA.

ATLANTA:—*St. Mark's*; C. Stoll, Pastor. Services and Sunday-school every Sunday.

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.

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. XXXVII.

ST. LOUIS, MO., MAY, 1915.

No. 5.

Pentecostal Prayer.

Spirit of mercy, truth, and love,
Oh, shed Thine influence from above,
And still from age to age convey
The wonders of this sacred day.

In ev'ry clime, by ev'ry tongue,
Be God's surpassing glory sung;
Let all the listening earth be taught
The wonders by our Savior wrought.

Unfailing Comfort, heavenly Guide,
Still o'er Thy holy Church preside;
Still let mankind Thy blessings prove,
Spirit of mercy, truth, and love.

(Found. Hosp. Coll., 1774.)

Our Ascended Lord.

Having dispelled the dark and gloomy shadows of Good Friday by the glorious brightness of His victorious resurrection on Easter Day, thus confirming His victory over sin and death, the redemption of man, and his reconciliation with God, Christ still further pursued His victory by ascending to the right hand of His heavenly Father to occupy His throne of glory, to make all His enemies His footstool, to gather all His elect by the voice of the Gospel, and to lead them into the place which He had prepared for them in glory. To this end He poured out His Spirit on the disciples on Pentecost, so that they, being themselves led in all truth, and fitted out for their great calling, might go forth in His strength to Jews and Gentiles, and proclaim the glad tidings of His glorious victory.

And with what great joy and enduring faithfulness did these first messengers and their immediate pupils carry out the purpose of their

Master! To the East and to the West, to the North and to the South, they brought the message of their crucified Savior, their risen Lord, their ascended King. They proclaimed the glad tidings in Jerusalem, in Judea, and in Galilee, and, crossing the borders of Jewry, they carried the news to the Gentile nations. "Go ye into all the world, and preach the Gospel to every creature," had been the parting word of the Savior, and to carry out this command they recoiled from no danger and hesitated at no difficulty. No desert, be it ever so hot, could deter them; no sea, though ever so tempestuous, could frighten them; no people, be it ever so degraded, could hold them back; no conditions, be they yet so unpromising, could shake their resolve. Onward they went, waving the banner of their King's Gospel on high, over hill and dale, over land and sea. Forward they went, undeterred by the fiery darts of slander and the fierce onslaughts of persecution. The icy blasts of the north wind and the hot breath of the desert storm was not able to retard their onward march. Ever on they went, wielding the sword of the Spirit, which is the Word of God; and wherever they went, they conquered souls for their ascended and enthroned King. The cold sneer of the self-righteous Pharisee and the contemptuous smile of the Sadducee was not able to cool their ardor; they were not disheartened by the degraded superstition of the Lystrans, the bigoted idolatry of the Ephesians, the overbearing pride of the Athenians, the refined sensuality of the Corinthians, nor the cold indifference of the Romans. Ever mindful of their Lord's desire to disciple the nations of the world, they undauntedly pursued their glorious work.

Dear reader, He that ascended on high and sits at His Father's right hand is also our King; He

that sent His Spirit on the disciples has sent the same Spirit by the Gospel into our hearts. And the great command which He gave on that day on Mount Olive, to preach the Gospel to every creature, He also gave to us, to you and to me. Are we going to obey it? Behold, it is the command of our King, and the Spirit within us says, "Obey!" Will we obey? And the Macedonian cry, "Come over and help us!" comes also to us with insistent force, — from Alaska's snow-clad mountains, from India's shores, from Africa's jungles, from Asia's plains, and from the islands of the great Pacific they call us to deliver their land from error's chains. Will we heed the call? Will we free them from their shackles and open their prison doors? Will we bind their wounds, and heal their broken hearts? Will we? God help us by His Holy Spirit and for the sake of our triumphant King to answer, "Yes, Lord, we will!"

F. J. L.

Freedom.

At the time of this writing, April 12, it is fifty-four years ago that the bombardment of Fort Sumter in Charleston Harbor began, and the first shot was fired in that fearful struggle between the North and the South. Just before dawn, on the 12th of April, 1861, a shell arose from one of the mortars planted on the shore of the harbor, and, as it flew screaming over the water and burst just above the fort, it gave the signal to more than fifty cannons to belch forth, and pour their shot and shell upon the fort and its little garrison of eighty men. On the following day President Lincoln called for 75,000 men to protect the Union. His call was answered with enthusiasm. Soon the beat of drum and the sound of bugle was heard in every village and hamlet of the North. Men enlisted by thousands in the army of freedom. Youths parted from their sweethearts, sons from their parents, husbands from their wives, and fathers bent over cradles, and kissed their sleeping babes farewell. Proudly they marched away under the waving flags, along the country roads and through the streets of cities. Soon we find them upon the gory fields of battle. Some are wounded in battle, and taken to the hospitals, many are carried away by disease, great numbers are captured, and taken to the prison camps, and thousands upon thousands of them die during the struggle. Four long years the awful war lasted. Those were years that tried

men's hearts. Finally, on April 9, 1865, fifty years ago, Lee surrendered to Grant at Appomattox; a few days later Johnston capitulated to Sherman; and before the end of May all hostilities had ceased. This terrific struggle cost the lives of 500,000 men, and the total cost of the war to the country, exclusive of the expenditures by the South, was probably not less than ten billion dollars.

But terrible though it was, it brought freedom to four millions of human beings; it freed four millions of souls from the shackles of slavery; it transformed four millions of slaves into free men, women, and children. The auction block is now gone, and babes are no longer sold from the breasts of their mothers. The slave-pen and whipping-post are now things of the past, and homes, churches, and schools have replaced them. The four millions have in these fifty years increased to ten millions, and the number of those who bore the fetters of slavery is growing less from year to year; but we hope that the sons and daughters, enjoying the freedom so dearly bought, will, like the children of Israel of old, never forget at what a tremendous cost their freedom was bought, and never cease to shed tears of gratitude at the graves of those who battled for their liberty under the banner of the free. —

But while enjoying this priceless boon of freedom of the body, may they also never forget that other and even more precious freedom, the freedom of the soul, which was gained for them at an even greater sacrifice. Of our natural spiritual state we all have to say:

Fast bound in Satan's chains I lay,
Death brooded darkly o'er me,
My sin oppressed me night and day,
Therein my mother bore me;
Deeper and deeper still I fell,
Life had become a living hell,
So firmly sin possessed me.

May we, therefore, remember how God, beholding our wretched state with deep commiseration, gave His best and dearest to free us from our awful slavery, His only-begotten Son. May we remember how our dear Lord Jesus Christ descended from His throne of glory, came to this earth, made Himself a sacrifice for us, took the chastisement of our peace upon Himself, and healed us by His stripes. To liberate us He waged a bitter battle with sin and death and all the powers of hell. With His holy, precious blood and with His innocent suffering and death He re-

deemed, purchased, and won us from sin, death, and the power of the devil, that we might be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness. —

The battle has been fought, the victory is won, — we are free. Our triumphant Lord has returned on high to occupy His throne of glory. The saints in glory are surrounding Him who set them free. May we, whom He has also set free, and who are yet on earth according to the body, ascend thither in heart and mind, and join the saints in light in praising Him, our Deliverer and our King!

Lord of battles, God of armies,
He hath gained the victory
Over hell and its dominion, —
Sound the trump of jubilee!
He who on the cross did suffer,
He who from the grave arose,
He hath vanquished sin and Satan,
He by death hath slain our foes.

F. J. L.

Seek, and Ye Shall Find.

Two friends were walking along a country path. Both were university students, enjoying their vacation. One of them was an enthusiastic botanist, in whose eyes every spear of grass was full of interest; the other was a law student. As they were walking along, the botanist discovered a peculiar kind of white grass. Pulling it out by the roots, he showed it to his friend, called his attention to its peculiarity, and asked him to be on the lookout for some more specimens of the same kind. They had gone but a short distance, when the botanist exclaimed, "I have one," and soon after, "I have another," and so again and again. The law student, however, found none. Why? Was it because that kind of grass did not grow on his side of the path? No doubt, it grew there just as well as on the other side, but as he was not interested in grasses, and had no eye for them, he did not see those white-colored grass spears.

How many people there are who read the Bible, and yet are blind to its beauties! God leads them upon the green pastures of His Word, but its beauties and glories are unseen by them. The beauties and glories of God's Word are seen only by him whom God has given spiritual sight. Do you see them? Is it sweeter to you than honey and the honey-comb? Is it more precious to you than gold and much fine gold?

F. J. L.

The Bible's Depth.

I am glad there is a depth in the Bible I know nothing about, says Mr. Moody; that there is a height there I cannot climb to, if I should live to be as old as Methuselah. I venture to say, if I should live for ages on the earth, I would only have touched its surface.

I pity the man who knows all the Bible; for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and he said:

"Mr. Moody, how do you explain it?"

I said, "I don't explain it."

"But how do you interpret it?"

"I don't interpret it."

"Well, how do you understand it?"

"I don't understand it."

"But what do you do with it?"

"I don't do anything with it."

"You don't believe it?"

"Yes, I believe it. There are lots of things that I believe that I do not understand. In the third chapter of John, Christ says to Nicodemus, 'If you do not understand earthly things, how can you understand heavenly things? There are a great many things about my own body I do not understand. I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritually? But men ask, 'How can you prove the Book is inspired?' I answer, 'Because it inspires me.' That is one of the best proofs. It does inspire us.'"

Inquiry and Answer.

Some years ago a number of young merchants in this country sent an inquiry to the greatest and most respected firms of the United States. The question was, "In what way did you attain to your wealth and honors?" The majority quoted the following passage as the road to wealth and honor: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

For us, who really believe God's Word, it never can be doubtful that such, indeed, alone can be the only way to true success; for Jesus says that such it is, and He cannot lie. But, alas, how many that bear the Christian name are seeking success along other paths! Are you one of them?

Poor, Though Surrounded by Riches.

A story is told of an old man and his daughter, who lived in an ancient castle, so reduced in circumstances and so poor that they only managed to live in the scantiest way, and yet, all the time, unknown to them, they had in a secret drawer of a cupboard great masses of costly jewels put there by an ancestor many years before. Thus they were poor, though plenty of riches were at hand.— So God's precious riches of forgiveness, life, and salvation are at men's hands, and yet many know and believe it not.

plenty, pining when they might be feasting. The Lord Jesus has come into the world and has conquered sin; and yet many are suffering sin to tyrannize them. The Lord Jesus has routed all our enemies, and yet we are afraid of them. The Lord has revealed all this very plainly in His Word, and it is proclaimed to men every day; but through unbelief they are poor and despairing, in bondage and woe. They will not believe, and therefore they are poor, though boundless riches are theirs. How sad is this unbelief, which renders even truth untrue to us, and darkens our sun at midday! Our unbelief is our worst enemy.



One of Our Colored Lutheran Congregations on Pentecost Sunday.

A poor farmer owned a hard, rocky farm, from which, at the expense of only the severest toil and labor, he was able to support his family. When he died, he bequeathed the farm to his oldest son. This son one day discovered traces of gold on the land, and when the land was explored, it was found that it contained mineral wealth of great value. The father had had precisely the same property which the son now possessed, but while the one lived and died in poverty, the other became rich.— So it is with the riches of Christ. These riches are at hand, prepared for all men, but most men live and die without them; they are poor, spiritually poor, though riches, unspeakably great riches, are at hand, at hand for all.

God's grace has provided plenty for all men, and yet most men are starving in the midst of

“By Their Fruits Ye Shall Know Them.”

Several freethinkers to whom the cross of Christ was foolishness once challenged a pastor to a public debate. The pastor suggested that, instead of having a long debate, they prove the relative value of Christianity and atheism in a more simple and practical way: they should point out to him, or name to him, a dozen men who had been cured of their vices by the teachings of atheism, and then he would point out an equal number of men who had been converted from their evil ways by the teachings of the Gospel. This suggestion of the pastor was not accepted by his opponents, but it was the means of causing them to ponder upon the failure and powerlessness of atheism.

"I have never heard any of your sermons, but I have seen them," said a heathen one day to a Christian missionary. "I know a man who once was the terror of the community in which he lived, but after he accepted the religion of your Jesus, he was entirely changed. He is loved and respected by all who once feared him. From this I judge that your teaching must be good."

This conclusion of the ignorant heathen was perfectly correct. But, sad to say, as correct and natural as it is to draw this conclusion, we are continually meeting educated and enlightened people who do not seem to be able to draw this simple conclusion, or, rather, who do not want to draw it.—

And what a powerful incentive to aggressive mission work we have right here! Atheism cannot cure a man of the smallest vice, but the Gospel of Jesus can convert the most abject slave of vice into a child of God. Heathenism cannot soften the heart, nor drive out from it cruel and vicious thoughts, but the Gospel of Christ has again and again proved its power to do so. This Gospel we have. Now the question is this:—

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

And the answer is:—

Salvation, O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Items from Concord, N. C.

Sunday, March 28, as the city clock chimed out the hour of 8.00 p. m., over one hundred people were assembled in Grace Ev. Luth. Church to witness the confirmation of seventeen adult catechumens: Dr. John W. Fuller, Messrs. Vardrie Pharr, Wm. L. Johnston, Sandy Barksdale, Jacob Robinson, Marshall Miller, Stephen Lenear, Lacy Campbell; Mesdames Alice Scott, Stella Lenear, Lora Goodman, Maggie L. Miller, Harriet Wilson, Salina Scott; and Misses Lottie Shankle, Lizzie Wright, and Victoria Johnston. There were also five baptisms.

Rev. W. G. Schwehn delivered a very impressive and appropriate address. Basing his remarks on Rev. 2, 10: "Be thou faithful unto death, and I will give thee a crown of life," he chose as his theme: "A Glorious Reward for Those Who Re-

main Faithful." As the organ softly played, "Jesus, Be Our Guide," and, "Take Thou My Hands and Lead Me," the confirmands went up to the altar, and solemnly promised before God and the assembled congregation to renounce the devil and all his works, and to be faithful to God and His Church. God grant them grace to remain true to their solemn vow!

Our new pipe organ has arrived, and will be dedicated Sunday night, April 11. Rev. Prof. J. Ph. Schmidt, of our college at Greensboro, will preach the dedicatory sermon. The Ladies' Aid Society has so far contributed \$20 towards it, and the Men's Club \$13.

We have had a very successful school-year so far, there being an enrolment of nearly one hundred. We realize that the large number of pupils has nothing to do with the efficiency of the school, and does not necessarily make a "good" school; still we rejoice to have such a large number of pupils.

Through the efforts and hard work of the pastor and teacher quite a number of much-needed improvements have been made on our school-building. The class-room on the first floor has been kalsomined, the wainscoting and desks stained, the floors nicely oiled, and electric lights installed.

Within the last three months thirty-six souls have been added to the Church. Another catechumen class has already been started, and we hope to confirm them Pentecost.

The Lord has indeed blessed us this year. May He continue His rich blessings! As He has given to us, so will we endeavor to give back to Him.

H. W. L.

Items of Interest from Our Colored Mission Field.

OUR MISSION TREASURY.—Last month we were obliged to report that the receipts during February were over \$2,000 less than the expenses. We are pleased to report that conditions look somewhat more hopeful at present, but we regret to say that the expenses still exceed the receipts. For March the expenses were \$2,917, while the receipts were \$1,882. You will notice that the better conditions are due, not so much to the greater liberality of our Christians, but, rather, to the fact that the expenses were almost a thousand dollars less than in the month of February. Yes, going to the real

bottom of facts, our Christians in general did less in March than in February, and the increase in receipts is due to the great liberality of *one man!* That unknown friend of our Colored Mission paid the Treasurer of the Board his twenty-first visit since 1896, and left \$500 with the delighted Treasurer. This unknown benefactor has so far donated \$10,800 for our Colored Mission. In this connection we also wish to call attention to the example of our Lutheran boys and girls of Columbus, Ind., who, when asked by their teachers to help the poor children of Spartanburg, S. C., to get a decent school-building, brought almost three times as much as had been asked of them to bring. Let us all go and do likewise.

DEATH OF DR. L. LARSEN. — Dr. Larsen, a friend of our Colored Mission from the first day of existence, died March the first at Decorah, Iowa, at the advanced age of eighty-one and one-half years. He was a native of Norway, but came to America as a young man to help relieve the spiritual distress of his countrymen. Almost from the time of his arrival on American shores he became a leader among his people. For fifty-one years he served as professor and president of Luther College, Decorah, Iowa. From 1881 to 1883, he was President of the Synodical Conference, under whose fostering care our Colored Mission is conducted.

"OUR COLORED MISSION, ILLUSTRATED." — Did you already notice the advertisement of this book, published in the interest of our work among the freedmen? We wish we could induce every reader of the PIONEER to procure a copy of it. We know it would please you. And how would it be if our pastors would have some one take orders for it at the annual missionary meeting? We know of a congregation in which two schoolgirls sold fifty copies, practically a copy at every house at which they called.

ATLANTA, GA. — Our young Missionary Stoll, who, after an illness lasting several months, returned to take up his work in Atlanta not long ago, has opened up a second station in Atlanta. God bless the labors of this young worker!

CONCORD, N. C. — We don't want our readers to fail to read the interesting letter from Concord, our oldest station in North Carolina. We are sure that they will rejoice with us to learn how the Lord's blessings are attending the labors of our young workers in that city. F. J. L.

Items of General Missionary Interest.

MISSIONS AND SOCIETY WOMEN. — Not all the women in "high society" pass their time in finding some new and extravagant form of amusement and diversion. Thus for five years some eighty society women of New York City have met during the winter season every Wednesday morning to study the Bible and Foreign Missions. One feature of this Bible class of wealthy society women has been the erection of a hospital at Wuchang, China. Serious and earnest undertakings like this form a pleasing contrast to the usual frivolous doings of "high society."

TSINGTAU. — The property of the Berlin Missionary Society in Tsingtau was greatly damaged during the bombardment of the town by the Japanese. The property of the same society in Litsun, Taitungtshen, Sisiaushui, Dengjau, and Fushanso is completely destroyed. The total value of the ruined property will approximate \$30,000. The German missionaries, however, speak in terms of highest praise of their Japanese conquerors.

JAPAN. — While the German missionaries in India and other British possessions are imprisoned, or else greatly hindered in their work, the Japanese government has to date been most kind and helpful to them. The Japanese have made the declaration that they are not at war with Christianity and its representatives, but with Germany. Even the German prisoners of war are said to be better treated in Japan than they are in England and France, not to speak of Russia.

DEATH OF A FRIEND OF FOREIGN MISSIONS. — On March 4, Dr. E. T. Horn, professor at Mount Airy Seminary, Philadelphia, and president of the Board of Foreign Missions of the Lutheran General Council, passed away after an illness of several months. He served in the ministry from 1872 to 1911, and during the last four years of his life occupied the chair of Ethics and Missions in Mount Airy Theological Seminary. His forty-three years in the ministry he passed in serving pastorates in Philadelphia, Charleston, S. C., and Reading, Pa. It was mainly through his influence, while pastor at Charleston, that the United Synod took up its mission work in Japan. Since 1901, he was a member of the General Council Board of Foreign Missions, and since 1907, its president. His heart was in the work of missions, and his youngest son is a missionary in Japan.

CHINA'S FIRST WOMAN DOCTOR. — Dr. Yamei Kin, a Christian Chinese woman, is the first female doctor among her people. The Chinese government has entrusted her with the task of organizing a medical department for women in Northern China. Dr. Kin came to America over twenty years ago, and received her medical education at the Woman's Medical College in New York. In appearance Dr. Kin is a typical Chinese woman, black-haired and almond-eyed, and wears the garb of her countrywomen, which she thinks is more healthful than the restricted American dress.

AMERICAN ASSISTANCE FOR GERMAN MISSIONS. — During the first quarter of this year the Foreign Mission Board of the General Council sent over \$7,000 to the missions of the Breklum Mission Society in India. This sum will later be returned, but the Board has donated \$1,000 outright for the relief of German missionaries in India.

GERMAN MISSIONARIES OF NEW GUINEA. — It is reported that all the German missionaries working in New Guinea have been taken to England. Their families, however, have been left on the island among the Papuans!

BAPTISM OF THREE CHINESE CHILDREN. — Rev. August Schlechte, city missionary of the Missouri Synod in Chicago, recently baptized three Chinese children, aged thirteen, eleven, and eight years, after having instructed them in Luther's Catechism. The father of the children is a Chinese, their mother is German.

ANNIVERSARY OF THE CHINA INLAND MISSION. — This month the China Inland Mission celebrates its semicentennial. This society was organized by the tireless energy and flaming zeal of the Rev. J. Hudson Taylor, and its object was to push toward the central and western portions of China, where the spiritual destitution was most appalling. During these fifty years the missionaries of this society have baptized almost 50,000 persons. The present staff, including missionaries and paid Chinese helpers, is close to 2,500 persons.

THE ANGLICAN CHURCH IN CHINA. — The foreign staff of the Church of England Mission in China numbers 11 bishops, 148 clergymen, and 557 other workers, including married women. In the various mission stations of this communion there are 31,323 baptized Christians and 14,192 communicants. The 29 hospitals and 21 dispensaries of this mission treated more than a quarter million of patients in 1913. F. J. L.

Continue Instant in Prayer.

The celebrated pianist and composer Rubinstein was once asked whether it was still necessary for him to practise daily on the piano. His answer was: "If I neglect to practise for one day, I notice it at once; if I should neglect to practise for two days in succession, my friends would notice it; and if I should let three days pass without practise, the general public would notice it."

Even so it is a great loss for the soul to let one day pass without a heart-to-heart talk with God in prayer.

Bibles for the Zulus.

Thousands of Zulus in South Africa are eagerly awaiting the revised Bible in their language now being printed at the Bible House, New York. The version which they now have is faulty and quite imperfect in many respects, having been made by missionaries when their knowledge of the Zulu language was still quite meager. It was in 1882 that the first complete Bible was given to the Zulus. Since then the Zulu Scriptures have been shipped to Africa literally by the ton. Every Zulu who learns to read seems at once to set about buying a Bible or a Testament. The books also wander off among kindred Bantu tribes as far north as Lake Nyassa.

The final revision of the new edition of the Bible is the work of the Rev. J. D. Taylor, who has been in Africa fifteen years. Sentence by sentence and word by word Mr. Taylor, assisted by a native purist in Zulu, has gone over the book and the work of other revisers. Mrs. Taylor has copied the whole revised Bible on her typewriter for the compositors. The proofs are sent back to South Africa for close scrutiny, and when finally returned corrected, they set the pressmen at the Bible House free to do their share of this great work.

In 1879, the Zulus were chiefly notorious for having cut to pieces a column of choice British troops at Isandula, in Natal. Of all the Bantu tribes in South Africa the Zulu was the most warlike. Missionaries worked ten years among them before the first convert was gained. To-day, scarcely a generation later, they not only care for their own churches, but evangelize the heathen about them.

The Bible has gripped the pagan mind and changed its readers into peaceful disciples of Jesus Christ. Last year Dinisulu, the last Zulu king, was buried with Christian rites in the presence of 7,000 Zulus by Reuben Twala, a Wesleyan pastor, by whom he had been instructed on his deathbed in the Christian faith. The same pastor had baptized him before his death.

Book Table.

SERMONS ON THE CATECHISM. By C. Abbtmeyer, J. Huchthausen, and J. Plocher. Concordia Publishing House, St. Louis, Mo. VIII and 378 pages; full cloth binding with gilt stamping. Price, \$1.25, postpaid.

A little over a year ago the editor of the PIONEER called the attention of the Concordia Publishing House to the fact that there was a demand for an English book similar in purpose to that of Prof. Mezger's *Entwuerfe*. This opinion was based upon a number of letters received from various pastors and teachers, and upon the oral expressions of not a few English workers. At that time the Concordia Publishing House was of the opinion that such a book would not sell. We are now pleased to note that inquiry, undoubtedly instituted by the enterprising manager of the Publishing House soon after our communication, revealed the fact that "for years there has been a demand" for such a book. Not being able to find a manuscript of sufficient merit which first of all considered the wants of the catechist, it was decided to publish this book of sermons on the Catechism. While we do not think that the catechist will always find it an easy matter to cast these sermons into catechizations, we are certain that the book will be welcomed by many of our pastors and teachers, and render them great service in their English work. We also bespeak for it a ready sale among our laymen, who will read the book with pleasure and profit.

FIRST THINGS FIRST. Talks on the Catechism. By Louis Birk. Concordia Publishing House, St. Louis, Mo. Attractive paper cover; 102 pages. Price, 25 cts., postpaid. Special prices in quantities.

The perusal of this book afforded us much pleasure. We put the booklet to a very severe test, and it came out of the test in triumph. This was the test: We handed the book to our eleven- and thirteen-year-old sons, and asked them to read it. After they once got started, we had some trouble in keeping the one satisfied while the other was taking his turn at reading the book. Now these boys of ours are by no means great readers, and a book must be interesting, indeed, to appeal to them. This booklet, now, having "touched the spot" with our boys, will, we feel sure, be just the book to put into the hands of children to get them acquainted with the Catechism in a pleasing way. We would like to see it in the hands of every boy and girl in our parochial and Sunday-schools. We advise our pastors and teachers to keep this book in mind for next Christmas: we would know of nothing better to put into the hands of our school-children as a holiday gift.

PROTESTANTISM VERSUS ROMANISM. By Rev. Wm. Hallerberg. Concordia Publishing House, St. Louis, Mo. Price, 3 cts., postpaid; dozen, 24 cts.; 100 copies, \$1.00, postage extra.

On six pages the fundamental differences between Protestantism and Romanism are briefly, but clearly treated by Rev. Hallerberg under the following heads: "What of the Church? What of the Head of the Church? What of the Way to Heaven? What of Prayer? What

of the Lord's Supper? What of Purgatory? What of Human Ordinances in the Church? What of the Reading of the Bible? What of the Relation of Church and State?"—The tract deserves wide distribution.

LUTHERS KLEINER KATECHISMUS. Tract Edition. Concordia Publishing House, St. Louis, Mo. Price, 1 ct. per copy (2 cts. postpaid).

The publishers deserve hearty thanks for getting out this cheap German edition of Luther's Small Catechism at the ridiculously low price of one cent per copy. Just about two years ago they sent out an English version of the Small Catechism at the same low price.

HOIST THE BANNER OF THE GOSPEL. Words and music by W. M. Czamanske. **SING TOGETHER WHILE YOU MAY.** Words by W. M. Czamanske; music by Fr. Reuter. Published by W. M. Czamanske, Sheboygan, Wis. Price per single copy, 12 cts.; per dozen, \$1.00.

Here we have two anthems for mixed voices. Both of these anthems deserve to become popular with our mixed choirs. The musical setting is well adapted to the words, and not difficult. F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: St. John, Salisbury, N. C., \$15.00; Mount Zion, Roeks, N. C., 3.00; Zion, Gold Hill, N. C., 3.00; Concordia, Rockwell, N. C., 3.00; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00; Bethlehem, New Orleans, La., 40.00; Bethel, Greenville, N. C., 3.00; Grace, Greensboro, N. C., 5.37; station at High Point, N. C., .66; station at Elon College, N. C., 1.83; station at Winston, N. C., .55; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter, Dry's Schoolhouse, N. C., 1.47; Mount Zion, New Orleans, La., 30.00; station in Napoleonville, La., 8.16; station in Johnson, La., 1.55; St. James, Southern Pines, N. C., 2.85; Messiah, Fayetteville, N. C., 1.12; St. Paul, New Orleans, La., 40.00; Trinity, New Orleans, La., 5.00; St. Paul, Mansura, La., 3.00; Grace, Concord, N. C., 10.00; Mount Calvary, Sandy Ridge, N. C., 5.00; station in Washington, D. C., 1.15; station in Richmond, Va., 1.85; St. Matthew, Meherrin, Va., 6.96.—Total, \$224.52.

St. Louis, Mo., April 6, 1915.

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

Received by Mount Calvary Congregation, Mount Pleasant, N. C., from Rev. Chr. Kuehn, Baltimore, Md., one box of clothing; from St. Peter's Congregation, Huntington, Ind., a number of much-needed school desks. God bless and reward the kind donors!

JOHN ALSTON, *Pastor.*

The undersigned gratefully acknowledges the receipt of clothing and shoes for our mission in Richmond, Va., from St. John's Lutheran Congregation, La Porte, Ind.

E. H. POIZIN, *Pastor.*

TERMS.

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

1 Copy.....	\$.25
10 Copies.....	2.00
25 Copies.....	5.00
50 Copies.....	9.00

Club rates only allowed if all copies are to be sent to one address.—In St. Louis, by mail or carrier, 35 cents.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XXXVII.

ST. LOUIS, MO., JUNE, 1915.

No. 6.

"I Am Thy Shield."

Fear not, Abram; I am thy shield and thy exceeding great reward.— Gen. 15, 1.

Fear not, my soul; God is thy shield,
God shares with thee the battlefield.
His flaming presence shelters thee;
Thy measureless reward is He.

Girded with strength and undismayed,
Behold thy foes in ruin laid.
Behold the arm of mortals fail;
Behold the arm of God prevail.

O glorious Lord, exalted be;
Thou speakest words of strength to me,
Thou biddest fearfulness depart,
And deathless courage fills my heart.

Fear not, my soul, God is thy shield;
He shares thy crimson battlefield.
Though thousand thousand foes conspire,
Trust thy Redeemer's shield of fire.

ERNEST A. BELL.

The Supreme Business of the Church.

What is the supreme business of the Church? It is to make Christ known to all men. Just before His ascension, at His last meeting with His disciples, Christ summed up the task He had set them and His whole Church for all time in these words: "Ye shall be witnesses unto Me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Christ did not speak these words to the apostles only, but to all His disciples, to His whole Church. The Church is to begin, order, and keep up all missionary enterprises. Missions are a common obligation for all Christians. The early Church clearly recognized this, and lived up to its knowl-

edge; but at a later day this knowledge largely was lost, and it is only gradually that our Christians are once more recognizing the fact that the Church as a whole is the God-appointed instrument to make Christ known to all men, and that the Savior chose, fashioned, and fitted out the Church for the work of making Him known to the world, and of bringing lost mankind into His fold.

Christ's parting words to His disciples tell us that the chief work of His Church shall be to bear witness of Him. Missions have the purpose to present Christ to man as his One and All, as the Truth, the Way, and the Life. The missionary enterprise is not a movement to increase commerce and culture, it is not a scheme of civilization and education, but its purpose is to preach the Gospel, which is the power of God unto salvation to him that believes. The sum of all true missionary work is to make known Christ, the living, eternal Christ, who is seeking and saving the lost, and is mighty to save them to the uttermost. Civilization, education, culture, and commerce will follow all missionary work as a matter of fact, but the direct aim of missions is simply to make known Christ, who, wherever He is received, makes all things new.

Christ's last words to His disciples also tell us that He is to be made known everywhere to all men. The disciples are told to bear witness unto Him "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Nationality, race, color, climate, and country shall be no barrier. Location and distance may point out the order in which to proceed with the work, but they shall not limit its scope. The disciples shall begin their work in Jerusalem, but they shall not stop there. As soon as possible they shall carry the Gospel into all

Judea, and into Samaria, and to the uttermost parts of the earth. We may, for the sake of convenience, speak of home and foreign missions, but really, all who know not Christ, wherever they may be, whether in our own city, within the bounds of our own state and country, in a neighboring country, or in the distant lands beyond the seas, all these, whether near or far, constitute the "outland," the field for missionary endeavor. And in this "outland" there is none for whom the Gospel is not intended. The Gospel of Christ is the power unto salvation for the most degraded person in the gutters of our large cities, for the bloodthirsty cannibals of the Pacific Islands, for the degenerate inhabitant of the Land of Fire, and for the most lecherous idolater of India. As Christ was the gift of God's love to the whole world, and as He died for all, so He is to be preached to all, so that, whosoever believes in Him, may not perish, but have everlasting life.

Christ summed up the supreme business of His Church in the one great charge, "Ye shall be My witnesses . . . unto the uttermost part of the earth." "Go ye and teach all nations." "Go ye into all the world, and preach the Gospel to every creature." Down through the long line of centuries this command comes to us who are living now; it comes with an insistent ring and increasing force. It clearly expresses the supreme wish of our ascended Lord; it is the expression of the loving Savior's all-absorbing longing and desire. He is waiting for the fulfilment of this His heart's desire at our hands. The task is yet far from being accomplished. Oh, so much is yet left to be done! Should not every one of us be ready and willing to give his share of help toward the attainment of the Savior's loving wish? Can we, if our hearts have learned to beat in sympathy with that heart which shed its blood on Calvary, withhold our help in carrying out His parting wish? No matter whether our station in life be high or low, the fact that we are members of that Church to whom He gave His command must show each one of us that he has also some share of work in the great enterprise of missions.

And how about our congregations? Are they not by far too self-centered in their interests and sympathies? Do not too many of them consider only their home duties and necessities, and thus forget their duty of bearing witness "unto the uttermost part of the earth"?

Oh, that we would all yield ourselves anew to

Christ, and as individuals, congregations, and Church, in His power and strength, bear witness of Him unto the uttermost ends of the world! The work is urgent, and the opportunities for carrying on the work are better to-day than they ever were. Almost every land is now open to the Gospel; the means of reaching the most remote places are better than ever; God has provided us with the necessary financial means to increase our missionary enterprises tenfold; the number of young men in our midst is also sufficiently great to multiply our mission work in every way. In short, the task has been set us by our ascended Lord; the rich Father in heaven has given us the means to accomplish the task; the mighty Lord has provided the opportunity to carry it out;—the question only remains: Will we use the means He has given us, and take advantage of our opportunities to carry out His wishes and do His will?

F. J. L.

Man's Shameful Fall.

Spring has again transformed the earth, which during the winter months had such a sad aspect, into a glorious garden. The beautiful springtime reminds us of Adam's and Eve's blissful life while they were in the state of innocence and dwelt in Eden, which means pleasure or rapture. The rays of a wondrous sun, their heavenly Father's pure and infinite love, caused their hearts to bring forth the buds, blossoms, and fruits of joy, thankfulness, love, righteousness, and holiness, so that they perfectly fulfilled God's Law, which was written in their hearts.

Even the ancient heathen believed that there was once a golden age, when all was peace, kindness, and concord. The time before man's Fall was indeed a happy time, a golden age. But alas! Satan, the liar from the beginning, the arch-enemy of God and the human race, beguiled Eve through his subtlety, so that her mind and heart were corrupted from the original simplicity in which God had made her.

The Lord had permitted Adam and his wife to eat, to their heart's content, of every tree of the garden, with the exception of the tree of the knowledge of good and evil. Concerning this tree God had said to Adam, "In the day that thou eatest thereof thou shalt surely die." In order to stir up distrust in Eve's heart toward God, and toward His goodness and kind intentions with re-

gard to man, which she had not doubted before, Satan, that old serpent, now appeared to her, and perverted God's Word in a foul manner, saying, "Yea, hath God said, Ye shall not eat of every tree in the garden?" as if God begrudged them the fruit. The woman replied, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Flatly denying what the Lord had said, and thereby declaring Him to be a liar, the serpent answered, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Now the woman sinned in desire, thought, word, and deed, and her husband consented to sin with her. They were not forced to disobey their Benefactor, but of their own free will suffered themselves to be misled by the enemy. Eve sinned in desire, and thought; for she saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise. She sinned in word; for she told Adam what the serpent had said, and thus enticed and induced him to eat of the forbidden fruit. She also committed the wicked deed; she took of the fruit, and ate, and gave also to her husband, who also ate of it.

Immediately after their shameful fall Adam and Eve became aware of their nakedness, of which they now felt ashamed. They were also haunted by the fear of God's punishment. Therefore they made themselves aprons out of fig leaves, and hid behind trees when God walked through the garden in the cool of the evening. Conscious of their guilt, they were now tortured by an *evil conscience*. *The divine image had now been lost. Man was now deprived of his concreated righteousness, inclined to all that is evil, and subject to God's wrath and displeasure, temporal death, and eternal damnation. By means of their natural birth all men have inherited original sin, this total depravity of the whole human nature.* "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5, 12.)

That same evening the Lord God pronounced the punishment on our first parents. Driven out of Paradise, they henceforth had to eat their bread sorrowfully, in the sweat of their brow, till they would return to the ground from which they were taken. A cherub with a flaming sword, which

turned every way, guarded the way to the tree of life, so that they could not reenter the garden. —

This is the sad story

Of Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat.

The last words of these lines, with which Milton's great epic poem, "Paradise Lost," begins, point to our *redemption* from sin by Christ, our Lord. True, man's disobedience turned the golden age of the human race into a hateful, unfortunate time, so that St. Paul writes: "The days are evil." Yet we should also regard the present time as being very precious, it being the season of grace, as the same apostle writes: "Behold, now is the accepted time, . . . the day of salvation." Already in the garden of Eden our merciful God promised the Woman's Seed, our blessed Savior, who, by means of His death on Calvary, would bruise the Serpent's head, and thereby deliver us from sin, death, and Satan's power. If we trust in Jesus, our Joy, we are delivered from all spiritual foes. For "as by the offense of one, *judgment came* upon all men to condemnation, even so by the righteousness of One *the free gift came* upon all men unto justification of life." (Rom. 5, 18.) H. OSTERIUS.

A Letter.

DEAR EDITOR OF THE PIONEER, —

As editor you receive quite a good deal of mail, and possibly, when sorting your mail, you show a certain preference. I have been editor of the *Arkansas Lutheran* for several years, and now and then I receive letters with an enclosure of fifty one-cent stamps, sometimes it's a greenback dollar bill, but it has happened, too, that a "V" was in the corner of the bill. Friday, the seventh of May, while going through my mail, I found a letter whose handwriting was not familiar. I opened that first, and — guess what I held in my hand! — *a draft for one thousand dollars*. Being so accustomed to handling thousand dollar drafts (a daily occurrence!?), I knew immediately that it was genuine. I quickly glanced at the letter. It follows in part:

"My dear Pastor Poppe, — Your story in the March number about Leah Jones was splendid. We white Christians can still learn by her example.

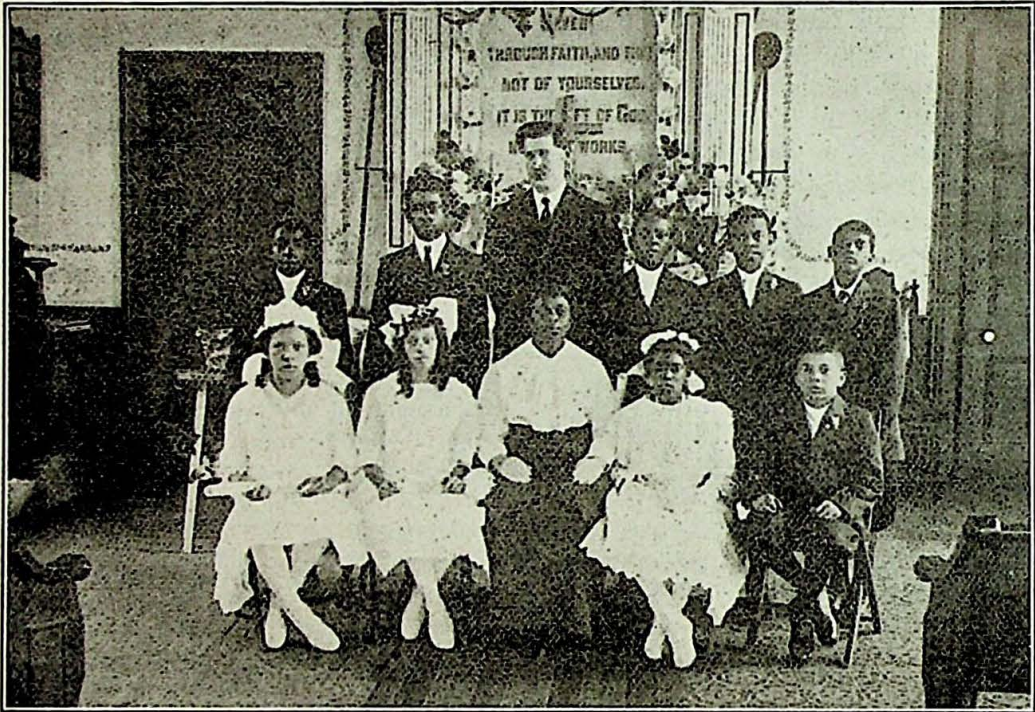
You ask who will be the next to follow her example. I say: I am the next. I send you enclosed a draft for \$1,000. May the Lord Jesus give His blessing that many more children of Ham may be saved! . . . Do not mention my name. Jesus knows it; that is sufficient."

You will remember that I asked for only a million dollars. If I had that, I could turn into the treasury every month about \$6,500 without touching the capital. That would pay all our expenses of carrying on our mission-work among the colored people. Now, dear brother, I ask once more, Who

Bethlehem, New Orleans, La.

Things in Bethlehem are taking their usual course. The school is doing well in spite of the many changes this term has brought in the teaching force. Although the enrolment is not quite as high as it was last year at this time, there are still 263 pupils attending school.

The attendance at divine services is also holding its own. But there is a marked falling off in the collections and contributions. Many of our members are out of work, others catch, as it were, only



Rev. G. M. Kramer, New Orleans, and His Class of Catechumens.

will be the next one? Just send in your checks. Though a \$10,000 draft might cause palpitation of the heart,—and my doctor says I have heart-trouble,—I hope none of our readers will stand back on that account. Here is a chance to enter in on the ground floor. Just crowd me with mail, I can stand it.—All credits will be published. I will receive my mail at the old stand. Just address,

PASTOR ADOLPH H. POPPE,
314 E. Eighth St., Little Rock, Ark.

NOT, How much of my money will I give to God? but, How much of God's money will I keep for myself, if I am not willing to contribute as I should to missions?

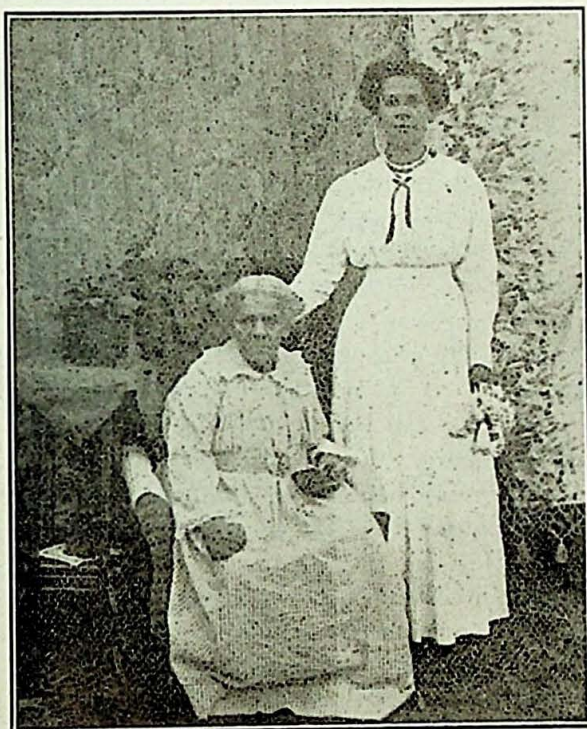
a few days' wages here and there, and are, therefore, unable to keep up their regular weekly offerings. Others again are careless about the affairs of the Lord's kingdom and neglect to give even when they are able to do so. And the sad result of all this is: Bethlehem had to take a step backwards, and reduce its monthly contribution to the Mission Treasury, and will have to step back farther still, if the receipts of the congregation do not improve.

On Palm Sunday ten children and three adults were received into communicant membership by confirmation. The children were: Hernando Walters, David Reed, Osborne Williams, Eldridge Morton, Richard Washington, Joseph Andrew Seraile,

Hazel Walters, Marion Deloach, Maria Calvin, Gladys Everett. The following were the adults: Mrs. Mary Branson, Mrs. Josephine Robinson, and her daughter, Mrs. Josephine Owens.

Mrs. Robinson was confirmed in the house before a number of witnesses. She has been an invalid for many years, and therefore had to forego the pleasure of taking part in the public confirmation. But she is a happy, cheerful child of her heavenly Father, never complaining, and always thankful for the goodness of God.

Previous to Palm Sunday Grandma Dixon had



Mrs. Josephine Robinson and Her Daughter.

also been confirmed in her home in the presence of witnesses. She is at this writing lying at the point of death, and is longing for her heavenly Father to soon deliver her from all evil of body and soul and to take her to His blessed mansions above.

Last month we revived our Young People's and Ladies' Societies. The start was a good one; let us hope for a good continuance.

Bethlehem still has to contend with the disturbance of a moving picture show immediately adjoining the church and school. At this writing we are making another strenuous effort to get the show closed, and the nuisance removed once for all.

G. M. KRAMER.

North Carolina Items.

Palm Sunday was a day of great rejoicing for our congregation here in Greensboro. On that day five new members were added to our little flock. These newly confirmed, all adults, had been instructed by Prof. F. Wahlers, they being students of Immanuel College. Our new members are—the Misses Irene Galloway, Martha McTier, Violet Deignan, and the Messrs. John Dansby and L. Hargett.

May God in His mercy and grace preserve these new recruits of His great army in the true faith unto life everlasting!

On the eighteenth of April our congregation at Concord, N. C., dedicated a new organ to the service of the Lord. The dedicatory service was well attended, the church being filled to its utmost capacity. Prof. J. Ph. Schmidt, of Greensboro, preached the sermon in the evening, basing his remarks on the 150th Psalm, showing why and how we should praise the Lord.—Prof. Schmidt reports that everything is favorable with our congregation there, and that he is glad to learn that some of the members who had grown slack are now attending services more regularly. May our beloved congregation continue to grow!

On the second Sunday in June, God willing, our Sunday-school Convention will hold its annual sessions in St. John's congregation in Salisbury, N. C. All our Sunday-schools are urged to send delegates, as we feel that they will be greatly benefited thereby. So please take heed, and act accordingly.

We hereby offer our hearty sympathy to Teacher E. W. Reid, whose wife is suffering from a temporary attack of insanity. God grant her a speedy recovery!

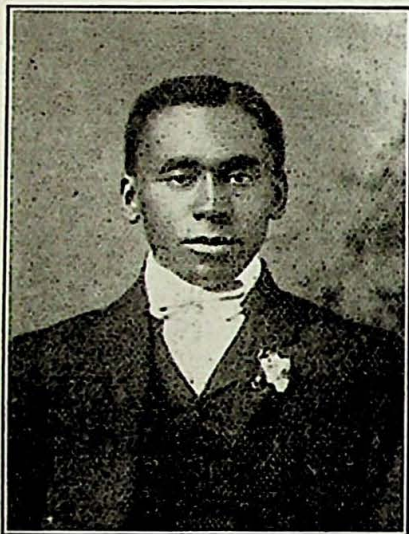
R. O. L. I.

First Confirmation at Spartanburg, S. C.

A little over a year ago our field secretary, Rev. N. J. Bakke, on one of his missionary trips, stopped over at Spartanburg, S. C., to see whether or not our Lutheran Church could take up the work among our colored people, who are about 1,100 strong here. He was favorably impressed with the outlook and encouraged the Mission Board to open a station at this place. The new station was opened in January, 1914, with the Rev. John McDavid, of

Charlotte, N. C., in charge until a permanent missionary could be secured. Rev. McDavid served this station until June of last year, when the present missionary, H. D. Kent, was called by the Board. He entered upon his work July 19, 1914. Thus our work was extended into the state of South Carolina, whose colored population exceeds the white.

On Sunday, May 16, we were able to receive our first convert to the Lutheran faith into our church, Mr. Bobo. The speaker for the occasion was Rev. W. Schwehn, of Concord, N. C. At 1.45 P. M. he preached a forcible sermon from



Mr. Bobo.

Jer. 6, 16, and at 8.15 P. M. he spoke to an attentive congregation from Eph. 6, 10—18. May God bless our labors, and add many more souls to His fold at this place!

H. D. KENT.

Items of Interest from Our Colored Mission Field.

NEW ORLEANS. — Pastor Kramer recently confirmed a number of adults and children. We are pleased to bring cuts of these newly confirmed in this number of the PIONEER. We hope that the fact that God so richly blessed his missionary labors will give him much encouragement in his work. — Pastors Ed. H. Schmidt and A. O. Friedrich, the missionaries in charge of our other two main stations in New Orleans, have each been granted a vacation for the summer months, which they will spend with their families in the North.

TRINITY, NEW ORLEANS. — Rev. Ed. H. Schmidt writes: "Sunday, May second, I had the pleasure of confirming in St. Paul's the first fruits of our Trinity Mission school, six boys and three girls. On the following Sunday they made their first communion. Trinity School, thanks to the faithful work of Mr. P. Robinson, is in a flourishing condition. The prospects for another large class next year are exceedingly bright. We hope to gain several adults also. Unfortunately the services in Trinity are not very well attended. We believe, however, that if we had a chapel, things would be greatly improved in this regard." — We are pleased to note the success attending the earnest labors of our friend Robinson in this new field, and are sure that God will not put to shame his confidence in the divine promises to bless all earnest endeavors of His servants. Missionary Schmidt also informs us that since the first of May he has again taken full charge of his work. — Rev. Peay, who has been transferred from Mansura, now has charge of the station in Carrollton, a suburb of New Orleans. Mansura has been temporarily placed in charge of Rev. Schmidt, who, with the help of the New Orleans brethren, intends to conduct services there twice a month till the vacancy can be filled.

WILMINGTON, N. C. — We feel happy to be able to tell our readers that our active young missionary in Wilmington, N. C., Rev. Otto Richert, is to be married this month to Miss Hulda Moeller, of Chester, Ill. May God bestow His rich blessings upon the young couple!

OUR MISSION TREASURY. — Income in April, only \$1,275.16. Expenses in the same month, \$3,204.26! Present debt of the treasury, \$4,218.81. This money the treasurer was obliged to borrow at the bank at six per cent. interest. What is to be done? Oh, how I do wish that many a one of our readers would feel about the matter like that good man did who sent Pastor Poppe a draft for \$1,000. (Do not neglect to read Pastor Poppe's interesting letter in this issue of the PIONEER, in which he tells about this draft.) Just think of it, dear fellow missionary, a debt of over \$4,000 at the end of April! If we do not soon wake up to see the needs and exigencies of our Colored Mission, we shall have a debt of \$12,000 a year from now. And then remember, not a single chapel built as yet! It is now almost a year ago that the Synodical Conference, with great unanimity and enthusiasm, voted an appropriation of \$10,000 to be used for ten chapels, which already then were

very sorely needed. The months have passed, and, owing to a lack of funds, not a single chapel could be built. Our faithful missionaries are working hard, but we are not doing our duty. God is saying to us, "Give," but we refuse to hear Him. Oh, you friends of our Colored Mission, will you not give what God calls for? The gold and silver in your pockets is not yours, it is His. When He, who is the real owner of it, calls for it, do not hold it. Do not say, "I will keep it hidden in a napkin," but rather, "Lord, here it is." When the two disciples of Jesus came to the marketplace in that little village of Bethphage and told the owner of the animal tied there that Jesus had need of it to make His entry into Jerusalem, the owner at once gave up his property to the Lord's use. Here, now, the Lord sends the message to us that He needs our dollars to carry on His blessed work among our colored brethren. Shall we refuse His request? Will we refuse to do as much as that man at Bethphage did? Impossible! I can't for a moment otherwise than believe that our Christian people will rise up and bring their offerings for the Lord's work.

F. J. L.

Items from the Foreign Mission Field of the Missouri Synod.

Missionary Hamann, whose departure from San Francisco we announced last month, has probably reached his field of labor in India by this time. He will devote his time to the work of overseeing the work in the large Lower Secondary School in Ambur. He was accompanied on his long journey by Miss Louise Broeker, the bride of Missionary R. Goerss in Nagercoil.

Missionary Theo. Gutknecht, of Nagercoil, who left India for America on furlough, arrived in San Francisco the latter part of April. Missionary Gutknecht will be pleased to address our congregations on his work in India while he is here.

This mission is suffering greatly because of lack of laborers. Several of its young and strong workers are interned at Ahmednagar, ill health has compelled others to leave temporarily, and Missionary G. O. Kellerbauer was removed by death. The Board has decided to send out at least four new laborers into the field as soon as they may be secured.

A number of new mission-buildings, such as schools, chapels, and dwellings, which are sadly

needed, should be erected at once, but owing to the war the work had to be postponed. These building operations will require great sums of money, and it is hoped that the friends of the mission will now address themselves to the task of gathering the required funds, so that, when peace does come, there may be no delay on account of the lack of money.

Items of General Missionary Interest.

INDIA.—One hundred years ago there were 700,000 Christians of all denominations and races in India; now there are over four million. In India about one person out of each eighty is a Christian, so that it may truly be said of India that there still remains much land to be possessed.

GERMAN MISSIONARY SOCIETIES.—A remarkable fact is reported concerning some of the German missionary societies. Out of a total of thirteen societies in that country, five show, since the war began, a considerable increase over the same period of the year before; five, a slight increase; and only three, a serious falling off in their income. If these German societies, despite the stupendous war expense, make such a remarkable showing, what a far better showing should our missionary treasuries make in this land of peace and plenty!

NEW ZEALAND MAORI MISSION.—Missionary Te Punga, who received his theological training at the Concordia Seminary in Springfield, Ill., has been working quite successfully among his fellow-Maoris in New Zealand for a number of years. The Maoris are the primitive people of New Zealand, and are closely allied to the Samoans and Hawaiians in traditions and language. Like these people, they are tall and shapely, with pleasing features and wavy black hair. Once numbering several hundred thousand, during the last century they have dwindled down to less than forty thousand at the present time. Other denominations have been working among them for a number of years, and many of their missions are very prosperous. The 18,000 church-members among them support not only their own clergy and religious services to a great extent, but also carry on extensive missionary work in the Solomon and Santa Cruz Islands.

BRAZIL AND ARGENTINA.—The pastors of the Lutheran Missouri Synod in Brazil and Argentina have about 16,000 souls under their care.

SEAMEN'S MISSION AT PHILADELPHIA. — For a number of years the Missouri Synod carried on a very successful mission among the seamen at Philadelphia in connection with its mission among the immigrants. During the year 1914, Missionary Winter ministered on almost six hundred ships to over four thousand seamen, among them over three hundred captains and other officers. No less than fifty-four nationalities were represented among these seamen. We are sorry to hear that because of the removal of Missionary Winter this work will be dropped for the present, but we hope that ways and means will soon be found to take it up again, as it seems a pity that the opportunity for doing such a blessed work should not be taken advantage of.

A NEW DEAF-MUTE MISSION-FIELD. — Rev. N. F. Jensen, of the Missouri Synod Deaf-mute Mission staff, is to prosecute the mission work among the deaf-mutes in the cities of the Pacific coast.

THE BASLE MISSIONARIES AND THE WAR. — No less than 280 workers of the Basle Missionary Society are in English or French prisons. In India 152 have been interned or imprisoned, in Kamerun 77, and on the Gold Coast 43. Thirty-four missionaries were taken from their fields of labor to England. In several cases the missionaries were removed to England, while their wives and children were compelled to remain behind!

DEFICITS OF AMERICAN MISSIONARY SOCIETIES. — At the present rate of decline in gifts the war will cut two million dollars from the eleven million dollars appropriated annually by the various Protestant missionary societies of the United States. The receipts of the societies of England and France have greatly decreased, and the societies of Germany are not able to get funds to their workers in foreign fields. This has forced the American societies in many cases to send large sums to keep European missionaries from starving. It is inevitable that the war should make inroads upon the receipts of missionary societies, but if the gifts of this country to the stricken districts of Europe be taken into account, this deficit of two millions is more than offset.

COST OF THE WAR. — The present great war costs probably about fifty million dollars every day. This is the enormous amount sacrificed daily for the purpose of warring against human enemies. What small sums in comparison are we Christians giving to carry on the wars of the Lord against Satan and his kingdom!
F. J. L.

Book Table.

SUNDAY-SCHOOL MANUAL. By Rev. A. Doerfler. Concordia Publishing House, St. Louis, Mo. 5x7 1/2; 54 pages; paper cover. Price, 20 cts.

A book that all our Sunday-school workers will hail with delight, for it will fill a long-felt want. The editor has ordered a sufficient number of copies to place one into the hands of each of his Sunday-school teachers, and it is his intention to take up each of the chapters of the booklet in turn in the weekly meetings of his Sunday-school staff. The chapters of the book have the following headings: Organization; Teacher and Officers; Teaching; The Scholar; The Contributions; Other Suggestions.

CATALOG OF LINCOLN INSTITUTE, Jefferson City, Mo. 1914/1915.

Lincoln Institute is a state institution founded immediately after the war for the benefit of the colored youth of Missouri. Its curriculum includes Normal, Agricultural, and Industrial courses.

SAENGERBOTE. Lyrical Quarterly, No. 10. Success Printing Co., St. Louis, Mo. Price, 15 cts.

A very interesting number, fully the equal of its predecessors. Among other fine things it contains three original musical compositions of merit.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: St. John, Salisbury, N. C., \$15.00; St. Paul, Mansura, La., 3.00; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rocks, N. C., 3.00; Concordia, Rockwell, N. C., 3.00; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00; Bethlehem, New Orleans, La., 40.00; Bethel, Greenville, N. C., 3.00; Grace, Greensboro, N. C., 3.50; station in Elon College, N. C., .99; station in High Point, N. C., 1.56; station in Winston, N. C., .50; Mount Calvary, Mount Pleasant, N. C., 3.00; Mount Zion, New Orleans, La., 40.00; station in Napoleonville, La., 4.91; station in Johnson, La., 7.75; station in Meherrin, Va., 2.84; station in Washington, D. C., 1.80; station in Richmond, Va., .34; St. James, Fayetteville, N. C., 5.00; St. Paul, New Orleans, La., 40.00; Trinity, New Orleans, La., 5.00; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; Mount Calvary, Sandy Ridge, N. C., 5.00; Grace, Concord, N. C., 10.00. — Total, \$230.19.

For Dormitory in Greensboro, N. C.: From station in Napoleonville, La., 2.50.

St. Louis, Mo., May 4, 1915.

JOHN H. SCHULZE, Treas.
2211 Holly Ave.

I gratefully acknowledge receipt of \$25.00 from Mr. J. D. Hartmann, New Philadelphia, O., for indigent students at Greensboro.

Greensboro, N. C., May 2, 1915.

F. BERG.

TERMS.

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

1 Copy.....	\$.25
10 Copies.....	2.00
25 Copies.....	5.00
50 Copies.....	9.00

Club rates only allowed if all copies are to be sent to one address. — In St. Louis, by mail or carrier, 35 cents.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XXXVII.

ST. LOUIS, MO., JULY, 1915.

No. 7.

The Second Adam.

ROM. 5, 15, 18, 19.

We were reduced by Adam's fall
To sin and death and Satan's thrall,
Until the second Adam came,
Who freed the world from guilt and
shame.

For as by one all were *enslaved*,
So by One also all were *saved*;
As *sin* by one man did abound,
So *grace* and *truth* in One are found.

As *condemnation* came by one,
So One *forgiveness* for us won;
As one caused *death with all its woes*,
So One *eternal life* bestows.

For what was *lost* by Adam's fall
Our Savior did *regain* for all
When He for all on Calvary
Atonement made so graciously.

H. OSTERIUS.

A Word to Christian Stewards.

Why is it that the money question with regard to missions, which ought to be the easiest to solve, is the most difficult one to handle? Is it because of our selfishness? Is it because we are quite willing to entrust our soul's eternal salvation to God, while we are not willing to trust Him with our purses? Is it because we wish to consecrate our souls and hearts to God, but do not wish to do the same with our pocketbooks? I am afraid that here is the true cause of all the trouble. Our lives, our hearts, our souls, we are ready to devote to God's kingdom and service, but not our bank books.

There can be no doubt, a thorough reform is

needed in the matter of motive and in the proportion of our giving. We only too often give as though it were a matter of charity and not a matter of duty; and then again we many a time give unthoughtfully and grudgingly. We forget that it is our reasonable service to the Lord that we offer and present to Him our souls and bodies as a living and holy sacrifice. We are heirs of God, joint heirs with Christ, and all things are ours; but it is also true that all ours should be God's. We should give Christ all we are and all we have.

We claim to be far superior to the Old Testament Jew, to have far greater privileges and blessings. Now look at the old Jew and the giving he did. He lived in a land that belonged to God, and he was God's tenant. His rent to God for the use of the land was one-tenth of his income from the land. Now, isn't it a perfectly fair argument to say that since the Jew gave one-tenth, we Christians should surely not give less? The Jew was under the Law, and paid what he had to pay to the Lord. We Christians are under grace; should not the mercies of God impel us to do a great deal more than the Jew?

God, indeed, wants us to provide ourselves and our families with daily bread out of the money which He gives us, but Scripture is very plain in telling us that the balance is subject to a sight draft from God at any time. The purses we have are not ours to do with as we please. In fact, there is nothing in our possession concerning which we can say, "This is mine, mine to do with as I like." And as long as we do not realize this fully, so long we shall not be doing our whole duty, and just so long our mission boards, and, for that matter, all our church boards, will be hampered in their work and prevented from doing what ought to be done.

Again and again it has happened in the past

that our mission boards have found themselves in great financial troubles. On the one hand they saw the great field white to harvest, and on the other a depleted, empty mission treasury. What should they do? Leave the great harvest go to ruin, or, trusting to the Lord of the harvest to supply their treasuries with the necessary funds for the blessed work, send out the laborers into the ripe fields? Thank God, they did the latter; but I am sorry to say that the faith of our people did not always keep pace with the faith of their mission boards.

Just now again various mission boards are facing great difficulties. The Home Mission Boards are crying for funds to efficiently carry on their work, crying for funds that are in the possession of our Christians, and which should be gladly surrendered upon the Lord's demand. So also our Colored Mission Board has its present financial troubles. Dozens of new fields have been opened up by our hard-working missionaries, dozens of new fields are ready to be worked; our Colored Mission Board is calling for help, — but, alas! the cry seems almost to be unheard by our people. The President of the Board writes that they have a number of colored workers at their disposal, but lack of funds prevents their being put to work. Atlanta, New Orleans, Wilmington, Spartanburg, and many other fields need chapels and schools, but lack of funds prevents their being built. Immanuel College at Greensboro needs a girls' dormitory, but lack of funds hinders its erection.

Lack of funds! Lack of money! Is it not a pity that there should be a want of money in our mission treasuries while our purses are filled, our personal bank accounts are growing, our farms are being enlarged, and our wages and business increasing? Ought it to be so, dear brethren and sisters?

As sure as we are Christians, so sure our love will belong to Christ, and with our love will go all we have. But what will happen if we content ourselves with giving a few dribs now and then for the prosecution of the greatest work on earth, the work of missions?

I have lying before me the recent report of one of our largest American Lutheran synods on general benevolence for the year 1914. For all extra-congregational purposes the 585,000 communicant members of this synod contributed in 1914 the sum of \$871,819.30, and \$344,556.76 of this was for missions. Now, these look like big sums, and they are such in fact, but just take the trouble of analyzing them a little, and you will find that they

mean that each communicant member of this synod contributed only *three* cents a week to carry on *all* the work of the synod and about *one* cent per week for missions! The weekly three cents from each communicant member had to pay the salaries of all the professors at its seminaries and colleges, had to keep up all the various educational and benevolent institutions, carry on all the mission work of the synod, and much more besides. Three cents a week from each communicant member had to do all this! Why, three cents isn't even enough to buy a dish of ice cream or a glass of soda! And think of it, one cent a week, the price of a stick of candy, for carrying on all missions! Is there one among us who for a moment doubts that the luxuries enjoyed by us during last year cost far more than ten times that much? I ask again, Ought it to be so? And I also once more ask, What will happen if we do not wake up, and more fully realize our duty of giving to the Lord and His work?

The northern part of Africa was once a highly civilized part of the world and a garden of beauty. Where now the Bedouin hordes sweep over the waste desert and pitch their dirty tents, there once were flourishing villages and cities, beautiful churches, and fine homes. And these villages and cities were populated by Christians. But now this beauty has vanished, and the former home of the Christian has become the haunt of the Mohammedan. Why this sad change? History tells us; because the Christians grew indolent and indifferent to their trust. They neglected their duty of spreading the Gospel among their fellow-men. And the wilderness of to-day is the consequence of their sin. With fire and sword those nations to whom they should have brought the tidings of Christ, the Savior, but whom they neglected, — I say, those very same nations came down upon them and swept them away. What a sad picture!

God preserve us against spiritual indolence and indifference, and arouse us to put ourselves, and all we have, in His blessed service! F. J. L.

"Behold, a Greater than Solomon Is Here."

Each country and age have their heroes, leaders, and wise men, whose fame is proclaimed more or less widely. But the undying fame of the Fairest of the children of men, "who moved in love and in meekness among men," the great Man of Sorrows,

who was acquainted with grief, by far outshines that of other men, however celebrated they may be at present, or may have been in the past. Yea, the time will come when He will be universally acknowledged as the King of Glory even by His enemies, all of whom will then have been made His footstool. "The queen of the South came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a Greater than Solomon is here," Matt. 12, 42. Field Marshall von Hindenburg has acquired great fame on account of the brilliant victories he won, and the Germans call him the Liberator of East Prussia. While such a commander may free a nation, or part of a nation, from temporal foes, not by his own power, but because the almighty Ruler of the universe granted him success, Jesus Christ will forever be honored as the *greatest* Liberator, for He has delivered the whole world from the fiercest spiritual and eternal enemies, and has accomplished this work by His own power. In short, He is our *Savior*.

In order, however, that He might perform His work of redemption, it was necessary that He should be a unique Person — the *God-man*. It was necessary that He should assume the *human* nature, in order that He might perfectly fulfil the Law for us as our holy human Brother and Substitute, and also that He might be wounded for our transgressions, bruised for our iniquities, and pay the penalty of death in our stead; for God cannot suffer and die according to His divine nature, He being a Spirit. "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil." (Heb. 2, 14.)

On the other hand, a mere man "could by no means have redeemed his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth forever." (Ps. 49, 7. 8.) Remember what our Lord said to John the Baptist when the latter forbade Him to be baptized, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness," that is, to fulfil the commandments, as the sinners' Substitute. Then he suffered Him. A mere man, however, could have fulfilled the Law only for himself, not for others. We needed a human Substitute who would be also true *God*, and as such not bound to fulfil the Law for His own Person, He being the Lawgiver, who is not "under the Law." Only such a Person would be able to fulfil the divine commandments for others,

namely, for His sinful brethren and sisters according to the flesh. — Let us also consider John the Baptist's words concerning Christ: "Behold the Lamb of God, which taketh away the sin of the world." Our Substitute should not only bear the visible shameful burden of the cross, but also an enormous invisible load, the sins of all sinners, in order to free us from sin and the divine curse. This required *divine* power. — St. Paul tells us that Christ by His blood reconciled God and the world. (Eph. 2, 13—16.) Hence it was His task to appease God's wrath, again a task too gigantic for any creature, whether it be man or angel. — When Christ foretold His bitter suffering and death, He also used the words: "The Prince of this world cometh, and hath nothing in Me." But in order that He might conquer the devil, it was again necessary that our Redeemer should be *God*. Nor would a mere man have been sufficient to "taste" eternal "death for every man," and thereby "abolish death, and bring life and immortality to light."

In the following words Luther emphasizes the fact that a redeemer who is not God and man at the same time would be of no avail to us: "We must cling to the doctrine that Christ, our Lord, is true, natural God and man, and equal to the Father in divine essence and life. For if He were a man like me or you, He would have been entirely too weak to overcome Satan, death, and sin, and therefore not able to help us. Hence we must have a Savior who is true God, and a Lord of sin, death, and hell. But if we permit the devil to overthrow this foundation, that Christ is true God, His suffering, death, and resurrection does not benefit us aught, and we have no hope of obtaining eternal life and salvation. To sum up, — we could not then in any wise take comfort in any of the consoling promises of Scripture. Again, if we do not believe that He had a human nature, we are also lost; for if He were not a true man, He could not have redeemed the human race, because He could not have suffered and died."

Christ actually was such a unique Person as we needed for our salvation. He was true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary. This is the plain teaching of the Bible, as our next article will show.

H. OSTERHUS.

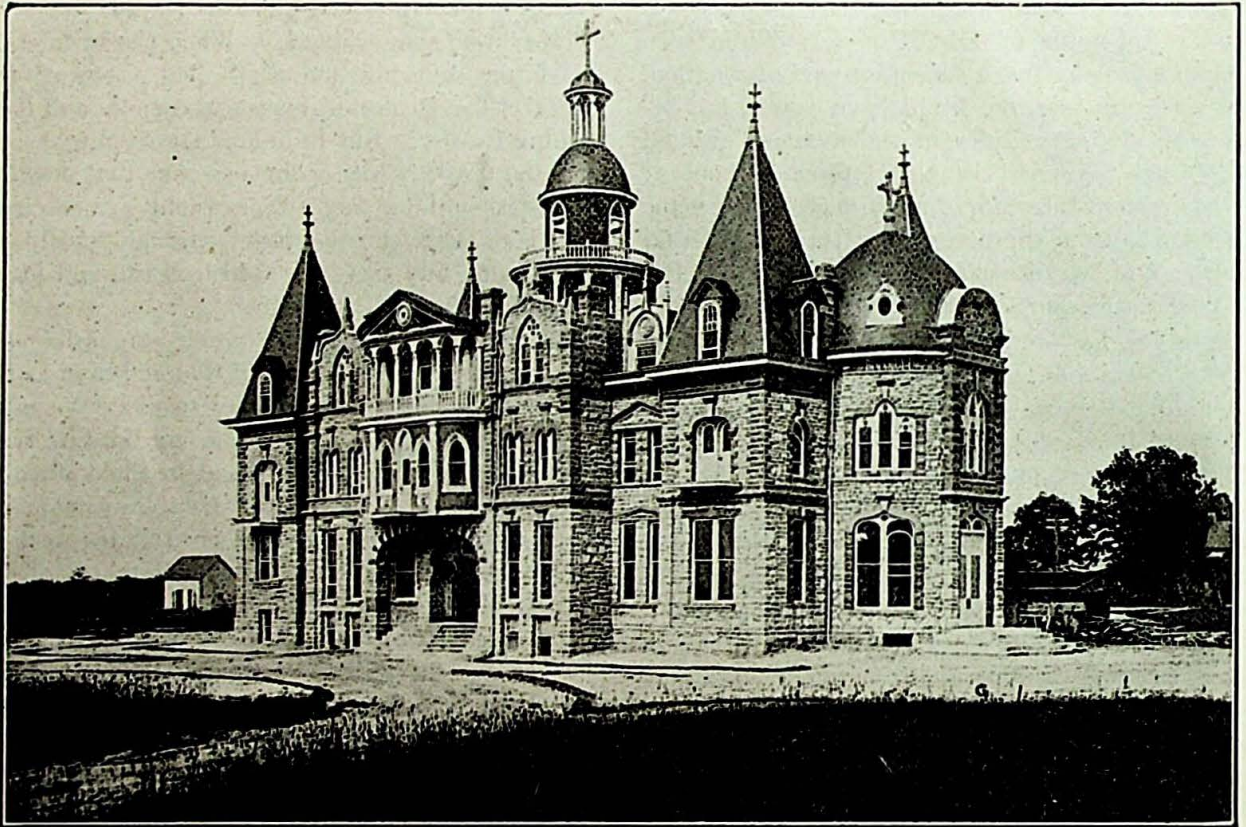
You can do more than pray after you have prayed; but you cannot do more than pray until you have prayed.

North Carolina Notes.

On May 30, at 8.15 P. M., the commencement exercises of Immanuel Lutheran College were begun. The Rev. Alston, of Mount Pleasant, N. C., delivered an excellent and impressive sermon to the graduates, students, and friends of the institution. The speaker used as a text Judg. 6, 14, and, choosing as his theme, "A Call to Service," he showed the graduates that they have a call, that the Lord will be with

graduate from the Seminary, spoke on "The Bible's Claim to Attention." Miss Irene Galloway delighted the audience with a vocal solo. Prof. Smith, of Conover, N. C., then made the annual address, his subject being, "Success in Life." This was in every respect a masterly address.

Tuesday night the alumni gave their annual program and banquet; all seemed to enjoy themselves. In spite of the rain all the commencement exercises were well attended.



Immanuel College, Greensboro, N. C.

them, and that in His name they shall conquer. In spite of the threatening weather a large audience listened to the timely sermon. The college chapel was filled to its utmost capacity.

Monday evening, May 31, the graduates, assisted by the students, rendered their annual concert. Tuesday, June 1, was commencement day; on this day nine young men and women received diplomas of graduation from Immanuel College, eight finishing from the college department and one from the Seminary. Miss Jessie Hunt and Miss Juliette delivered orations on the subjects "Manners" and "Habits," respectively. Mr. F. D. Alston, the

On May 16, we reaped the first fruits of our labor in Winston, N. C., confirming on that day three adults. May God in His tender mercies keep these young men in the faith which they confessed on the day of their confirmation!

August 5—8, Immanuel Conference will be held in Grace Church, Greensboro, N. C. We hereby extend a hearty invitation to all sister congregations, but should like to receive the names of all who intend to attend Conference on or before July 20. By complying with this wish, you will greatly oblige us, as it will facilitate the work of quartering the guests.

R. O. L. L.

A Letter from Concord, N. C.

DEAR EDITOR:—

Just a few lines. I want to give you a little news for the PIONEER, which, I hope, will be of interest to its many readers. At a special service on the night of May 30, seven children and one adult, a blind young man, were confirmed, and two adults and four children were baptized. Thus the Lord is blessing us and His Church. Since the first of the year our congregation here in Concord has had over fifty accessions. I am preparing another class of adults for confirmation, which, by God's help, will be ready for this important step some time in July. May God lead many more to us, so that His kingdom may grow and prosper.

May the good Christian friends and supporters of our Colored Mission continue with their gifts and prayers in our behalf!

Your humble brother in Christ,
W. G. SCHWEHN.

A Letter from Atlanta, Ga.

DEAR EDITOR:—

In the following you will find a few notes bearing on recent occurrences and conditions in our station here in Atlanta. I shall be thankful to you for inserting them in the PIONEER.—

It was regretted especially by the members of St. Mark's, but also by the many friends gained during his short stay here, that Prof. Carter had to leave Atlanta, The City Beautiful, on Sunday, May 30, to return to his home in Greensboro, N. C. His little daughter has been sick for several months, but at this writing, I am glad to report, after hearing from him, that the girl's condition is better than he had expected to find it. May God grant her a speedy and perfect recovery!

Thursday, June 3, our school and Sunday-school outing was held in the lovely woods not far from our station, and it was voted a success by all who attended. Why shouldn't it! Were there not cakes, lemonade, and ice cream aplenty? And these were especially enjoyed by all during and after demonstrations of physical prowess in such exercises as foot-races, potato-races, and three-legged races for boys and girls. Baseball also claimed its honored position among the ladies and gentlemen present. (By the way, let me remark that these Southern girls and ladies think it not strange that they play ball

almost as well as the boys and men. Suffrage agitation is strong here, and why limit its demands to politics!)

It is with special pleasure and a sincere feeling of gratitude that I have noticed in recent issues of the *Lutheraner* special donations for our chapel in Atlanta. And true it is, we need one here more so than elsewhere, if that is possible. More than fifteen persons cannot be seated comfortably under present conditions; and when you consider the heat (average already 86 degrees), we are almost tempted to say that the people cannot be blamed for not wanting to crowd into our little place. Dear reader, I hope to give you a picture of our "shack" in the next edition of this paper, and then you will be able to see for yourself. Will you then help us to build the sorely needed chapel before the summer is out? Begin now to save your nickels until you see the picture, and I am sure that you will then double what you will have saved by that time. And above all, remember St. Mark's in your prayer to the Lord, won't you? So, then, details and a picture next month.

Your servant in the Lord,
C. STOLL.

A Short Note from Napoleonville, La.

Though we do not show you our faces very often, yet we wish to remind you of the fact that we are still here, toiling and battling in the land of sunshine.

On Pentecost Sunday, the anniversary of the day on which by the powerful preaching of the apostles three thousand souls were added to the Church of God, we were glad to add one more to our little flock. This was great joy for us; but we feel that there was even greater joy in the presence of the angels of God in heaven.

The convert received is a young boy attending our school. He was baptized and confirmed at the same time. The Rev. E. R. Berger preached a most impressive and edifying sermon on Rom. 1, 16.

This is the seventh convert received into our church since the undersigned has been in Napoleonville. This is surely a sign that God's Word is not returning void to Him.

Though we are spiritually supplied here in Napoleonville with the Water of Life, we lack a bodily supply, owing to the lack of a good rain for the past three months. May the Lord hear our unworthy petitions!

G. A. DEMOUY.

Death of Mrs. Salina Robinson.

The sad news comes to us from New Orleans that our friend, Mrs. Salina Robinson, the wife of Peter Robinson, the faithful and efficient teacher of Trinity Mission School in New Orleans, passed away on May 19, and was laid to rest on May 21. Besides her loving husband she leaves behind three children. In accordance with the dying request of the mother, her niece, the wife of Rev. C. P. Thompson, of Charlotte, N. C., will take charge of the two little daughters, Mary and Alma, while the son, Peter, will remain with his father. Having known Mrs. Robinson for the past twenty-eight years, and having been the recipient of many kindnesses at her hands, the news of her death affected us almost as would the death of a member of our own family. Mrs. Robinson had a wonderfully sweet and full soprano voice, and we shall never forget the many times that she helped beautify the services with her song. Now the Lord has taken her from this earth, and she now will help swell the throng of the celestial choir before the shining throne, singing without end a song of praise in honor of the Lamb.

May the God of all comfort fill the hearts of the bereaved husband and children in their great sorrow with His abiding comfort, and permit them to realize that even the dark cloud that now overshadows them is big with His mercies!

F. J. L.

Items from the Foreign Mission Field of the Missouri Synod.

Missionary Theo. Gutknecht, whose address, while in the United States on furlough, is Binford, N. Dak., has now so far recuperated that he is able to address our congregations on the work in India. We hope that he may be kept right busy.

Several months ago the dreaded bubonic plague broke out in the village of Yerigutti, situated about fifteen miles from Ambur. In this village the mission is conducting a day-school and a night-school with a total enrolment of 50 pupils, quite a number of whom are applicants for Baptism. The school is in charge of Teacher Jacob and his wife. Among those first stricken was also one of our young Christians by the name of Visuvasam. As Teacher Jacob at the time was absent from the village, the patient could receive no immediate medical care and in

consequence he succumbed to the disease in a few hours. During these hours, however, he earnestly called upon his Savior, and a faithful disciple of Jesus, who lives in that village, Devapiriam, was with him to the end. The next morning Visuvasam was to be buried. His relatives, all heathen, wanted to give him a heathen burial, but Devapiriam protested: "No, Visuvasam was a Christian, and as such he is to be buried!" But he is not able to read very well; so what should he do? This is what he did: he quoted an appropriate Scripture verse, pronounced the form, "Earth to earth," etc., and spoke a short prayer.

When Missionary Kuechle visited the village a few days later, he found that the plague had rapidly spread among the poor inhabitants. The Sudras had kindled great fires at the four corners of that part of the village in which they lived, claiming that the dead, whom they had asked for advice, had told them that by doing so they would be able to confine the sickness to the portion of the village peopled by the Parias. The missionary took occasion to deliver an earnest sermon before a great multitude of heathen who had gathered around the heathen temple.

Not less than forty were stricken by the plague in this village; ten of these died, three of them Christians. One of the latter, a young man, when he saw that his end was near, cried, "Raise me up; I want to go to the Lord!"

Missionary Kuechle reports that he was recently invited to preach a sermon in front of the house of a well-to-do man in a prominent Sudra street. Of course, he gladly accepted the invitation.

The latest statistics of this prosperous Mission are as follows: 11-stations; 14 missionaries; 58 preaching places; 1 evangelist; 16 catechists; average number of hearers, 1,791; catechumens, 1,584; baptized members, 807; communicant members, 210; 1 nurse; contributions by native Christians, R. 807.6.5; 44 schools; 32 Lutheran teachers; 16 teachers of other Christian denominations; 30 heathen teachers; 222 baptized scholars; unbaptized pupils, 1,318; tuition from pupils, R.1032.10.6; Government grant in aid, R.2452.15.10; heathen baptized, 114; Christian children baptized, 84; confirmed, 14; communicants, 646; marriages, 20; burials, 22. The Mission owns 36 parcels of real estate, aggregating in area about 83 acres, 14 dwellings for missionaries, 11 chapels, 29 pandals, 18 permanent school-buildings, and 13 dwellings for teachers.

JUL. A. FRIEDRICH.

Items of General Missionary Interest.

GENERAL COUNCIL MISSION IN INDIA.—For some years past the Augustana Synod, which is affiliated with the General Council, has considered the plan of carrying on a portion of mission-work in India independently of the general body, probably under the supposition that, by doing so, a greater interest for the foreign work may be created among its congregations.

A SCHOOL FOR MISSIONARIES' CHILDREN IN CHINA.—Four Lutheran synods in America, the United Norwegian, the Norwegian, Hauge's, and the Augustana, are contemplating the erection of a school for their missionaries' children in China, and are contributing \$1,000 each for the purpose. It is thought that the amount of \$4,000 thus provided will be sufficient for the purpose. The number of children to be taken care of by this school is about thirty, and they range in age from about six to eighteen years.

POISONED BIBLES FOR THE SOUTH SEAS.—Some time ago a thousand Bibles left New York for the Gilbert Islands in the Pacific Ocean. The cost of these Bibles to the American Bible Society was \$1,367. The remarkable thing about these Bibles is the fact that in the bindery of the Bible House poison was worked into the covers to prevent insects from destroying them. After they had been bound, these Bibles were soldered up in tin boxes to guard them against wind and weather while on their long journey, and to insure their safe and undamaged arrival at the place of their distant destination.

THE GOSPEL IN RUSSIA.—One effect of the war in Russia has been the wonderfully increased demand for Bibles. The soldiers in the hospitals are loudly clamoring for the Word of God. It is said that the Empress of Russia herself has distributed 20,000 copies of portions of the Scriptures at the front among the soldiers. The agent of the Scripture Gift Mission in Russia sends the message that a million copies of the Gospels are wanted.

F. J. L.

BOOK TABLE.

ESSAY ON REVELATION, CHAPTER 20. By Rev. F. O. G. Schumm. Concordia Publishing House, St. Louis, Mo. 39 pages; paper cover. Price, 10 cts., postpaid. \$7.00 per hundred; transportation extra.

The perusal of this pamphlet gave us great delight. It is in every way a satisfactory presentation of the sound Lutheran view of a millennium. We have never read a more satisfactory explanation of the twentieth chapter of Revelation. It is written in simple language,

and its argumentation is easily followed. After carefully reading this essay, every mature Christian will have it in his power to refute the many erroneous doctrines which false teachers profess to draw from this chapter. The handy pocket size of the booklet will help its sale.

PREDIGTEN UEBER ALTTESTAMENTLICHE TEXTE, mit besonderer Beruecksichtigung messianischer Weissagungen. Je eine Predigt fuer alle Sonn- und Festtage im Kirchenjahre. Von R. Pieper, vormaligem Professor der Theologie und Praeses des Concordia-Seminars zu Springfield, Ill. Concordia Publishing House, St. Louis, Mo. VIII and 448 pages, 6x9. Fine cloth binding. Price, postpaid, \$2.00.

There is a great variety in the 64 discourses contained in this volume. The language is never vague, never sentimental, never effusive, but from end to end these sermons are alive with Scriptural thought and sound application. They are well arranged, have been carefully thought out, and are forcible in expression. A special characteristic of these sermons is their textualness. The author of these pulpit discourses reveals himself in them as an expounder of Scripture in a preeminent degree. Prof. Pieper does not merely use the text as a starting-point, but he actually draws his thought out of the text, and his sermons are, therefore, an actual exposition and application of the divine Word chosen as a text.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: St. John, Salisbury, N. C., \$15.00; Mount Zion, Rocks, N. C., 3.00; Zion, Gold Hill, N. C., 3.00; Concordia, Rockwell, N. C., 3.00; station in Albe-marle, N. C., 1.50; Bethlehem, New Orleans, La., 40.00; Bethel, Greenville, N. C., 3.00; Grace, Greensboro, N. C., 3.31; station in Winston, N. C., .40; station in High Point, N. C., .50; station in Elon College, N. C., .60; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter, Dry's Schoolhouse, N. C., 1.75; station in Napoleonville, La., 10.80; station in Johnson, La., 4.65; station in Me-herrin, Va., 9.12; station in Richmond, Va., .31; station in Washington, D. C., 3.16; St. Paul, New Orleans, La., 40.00; Trinity, New Orleans, La., 5.00; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00; St. James, Southern Pines, N. C., 4.05; Messiah, Fayetteville, N. C., 1.20; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; Redeemer, New Orleans, La., 1.28; Mount Calvary, Sandy Ridge, N. C., 5.00; Grace, Concord, N. C., 10.00; Mount Zion, New Orleans, La., 40.00.—Total, \$240.63.

St. Louis, Mo., June 1, 1915.

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

Received for our Mount Pleasant Chapel from the congregation in Waco, Nebr., two beautiful chandeliers, through the kindness of Mr. Geo. L. Warnke. God bless the kind donors!

May 26, 1915.

JOHN ALSTON, *Pastor.*

TERMS.

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

1 Copy.....	\$.25
10 Copies.....	2.00
25 Copies.....	5.00
50 Copies.....	9.00

Club rates only allowed if all copies are to be sent to one address.—In St. Louis, by mail or carrier, 35 cents. All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

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.
- 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.

- 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.
- 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.
- BROOKLYN:—*Immanuel Lutheran Chapel*, 1524 Bergen St.; W. O. Hill, Pastor.—Service: Sunday, 11 A. M.

NEW JERSEY.

- CALDWELL:—Lutheran Mission, home of Mrs. Arthur Berry; W. O. Hill, Pastor.—Service, once a month.

VIRGINIA.

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

SOUTH CAROLINA.

- SPARTANBURG:—*St. Luke's Mission*, 388 Cleveland St.; H. D. Kent, Pastor.—Service: Sunday, 12.15 P. M. Sunday-school, 11.15 A. M.

GEORGIA.

- ATLANTA:—*St. Mark's*; C. Stoll, Pastor. Services and Sunday-school every Sunday.

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.

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. XXXVII.

ST. LOUIS, MO., AUGUST, 1915.

No. 8.

We Are Thine.

(After the German of *J. Sturm.*)

Our hearts are in heaven wherever we be;
Lord Jesus, our hearts are in heaven with Thee.
For we are Thy own, Thou hast bought us with blood,
And pardoned and cleansed us in Baptism's flood.

We sat in the prison of darkness and gloom,
Our sins made us helpless and hastened our doom;
But Thou hast released us from sorrow and fear,
From darkness and bondage, and filled us with cheer.

No longer we're naked, Lord, sightless, and lame;
The robe of Thy righteousness covers our shame;
Our eyes are enlightened, Thy gifts we behold,
Thy grace and Thy peace, which are better than gold.

Thou leadest us, bearing our banner, the cross;
We do not look back to the world with its dross,
But follow Thy steps to the city divine
To dwell there forever, because we are Thine.

H. OSTERHUS.

The Chief Missionary Motive.

What is it that should first of all arouse us to missionary efforts? What should encourage us to do our missionary duty, apart from all consideration of success and in spite of failures? Without hesitation I answer, The will of Christ. Christ's command is plain, "Go ye and make disciples of all nations." "Go ye into all the world and preach the Gospel to every creature." That is the great commission of the Lord of the Church. In this command our duty is clearly and unmistakably expressed. We are to make disciples of all nations; we are to preach the Gospel to every creature. That is the work of the Church; that is the work of every member of the Church. Mark well,

this command is given not only to the missionary, but to every individual member; it is addressed to every individual member personally.

And it is this command of Christ that should constitute the chief motive of all our missionary labors. The missionary is laboring among the Colored people of the South, not to promote the spread of secular knowledge; that is sure to follow; but he is not there for that purpose. The missionary is in Africa, not to increase commerce; that is bound to follow the missionary's labor; but he is not there for that purpose. The missionary is working among the North American Indians, not to promote the cause of civilization; that will surely come; but the missionary is not there for that purpose. The missionaries are in China, in India, in Africa, or wherever they may be, to preach the Gospel, and to make disciples of Christ. Christ so wills it. We are to gain the world for Him. We are to carry the glad tidings into every land, and plant the banner of the Gospel in every nation; and we must not stop with this work until all people have embraced the Gospel and gathered beneath its banner. Such is Christ's command, and such is our work. And right in this grand purpose of all missionary work is to be found the chief motive.

Christ commands it; it is our duty to obey. We have no choice in the matter; we are to obey. As long as we accept Him as our Lord, so long are we obliged to go on with missions. And in defending the cause of missions, we should take no lower ground than this, — *Christ wills it.* Christ commands it, is the all-sufficient answer to every objection that can be brought forth against missions. I care not what may be brought forth against missions. People may speak of their great cost as

to lives and money; people may speak of their apparent failure in many cases; people may claim that the heathen are well enough situated without the Gospel,—such and all other objections are answered by this one sentence: Christ commands missions! Would it be well to disobey Christ? It is not a question of feasibility, desirability, or utility, but a question of obeying or disobeying Christ. Christ wills it; and we dare not disobey. That should be our position, and it is a position that is simply unassailable.

It is the will of Christ! That is our motive. Here is where the emphasis belongs. And with that motive let us arouse the Church for the glorious work of missions, and strengthen our own hearts for ever greater achievements. "It is the will of God!" With this cry upon his lips Peter the Hermit aroused all Christian Europe to its deepest depths, and enkindled the enthusiastic wish in every heart to rescue the Holy Land from the hand of the Turks. Peter was mistaken; he could bring forth no passage of Scripture to prove his assertion. But the motive he selected kindled an enthusiasm rarely, if ever, equaled in history. "It is the will of Christ!" This is our chief motive for all missionary enterprises. And in selecting this motive, we are standing on firm foundation; for Christ's command is plain. His will could not be more clearly expressed than in His Great Commission. Oh, that this motive would arouse us all for a grand crusade against the strongholds of Satan and the bulwarks of sin, and give us strength to pass on from victory to victory!

F. J. L.

An Address.

MY DEAR FELLOW-CHRISTIANS, BRETHREN AND SISTERS IN CHRIST:—

I am glad that I had the opportunity of being present at one of your services. I consider it a privilege and a pleasure. Mission-work among my fellow-citizens of African descent has always been of special interest to me, and I have tried to familiarize myself with the work by reading church papers and synodical reports on the subject. But reading of a thing is not like seeing the thing itself. Now that I have been present at one of your services and have seen and heard with my own eyes and ears what I heretofore knew only by report, my former impressions have undergone

a change. And the change has been decidedly in your favor. I have been agreeably surprised. This service has been an inspiration to me. I am now more firmly convinced than ever before that the Gospel of Jesus Christ is, indeed, a power of God unto salvation to every one that believeth. This service has brought home to me the great central truth of the Gospel: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

My friends, the Lord has been good to you. If ever there was a people that had reason to be thankful to God, and to give glory unto His holy name, it is you indeed. You have special reason to praise the Lord, saying, "Oh, give thanks unto the Lord; for He is good, and His mercy endureth forever." The war of 1860—65 abolished slavery in this country, and freed your fathers and grandfathers from bondage. The proclamation of President Lincoln gave you civil liberty. You are to-day free men and women, free citizens of this great Republic. But what does bodily freedom amount to, if one remains in the bondage of sin? What benefit is it to any one to be a free citizen of this world, if he is not a citizen of Christ's kingdom? to be well educated in matters pertaining to this life, if he is ignorant of matters pertaining to eternal life?

On a certain occasion Christ said to the Jews: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." But the Jews answered Him and said: "We are Abraham's seed, and were never in bondage to any man; how sayest Thou, Ye shall be made free?" The Jews thought they were free because they were not slaves of any man, and hence they did not understand Christ's saying, "The truth shall make you free." Christ, however, answered them and said: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever." Christ tells them that there is a slavery far worse than bodily slavery: the slavery of sin, the slavery of the soul, under the tyranny of Satan. He who does sin, commits it willingly, intentionally, is not his own master, but a slave, though he be ruler of a mighty empire. He is not a free man or woman, but in the bondage of his passions, lusts, and evil desires.

Into this terrible bondage of sin all men are born. All men are by nature under the govern-

ment of darkness; they are spiritually dead, blind, and enemies of God. That was also your condition, my friends. And from this bondage of sin, from this slavery of the soul, no carnal weapons, no proclamation of a president, could make you free. There is no escape from this spiritual bondage, not even by death. Temporal death, on the contrary, seals for all eternity the bondage of the sinner.

But praise be to God now and forevermore for having sent His only-begotten Son into the world to free the world from the power of the devil, to break the chains of spiritual bondage. Christ, the Son of God, has redeemed, purchased, and won us from sin, from death, and from the power of the devil, "not with gold or silver, but with His holy, precious blood and with His innocent suffering and death." And the tidings of this spiritual emancipation have been brought to you by missionaries of the Lutheran Church. The salvation which is in Jesus Christ has been preached to you, and not in vain. The Gospel has proved a power of God in you unto salvation. God has begun in you the good work of faith. He has destroyed the dominion of Satan over your heart, He has broken the chains of sin. The Son of God has made you free, and now you are free indeed. You are free children of God, free citizens of Christ's kingdom of grace, and heirs of everlasting life. God has blessed you abundantly with spiritual blessings in heavenly places. You of all men have reason to begin every day and to end every day by saying with David: "Bless the Lord, O my soul; and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

But now, my friends, "Be sober and vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Be on your guard, lest he weave around your heart cords of sin, making you again his slaves and prisoners of eternal death. Fight the good fight of faith; the battle will soon be over, and victory is sure. The time is near at hand when you shall stand with a crown of glory on your head before the throne of God. And then you shall see the Savior face to face, and then you shall sing, together with countless millions of all nations, colors, and tongues, a new song of praise forevermore. Then shall you be free, absolutely free, from every evil.

By the grace of God I hope to be one of that great host, assembled to give glory to God and His Christ throughout all eternity, and by the same

grace I hope to meet you there. Then shall we dwell in the house of the Lord together forever. Amen.

H. SPECKHARD.

NOTE.—The above address was delivered by the Ven. Vice-President of the Synodical Conference, the Rev. H. Speckhard, before a number of our Colored Lutheran congregations in New Orleans. We take pleasure in giving it space in our little PIONEER, and feel sure that it will find many readers, both because of its contents and because of the prominence of the speaker.

F. J. L.

North Carolina Sunday-School Convention.

Sunday, June 13, the Lutheran Sunday-schools of North Carolina met for their annual convention at St. John's Evangelical Lutheran Church, Salisbury, N. C. Sunday morning, at 11 o'clock, the undersigned preached. After divine service the ladies of the congregation served luncheon in the assembly-room of the new schoolhouse. Every one seemed to be well pleased with this part of the program.

At 1.30 p. m. the regular sessions of the convention were begun. After the invocation, which was offered by the Rev. John Alston, of Mount Pleasant, N. C., the *pastor loci* delivered the welcome address. Dr. J. W. Fuller, of Concord, N. C., responded to the address of the Rev. Lash, after which the Sunday-school choir of Salisbury favored the audience with a very beautiful anthem. The President, Rev. W. G. Schwelm, of Concord, then made the opening address. The roll was called, and the various Sunday-schools answered with collections. After the reading of the minutes of the last session the officers for the ensuing year were elected.

All business completed, the program proper was taken up. Miss Lillian Holmes, of The Rocks, N. C., sang a solo. Mrs. W. H. Lash then read a highly instructive paper on "Sunday-school Work." She developed her subject in such a way as to show that she was absolute master of it, and, without flattery, it was easily the best number on the program. Neoda Lee Holt, of Salisbury, favored us with a recitation, after which Miss Alice Heilig, of The Rocks, sang a solo. On account of illness Mr. J. H. Morgan, of Greensboro, was prevented from reading his paper on "Why Should We Use the Missouri Literature in Our Sunday-schools?" After Miss I. Galloway, of Greensboro, had favored

the convention with a solo, three-minute addresses were made by the superintendents and teachers of the various Sunday-schools.

Director F. Berg, of Immanuel College, spoke a few words in the interest of the college, urging the people to take advantage of the opportunities given to make Christian men and women of their boys and girls.

Sunday evening, at 8 o'clock, the Rev. W. G. Schwehn, of Concord, preached an excellent sermon to an appreciative audience from John 4, 35, his theme being: "The Harvest of Souls." He showed that there is a great harvest to be gathered in, and as Christian ministers and teachers it is our duty to reap this harvest while it is yet day, ere the night cometh when no man can work.

The collections for the day amounted to something over \$26, which will be given to Immanuel College. St. John's Sunday-school of Salisbury, N. C., won the banner, being the best Sunday-school in the state as far as collections are concerned.

God willing, we hope to hold our third annual convention next year with the congregation of the Rev. F. H. Foard, of Gold Hill, N. C. It is hoped, however, that we shall be able to spend more than one day with him, as we feel that we have not time enough to accomplish as much work as we should like to do. It is also hoped that there will be more papers on the program next time, and that we shall have more time to discuss them. R. O. L. L.

Grace Mission, St. Louis, Mo.

On the afternoon of July 11, a most interesting and impressive service was held in Immanuel Lutheran Church, corner 15th and Morgan streets, St. Louis, of which the Rev. G. Wangerin is pastor. Immanuel Congregation had kindly given our Colored Mission in St. Louis the free use of their church for the occasion. Despite the oppressive heat no less than 500 white Lutherans from the various congregations of the city and 150 Colored people were in attendance. Rev. G. A. Schmidt, who has had charge of our Colored work in St. Louis since last September, conducted the service. The singing of the hymn, "Jesus, Be Our Guide," was followed by prayer and the reading of Josh. 24, 14 ff. After singing "Come, Follow Me, the Savior Spake," Missionary Schmidt examined seven candidates for Confirmation, two girls and five ladies, among the

latter an old lady of more than seventy years. All without exception gave excellent answers to the questions put to them in the course of the examination. Then followed the missionary's address on John 6, 67, 68 and the rite of Confirmation. During the singing of the hymn, "My Faith Looks Up to Thee," the collection was lifted, which amounted to \$35. In this same service also six children and two older girls were baptized. The service was brought to a close by the singing of "Let Me Be Thine Forever." Among those in attendance at the service were all the members of our Colored Mission Board, Missionaries Ed. H. Schmidt and A. O. Friedrich, of New Orleans, and most of our St. Louis ministers.

In the week following this inspiring service, Missionary Schmidt also confirmed an invalid lady at her home in the presence of a number of members of the Mission. The addition of these 16 persons to the membership of our Grace Mission in St. Louis is sure to be a great encouragement to the missionary and his flock, and will undoubtedly help greatly to increase interest in the Mission among the white Lutheran brethren in St. Louis.

F. J. L.

Items of Interest from Our Colored Mission Field.

A NEW PROFESSOR CALLED. — To fill a vacancy in the faculty of Immanuel College at Greensboro, N. C., Pastor Adelbert Schaller, of Redwood Falls, Minn., has been called by our Board for Colored Missions. At the time of this writing it is not known whether or not he will accept the call extended to him.

A LEGACY OF TWO THOUSAND DOLLARS. — Our Colored Mission recently received a bequest of \$2,000 from the late Mrs. Louise Weber, of Baltimore, Md. This bequest, coming at a time when our Board is contending with a large deficit, will be doubly welcome. We have often wondered why it is that our members so seldom remember the Church and its missions and benevolences in their last wills. While the papers of other church bodies often report such legacies, the periodicals of our Synodical Conference seldom have the opportunity to do so. Is it because our members are not so well situated financially? — Here is a form that may be used by such of our readers as may wish to follow the praiseworthy example of Mrs. Louise

Weber: "I give and bequeath to the Evangelical Lutheran Synodical Conference of North America, and to its Board for Colored Missions, the sum of ——— Dollars (\$———), to be invested or disbursed for the benefit of its work among the Negroes."

REDEEMER STATION, NEW ORLEANS. — Prof. Meibohm reports that he recently confirmed a class of catechumens, consisting of four girls and one boy, in the small Redeemer Chapel, in the presence of 70 persons. This station was opened about two and one-half years ago by Prof. Meibohm of Luther College, and has been served by him since that time.

CHARLOTTE, N. C. — We hear that Pastor J. MacDavid's health has not been very good lately, but despite this fact he is hard at work. On June 20, he confirmed three adults at Myersville, and on the following Sunday three young ladies and a boy in his St. Paul's Church at Charlotte. The people of his Myersville charge are giving their chapel a new roof, and the strenuous and versatile missionary is personally lending them a hand in the work.

SPARTANBURG, S. C. — Pastor Kent, the young missionary at Spartanburg, who was seriously ill last fall, has again been obliged to take to his bed since the middle of June. Candidate F. D. Alston, a this year's graduate of Immanuel College, Greensboro, is temporarily in charge of Pastor Kent's work.

WASHINGTON, D. C. — On this new field Pastor Polzin recently baptized and confirmed four adults and baptized two children. The missionary preaches here every two weeks in a rented hall. We hope that Missionary Polzin may find the time to furnish the readers of the PIONEER with some particulars concerning his work in Washington, Richmond, and Baltimore, all of which are newly opened fields.

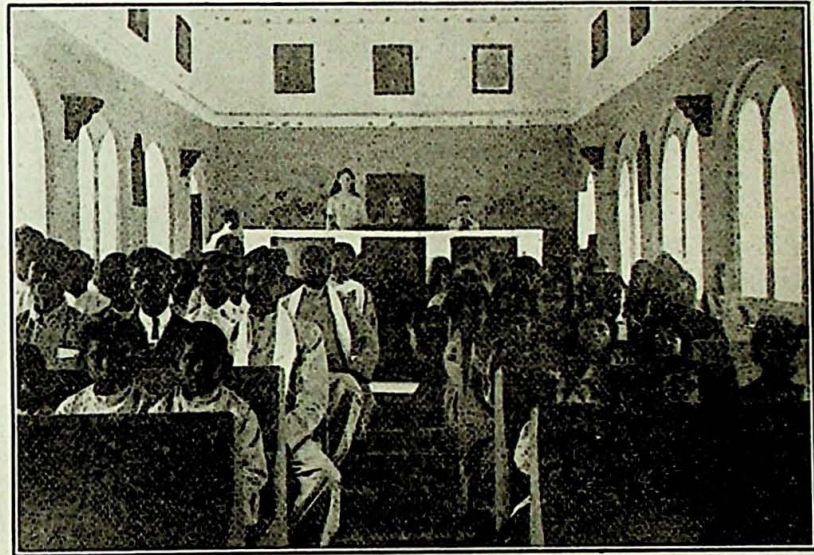
RICHMOND, VA. — Rev. Polzin has rented a hall for ten dollars a month on Church Hill in Richmond, and is preaching there twice every Sunday and once during the week. His first service on Church Hill was attended by 25 adults and 17 children, and the missionary judges the outlook to be quite bright in this locality.

F. J. L.

Items from the Foreign Mission Field of the Missouri Synod.

Candidate Eric Ludwig, of Milwaukee, Wis., has accepted a call to India. He is to be ordained on August 8, in Milwaukee. Missionary Ludwig has been designated for the northern portion of the mission field.

After much trouble, the American consul at Madras has finally succeeded in getting the Indian authorities to consent that Missionary Freche leave India on a furlough for America. He left Colombo beginning of June, and has probably landed at Seattle at the time of this writing, the middle of



Tamil Congregation at the Missouri Synod Mission Station Vaniyambadi, East India.

July. Missionary Freche will be pleased to address our congregations on his work as soon as he has had a much needed rest.

Missionary Hamann and his wife, together with Miss Broecker, arrived at Colombo on May 5, and a few days later were safely housed at Kodaikanal. On May 11, Missionary Goerss was married in the bungalow "Loch End," at Kodaikanal, Missionary G. Kuechle officiating.

Candidates Lang and Luecke, to whom calls to the foreign field had been extended, found themselves compelled to decline their calls. May the Board soon succeed in finding some much needed laborers for the field, as the work is suffering greatly for want of a sufficient number of laborers.

JUL. A. FRIEDRICH.

Items of General Missionary Interest.

SINFUL WASTE. — A disgruntled Pythian Odd Fellow writes the following: "It is estimated that the 5,400,000 members of secret societies in the United States spend for regalia, plumes, banners, banquets, and unnecessary traveling expenses not less than \$250,000,000 annually. Reversing the order of the lower creation, in which the male peacock, the male lion, the male barnyard fowl, and the male generally is most gorgeously adorned, we see men walking in dull black or gray, while woman struts alongside in all the colors of the rainbow, arrayed as not even Solomon of old was arrayed. Only in the lodge-room can man gratify his natural love for finery. Only there can he manifest the atavism which is in him, a latent memory of prehistoric days, when the males of the race still wore the fine feathers, while the females were but beasts of burden."

SUNDAY-SCHOOLS AND MISSIONS. — That children can be interested in the work of missions the following item shows: Some time ago a project was started by the Episcopalians to raise \$100,000 for missions through their Sunday-schools, which resulted in the giving of \$101,247 by 3,274 schools, with about 800 still to be heard from.

AMERICAN ITALIAN CHURCHES. — New York State has 25 Protestant Italian congregations and 19 Romanist. Two Italian Presbyterian congregations in Philadelphia have 600 members. The Presbyterians, Baptists, and Methodists have 60 ordained Italian ministers. Italians who come to America act as though they were tired of Romanism.

PROTESTANT MISSIONS IN INDIA. — Its schools number 10,000, its scholars 375,000, with about 30,000 in institutions of a higher grade. A native Christian pastorate, numbering 1,100 men, supports more than 4,000 foreign missionaries, and the total India staff of workers of more than 26,000 carry on the varied work of India Missions.

CHINA. — China has 1,700 great walled cities. A comprehensive campaign has been inaugurated to Christianize these great centers by locating in each one of them a strong, well-trained native missionary force composed of college and university graduates, who will make the presence of foreign missionaries unnecessary. The plan calls for \$5,000 for the establishment of each center, and then for \$500 per year for maintenance.

JAPAN. — Dr. C. L. Brown, of the training-school of the United Synod at Kumamoto, Japan,

reports that of the 370 boys attending the school, 189 have signified their desire to become Christians. Forty-three of these have already been baptized. Five of the native teachers of the school have also expressed their wish to embrace the Christian faith. These five, added to those teachers who already were Christians, makes the faculty almost entirely Christian.

UNITED METHODIST FOREIGN MISSIONS. — The foreign mission secretary of this denomination reports as follows on the work of his church in the *United Methodist*: "Though the nearer horizon is darkened by the clouds of war, we are happy to report that clearer light is shining upon the distant mission fields. It is a great work we are doing. In China alone we minister to more than 32,000 souls, who are connected with our 413 chapels either as members or inquirers. In North China, the oldest of our missions in that land, some of the churches have arrived at the point of complete self-support, and many other churches are making good progress in that direction. The work in East Africa has been affected by the war's alarms, and stations near the German border have been temporarily closed. But the missionaries speak of a successful year, and the number of members has increased. The report is good from West Africa, and the work among the Mendi people is being strengthened and developed. One great cry of distress has come from all our fields during the year on account of inadequate financial support. The estimates for working expenses had to be reduced by one-third. This has resulted in a reduction of the mission staffs and the closing of out-stations and schools. The results could be multiplied more than a hundredfold if only we could raise another \$30,000 a year. We want more missionaries on every field, but with our present income we cannot adequately support the work of those we have."

REMARKABLE NEWS. — On the past year's operations the Foreign Mission Board of the Presbyterian Church shows a surplus of \$30,810.

MISSIONARY PROGRESS. — One hundred years ago there were in the whole world only seven missionary societies, employing less than 200 male missionaries. To-day there are 788 societies and 19,280 missionaries.

BRITISH AND FOREIGN BIBLE SOCIETY. — This society recently held its 111th anniversary in London. From its report we glean the following: In the first weeks following the outbreak of the war a heavy burden fell on those responsible for the

finance and oversight of foreign missions. Amid the conflict and distress of nations the society is going on with its proper business, and steadily carrying out the object for which it exists. Translators and revisers of the Scriptures have made no pause in their sacred labor. During the past year portions of the Bible have been printed by the society in nine more languages. There are no fewer than 487 languages in which the Bible Society has helped to produce or circulate the Scriptures. These include the complete Bible in 129 languages, besides the New Testament in 118 more. The year's issues of the Scriptures reached the huge total of over ten million copies, an increase of over 1,200,000. Testaments have increased by half a million, and smaller portions by 827,000. These unprecedented figures are swollen by the large war distribution, but they also reflect the eager demand for Gospels in the Far East. The society is warmly to be congratulated on its continued prosperity. The income last year was about \$1,300,000, and the year's working has left a deficit of less than \$10,000. The report closes with this vivid picture: "A soldier has pictured one furious battle in the Carpathians full of blood and fire and roar of cannon and vapor of smoke, where death was reaping a dreadful harvest. Yet close by, on the verge of the danger zone, a peasant with his yoke of oxen was plowing long furrows across the field, while another peasant cast seed into the earth, seed for the future, germinating new life. Those peasants are a parable of the Bible Society."

THE UNITED PRESBYTERIANS AND FOREIGN MISSIONS.—The United Presbyterians only number about 130,000 members, but during the year 1914 their Board of Foreign Missions received no less than \$164,226.61 for the prosecution of its work, in other words, the sum of more than one dollar from each communicant member for foreign missions, not to mention what was done for the various home mission enterprises of that church-body.

A GREAT THANK-OFFERING.—In 1898, the Methodist Episcopalians resolved to gather twenty million dollars till the 31st of December, 1902. They succeeded in their enterprise. This money was not gathered by means of fairs and bazaars, but by free-will offerings. The success of the enterprise is, however, mainly to be attributed to the fact that every member was personally asked to contribute. Here lies the secret of all successful collecting, that nobody is passed by, and all are given an opportunity to give. F. J. L.

Why So Many Christians Do Not Thrive Spiritually.

They have Bibles in their homes, but their real food is the daily paper.

They talk of peace, but do not lay down their arms to gain it.

They pray that God's kingdom may come, but hinder its coming by leading a worldly life.

They listen to sermons on self-denial and unselfishness, but eat and dress extravagantly.

They carry crosses on their watch-chains and necklaces, but refuse to bear the cross which God imposes upon them.

They praise Christ as the Physician of their souls, but claim that His precepts are impracticable and not adapted to present-day life.

They have many words of sympathy on their lips, but their deeds of charity are few.

They have much to say and sing of the sweetness of the Gospel, but are too selfish to give the poor heathen one drop of it.

A New Heart.

Livingstone relates that one day a certain African chieftain, named Sekomi, came to him and said: "You have to change my heart. Give me medicine to change it, for it is proud, very proud, and stubborn." Livingstone took his New Testament to show him the only way in which his heart could be changed; but Sekomi interrupted the missionary by saying: "No, not words; I want my heart changed by means of medicine. Give me medicine that I can drink, and have my heart changed at once."

Many people are just like this heathen chief. They see the need of a change in their heart; they know that in their present condition they are not as they should be; they want a new heart. But they do not want to get it in God's appointed way. They despise the Word, the means of grace which God has given us to change our natural hearts, and wish to be changed by means of their own choosing. They forget that the natural heart can be changed only in this way, that God begets us anew by the Word of Truth. Do not belong to this class. You can only be saved in God's way. Remember what Abraham said to the rich man: "If they hear not Moses and the prophets" (the writings of Holy Scripture), "neither will they be persuaded though

one rose from the dead." If man's heart is to be changed, if he is to be made acceptable before God, it can only be done by means of the Word. "Blessed is he that heareth the Word of God and keepeth it."

F. J. L.

What the Savior Is to the Greenlander.

When translating the New Testament into the language of the natives of Greenland, the Moravian missionaries for a long time were at a loss to find a proper native expression for the word Savior. All their inquiries among the Greenlanders for such a word were in vain. Finally, one day, one of the missionaries was asked, "Do you perhaps mean a man who, when the boat tips over, jumps into the water and brings the drowning man safely to the shore?" "Yes," said the missionary, "that's it." The word was found! And so, since that day, the name Savior in the native tongue of Greenland means, "One who goes into the water and saves a drowning man."

And is it not a most appropriate expression and designation for our Savior? Have you already learned to know Him as the One who has rescued you from the raging floods?—*From the German.*

NOTICE.

The missionaries are urgently requested to notify the Editor of any changes or additions to be made in the Directory of our Colored Churches. This directory is of little value if not kept up to date. The Editor hopes that all the missionaries will heed this request.

BOOK TABLE.

DER APOSTOLISCHE BRIEF AN DIE KOLOSSER, fuer Theologen und Nichttheologen ausgelegt und inhaltlich dargelegt von Carl Manthey-Zorn. Concordia Publishing House, St. Louis, Mo. Price, postpaid, \$1.50.

Last winter one of my boys came to me, desiring information concerning submarines. I referred him to the encyclopedia. But in a very short time he came to me with the complaint that he couldn't understand what the encyclopedia had to say on the subject of undersea craft. I then took up the volume, and was soon compelled to admit that I was unable to grasp more than about one-half of what the learned man had written on the subject. Our experience with the encyclopedia is the experience often had with Bible commentaries,—the manner of presentation is so involved and the language so learned that a commentary on the commentary almost becomes a necessity.—The book before us, Rev. Zorn's *Commentary on Colossians*, is not of this kind. It is so written that a person need not be a learned theologian

to read and understand it. And yet it is scholarly and profound. Every page shows a clear and close grasp of the meaning of the divine Word, and at the same time a power, as well as the disposition, to apply the Word to the needs, the duties, and the dangers of our days. Rev. Zorn has the ability to interest the common man in a remarkable degree, and even in this scholarly book he so puts things that the common people are bound to be interested. Here, then, is a commentary sound in scholarship, wide in learning, clear in judgment, popular and original in presentation, full of information and suggestion.—The usefulness and handiness of the volume is greatly increased by an exhaustive index of subjects prepared by Rev. M. Ilse. The price of this large, well-printed, and neatly bound book of almost 550 pages is very cheap.

F. J. L.

LUTHER BOOK-MARK, commemorative of the Birth of the Reformation. Made for, and sold by, St. Paul's Lutheran Day-school, 45 and 47 Smith St., Paterson, N. J., or by Concordia Publishing House, St. Louis, Mo. Price, 50 cts.

This book-mark is a masterpiece of the art of silk-weaving. The woven picture represents Luther nailing the 95 Theses to the door of the Castle-church at Wittenberg. Below this is a part of the German and English texts of Luther's great hymn, "A Mighty Fortress Is Our God," with notes, also woven; notes in black, English text in blue, and German text in red silk. Below this is a facsimile of Luther's signature and his coat-of-arms in original colors. The size of the book-mark is $10\frac{1}{2} \times 2\frac{1}{2}$ inches.—It could also be made to serve as a beautiful wall-ornament, if framed in a neat gold frame. Canvasers are offered a liberal commission. We hope it will find the ready sale it deserves.

F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: St. John, Salisbury, N. C., \$15.00; Trinity, New Orleans, La., 5.00; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00; Bethlehem, New Orleans, La., 40.00; Bethel, Greenville, N. C., 3.00; Grace, Greensboro, N. C., 3.60; station in High Point, N. C., 1.36; station in Elon College, N. C., .23; station in Winston, N. C., .30; Mount Calvary, Mount Pleasant, N. C., 3.00; Luther League, Mount Pleasant, N. C., 3.00; Mount Zion, New Orleans, La., 40.00; Mount Zion, Rocks, N. C., 3.00; Zion, Gold Hill, N. C., 3.00; Concordia, Rockwell, N. C., 3.00; Albemarle, N. C., 1.50; station in Napoleonville, La., 5.50; station in Johnson, La., 6.60; St. Matthew, Meherrin, Va., 5.24; station in Washington, D. C., 4.75; station in Richmond, Va., 1.40; St. James, Southern Pines, N. C., 4.00; Messiah, Fayetteville, N. C., .96; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; Mount Calvary, Sandy Ridge, N. C., 5.00; Grace, Concord, N. C., 10.00.—*Total*, \$198.53.

St. Louis, Mo., July 3, 1915.

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

TERMS.

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

1 Copy	\$.25
10 Copies	2.00
25 Copies	5.00
50 Copies	9.00

Club rates only allowed if all copies are to be sent to one address.—In St. Louis, by mail or carrier, 35 cents.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XXXVII.

ST. LOUIS, MO., SEPTEMBER, 1915.

No. 9.

Hail, Thou Lord of Sabaoth.

Nazarene, Thou art no dreamer,
Thou art truly *Man* and *God*,
Our Messiah and Redeemer,
Abram's Seed and Jesse's Rod.

Son of Man, so kind and tender,
Present Helper in our need,
Far from being a pretender,
Thou art *very God indeed*.

Man of Sorrows, pale and gory,
Yet *almighty God in troth*,
Prince of Peace and King of Glory,
Hail, Thou Lord of Sabaoth!

H. OSTERIUS.

The God-Man.

History teaches us that a Man by the name of Jesus of Nazareth preached and performed miracles in Palestine, and was finally executed, according to the murderous desire of His own people, during the reign of Emperor Tiberius and by order of the Roman governor Pontius Pilate. There is no reason why we should not believe these statements of history. Do we doubt that Alexander the Great or Napoleon existed? Besides, we Christians have an *absolutely sure foundation* for our belief that the above historical records concerning Jesus are true. The *Word of God* tells us that Jesus Christ lived here on earth "in the days of His flesh"; it calls Him a *Man*, and describes Him as a *Man*, not only in appearance, but in reality. He called Himself the Son of Man. He is "true Man, born of the Virgin Mary."

According to the Scriptures, Jesus of Nazareth is a human Person; who "came of the fathers as

concerning the flesh," Rom. 9, 5. His genealogy is given Luke 3, 23—38. He was born of a human mother, though as a sinless Child, the Virgin Mary being enabled by the Holy Ghost to conceive and bear this holy Son, Luke 1, 35. He grew, Luke 2, 52. Being really human, He became hungry and thirsty; He ate and drank, slept and awoke; He spoke and preached; He finally suffered and died. On Easter Day He drew His disciples' attention to the fact that He had a human *body*, having referred to His human *soul* on Maundy Thursday. In short, there is no doubt as to His having been, and still being, a real *Man*. Hence St. Paul writes: "There is one God and one Mediator between God and men, the man Christ Jesus," 1 Tim. 2, 5.

But He is a very extraordinary Man. Not only because He is the only sinless Man that ever lived on earth since Adam's fall, but also in another respect. "Mighty in deed and word before God and all the people," He was a more remarkable Prophet than any of the Old Testament prophets. Neither Moses nor any other of the ancient men of God performed as many miracles as He did; and the following examples show another difference between His and their miracles. The mighty Prophet Elijah, exerting his utmost energy, raised the widow's son, yet not by his own, but by God's power, who heard and granted his prayer. In a similar way Elisha raised a dead child. Christ, however, when curing the sick and disabled, and raising the dead, spoke as *One having Himself authority and complete power over health and sickness, life and death*. To that young man of Nain, for instance, He said, "Young man, *I say unto thee, Arise*." And he that was dead sat up, and began to speak, Luke 7, 14. 15. Also remember the words of the leper who worshiped Him, saying,

“Lord, if Thou *wilt*, Thou *canst* make me clean,” whereupon Jesus said, “*I will; be thou clean.*” And immediately his leprosy was cleansed, Matt. 8, 2. 13. Only after God had “hearkened to the voice” of Joshua, the son of Nun caused the sun to stand still “about a whole day,” until the people had avenged themselves upon their enemies, Josh. 10, 12—14, while we read of Jesus that He simply arose from His sleep in the ship during the tempest, and *rebuked* the winds and the sea, and there was a great calm. “But the men marveled, saying, What manner of man is this that even the *winds and the sea obey Him!*” Matt. 8, 26. 27.

Is it surprising, dear readers, that the wind and the sea, yea, all nature, obeys this *Man*, to whom Scripture ascribes the *divine works of creation and preservation*? In Heb. 1, 2. 3 Jesus appears as the *Creator and Preserver* of the universe. Here we are told that God made the worlds by His Son, who upholds all things.

Heb. 1, 8—12 we read: “Unto the Son God saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish, but Thou remainest; and they shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed. But Thou art the same, and Thy years shall not fail.” Here not only the divine work of creation is ascribed to Christ (our Catechism mentions other divine works which He performs), but this text directly and emphatically calls Him *God* and *Lord*. Furthermore, John says that Jesus is “the true God and eternal life,” 1 John 5, 20. Paul says that He is “over all, God blessed forever,” Rom. 9, 5. The Bible speaks of Him as being Jehovah, God’s Son, God’s only-begotten Son, God’s own Son, God. Then, too, Christ said concerning Himself: “I and My Father are *one*,” John 10, 30; “He that hath seen *Me* hath seen the *Father*,” John 14, 9; and, “Verily, verily, I say unto you, Before Abraham *was*, I *am*,” John 8, 58.

We have also an abundance of texts where *divine attributes* are ascribed to Him, for instance, Heb. 13, 8; Matt. 28, 18; John 21, 17; Matt. 28, 20, and many others.

Hence Christ has *two* natures, the *divine* and

the *human* nature, united in one Person. So closely are these two natures united in Christ “that in *this one Person each of the two natures partakes of the properties of the other.*” See Is. 9, 6; Matt. 28, 18; 1 John 1, 7, etc.

Christ is the God-man.

H. OSTERHUS.

Loss and Gain.

One day a simple laborer found himself in the company of a number of people that were deriding the Christian religion because, as they claimed, it took all pleasure and happiness out of life. Having listened to the expressions of the various members of the company for a long time, he finally arose and said, “Yes, it is true; a person certainly does lose much when he becomes a Christian.” The others, knowing him to be a Christian, were surprised, and looked at him with great curiosity, wondering what more he would have to say. He continued: “Yes, I mean it; a person sustains great losses when he embraces Christianity. I used to have an inordinate love for whisky, but since I have become a Christian, I have lost it. Christianity was also the cause of my losing my ragged coat and old tattered hat. Christianity has taken my bad conscience from me, and taken hell out of my house. Whoever wants to lose things like these I have just mentioned should become a Christian.”

How about you, dear reader? Have you anything along these lines to lose? How about that dreadful habit of cursing? Come to Christ, and He will help you to get rid of it. And how about those other evil habits that fetter and chain you? Christ, and Christ alone, can truly take them from you. Those dark blots on your soul: the blood of Christ can wash them away. All those doubts and fears: Christ can deliver you from them. And in place of all these losses which you will sustain by coming to Christ, you will be given inexpressible riches.

To offset your losses, yours will be wonderfully great gains. In place of sin you will have righteousness; instead of punishment, pardon; instead of filth, cleanliness; instead of want, riches. The insulted and angry God will become your gracious and forgiving Father; the stern Judge will be your kind and loving Savior. You will lose your own self-righteousness, but gain the righteousness of Jesus; you will lose confidence in your own merits,

but gain a blessed trust in the merits of Him who has redeemed, purchased, and won you from death, from sin, and from the power of the devil; you will lose the chains of the hellish tyrant, but gain the glorious liberty of a child of God; you will lose the fear of hell, but gain the sure hope of heaven; you will lose the crushing load of God's wrath, but gain the blessed experience of His abiding love; you will lose the curse of a transgressed Law, but gain the blessings of a reconciled and forgiving God.

Lose! Losses! Sure you will lose by becoming a Christian; certainly, you will sustain losses by accepting Christ. But every loss will be an unspeakably great gain. Blessed is the man that sustains these losses, and experiences these gains!

F. J. L.

The Wonderful Work of a German Missionary in Africa.

Without a doubt, West Africa, extending four thousand miles along the Atlantic coast, from Senegambia on the north to Angola on the south, and including such divisions as Sierra Leone, Liberia, and the Ivory, the Gold, and the Slave Coasts, has been and still is, for various reasons, one of the most difficult mission-fields in the world. It is the home of sin, shame, and sorrow to an appalling degree. For hundreds of years it was the sad scene of the wicked slave-trade, which is perhaps the most awful example in the history of man's cruelty to man. Few animals prey on their own kind; yet it is a sad fact in human history that one human being should sell another; that not only heathen and Mohammedans, but Christians no less should have been engaged in the most shameful traffic the world has ever seen, that of buying and selling, or of kidnaping and then selling their own flesh and blood. And nowhere was this sinful traffic in human flesh so extensively carried on as along the coast of West Africa. The natives were already most degraded by many horrible vices, but the atrocities of the slave-trade degraded them still more.

It is estimated that during a period of four hundred years no less than forty million human beings were captured along this coast to be sent across the seas and sold into slavery, though very probably most of these millions met an awful death during the horrible "middle passage," in which oftentimes four hundred poor wretches were

crammed into the hold of a ship thirty-five feet long, twenty feet wide, and ten feet high!

But after long years the appeals of men like Wilberforce aroused the conscience of Europe. Honest and human laws were made prohibiting the traffic in slaves, and finally British cruisers spoiled the inhuman trade, and drove it off the seas.

As early as 1787, Sierra Leone (English, Mountain of Lions), a portion of the northern coast of West Africa, had been bought by an English company as an asylum for a number of American slaves who had been freed by British troops in the southern American colonies during the American Revolution. Later, in 1808, Sierra Leone passed into the possession of the British government and became a depot for slaves rescued from slavers by British cruisers. No less than 2,000 were added annually to the population in this way for many years. In the course of a few years thousands of poor victims thus were set down here, and left in a condition most appalling. All who had escaped death in the holds of slave-ships from disease, suffocation, or thirst, or had not been thrown overboard to stop pursuit, or had survived in some way the horrors and sufferings of the terrible "middle passage," were dumped down here, until, in 1846, 50,000 freed slaves, representing two hundred different African nations and languages, were found here to form a combination of babel and hell.

It was to this most unpromising field that the English Church Missionary Society sent a number of German missionaries in 1804, among them Renner, Butscher, Nylaender, and Hartwig. Naturally, the mission at first made very slow progress. For years it seemed as though nothing could be accomplished, but at length a marked change took place. This change was due, more than to any other man, to Wilhelm Jansen (anglicized to William Johnson), a former humble factory laborer in Hannover, who had been prepared for his missionary work in the school of Pastor Jaenicke in Berlin. He chose Sierra Leone as the most difficult and dangerous field, and his triumphs in this unpromising field were truly marvelous.

When Jansen, in 1816, arrived at Hogbrook, in Sierra Leone, he found there 1,500 half-starved, diseased, and dirty Africans, dying at the rate of 200 a month, and seemingly unresponsive to human kindness. So cruel had been their treatment at the hands of their white captors that even acts of kindness at the hand of a white man were accepted with doubt and fear. He found them unwilling to listen

to his message, because he was a white man. Some told him that they would rather go to hell than to heaven, if they could thus escape the hated presence of the white man. Though freed, they were still slaves in more than one sense. Many of them sold or threw away the clothing that had been given them, and some spent their first earnings in buying slaves for themselves, whom they treated as cruelly as ever they had been treated. Jansen's first Sunday service was attended by nine natives, and these were practically nude.

laborers were sealed in death, he continued to tell his simple story of Jesus.

In 1819, after three years of faithful labor, he was compelled to go to England because of his wife's serious illness, but when he departed, he left behind him a model community, a Christian people living in decent homes, and a house of worship holding 1,300 persons, and, what is more, overflowing with regular attendants at three services every Sunday. His week-day services were attended by from 500 to 900 hearers.



Catechumens of Grace Mission, St. Louis, Mo., Confirmed, and Children Baptized, by Rev. G. A. Schmidt, July 11, 1915.

But Jansen was not discouraged. Though they repelled his kindness, he patiently showed them his love and sympathy, and daily divided out among them their allowance of rice provided by the government. And finally he succeeded in gaining their confidence. Gradually his cottage grew too small to hold the people that came to hear him, and he was compelled to proclaim his message in the open. His school also was crowded with pupils eager to learn, and in less than twelve months many were so far advanced that they could read the Bible. Though always contending with the weakening attacks of tropical fever, Jansen kept on with his unselfish work. Though the lips of his fellow-

So wonderful had been the transformation wrought during the three years of Jansen's labors that even the local British government officials, in their report to the home government, contrasted the former state of the people, with their "groveling and malignant superstitions, their greegrees, their red water, their witchcraft, their devil-houses," with their state after Jansen's labors of three years, and were obliged to confess, "The hand of Heaven is in this!" They called it "a miracle of good which the immediate interposition of the Almighty alone could have wrought." And then they add, "What greater blessing could man or nation desire or enjoy than to have been made the instrument of con-

ferring such sublime benefits on the most abject of the human race!"

The love which these former savages showed to Jansen at the time of his departure was most touching. Many of them went with him as far as Freetown, where he was to take the ship, and as he was about to embark, they cried in their broken English, "Massa, suppose no water live here — we go all the way with you — till feet no more." When he returned, the news of his arrival was brought to his people at night while they were at church. The news so filled them with joy that many went to Freetown that same night to meet him, while others, not able to sleep, sang the night away.

By 1823, the deadly climate had so undermined Jansen's health that he was once more obliged to return to England. But while *en route*, it pleased God to call His laborer home into His eternal rest. During his last hours Sarah Bickersteth, his first convert, sat by his berth, read to him the Twenty-third Psalm, and prayed with him, heard his last words, and closed his dying eyes. At the early age of thirty-five, after only seven years' labor, the Master called His faithful servant home. But what remarkable work had he done in this short time! He had changed what seemed a hopelessly ignorant, unimpressible, and depraved people into a model Christian community. He had found there, seven short years before, the refuse from the holds of slave-ships, a mass of human beings who lived a life of unbridled lust, habitual lying, thieving, and quarreling; paupers and criminals feeding on government rations. Yet, by God's help, out of such worthless and utterly unpromising material he formed a community of industrious, intelligent, virtuous, and pious men and women. And the good work he did was permanent; since 1862, the church of Sierra Leone has been self-supporting and self-governing. After three generations there are over 20,000 native Christians, with 3,000 pupils in the schools, served by 55 ordained pastors and 304 native helpers.

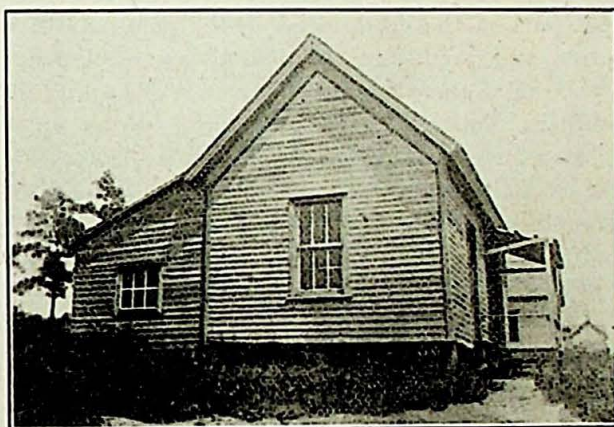
Here we once more learn how the most hopeless field often turns out to be most fruitful in the end. Thus God emphasizes His command to preach the Gospel to *every* creature, and not to pass by *any* nation. Let us, then, go and tell men what Christ has done for the world and its sins and sorrows; let us assure them that the Son of David even now rides triumphant and is nearing His temple, that they may meet Him with their waving palms and glad hosannas and cry, "Blessed is He that cometh

in the name of the Lord!" And so the final Palm Sunday of the ages shall be ushered in, when out of millions of mouths of babes and sucklings, those new-born into His kingdom, His praise shall be made perfect. F. J. L.

A Letter from Atlanta, Ga.

Dear friend of our Negro Mission, I had promised to let you see a picture of our Atlanta station already last month. The delay was caused by the photographer. By being a few days late, last month's issue of this paper was missed. However, better late than never.

Here you have a picture of our little "shack," as I called it last time. You wonder, and well



St. Mark's Chapel, Atlanta, Ga.

you do, for it is hardly possible that this should be what we call St. Mark's Chapel, Atlanta, Ga.! It is not presented for the beauty of its appearance, but only in order that you might better understand the description following.

In this little place a colored Lutheran congregation conducts divine service, Sunday-school, and day-school. Imagine the difficulties! But perhaps I ask you to tax your imagination too much! So I'll explain as best I can. The house has two rooms on the side facing the street, and the little "bread-box" that you see in the rear, which extends to half the front length. We wanted to tear down the wall separating the two front rooms, but without that wall the thing would be blown to smithereens by any near-wind. So we removed the wall between the front room and that annex. Thus we have a space measuring about 10 by 15 feet. Here you will find eleven desks, the organ, and the pulpit (which happens to be a foot-square table). In

winter we are called upon to crowd a stove in also. Of course, those near the stove are then almost roasted, while the others suffer from wild winds blowing through nothing-proof walls. These are not plastered, but only here and there covered with old boards. By the way, last Sunday when I went to open the door for the day, I found that the door had graciously spared me that trouble by tearing itself loose from its rotted hold; it lay over one of the rear benches!

Excuse the digression. — Back of the little annex our well is to be found. We have a splendid well, it is true, but the fact that we must have wells shows a sore need, *viz.*, a decent water-system. You will realize what the sanitary conditions are in our community. There is much sickness in the neighborhood, but one is surprised that there is not more. This part of the city glories in the name of Pittsburgh, and would readily remind you of "Smoke-town" in Pennsylvania, for a workshop of the Southern Railroad sends forth volumes of thick smoke which is by no means pleasant. It is easily seen also that this section is settled chiefly by the poorer people, who are making a low start in life. And it is here that our work is being done. We have acquired a piece of property, 100 by 100 feet, situated on a corner, a fine location for a church and school. All we need to erect a fine building, which could be fitted out with a basement for school purposes, is about \$1,000 to \$1,200. Our school especially will be a grand success this year, and it is for that reason that we should like to be well prepared for this necessity.

Can you help us, or, rather, will you help us? Wouldn't it be grand evidence of your good Christian spirit if, let us say, at Christmas I could give you a totally different story with pretty new illustrations? It is our intention to build either in September or October; will you give us, perhaps, \$2? There is no doubt, we *must* have such a building, and it now rests with our good Lutheran Christians whether or not we *will* have it.

Apropos, I am, after all, not so sorry that this article was delayed; if it had not been, you could not have read what follows. Last week my mother in New York sent me a letter that shows what true Christianity will move one to do. An old lady, well known to me, who wishes, however, to remain unhonored, visited her, and expressed her desire to do something for St. Mark's. She herself is poor, and can hardly give from her own purse. Through my mother she requests that I send her

a little writing which she could use to collect money for this congregation. What do you think of that? Not only is necessity the mother of invention, but it seems that willingness is more so. This old lady is by no means forced to do what she proposes; she is *willing*, and therefore her poverty leaves her undismayed. Verily, with such Christians in our Church I promise to meet you again at Christmas with an account of rejoicing rather than lamentations.

Your humble servant,

CARL STOLL.

After the Sermon.

A number of ladies were going home after the service. The topic of their conversation was the sermon they had just heard. "The pastor spoke very powerfully to-day," said one of the ladies. Said another lady, "And the way he pictured certain sins, it wasn't a very difficult task to tell whom he meant." After this last remark a lively discussion arose as to whom certain portions of the sermon had been aimed at.

One of the ladies in the group had been silent throughout the whole conversation. Turning to her, one of the others asked her, "Whom, do you think, did the pastor mean when he said so and so?" "I thought," the lady answered, "that *I go to church for myself.*"

Is that what you go to church for?

Jesus Only.

While laboring at his great painting of the Lord's Supper, the celebrated painter Leonardo da Vinci had but one purpose in view — of so painting the figure of Jesus that the eye of every beholder of the picture would be drawn to it. But in one corner of the painting was a small ship, upon which he had devoted three weeks of toil. When the picture was completed, and the people flocked to see it, he noticed that they crowded around that corner of the painting where he had put the tiny ship. He heard them exclaim, "Isn't it wonderful! That shows what a great painter he is!"

That same evening, after everybody had gone, Leonardo took his brush, and with one stroke destroyed that ship. "Never shall anybody in the future direct his admiration upon any other object than upon Jesus only." So spoke the great painter.

Items of Interest from Our Colored Mission Field.

IMMANUEL CONFERENCE. — Immanuel Conference, consisting of the workers in our eastern Colored Mission field, convened from August 5 to 8 in Grace Church, Greensboro, N. C. The sessions on Thursday were private, and attended only by the mission workers. The meetings on Friday and Saturday were open to the public. In these open sessions several very interesting papers were discussed. Pastor March presented a paper on "Revivals," in which he showed how unbiblical and pernicious in their influence sectarian revivals are, and that the only proper way of gaining people for Christ is to teach them the Scriptures, thus bringing them to a knowledge of their sins by the preaching of the Law and to the knowledge of their Savior from sin by the preaching of the Gospel, which is the power of God unto salvation. Pastor Foard read a very interesting paper on "Unionism." — The open meetings were attended not only by our Lutheran members, but also by a considerable number of members of other denominations. One of the latter remarked, "Your remarks hurt, but are true and benefit us." The correctness of our Lutheran position toward revivals was also admitted by a Methodist preacher after hearing Pastor March's paper; he admitted that at revivals many a person is admitted to membership in the Church who does not know what Christianity is, and who is wholly ignorant of the confession of the Church he joins. There can be no doubt that these two papers were of the greatest practical value to our workers and members, since revivalism and unionism are the two great hindrances that our mission workers have to contend with. — The next meeting of the Conference will be held at Meherrin, Va. At this next meeting plans will be made to properly celebrate the quadricentennial of the Reformation. Among the welcome guests of the Conference were Pastors L. Lauterbach and O. Hill and Candidate O. Pfothenauer.

NORTH CAROLINA. — Ill health compelled *Rev. W. G. Schwehn* to take a short vacation, which he spent in the North. — *Candidate Daehnke*, of York, Pa., left for Concord, N. C., August 16. He will teach school there during the next year, and assist Pastor Schwehn in preaching as much as possible. — We are sorry to report that *Rev. Ad. Schaller*, who was called to a professorship at Immanuel College, Greensboro, has declined the call. — *Pastor*

Thompson, of Charlotte, whom ill health compelled to take a vacation, may not be able to resume his work for several months.

TWO NEW MISSIONARIES. — *Rev. Wm. Lane*, formerly a minister of the Cumberland Presbyterian Church, passed a satisfactory examination in Lutheran theology a month ago, and will soon be assigned to his field of labor. — *Teacher Aaron Wiley*, of New Orleans, who has been the principal of St. Paul's Mission School for almost ten years, resumed his theological studies, which he had abandoned years ago on account of illness, about a year ago, and is now ready for examination. We are pleased to note that Mr. Wiley again took up the study of theology, and is now so far that by God's grace he soon will be admitted to the ministry.

F. J. L.

No Time to Pray?

There are many Christians who think they have no time to spare for the reading of God's Word and for prayer. But that is really not true. One of the busiest men that ever lived was without a doubt Dr. Luther. And yet this very busy man found the time to spend the first two hours of the morning in reading God's Word and in prayer. Yes, Luther could never have done what he did if he had not thus spent the first hours of the busy day.

A very busy man was the English statesman Gladstone. In his early manhood he was a good lawyer, whose services were in great demand. When, in later years, he entered the field of politics, his hours were even more precious. One day his old uncle paid him a visit and asked him, "Do you still read your Bible? And do you pray?" "Uncle, how can I? I often lack the time to do even the most pressing work." His uncle responded, "My dear nephew, just because you have no time for God's Word and prayer, you are lacking the time to do your other work." Gladstone took the reprimand of his uncle to heart, and though, as time passed on, his work became heavier and heavier, he never lacked time to read his Bible and turn to his God in prayer. As Prime Minister of England he was a very busy man, yet he found time to go to church every Sunday, and even two times at that; and he had great contempt for those who went but once. So important was family worship in the eyes of the old statesman that even the presence of visitors at the house did not prevent him from conducting his regular family prayers.

African Martyrs.

Place: Uganda, Africa; time: June 5, 1887. A great funeral pyre had been erected in a conspicuous place. On this pyre no less than thirty-two native Christians were to be slowly burned to death; "roasted," as cruel King Muanga expressed it. The most refined cruelty was practised upon these martyrs. One of the Christians, Robert Mupanga, first had one of his legs chopped off, which was then roasted before his eyes; then a hand; and then the other leg. Only after these horrible mutilations had been committed were his torturers merciful enough to cast the maimed body into the fire. Despite their awful torments these martyrs died like heroes, singing and praying to the last.

The conduct of these Christians made a deep impression upon the chief executioner. He reported to the King that he had never executed persons that had shown such great courage and fortitude. He particularly made mention of the fact that these Christian martyrs while in the flames had prayed for their tormentors and their country. But this report made no impression on the stony heart of the king. Amid the laughter of his court he answered, "But God, for all that, did not rescue them out of my hands." F. J. L.

BOOK TABLE.

SYNODICAL REPORTS: 1. *Oestlicher Distrikt*. 80 pages; price, 15 cts. 2. *Nord-Illinois-Distrikt*. 71 pages; price, 15 cts. Concordia Publishing House, St. Louis, Mo.

The first report brings the opening address of President Walker and a very timely paper by Rev. Verwiebe on the subject, "The Reformation by Luther a Work of God." Pastor Verwiebe's paper serves as a fine preparation for the quadricentennial of the Reformation in 1917. — The second report, besides the short opening address by President Brunn, brings the continuation of Prof. Eifrig's paper on "Divine Preservation and Government," a report of the district's Board for Home Missions, a number of other mission reports, and the Constitution and By-laws of the District Synod of Northern Illinois.

BEREA BIBLE CLASS LESSONS, 1915—1916. Concordia Publishing House, St. Louis, Mo. 24 pages; price, 10 cts.

These *Lessons* will prove a great aid to the teachers and members of our Lutheran Bible classes. The lives of David, the King of Israel, and of Peter, the Apostle of Jesus, are treated.

THE REFORMATION. A Program for the Reformation Festival and Children's Day. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.; per dozen, 48 cts.; per hundred, \$3.50, and postage.

This program contains a good catechization on Luther and his work, a number of well-selected hymns

from the *Sunday-school Hymnal*, and five appropriate recitations. Pastors and teachers contemplating a children's service for Reformation Day should not fail to examine this new program.

DIE ABENDSCHULE. Vol. 62, No. 1. Louis Lange Publishing Co., St. Louis, Mo. Price, \$2.00 per year.

It is with great pleasure that we bring this first number of Vol. 62 of *Die Abendschule* to the attention of our readers. What a pity that we have nothing in English to take the place of this periodical in our homes, so rapidly changing from German into English! Here is a Christian family magazine in the fullest sense of the word; a magazine that we can bring into our homes without fear of introducing a demoralizing agent into the circle of our loved ones. May *Die Abendschule* grow and prosper, and may its publishers, in the not too distant future, see their way clear toward giving our families its English counterpart.

LUTHER AND OUR FOURTH OF JULY. By William Dallmann. Price, 5 cts. per copy; \$3.50 per hundred. — **WHY THE CONGREGATIONAL MEETING?** By William Dallmann. Price, 5 cts. per copy; \$2.50 per hundred. Northwestern Publishing House, Milwaukee, Wis.

The first-named pamphlet contains numerous appreciations of Luther, gathered from many sources. These appreciations of Luther are grouped under the following heads: "The Greatness of Luther; Luther Reformed the Church; Luther Separated Church and State; Luther's Principles Produced Our American Liberty." The extracts under the last head fill half of the 40-page booklet. — In the second pamphlet Pastor Dallmann, in his terse way, shows the importance of the congregational meetings, and the duty of the members to attend these meetings. F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: St. John, Salisbury, N. C., \$15.00; Trinity, New Orleans, La., 5.00; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00; Bethlehem, Monroe, N. C., 1.00; Bethel, Greenville, N. C., 3.00; Grace, Greensboro, N. C., 2.37; St. Luke, High Point, N. C., 1.45; Trinity, Elon College, N. C., .56; station in Winston, N. C., .70; Mount Calvary, Mount Pleasant, N. C., 3.00; Mount Zion, Rocks, N. C., 3.00; Zion, Gold Hill, N. C., 3.00; Concordia, Rockwell, N. C., 8.00; St. Paul, Napoleonville, La., 5.00; Trinity, Johnson, La., 3.95; station in Richmond, Va., 1.45; station in Washington, D. C., 3.17; St. James, Southern Pines, N. C., 5.00; Messiah, Fayetteville, N. C., .85; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; Redeemer, New Orleans, La., 15.55. — **Total, \$109.05.**

St. Louis, Mo., August 2, 1915.

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

TERMS.

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

1 Copy\$.25
10 Copies 2.00
25 Copies 5.00
50 Copies 9.00

Club rates only allowed if all copies are to be sent to one address. — In St. Louis, by mail or carrier, 35 cts. All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XXXVII.

ST. LOUIS, MO., OCTOBER, 1915.

No. 10.

The Lord Is My Shepherd; I Shall Not Want.

My Shepherd cares for me; I am content;
Oh, how I love His Word and Sacrament!
O'er verdant fields He leads me to my goal;
Beside still waters He restores my soul.
Yea, though I walk through death's dark shadows still,
I tremble not, because I fear no ill,
For Thou art nigh; I put my trust in Thee;
Thy rod and staff, dear Savior, comfort me.
Anointed with Thy Spirit from on high,
I walk in paths of righteousness and joy.
Thy table cheers my heart, my cup o'erflows
Before the very faces of my foes.
Goodness and mercy follow me each day,
And in God's temple shall I dwell for aye.

H. OSTERIUS.

The Thirty-First Day of October.

On Sunday, the thirty-first day of this month, our Lutheran Church will observe her 398th birthday. It was on the last day of October, 1517, that Luther nailed his Ninety-five Theses to the door of the Castle Church at Wittenberg, thus unconsciously and involuntarily beginning the great work of the Reformation of the Church.

Sick, utterly sick in all her members, was the Church. Though she looked strong and vigorous, there was no real healthy strength in her. In the days of the apostles she had had the best of food, the pure Word of God; then she had developed the toughest and strongest of muscles. But as the years went by, and she gradually began to enter upon days of ease and peace, she lost her spiritual strength and grew weak. She forgot her former lowliness and grew proud. Having tasted the sweetness of riches, she grew avaricious for more. Forgetting the days of her own persecution, she, in turn, visited bloody persecution upon all who dared to oppose

her. In her who claimed to be Christ's body Christ's Spirit no longer dwelt. His voice was hushed within her walls, and His Word was buried beneath the rubbish of human traditions and foolish legends. The Gospel, which in her early days had supplied her with strength, was no longer a pleasant and desirable food to her. Her life had gone; her sap was poisoned; her strength was no more.

But on that 31st of October, 1517, Luther set heaven's bells a-ringing, proclaiming to the whole world the beginning of a new and better day for the Church. He rent the dark clouds that had hidden and shrouded the Gospel of Christ for hundreds of years, and permitted the glorious Sun of grace once more to shine in all its brightness upon a benighted world. He called the prophets and apostles from their graves, and bade them again speak to us in the writings of Holy Scripture. Christ and His Word once more began to rule in His Church.

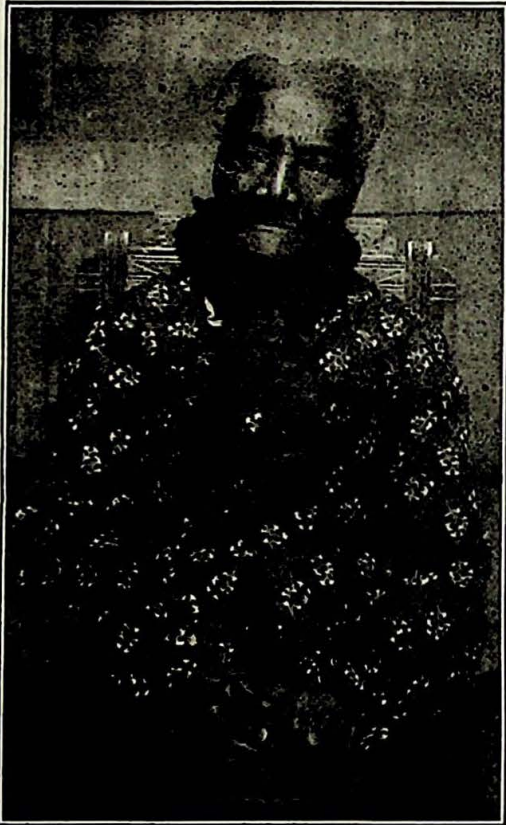
O blessed day! O blessed people to whom the blessings of the Reformation have come as they have come to us! How grateful we should be for all it has given us! How precious should we deem our treasure! How desirous we should be to make others the partakers of our riches! There is nothing that should so strongly impel us to spread the Gospel truth far and near as just the knowledge of what this Gospel has done for us, and the thought of what inestimable blessings those of our fellow-men are deprived of who are without Christ's precious Gospel. All that we need to be happy here and in eternity the Gospel of Jesus affords us. It teaches us to believe right, to live right, and to die right. Oh, therefore, let us with renewed strength and vigor help to carry out the parting command of Christ to preach the Gospel to every creature!

F. J. L.

Wilhelmina Hosband.

Midst tears and sorrows we laid to rest Wilhelmina Hosband. Yes, grandma sleeps till the Lord shall come and wake her on the last day. Our sorrow, however, is not a hopeless one, for we shall meet her again in the Fatherland above. For us who are still in the flesh and who had her so long, the separation was hard; but our loss is her gain.

Wilhelmina Hosband was the daughter of William and Dinah White. Mr. White was a free man.



Wilhelmina Hosband.

When he married, he was in the employ of Captain DuMais, a sea-captain, whose ship was in the trade between New Orleans and Havre.

Wilhelmina was born in the Queen City of the South. In those days New Orleans was the winter home of the rich planter. He lived in regal splendor on his great plantation; a retinue of slaves answered his every beck. When the winter came, the family occupied the mansion on Rue de Royal, Dauphin, Burgundy, or some other prominent thoroughfare of olden days. Wilhelmina saw much of the gay life of the *elite* of the Crescent City with its many carnival balls and grand suppers. But we are not

interested in these. Hers was, indeed, a character molded along lines that made her care little for the whimsical display of riches and baubles, which man cannot take along when the summons comes from on high. Throughout her early days she distinguished herself by ability, faithfulness, and simplicity of heart. She was by nature inclined to hospitality, ever ready to give wherever and whenever opportunity presented itself. If she could but make you happy by a little gift, she was as much delighted as the recipient himself.

Wilhelmina was born in the month of August, 1834, 81 years ago. Though born free, the papers certifying that she was a freewoman are supposed to have been destroyed by some member of the DuMais family. Unable to prove that she was a freewoman, both Wilhelmina and her brother were, in the course of time, sold into slavery. Thus she came into the possession of a family named Fayé living near Jeanerette, La., St. Mary's Parish, on Bayou Teche, the land of Evangeline, made famous by the poet Longfellow. She remained in the Fayé family until after the Day of Emancipation, January 1, 1863. Theoretically free through Lincoln's proclamation, slaves, nevertheless, continued with their families. Wilhelmina, some time in 1862, was married to Sandy Hosband, also a slave in the same family. They had two children, William and Myles.

Cognizant of the fact that he was a freeman, Sandy Hosband determined to strike out for himself. With his wife and two babies he left the Fayé plantation. In the dim and distant future the life on the old plantation 'way down in Dixie would be but a memory to be told and retold to generations yet unborn.

Sandy and his little family had stepped into an uncertain world. Bad as it was, there always had been bread and butter on the old plantation down on the beautiful Teche. But who wanted Sandy, a freed slave, now? Hunger and poverty stared him in the face. At last the opportunity came. In an army wagon he made his way to Berwick Bay, where he enlisted in the Union army. By doing this, Sandy expected to keep the wolf from the door. Meanwhile Wilhelmina and the babies came on to New Orleans.

The parting from wife and children was a very pathetic one when they separated at Berwick Bay. Sandy's farewell words were: "Wife, take care of my babies; I am going to fight till I set you all free. If I live to come back, I will take you all back to my old home in Salisbury, N. C."

On her arrival at New Orleans, Wilhelmina went straight back to the place from which she had been sold, corner Louisa and Burgundy streets. Here she found some of her old-time fellow-servants, who had all left the DuMais family.

The years of '63 and '64 rolled by midst sorrow

No need of dwelling on the heart-rending scene that followed the receipt of this terrible news. The care and rearing of her children now fell upon her shoulders entirely. The hope of welcoming her spouse home was blasted. She had been buoyed up by the ever-recurring thought: Sandy will soon



MEMBERS OF IMMANUEL LUTHERAN CONFERENCE.

First row (from left to right): Miss E. Johnston; Delegate J. Miller; Messrs. J. Morgan, W. Holmes, M. Ross.

Second row: Revs. E. H. Polzin, W. J. Tervalon, C. Stoll; Delegates S. Alston, S. G. Miller.

Third row: Prof. F. Wahlers, Prof. J. Ph. Schmidt; Rev. C. March; Teacher M. A. Carter; Rev. J. McDavid.

Fourth row: Delegate L. Lindsay; Revs. W. O. Hill, F. Alston, F. Foard.

Fifth row: Delegate W. Parker; Rev. C. Lauterbach; Prof. F. Berg; Rev. O. Lynn.

and trials. Greater than all, however, was the heart-hunger of the lonesome wife for her soldier husband. She experienced in full measure how cruel war is. But this was not all. Early in '65 came the greatest shock in her life. Sandy died of smallpox at Tampa, Fla., while in the Union service, and was buried there.

come home. The Balm of Gilead which the Lord poured on the bleeding heart brought healing and comfort. She set herself to the task of laboring for her little ones with greater mother-love than ever before. These little ones are grown up now and in middle age. To them had been added a daughter. Her devotion to these three was sin-

cerely reciprocated by the children up to the time of her demise. The Spirit of God had implanted in her the consciousness of parental responsibility early.

Her piety exerted a wonderful influence upon her children and grandchildren, of whom there were twelve, besides two great-grandchildren. She held them together with an absorbing mother-love. It was one big family, with "Mother" as the central figure. This large family, due to her motherly influence, was kept together also for our congregation. With unceasing diligence she went after her straying ones till she had them back. True, and that counts for you and me, she felt as if her words were sometimes in vain; there were tears here and there over a straying one; her weary foot faltered now and then. But the Lord was on her side, gave her new hope, added strength, and the satisfaction, after many a struggle with a lost sheep, that His Word was still true.

In her old age she was permitted to taste of the Lord's loving-kindness more than ever. All of the members of her family bear a good name among their fellow-men. Mother Hosband knew the value of a good name, and with the Lord's help she did her share to give them this inestimable life-treasure.

The family circle was so large, and one heard the sweet name "Grandma" so often, that most of us involuntarily called her Grandma, too. She was, indeed, the right kind of grandma, with the accent on grand; because of her Christian virtues and mother-love she was a shining example for all.

She worked hard and faithfully to give her children, especially her grandchildren, who had better opportunities, namely, in our mission schools, a thorough Christian education. She was not satisfied to have them in the day-school, but she used all her powers of persuasion to bear upon them to attend divine services at the house of God regularly. In this she succeeded to an extent worthy of our emulation. At all times she had an open purse for the household of God. She contributed regularly and cheerfully, especially in the years before the infirmities of age came on. Though these incapacitated her in a measure, and created additional burdens for her and her family, yet the needs of God's kingdom were her greatest concern. In this she set us a glorious example. To her family she left the priceless heirloom of a blameless life.

That she was a sinner she knew; and for that very reason she communed often at the Lord's Table. Through the blessed Sacrament the Lord strengthened her faith, and gave her courage and new hope in the battle of life.

The last days of her life were spent working for the advancement of the cause of the Lord, whom she trusted and whom she praised to her last breath for the many blessings He had bestowed upon her during her fourscore years and one.

She became a member of Mount Zion early in 1883, and from that year to her death she was an exemplary missionary of our Lutheran doctrines. All her children and grandchildren are Lutherans to-day thanks to her unceasing labors in behalf of our mission.

At last the Lord came and took her away from us, August 11, 1915. When we put her in the tomb, and the burial service was over, the lines came to me:

Ye weary limbs, now rest you,
For toil had sore oppressed you,
And quiet sleep you crave.

Then I wended my way through the old, quiet Girod Cemetery and said, "Au revoir, Grandma."

UNCLE BOB.



The First-Fruits of Our Colored Mission in Washington, D. C.

The picture shown above was taken on July 11, 1915, and represents our first class of catechumens in Washington, D. C. These two married couples were baptized and confirmed, and admitted to membership, in the little Lutheran flock which had

been called together to hear the preaching of God's Word only a little more than a year previous. Two children were baptized on the same day, and one child had received Holy Baptism already at an earlier date. In addition to these seven baptized members, one member, coming from one of our older congregations in North Carolina, also joined the church, making a total increase of eight members during the first year.

Now, dear reader, these figures may look small to you, yet if you consider that we had but eight members, four adults and four children, to begin with, you will admit that the Lord has blessed our efforts in no small measure.

"He that ploweth should plow in hope," 1 Cor. 9, 10. That is what your missionary has been doing, and what he still is doing in Washington. Nor has he been disappointed in his hopes. The work has not been in vain. Though our figures may not correspond with the figures in the Book of Life, yet we trust that a few sheaves have been gathered into the heavenly garner.

It is to be deplored that more cannot be done in Washington at the present time. Could we but build a chapel and place a missionary there, much greater results might be achieved. I hope and pray that the Synodical Conference may soon be enabled to do more for our mission in Washington.

E. H. POLZIN.

Items of Interest from Our Colored Mission Field.

OUR DIRECTORY. — This number of the PIONEER again brings the directory of our Colored churches. We are sorry to say that it is not complete, as a number of missionaries in charge of stations have not found it convenient to send us the necessary data. We would very much have wished to bring the notices of our new stations in Richmond, Washington, and Baltimore, because we have had inquiries just concerning these, but up to the time of this writing they have not been received. We are pleased, however, in being able to bring an interesting report concerning recent accessions to our little flock in Washington. — This directory can be made to serve good purposes if kept up to date, but if permitted to become unreliable, it will be of little service to anybody. It is of particular importance that the notices of mission stations in the larger cities be correct and complete. Will not all our

missionaries be so kind as to examine the notices of their charges, and notify us at once of any changes and additions? At this time of the year new workers often enter the field, causing the shifting about of older workers, and such changes and additions should be reported at once.

NEW ORLEANS. — The good news comes to us from New Orleans that Mr. A. Wiley, Jr., was examined by a committee consisting of President G. J. Wegener, Prof. H. Meibohm, and Rev. G. M. Kramer, and that they found him thoroughly founded in the doctrines of the Lutheran Church, and well prepared in every way for the holy ministry. May God's blessings rest upon the future labors of His servant!

TRINITY CHAPEL, NEW ORLEANS. — Mr. A. Wiley is to take charge of Trinity Chapel and School. Mr. Peter Robinson, who taught the Trinity Mission School during the past year, has been transferred to St. Paul's School.

MANSURA, LA. — Missionary Wilfred J. Tervalon, who during the last year assisted Rev. Polzin in Richmond, Va., has been transferred to the Mansura charge, succeeding Rev. Peay, who went to Carrollton, a suburb of New Orleans.

IMMANUEL COLLEGE, GREENSBORO, N. C. — Rev. H. Voltz, of Cadillac, Mich., has been secured to temporarily fill the fourth professorship at this institution. He arrived at Greensboro last month.

THE DEFICIT IN OUR TREASURY FOR COLORED MISSIONS is at present over \$4,000. We had hoped that this deficit would have been wiped out by this time, but have been sadly disappointed. We fear that the erection of the so much needed chapels will have to be put off again, if the brethren do not more liberally remember the treasury in the near future.

A LECTURE TOUR. — Last month the Editor was given an opportunity to address a number of congregations of the Minnesota Synod on Colored Missions. We rejoice to say that the brethren there gave us a hearty welcome, and evinced a deep interest in our cause. We can assure our workers in the field that they have warm intercessors in that Northern State, Christian men and women who plead for their success before the throne of grace, and who follow the progress of the work with interested and thankful hearts.

LECTURES ON MISSIONS. — Rev. Gutknecht, one of the laborers in the foreign field of the Missouri Synod in India, will deliver a number of lectures in the interest of the Indian Mission during Sep-

tember and October. He is booked to deliver 17 lectures in Northwestern Ohio during the first three weeks of October. — Missionary Freche, from the same field, who was expected to arrive in this country already in July, and who was also to have delivered a number of lectures, is held by the British authorities as a prisoner of war at Hongkong.

F. J. L.

Stereopticon Lecture and Slides.

The stereopticon lecture and slides on our Colored Mission are now ready. We have been told by a competent judge that the lecture is splendid. Rev. Jesse made very extensive studies preparatory to writing this lecture, and the many slides that illustrate the lecture have been selected with rare judgment. Such being the case, we hope that the lecture and slides will find no rest for many a day, but will travel from congregation to congregation, and thus do their part toward increasing and sustaining the interest in our work among the freedmen.

It augurs well for the success of the lecture and slides that Rev. Jesse writes the Editor of the PIONEER, who wished to use them as soon as convenient in his congregation, that he would not be able to get them until the end of October, since all dates between September 10 and the last week in October had already been filled!

In his lecture Rev. Jesse embodies such incidents as tend to picture conditions in the field, the difficulties under which our missionaries labor, the needs of the cause, and the remarkable successes with which God has crowned the labor of our workers in spite of the many difficulties they have had to contend with.

The size of the field made it practically impossible to cover it all in one lecture, since one or two minutes devoted to each station do not suffice to enlarge sufficiently on the work to give a clear insight into the work at that particular place, and into the general conditions obtaining in the field. This first lecture covers the following stations: Little Rock, Ark.; New Orleans, Mansura, Napoleonville, and Johnson, La.; Atlanta, Ga.; Meherrin and Richmond, Va.; Washington, D. C.; Yonkers and Brooklyn, N. Y.; Caldwell, N. J.; Springfield, Ill.; St. Louis, Mo. A second lecture will follow this first lecture, and will cover the stations in North and South Carolina. It is confidently hoped that all congregations hearing the first lecture will become

so interested in the work that they will want to hear the second.

The first lecture, now complete, will be furnished in a legible form, either typewritten or printed, and is accompanied by over a hundred slides. The lecture and slides will be furnished on the following very liberal terms: Congregations promising the collection of the evening for Colored Missions will be furnished the lecture, slides, machine, and gas, where machine and gas are desired, *free of charge*. Where no collection is lifted for Colored Missions, the charges will be as follows:

\$7 for lecture, slides, machine, and gas, where gas is desired.

\$6 for lecture, slides, and machine.

2½ cts. per slide to those who have their own machine.

It is to be noticed that these charges are exceedingly liberal, and that even congregations having no stereopticon, and those having no electric light in their churches, need not forego the pleasure of this illustrated lecture. Congregations having a machine can procure the lecture and slides alone; those having an electrically lighted church or hall, but no machine, can get the machine, slides, and lecture, while congregations that have no machine and no electric light service can get the lecture, slides, machine, and the necessary gas.

The Editor of the PIONEER, for one, wishes to take this occasion to express his hearty appreciation to the Board of Colored Missions for its enterprise, and to Rev. Jesse in particular for the great labor he has spent in preparing this lecture and slides.

F. J. L.

A Bad Heart.

A little seven-year-old boy was watching the cook of the household peeling potatoes for dinner. When the cook cut through a particularly large one, it was seen that its heart was hollow and black. At once the little fellow cried, "Look, look, Anna, that potato is no Christian." "What do you mean, child?" asked Anna. "Don't you see that its heart is bad?"

The little boy had been told that a Christian must have a good heart, and, like good fruit, be sound through and through, and it was in this way that he applied his knowledge to the potato.

PRAY for more laborers and greater harvests.

BOOK TABLE.

ETLICHE GRUENDE, WARUM CHRISTEN IHRE KINDER IN EINE CHRISTLICHE GEMEINDE-SCHULE SCHICKEN. By Rev. O. Kaiser. Order from the author, 415 W. 24th St., Milwaukee, Wis. 50 cts. per hundred; \$2.00 for 500; \$3.00 per thousand.

This little tract briefly, but convincingly, shows that Christian parents should send their children to Christian parish schools for God's sake, for the children's sake, for the parents' sake, for the church's sake, for the sake of the world, and for our country's sake. We hope that the sale of this little tract of four pages in German will encourage the author and publisher to issue it in English also.

CATALOG OF CONCORDIA COLLEGE, FORT WAYNE, IND., for the year 1915—16.

This catalog of the oldest higher institution of the Missouri Synod shows that it has not departed from its original purpose of affording its students a thorough classical and literary education in a Christian spirit. Copies may be had by addressing the President, Prof. M. Luecke.

SYNODICAL REPORTS OF MISSOURI SYNOD: No. 2a: Michigan-Distrikt; 62 pages; price, 12 cts. No. 3: South Dakota-Distrikt; 80 pages; price, 15 cts. Concordia Publishing House, St. Louis, Mo.

The Michigan District of the Missouri Synod has for some years past considered the Table of Duties as found in Luther's Small Catechism. This year Rev. O. Luecke led the discussion on those Scripture passages speaking of the duties of servants, hired men, and laborers, and of masters and mistresses. The report also brings a very lucid lecture on the nature of justifying faith by Rev. H. Speckhard.—The South Dakota report contains a very interesting paper by Prof. Geo. Weller on the History and Peculiar Doctrines of the Seventh-day Adventists. At previous sessions this district has considered the distinctive doctrines of the Methodists and Baptists. Next year a paper on Christian Science and its peculiar doctrines will be discussed.

REFORMATIONSKATECHESE. By Rev. E. H. . . . r, Sr. Concordia Publishing House, St. Louis, Mo. 3 cts. per copy; 30 cts. per dozen; \$2.00 per hundred.

A clear and lucid presentation of the causes and outcome of the Reformation in questions and answers.

THE REFORMATION. A Program for the Reformation Festival and Children's Day. Concordia Publishing House, St. Louis, Mo. Per copy, 5 cts.; per dozen, 48 cts.; per hundred, \$3.50, and postage.

A fine program. Well supplied with appropriate songs and recitations; hymns are supplied with music. The very comprehensive catechization has the following subdivisions: Introduction; God's Messenger; Luther the Student; Luther the Monk; The Battle; Luther's End and Legacy; Our Duties.

JOHN HUS, A FORERUNNER OF THE REFORMATION. A Reformation service for the children in commemoration of the five-hundredth anniversary of his death at the stake in the year 1415. Lutheran Publishing Co., 105 Florida St., Buffalo, N. Y. Per copy, 5 cts.; 25 copies, \$1.00; 100 copies, \$2.50; 300 copies, \$5.00.

This program contains a catechization on the life and work of John Hus, and briefly considers the Reformation of Luther. It is well supplied with songs taken from the *Sunday-school Hymnal* and a number of recitations. If well rendered by the children, it is sure to prove impressive. A German edition is also published.

SAENGERBOTE. A Lyrical Quarterly. No. 11. Success Printing Co., St. Louis, Mo. Price, 15 cts.

Every issue of this lyrical periodical must be a source of joy to every lover of good poetry. This latest number is the equal of its predecessors, and brings a number of German and English poems worthy of the pen of the best lyrical poets. Particularly noteworthy is the fact that all the poems are permeated by a Christian spirit.

BOOK OF INSTRUCTION. By Adolph T. Hanser. Lutheran Publishing Co., 105 Florida St., Buffalo, N. Y. Cloth binding; price, 40 cts.

This book is based on Luther's Small Catechism. It pursues a new method of instruction by combining the Bible story with the lesson on the Catechism. By doing this it greatly simplifies the instruction for those children who have no previous knowledge of the Bible stories. Instruction is further simplified for the pupil by the typographical arrangement of the text. We are of the opinion that the book will prove very helpful where circumstances do not permit a long and thorough course of instruction in Bible History and the Catechism. Sunday-schools which prefer a bound book to the monthly lesson pamphlets will likewise find the book very serviceable.

F. J. I.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Grace, St. Louis, Mo., \$22.81; St. John, Salisbury, N. C., 15.00; St. Paul's, Mansura, La., 2.50; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00; Grace, Concord, N. C., 10.00; Mount Calvary, Sandy Ridge, N. C., 5.00; St. James, Southern Pines, N. C., 4.00; Messiah, Fayetteville, N. C., 1.00; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter's, Dry's School House, N. C., 6.00; Mount Zion, Rocks, N. C., 3.00; Concordia, Rockwell, N. C., 3.00; Zion, Gold Hill, N. C., 11.00; station in Albemarle, N. C., 1.50; St. Paul's, Napoleonville, N. C., 4.60; Trinity, Johnson, La., 1.20; station in Richmond, Va., .77; St. Matthew's, Meherrin, Va., 13.11; Trinity, New Orleans, La., 5.00; St. Paul's, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C.; 3.00. Collection at lecture by Rev. E. Polzin, Richmond, Va., 32.60.—Total, \$173.09.

St. Louis, Mo., September 3, 1915.

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

Received from Mr. John A. Ruff, Grand Island, Nebr., for chapel in "The Dumps," \$2.00.

St. Louis, Mo., September 7, 1915.

ALB. O. FRIEDRICH.

TERMS.

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

1 Copy\$.25
10 Copies 2.00
25 Copies 5.00
50 Copies 9.00

Club rates only allowed if all copies are to be sent to one address.—In St. Louis, by mail or carrier, 35 cents.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

Evangelical Lutheran Colored Churches.

LOUISIANA.

NEW ORLEANS:—*St. Paul's*, 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, Elmira St., near St. Claude Ave.; A. Wiley, Pastor.—Services: Every second and fourth Sunday of the month, 8 P. M. Sunday-school: Every Sunday, 10 A. M.

Redeemer, 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, 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, Chas Peay, Assistant.—Service: Every third Sunday of the month, 10 A. M. Sunday-school: Every Sunday, 10 A. M.

Mt. Zion, 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*; E. R. Berger, Pastor.—Service: Sunday, 7.30 P. M. Sunday-school, 10 A. M.

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

MANSURA:—*St. Paul's*; Wilfred J. Tervalon, Pastor.—Service: Sunday, 10 A. M. Sunday-school, 9 A. M.

NORTH CAROLINA.

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

SANDY RIDGE:—*Mt. Calvary*; 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; R. O. L. Lynn, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 10.30 A. M.

ELON COLLEGE:—*Trinity*; 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*; 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.

MT. PLEASANT:—*Mt. Calvary*; John Alston, Pastor.—Service: Sunday, 2.30 P. M. Sunday-school, 1 P. M.

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

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

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

WILMINGTON:—*Colored Mission*, Fourth and Harnett Sts.; O. Riebert, Pastor.—Services: Every first and third Sunday of the month, 10 A. M. and 7.30 P. M. Sunday-school, 1 P. M.

SOUTHERN PINES:—*St. James'*; 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*; 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.

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

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

GOLD HILL:—*Zion*; 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*; W. H. Lash, Pastor.—Service: Every Sunday, 7.30 P. M. Sunday-school: Every Sunday, 3 P. M.

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

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

CONOVER:—*Bethel*; 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*, cor. Second and Alexander Sts.; J. McDavid, Pastor.—Services: Sunday, 8 P. M., and Wednesday, 8 P. M. Sunday-school, 3 P. M.

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

ILLINOIS.

SPRINGFIELD:—*Holy Trinity*; G. A. Schmidt, Pastor.—Services: Sunday, 10.30 A. M. and 8 P. M. Sunday-school, 2.30 P. M.

MISSOURI.

ST. LOUIS:—*Grace*, 1701 Morgan St.; G. A. Schmidt, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 2.30 P. M.

St. Louis County Infirmary Mission and St. Louis City Hospital; G. A. Schmidt, 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*, 44 Hudson St.; W. O. Hill, Pastor.—Services: Sunday, 4 P. M.; Wednesday, 8 P. M. Sunday-school, 2.30 P. M.

BROOKLYN:—*Immanuel*, 1524 Bergen St.; W. O. Hill, Pastor.—Service: Sunday, 11 A. M.

NEW JERSEY.

CALDWELL:—*Lutheran Mission*, home of Mrs. Arthur Berry; W. O. Hill, Pastor.—Service, once a month.

VIRGINIA.

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

SOUTH CAROLINA.

SPARTANBURG:—*St. Luke's*, 388 Cleveland St.; H. D. Kent, Pastor.—Service: Sunday, 12.15 P. M. Sunday-school, 11.15 A. M.

GEORGIA.

ATLANTA:—*St. Mark's*; C. Stoll, Pastor. Services and Sunday-school every Sunday.

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

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. XXXVII.

ST. LOUIS, MO., NOVEMBER, 1915.

No. 11.

Because the World Is Money-Mad.

Because the world is money-mad,
It is so sad;
It is without the Christian's joy,
The peace of God on high.

Because the world loves sin and vice,
It scorns the price
That Christ has paid for Adam's race,
And spurns His saving grace.

But we who are the Lord's rejoice;
His gracious voice,
His Gospel, cheers us every day,
And guides us on our way.

How soon life's journey will be o'er,
And heaven's door
Will swing wide open to receive
All pilgrims that believe.

Hence we are thankful, triumph, sing,
And praise our King,
And seek to serve the Lord who bled
And battled in our stead.

Oh, world, wilt thou be sad for aye?
Repent to-day,
Accept the Gospel, and enjoy
The peace of God on high.

H. OSTERHUS.

Trusting in God.

A few weeks ago I was in Detroit, where I spoke at the annual mission festival in the church of Rev. W. Circumstances made it desirable that I leave Detroit again at the earliest possible moment. By consulting the time-tables, we learned that, by leaving immediately after the service, it would be possible for me to get an interurban car for Toledo, where, in turn, I should be able to catch a train for my home. As Rev. W. would

not be able to accompany me to the station, and as I am not well acquainted in Detroit, he and I went over the ground on Saturday evening, so that I might have no difficulty in finding the interurban depot the next day.

When I left Rev. W.'s church on Sunday, my watch showed me that I had about forty minutes to catch the car for Toledo. A city street-car took me to the Square. There I got off the car, and walked south, as I supposed, on Woodward Avenue to Jefferson Street, on which thoroughfare the station is situated. But I had not walked more than a block when a feeling of uncertainty came over me, and I asked a gentleman whether I was on Woodward Avenue. He told me that I was on Monroe Street, and gave me directions to Woodward Avenue. I went back to the Square, and there I walked, as I felt sure, on Woodward Avenue toward Jefferson Street. But I had walked only a short distance when I noticed that I was wrong again. By inquiring I learned that I was still on Monroe Street! Once more I retraced my steps to the Square. This time I actually got on Woodward Avenue. Now I knew that it was only a few blocks south on Woodward Avenue to Jefferson Street. I walked south on Woodward Avenue, as I was convinced, probably four blocks. Meeting a young man, I asked him where Jefferson Street was, and told him that I was looking for the Interurban Station. Pointing north, as it seemed to me, he told me that I must go six blocks in that direction, and then turn one block to the left. Now, mark you, these directions were directly contrary to what I thought they should have been. I knew the station to be south from the Square, but the young man directed me to go north, as it seemed to me. I knew the station to be one

block east of Woodward Avenue, on Jefferson Street, but the young man's directions seemed to tell me to go west. Yet, though the gentleman was a stranger to me, though I had no proof as to his veracity, I followed his directions. And it was a good thing that I did so, for in doing as he told me I arrived at the depot just in time to catch my car for Toledo.

Now, why am I relating this to you?—When safely seated in the car, I thought over my recent experience, and then these questions came to my mind: Why did I so implicitly follow the directions of this strange young man, though they seemed altogether wrong, and why are we so distrustful of God's directions when He points out a way to us which is not according to our way of thinking? I had no proof of this young man's honesty and good will, and yet I cast my own impressions to the wind, and followed him unhesitatingly. How much more cause have we to cast our reason and experience to the winds, and hush our doubts when God directs us! He has proved His honesty and love to us a thousand times. From the day of our birth to the present time we have had proofs of His love and grace. Though all men may be dishonest, God is faithful and true. His dealings with us have always been upright. And yet, how distrustful we often are of Him! How often we hesitate to walk in the path He points out to us! Surely, we are a perverse people! Past experience has shown us that by trusting in Him we are always safe, that He is always reliable; and yet we are ever insulting Him by our doubts and distrust. He has declared that He will never leave us nor forsake us, and yet at the least sign of danger and trouble we find ourselves discouraged. He has always bountifully provided for us in the past, and yet we are always worried about the future. He has led us to many joys from the days of our childhood till now, and yet we often find ourselves fretting. His dealings with us in the past are such that we must know that He always provides us with what is best for us, and yet we are ever wanting to dictate to Him how He should deal with us. How few of us can truthfully say to our faithful God:—

In Thee I place my trust,
On Thee I calmly rest;
I know Thee good, I know Thee just,
And count Thy choice the best.

Is it not about time that we cease insulting Him with our lack of confidence? Is it not about

time that we cast away forever our doubts in Him, and follow Him with trusting and confiding hearts? O yes, do let us trust our God, even though He should lead us upon steep and rugged paths, even though cares like a wild deluge come, and storms of sorrow fall; let us trust Him for all, in life and in death, for our temporal needs and our spiritual wants, in health and in sickness, in prosperity and in adversity; let us trust Him for pardon, for cleansing, for guidance, and for salvation. Let us say with the poet:

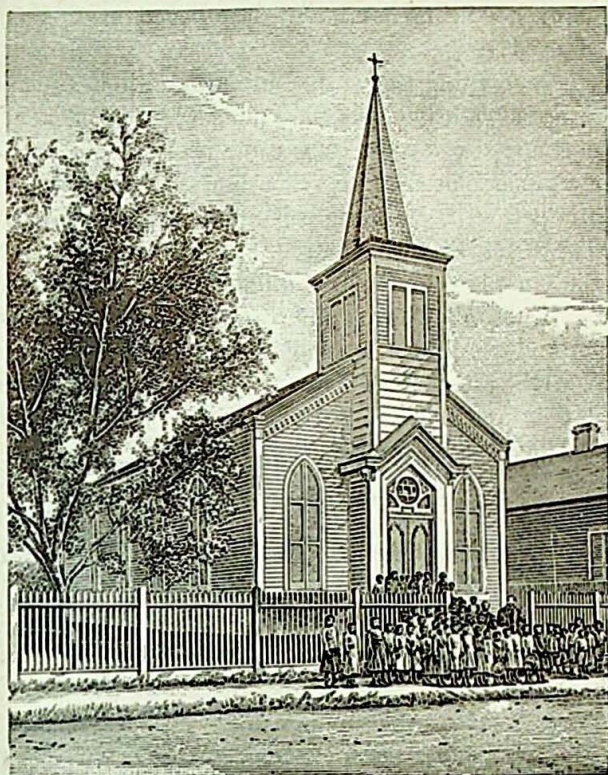
I am trusting Thee, Lord Jesus,
Never let me fall;
I am trusting Thee forever
And for all.

F. J. L.

The Storm at New Orleans and Our Mission.

Our readers, we are sure, have all read of the terrific storm that visited New Orleans on Wednesday, September 29. For twenty-four hours, from midnight on Tuesday till midnight on Wednesday, the furious gale swept over the city without abatement. At times the wind reached the almost incredible velocity of 120 miles per hour, and during twelve hours it rushed and roared at the tremendous rate of 60 to 90 miles per hour. Fortunately, the loss of life was comparatively small; but the property loss is tremendous, conservative estimates placing it at no less than \$2,000,000. Some of the largest buildings in the city crumbled to pieces as though they had been built of pasteboard. On the morning after the storm the streets and homes of the city presented a sad spectacle indeed. Innumerable buildings were unroofed, side and rear walls were pressed in, windows smashed, and doors unhinged. Hundreds of telephone and light poles were dangerously suspended across the streets, thousands of trees had been uprooted, and fences lay flat on the ground. For days after, the homes were without electric light, and all telephone connection was cut off. The street-car traffic, so important in a large city, was confined to a few cars running at irregular intervals.

The severest sufferers of all seem to have been the churches and schools. Probably not one church or school escaped damage. Everything considered, however, our Colored Mission properties were wonderfully preserved from serious damage. While all the churches in the vicinity of our St. Paul's Mis-



St. Paul's Church.

couraged by what I saw, I drew nearer and found that all the buildings were intact." Pastor Schmidt estimates that several hundred dollars will repair all damages done to the property.

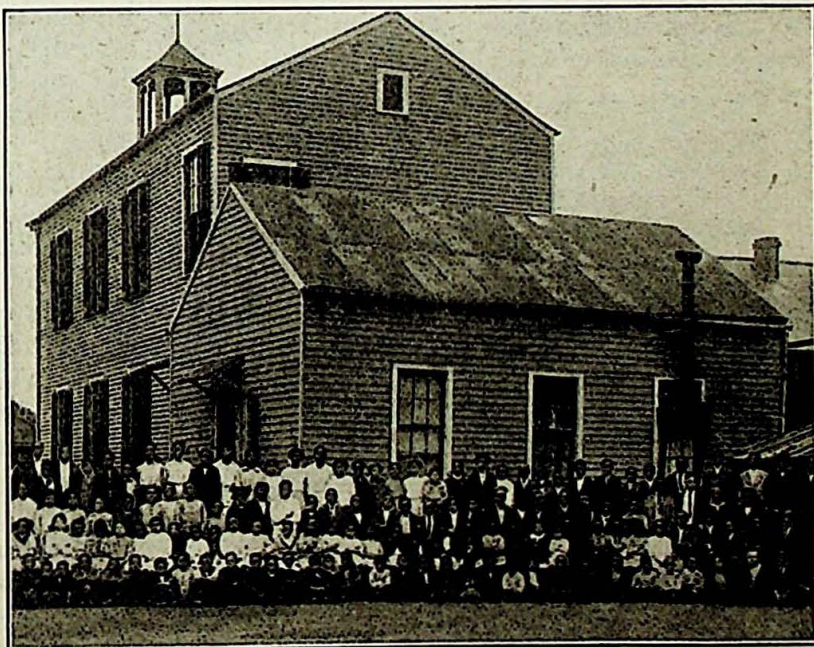
Luther College, which is near St. Paul's Mission, also almost miraculously escaped very serious damage. Resting as it does on a number of seven-foot brick pillars, and occupying quite an exposed site, one cannot but consider it a wonder that the fury of the storm did not tear it off its supports, and demolish it completely. As it is, Director Wilde reports the following minor damage to the College property: About 300 square feet of slate torn from the roof, one door blown in, some plastering torn down, and two side-fences blown over.

Rev. Schmidt relates the following incident, which illustrates the intense bigotry of some Romanists: "When some Catholics living near our Mission saw how their own large church at the corner had been completely demolished, while our chapel had been so little damaged, they said to our janitor, 'That surely is a shame; this' (meaning our chapel) 'is the church that should have been blown down.' I told our janitor to advise their priest to throw a little more holy water on their church in the future!"

As far as we have been able to learn, our Mount Zion Mission sustained practically no damage aside from a partial unroofing of the church.

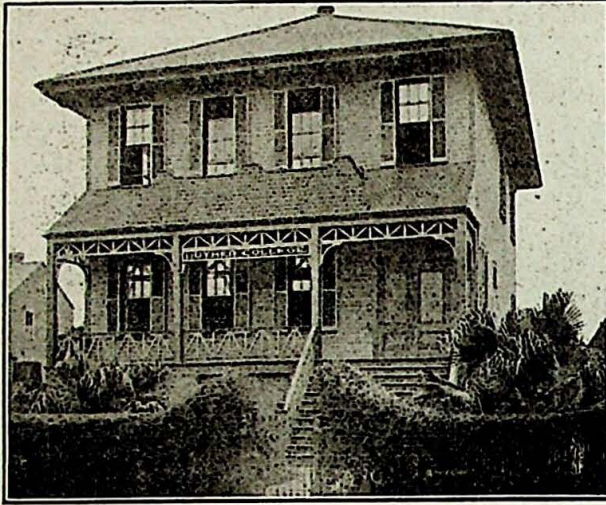
The damage, however, which our Bethlehem Mis-

sion were more or less demolished, St. Paul's Church and School suffered no further damage than a partial unroofing, the breaking of plaster and window-panes, and a wrenching of the entire school-building. The "old chapel," however, now being occupied by the janitor as a dwelling, was completely unroofed. Missionary Ed. H. Schmidt writes: "On my way to St. Paul's on Thursday morning I found all the church-steeple down but one, and almost all the churches either demolished or their sides caved in. It was with fear and trembling that I drew near to dear old St. Paul's. The Presbyterian church near our mission had its steeple torn down, and was otherwise much damaged; the large Catholic church on the corner of Claiborne and Annette Streets, only half a block from our property, was one mass of ruins. In what condition would I find our church and school? When yet at the corner, I saw that the steeple was still there, and even the cross on its tip was pointing heavenward. En-



Old St. Paul's Chapel and School.

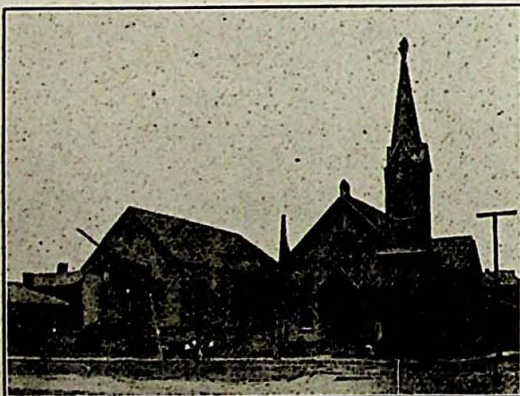
sion sustained is of a more serious nature. Missionary Kramer writes that at first it appeared as though Bethlehem need report merely a few minor



Luther College.

damages, but upon closer inspection it was found that one wall of the school had been considerably bulged out, and that it would not be safe to put children in the upper story. The contractor whom he consulted thought that possibly the wall could be made plumb again, but it was more probable that the whole wall would have to be torn down and rebuilt.

From the above our readers will see that the damage wrought by the storm to our various mission churches and schools, while small in comparison to that sustained by others, is still considerable when we consider the condition of our treasury. But God



Mount Zion Church and School.

may use this visitation as a means of increasing the interest of our Christians in our work among the Negroes, and of causing them to contribute more liberally towards its maintenance. God grant that

many a willing hand may be opened at this time of need!—

Concerning the white Lutheran churches in New Orleans we learn that St. Paul's (Rev. Wegener) is partially destroyed; the steeple is demolished. The steeple of Zion Church (Rev. Kuss) came down, and otherwise the building sustained serious damages. The First English Church (Rev. Franke) suffered the complete loss of its school. One of the walls of St. John's Church (Rev. Witt) has been pressed in, and the school is considerably damaged. Christ Church (Rev. Abel) was removed from its foundation, and is leaning over. Salem (Rev. Wismar) had its steeples torn down. F. J. L.

Golden Jubilee of Teacher D. Meibohm.

Notwithstanding the fact that the howling of the great storm of September 29, 1915, was still ringing in our ears, a goodly number of Lutheran pastors, teachers, and other friends gathered at Mount Zion to praise and thank the Lord for what He has accomplished through His servant in the past fifty years. But let us begin at the beginning.

Several months ago a committee, having ascertained that Brother Meibohm's fiftieth anniversary was approaching, bestirred themselves to find out, first of all, the exact date of installation. The records of Chester, Ill., give all data concerning the call of Brother Meibohm from its inception until his active service begins, but fails to give the date of installation. Besides this, the vacation days had come along, affording a number of co-workers of the Joint Conference a chance to leave with their families for their Northern homes. Again, for various reasons September offered obstacles, which made the proper celebration of such a great event by his congregation, school, and co-workers somewhat inconvenient in this month. The committee, therefore, fixed the date for Sunday, October 3, 1915.

Meanwhile more than a score of congratulatory messages had been received by the chairman of the committee. These messages were from former congregations and colleagues, and they had come from nearly all points of the compass.



Teacher D. Meibohm.

Brother Meibohm's own congregation, Mount Zion, had a committee busy collecting funds for a suitable gift.

The schoolchildren were rehearsing two songs from the *Sunday-school Hymnal*; but the closing of school on account of the storm made the rendition an impossibility.

In the mean time the secretary of Mount Zion had sent invitations to the sister congregations of our Colored Mission in New Orleans and the Joint Conference.

Friday and Saturday following the storm were days of glorious sunshine. It appeared, so to say, as if the whole city were hanging on the line to dry out. But it was of short duration. Sunday, October 3, dawned gloomily. Heavy skies and a steady drizzle marked the day. As the day wore on, conditions grew worse. Notwithstanding these unpleasant signs for expectant friends of the "honoree" of the evening, the weather improved a little by nightfall.

But could and would the friends turn out? The whole city, outside of the business section, was in utter darkness since the storm had played havoc with the lighting system. Those who live far from the car-lines were at the greater disadvantage. Like so many beacons, candles and lamps guided the people to the cars. And these, former palaces of brilliancy, had only enough power to crawl along, stop, and take breath, and then begin all over again. The globes shed such a sickly light that the conductor could read the transfer punch squares only with difficulty. But we got there!

In the transfer car Uncle Bob met nearly a dozen friends on the way to Mount Zion. That was certainly reassuring. Arriving at our destination, we found additional reinforcements lined up on the sidewalk. The regular congregation was already seated. It was Brother Meibohm's turn to preside at the organ. Uncle Bob took a peep. The organist was arranging his music for the regular service. This, of course, occupied several minutes. The bell rang out and invited the visitors to come in. Quietly they took their seats. The bell ceased. Brother Meibohm was about to drop his hands on the keyboard. His colleague had intercepted the movement. Why this interruption at such a critical moment? Meanwhile an elder had placed a chair in the aisle; yes, in the middle of the aisle, where never a single chair is set. This act was significant; but what did it mean?

His colleague invited him to the seat of honor.

He remonstrated, demanding an explanation. The habitually calm brother for once was completely flustered, and, like a helpless person, plumped down on the nearest seat. After some reasoning his colleague induced him to arise. With measured step he walked to the seat of honor, which the elder had placed so that Brother Meibohm should face the congregation. But so much abashed was our dear teacher that he reversed the seat of honor, preferring to look up to the ascending Savior above the altar rather than face the many rejoicing friends behind him.

To relieve the tenseness of the situation, the organist began his prelude at once. Then followed Hymn 217: "Now I Have Found the Sure Foundation."

At its conclusion the altar services were performed by the pastor. Then came Hymn 326: "Praise to the Lord, the Almighty, the King of Creation." The pastor now ascended the pulpit. The leading thought of the introduction was: Any man who has served others faithfully for fifty years excites our admiration; but when this is done as a Lutheran schoolteacher, then we rejoice and thank God for such a man. This led to the theme: "Give thanks and glory to God for all the good He has accomplished through His servant in the past fifty years, 1. because the work which this faithful servant has performed in the past half century is enjoined by God; 2. because the work which he has performed in the past half century was blessed of God."

An exquisite sermon, indeed, it was! Right here Uncle Bob wants to state that the sermon was not only comforting to our beloved colleague, but that it strengthened the faith of every teacher present. It does make one feel good to hear kindly words; they encourage more than I can tell; they make us forget our own unworthy thoughts, which ill-spoken words have engendered, and which evil acts of unfriendly patrons may have nursed. We feel that we have friends here on earth to prop up the weary-growing arm that is battling for the Lord. It should fill us with gratitude to God, who gives us pastors ever ready to sustain and comfort us in the arduous tasks of our office. God bless such pastors and all church-members who thus help their often sorely tried teachers. But Uncle Bob is to tell of the jubilee, so let us return to the main track.

After the sermon the congregation and assembled friends sang Hymn 156: "Let Me Be Thine

Forever." How rejoicingly the grand old chorals were sung! There was a vim and an energy in the singing such as Uncle Bob had not heard in many a day. Thank you, friends, for the treat!

The pastor now stepped forward, and in a few well-chosen words presented Brother Meibohm on behalf of Mount Zion Congregation with a fine umbrella. In sunshine and rain may its protecting canopy shelter the veteran teacher!

The brother was about to respond, but the time was not yet come. The Rev. Wegener, President of the Southern District of the Missouri Synod, on behalf of the Joint Conference of New Orleans offered words of congratulation. Then came Teacher Dube, chairman of the Teachers' Conference, with a stack of congratulatory messages from far and near. About a dozen English messages were read.

The Brother was visibly affected by these many tokens of love and esteem. Slowly he rose, supported by the chair on which he leaned, and with a tremor in his voice he thanked all. Thoroughly surprised and filled with emotion, the humble, aged teacher was not expected to make a long response. Those were tense moments for him, but also moments of gratitude. For a half century he, the humble servant of the Lord, had by God's grace been permitted to be His standard-bearer. For this undeserved mercy he thanked his God and Lord. Then followed the usual altar service and the Doxology.

After much handshaking the assembly dispersed to their various homes, filled with thanks to God, who gives us faithful pastors and teachers. Uncle Bob took the car and went home. When he left it, he meandered through the inky darkness, for the great storm had put every light out of commission; but the words of the singer came to me:

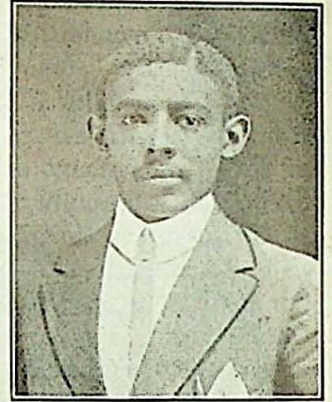
He is thy light;
Soul, keep it always in sight,
Gladly forever adore Him.

UNCLE BOB.

Ordination of a New Colored Missionary.

On September 29, the ministerial ranks of our beloved Church were strengthened by the enlistment of one more worker in the person of Candidate Frank D. Alston, of Charlotte, N. C. Candidate Alston took the vows of the holy ministry before a large congregation at St. Paul's Church in Charlotte, and his former pastor, Rev. John McDavid, preached the sermon. For a number of years

Mr. Alston was the efficient teacher of St. Paul's Mission School at Charlotte, and he will be long remembered there because of his faithful work among the lambs of Christ. It may be of interest to state that our new missionary is a brother of the Rev. John Alston, of Mount Pleasant, N. C.

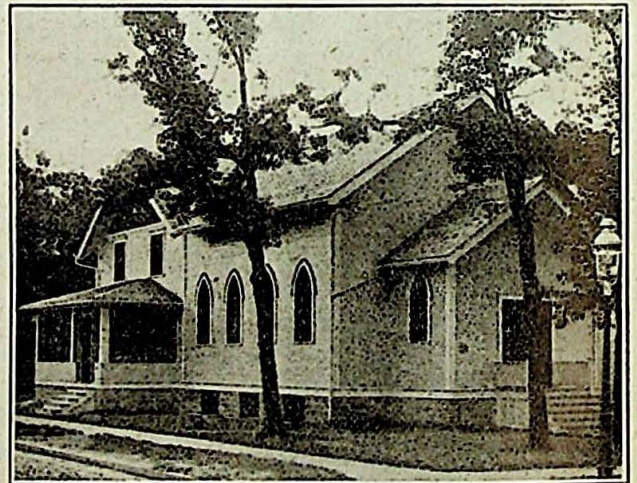


Rev. Frank Alston.

Last fall Mr. Alston returned to Immanuel College to complete his interrupted theological studies, and as a result of close application to his studies he was able to graduate with honors this past spring. Rev. Alston was called to our new field at Spartanburg, S. C., and by the time this number of the PIONEER reaches its readers he will have entered upon his new duties.

May God, in His infinite mercy and grace, bless the labors of His young servant, and prosper the work of his hands! May He grant him health and strength, both physical and spiritual, as well as wisdom and courage, to preach the everlasting Gospel to the glory of his Lord and the salvation of many souls!

R. O. L. LYNN.



Dedication of a Deaf-Mute Chapel in Minneapolis.

The accompanying picture represents the new chapel for deaf-mutes at Minneapolis, dedicated on September 19. During the past fourteen years a

mission has here been carried on among the deaf-mutes, and the congregation now numbers 40 communicant members. Four catechumens are being instructed for confirmation.

The chapel, together with the attached parsonage, was erected at the cost of about \$6,000, and it has a seating capacity of 100. The dedicatory service was attended by more than 100 deaf-mutes. The lecturn in the new chapel, a masterpiece, was made by a blind deaf-mute member of the church.

A number of Ladies' Aid Societies contributed to the building of this chapel, which, however, is not yet completely paid, a debt of several thousand dollars still burdening the property. For this reason donations from Ladies' Aid Societies, Sunday-schools, or congregations will be gratefully received. — God bless the preaching of His Word in this new house of worship! F. J. L.

Items of Interest from Our Colored Mission Field.

OUR MISSION SCHOOLS IN NEW ORLEANS. — Our schools in New Orleans have all opened with very good enrolments and attendances. Miss King, who in a very efficient manner presided over the school at Carrollton, has turned the work over to Rev. Peay, who was transferred there from Mansura, La. The attendance at Carrollton has been as high as 72. The highest attendance at Bethlehem School this fall has been 154 pupils.

THE NEW MISSIONARY FOR MANSURA, LA. — Rev. Wilfred Tervalon, who served the mission at Richmond, Va., during the past year, was to have been installed at Mansura, La., on the first Sunday of last month, but the great storm which swept over Louisiana, Mississippi, and Alabama during the last week in September prevented him from reaching his destination in time. For this reason the installation had to be postponed to a later Sunday.

A WELCOME VISITOR. — The unknown Christian gentleman who for years past has so kindly and liberally donated thousands of dollars to our Colored Mission Treasury has again paid Treasurer Schulze a visit, leaving in his hands a gift of \$510. God bless him and his rich gift!

A BEQUEST. — In his testament the late Rev. Carl Schrader, of Darmstadt, Ill., bequeathed \$500 each to our Colored Mission and the Foreign Mission of the Missouri Synod.

GREENSBORO, N. C. — On October 13, the beloved wife of Teacher E. W. Reid passed away peacefully, dying in the faith of our Lord, in the State Hospital. The funeral service, conducted by Prof. F. Wahlers, was held in the chapel of Immanuel College. Our sincere sympathy is extended to the dear brother. May the Lord comfort him in his sad bereavement!

ALEXANDRIA, LA. — Missionary E. R. Berger recently visited Alexandria, La., in the interest of our Colored Mission. He writes the following concerning his trip: "I preached there twice on the 19th of September. Had to preach in my sister's house. The evening service was attended by 26, and the night service by 41. I preached in front of the house at night, as the attendance was too large for the house. Five Lutherans were present, two of them visitors from our congregation at Mansura. The white Lutheran lady living there also attended the night service, but could not leave her work in the evening. Three of the Lutherans present are residents of Alexandria, and intend to remain there permanently. One of the three is a woman who formerly belonged to our Mansura congregation. She has two children that are large enough for confirmation. . . . Those few members request me to serve them with the means of grace as often as possible. I also mentioned our school to the people. Many think our Lutheran school would do nicely there; and I am of the same opinion, as there are many people there having children who attended our school at Mansura, and prefer our school to any other school. I think it is a good field, as Alexandria is one of the most progressive towns in Louisiana."

GOLD HILL, N. C. — Miss Juliet Pfifer, a former pupil of Immanuel College, is teaching the mission school at this station this winter.

CHARLOTTE, N. C. — All the Colored Lutherans of Charlotte united in Harvest Home Festival services at Bethel Chapel on the second Sunday in October. Rev. John McDavid preached to large congregations in the morning and afternoon.

ST. PAUL'S, CHARLOTTE, N. C. — Mr. James Hinson, the primary teacher at St. Paul's Mission School, writes that the school has a very satisfactory enrolment.

"OUR COLORED MISSION, ILLUSTRATED." — The English and German editions of this history of our Colored Mission are finding a pretty ready sale. If more of our pastors would follow the plan of one of our professors, a second edition would un-

doubtedly soon be in demand. This particular professor, a dear friend of our Mission, took a number of copies of both editions along with him to the various mission festivals at which he spoke, and thus sold 89 copies of the German book and 13 of the English edition. Let us go and do likewise!

F. J. L.

A LECTURE TOUR IN IOWA. — By request of the Norwegian brethren in Iowa, Rev. John McDavid will deliver a number of lectures on our Colored Mission before Young People's Societies of that State.

Items of General Missionary Interest.

A NEW MISSIONARY GAINED FOR CHINA. — On Sunday, September 19, Candidate E. Riedel, a graduate of the Seminary at Springfield, Ill., was commissioned a missionary to China at New Ulm, Minn. The sermon upon the occasion was preached by Rev. Aug. Rehwaltd. The impressive act of commissioning was performed by Rev. C. J. Albrecht, who was assisted by Pastors Aug. Rehwaltd and Aug. Hertwig. At a missionary service in the evening the newly commissioned missionary preached a sermon based on Mark 16, 15. Rev. Riedel visited St. Louis last month, and addressed the local pastoral conference there. Before leaving for Hankow, China, he will be united in marriage to Miss Carmelia Becher, of Westgate, Iowa. The young missionary couple intends to leave this country about the middle of this month.

INDIAN MISSION SCHOOLS OF THE GENERAL SYNOD. — Counting all its schools, from colleges down to village schools held in the open, the General Synod reports 349 in its India mission field. These schools had a total of over 10,000 pupils last year, and it cost \$30,000 to maintain them. Of this amount the government furnished \$14,000.

BOOK TABLE.

MISSOURI SYNOD'S REPORTS: No. 3 a. *Atlantischer Distrikt*. 80 pages; price, 15 cts. — No. 4. *Wisconsin-Distrikt*. 66 pages; price, 12 cts. Concordia Publishing House, St. Louis, Mo.

The report of the Atlantic District brings the conclusion of Rev. P. Roesener's paper on "The Miracles of the Christian Religion," dwelling particularly on the credibility, purpose, and continuance of miracles. — The report of the Wisconsin District contains a paper by Rev. F. H. Eggers on "The Reformation and Its Principle of Salvation." *i. e.*, Christ's merits, and not man's works, are the sole foundation of God's grace, or the forgiveness of sins.

CONCORDIA PASTIME LIBRARY. Vol. VIII: *Fourteen Days in a Mine*. Edited by the Juvenile Literature Board. Bound in cloth; 112 pages, 4½×6¼ in.; price, 25 cts. Concordia Publishing House, St. Louis, Mo.

After an intermission of many years, a new volume has been added to the Concordia Pastime Library series. This new book is the first volume edited by the Juvenile Literature Board, which was appointed by the Missouri Synod last year. When we say that this new volume is a worthy successor to the first seven books of the series, we feel that we have said all that need be said in its praise. It is to be hoped that the sale of this volume may encourage the publishers to let others soon follow.

DIE WEIHNACHTSFEIER AM CHRISTABEND. Mit besonderer Beruecksichtigung der gemischten Schule. Von W. Greve. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.; dozen, 30 cts.; hundred, \$2.00.

This Christmas program is particularly well adapted to the needs of our ungraded parochial schools. The catechization is very comprehensive. A large number of declamations is given in the appendix.

LUTHER BOOK-MARK, commemorative of the Birth of the Reformation. Made for, and sold by, St. Paul's Lutheran day-school, 45—47 Smith St., Paterson, N. J. May also be ordered from Concordia Publishing House, St. Louis, Mo. Price, 50 cts.

We have been requested to once more call the attention of our readers to this masterpiece of the art of silk-weaving. It is a novelty which ought to find a ready sale in our Lutheran families. May it find the sale it deserves!

F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: In New Orleans, La.: Redeemer, \$.58; Bethlehem, 40.00; Mount Zion, 40.00; St. Paul's, 40.00; Trinity, 5.00; St. Paul's, Napoleonville, La., 5.02; Trinity, Johnson, La., .65; in North Carolina: Grace, Greensboro: for August, 4.48; September, 5.17; station in Winston, .35; St. Luke's, High Point: for August, 1.75; September, .56; Trinity, Elon College: for August, .32; September, .67; St. James's, Southern Pines, 5.00; Mount Calvary, Mount Pleasant, 3.00; Immanuel, Reimerstown, 3.00; Concordia, Rockwell, 3.00; station in Albemarle, 1.00; Mount Zion, Rocks, 3.00; Zion, Gold Hill, 3.00; St. Paul's, Charlotte, 11.00; Mount Zion, Meyersville, 3.00; Grace, Concord, 25.00; Mount Calvary, Sandy Ridge, 5.00; St. John's, Salisbury, 15.00; Mount Olive, Catawba, 9.51; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00; station in Richmond, Va., .57; St. Matthew's, Meherrin, Va., 21.27; station in Washington, D. C., 2.70. — Total, \$273.60.

St. Louis, Mo., October 11, 1915.

JOHN H. SCHULZE, Treas.
2211 Holly Ave.

TERMS.

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

1 Copy.....	\$.25
10 Copies.....	2.00
25 Copies.....	5.00
50 Copies.....	9.00

Club rates only allowed if all copies are to be sent to one address. — In St. Louis, by mail or carrier, 35 cents.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XXXVII.

ST. LOUIS, MO., DECEMBER, 1915.

No. 12.

Rejoice!

Rejoice, all ye His people;
For Christ, your Lord, has come.
Rejoice in Him, your Savior;
Adore Him, every one.

Rejoice, all ye His children;
The Savior, promised long,
Comes down to earth with blessings:
Join all and praise with song.

He comes to bring salvation,
Of David's seed is He;
In Him is our redemption,
He sets the captives free.

Rejoice now, O ye Gentiles;
The Savior comes for you.
His promises are certain;
He loves and saves you, too.

Rejoice, ye kings and beggars;
Let praises never cease.
To God on high be glory,
And to the earth be peace.

P. D. LEHMAN.

Tidings of Great Joy.

From heav'n above to earth I come
To bear good news to ev'ry home;
Glad tidings of great joy I bring,
Whereof I now will say and sing.

To you this night is born a Child
Of Mary, chosen virgin mild;
This little Child, of lowly birth,
Shall be the joy of all the earth.

This message fills our hearts with great and deep exultation. With genuine happiness we stand before the manger at Christmas-time, learning ever anew that this little, lowly Infant, lying on a bed of hay in a stable, in abject poverty, is the almighty

and merciful Son of God, who, though the Lord of the realms of glory, assumed our flesh and blood, and entered this earth of ours to rescue the poor sinful world. The little Babe of Bethlehem is *our Savior!* Through Him God and the sinners are reconciled. By faith in Him, whose blood and righteousness cleanses and gladdens us, we have forgiveness of sins, life, and salvation; for where there is forgiveness of sins, there is also life and salvation.

By reason of man's sin earth has become an abode of darkness, of sadness. Sin has caused the furious world war now raging in Europe, the innumerable diseases found on earth, the ever increasing number of suicides, divorces, labor troubles, and thousand other evils which afflict nations or individuals. And what is still worse, on account of sin the whole human race, as it is by nature, is under the curse of God, subject to eternal damnation, and utterly unable to free itself from this misery, this dismal night. But listen to St. Luke's Christmas-gospel: *By night* shepherds watched over their flock in the fields near Bethlehem, when the herald of the Lord came upon them, and *the glory of the Lord shone round about them.* The angel, however, proclaimed this message: "Behold, I bring you *good tidings of great joy*, which shall be to all people. For unto you is born this day, in the city of David, *a Savior*, which is Christ the Lord."

With the smoke that rises merrily from the chimneys of our houses, telling of roast goose, pies, and other good things to eat; with Christmas-trees, holly wreaths, and holiday presents, we cannot effectively drive away the sadness which dwells in the heart of man. God's temporal gifts are certainly delightful proofs of His loving-kindness; as such they should be gratefully acknowledged and

enjoyed. Yet they cannot by any means free us from sin's darkness. But sin, with its eternal sorrow, and with it the bitter sting of all temporal woe that may fall to our lot, will vanish, and the gladsome brightness of the Lord will shine around us, yea, thoroughly pervade our hearts, if we believingly listen to the Christmas angel's message, and with the shepherds longingly hasten to the manger to find and adore the dear Child, *our Savior*.

The angel announced *that the great joy shall be to all people that on earth do dwell*. If the true Christmas spirit, the spiritual joy over the birth of Immanuel, lives within us, we shall be very eager, very desirous indeed, to spread the sweet Gospel of the Christ-child among those that have not yet become children of God and heirs of salvation through faith in Christ Jesus. The words of Isaiah: "Darkness shall cover the earth, and gross darkness the people," still apply to millions of souls, souls that are not only found in heathen lands, but also in so-called Christian countries, including our own.

Let us, then, be indefatigably active, praying, giving, and laboring faithfully, that through the blessed work of missions the gracious, gladdening, life-giving, cheering, saving light of Christmas may dispel the dark shadows that make the children of the world so unhappy, so that, having apprehended Christ by faith, they may join us in singing with the angelic hosts, "Glory to God in the highest, and on earth peace, good will toward men."

H. OSTERHUS.

The Angels' Christmas Song.

"And suddenly there was with the angel the multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." Scarcely had the herald angel proclaimed the Savior's birth to the shepherds on Bethlehem's plains than there came forth from the invisible world around them a host of angelic forms to sing praises to the Lord of hosts.

"Glory to God in the highest!" the song begins. By the coming of His Son into the world the highest degree of glory is come to God. By His humble birth, His holy life, and His atoning death on the cross the Son glorifies God's love, mercy, holiness, justice, and wisdom as they were never glorified before. The wonders of creation glorify

God, but even more than by the creation is God glorified by the work of redemption.

"Peace on earth!" the song continues. It is not earthly peace which the angel choir hymns in these words, as some would have us think; a peace far more real and enduring is their theme, namely, that peace of God which passeth all understanding. Now, with the Savior's birth, is come to earth the perfect peace between a holy God and sinful man, the peace which Christ was to purchase with His own blood, the peace which is freely offered to all mankind, the peace which, once admitted to the heart, makes men also live at peace with one another.

"Good will toward men!" the song concludes. Now, with the Savior's birth, is come the time when God's kindness and good will toward guilty man is to be fully made known. His power was seen in creation; His justice was revealed by the Flood; but His mercy and love were fully shown in the coming of His Son into our flesh.

Such was the angels' song of praise on Christmas Day. Happy are we if we enter into its meaning, and gladly accept every word of it. And happy shall we make others if the full purport of this song comes home to us; for then we shall do all we can to spread God's glory among men, and bring them the good tidings of peace with God and His good will toward all in Christ Jesus. Yes, he that can sincerely sing this song with the angels cannot but be a friend and faithful supporter of missions among those to whom the words of this heavenly song have not yet come. With Luther he will say:

My heart for very joy doth leap,
My lips no more can silence keep;
I, too, must sing with joyful tongue
That sweetest ancient cradle-song:
Glory to God in highest heaven,
Who unto us His Son hath given!

With the shepherds of old he will help to make known abroad the Gospel story, — the story which gives all glory to God, brings to sinners the peace of God, and proclaims good will toward all men.

F. J. L.

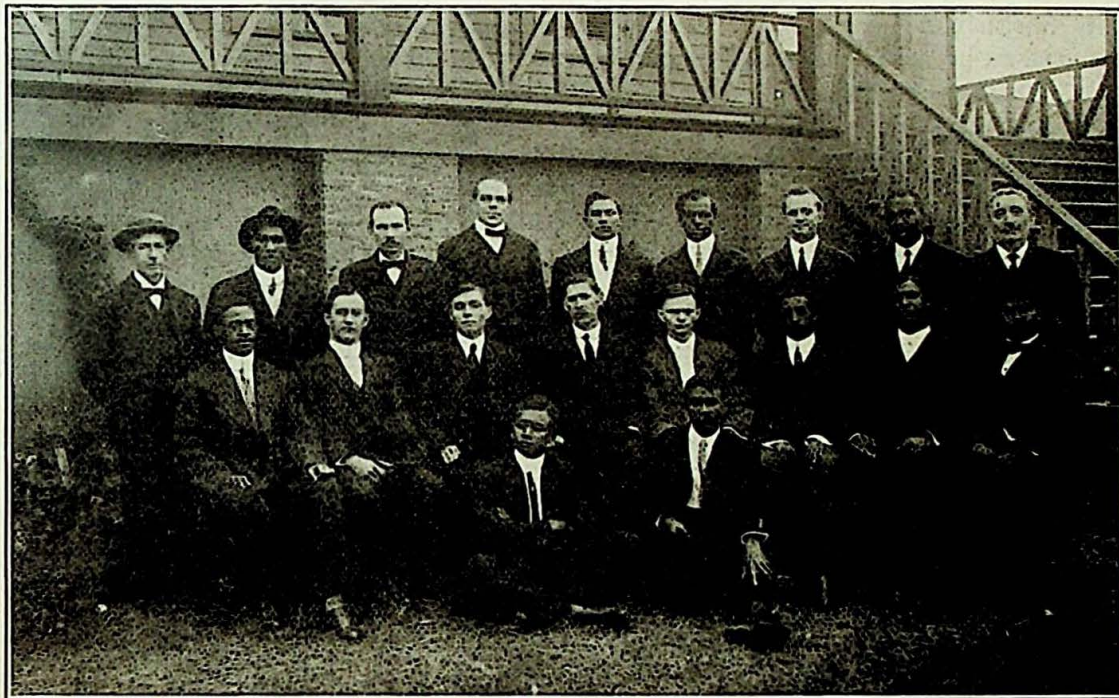
The Convention of Luther Conference.

The seventh annual convention of Luther Conference was opened in Mount Zion Church, Wednesday evening, October 27. The introductory sermon was delivered by the Rev. G. M. Kramer, of Bethlehem Church. The speaker chose for his text the

19th chapter of Luke, verses 11 to 27, and for his theme the question: "When Shall We Prove Ourselves Faithful and Diligent Servants of Our Lord?" He made an earnest and eloquent appeal to his hearers to accept Jesus in faith as their King, to diligently trade with the pound intrusted to them by their Lord, and to joyfully look forward to the gracious reward promised them in the life to come.

On Thursday evening the first open session was held. At this session the Rev. A. O. Friedrich, of Mount Zion, read an essay on the timely subject, "Worldliness of To-day." The essayist pointed out the dangers of worldliness from many phases, par-

edifice was comfortably taken, there being more than two hundred persons attending. There were two speakers, the Rev. Wilfred Tervalon, of Mansura, and the Rev. Ed. Schmidt, of St. Paul's Church. The first speaker took his text from the first chapter of Romans, the 17th verse, and directed his attentive listeners to the doctrine of justification by faith, restored to us by God through Luther, as the chief blessing of the Reformation. He pointed out that this is the doctrine by which the Church must stand or fall, and that the fact that we now bask in the sunshine of this doctrine should incite us to give unbounded thanks to God.



Members of Luther Conference, New Orleans.

ticularly when, as a wolf in sheep's clothing, it endeavors to insinuate itself into the Church of God.

At the second open session, on Friday evening, the Rev. Eugene Berger read an essay entitled, "Faith Cure." The essayist combated the false claims of faith-curists by means of concise and illuminating passages of Holy Writ. This paper elicited much discussion, several of the brethren relating incidents having come under their own observation to prove the folly of much that is regarded as "faith cure."

All of the open sessions were comparatively well attended, but the service of Sunday evening, the joint Reformation service, easily had the banner attendance. The seating capacity of the sacred

The Rev. Schmidt, the second speaker, based his address on the 103d Psalm, the second verse. The keynote of his truly eloquent address was, that, while we have not to-day a Luther in our midst, we have the weapon with which he so valiantly fought, the precious Word of God, and that we should betoken our gratitude to God for this gift of His Word in our life and in our church activity.

The Conference Choir, consisting of the pastors and teachers of Luther Conference, under the directorship of Teacher Wm. B. Seeberry, of St. Paul's, rendered three beautiful anthems, "The Close of Day," "Night's Shadows Falling," and "Wie Wohl Ist Mir, O Freund der Seelen."

Private sessions were held by the brethren Fri-

day forenoon and afternoon, Saturday forenoon, and Monday forenoon. All of the brethren in the Louisiana field were present. The Rev. W. Tervalon, lately of Richmond, Va., and now stationed at Mansura, was in attendance for the first time as a member of Luther Conference.

At the session of Friday forenoon a communication was read from Field Secretary N. J. Bakke, expressing his regrets at not being able to attend the conference, and giving as his reason the fact that he was holding a series of lectures in Richmond, Baltimore, and Washington, D. C. The communication also stated that one of his sons was seriously ill of pericarditis. Conference resolved to tender its heartfelt sympathy to the Ven. Field Secretary, and to invoke in his behalf the aid and comfort of almighty God.

After the disposal of other preliminaries the reading and discussion of papers was begun. Teacher Wm. Seeberry read a well-prepared paper on "The Preparation of the Teacher for His Work." The paper bristled with salient points. The essayist showed that the teacher must be, first of all, spiritually prepared by faith in the Word of God, while, on the other hand, to be well prepared for his work he must possess sufficient secular knowledge, which, not being innate, must be acquired by diligent study, and must be cultivated even after graduation.

A catechization on "The Tower of Babel" was read by Teacher John Thompson, of St. Paul's. It was evident that the Brother had bestowed conscientious care in its preparation.

Saturday forenoon Teacher L. Pollert, of Bethlehem, read a catechization for the primary grades. This catechization, remarkable for its simplicity and general adaptation to the grades for which it was intended, was accepted by Conference as a model worthy of emulation.

Monday's session was graced with the presence of the Rev. John Behnken, of Houston, Tex., the Hon. H. L. Frantz, President of the Third District Savings Bank, New Orleans, and Teacher Paul Moerbe, of Zion School, New Orleans. This session was devoted exclusively to the disposal of the mass of business which had accumulated during the proceedings of previous sessions. Important as an innovation is the fact that Luther Conference will convene oftener than heretofore, which has been annually. Private sessions will again be held in New Orleans during the Mardigras festivities in March, at which time the advisability of holding

open sessions twice annually, instead of once, will be considered.

May God continue to shower His choicest blessings upon our Lutheran Zion and upon the proceedings of Luther Conference!

AARON WILEY, JR.

Joint Reformation Festival at Rockwell, N. C.

In the forenoon and afternoon of October 31st, Rev. F. Foard's congregations at Rockwell, Gold Hill, and Rocks, and Rev. J. Alston's congregation at Mount Pleasant, N. C., held a joint celebration of the Reformation festival at the Rockwell church. The weather was fine. The church was filled at both services, in which Prof. F. Berg, of Immanuel College, preached. In the first sermon he showed why we Lutherans should not forsake and leave our Church. In the second sermon he spoke first of the instrument with which God wrought the Reformation, and then showed in what the Reformation consisted, and what we owe to it. The members of the Rockwell church were splendid hosts, supplying the visitors with plenty to eat during the day. The collections amounted to \$18.

Such gatherings of our Colored Lutherans are an inspiration to every friend of the mission that has an opportunity to attend one of them. They fully answer the question, Does our mission among the Colored people pay? *Yes, it does pay.* B.

News Items from Greensboro, N. C.

On the thirteenth day of October there departed from this vale of tears the beloved wife of Teacher E. W. Reid, of Greensboro, N. C. Mrs. Reid had for several months been a sufferer from pellagra, that terrible and seemingly incurable malady. At last, however, the merciful hand of death relieved her of her intense sufferings, the end coming on the above-named date.

Mrs. Reid leaves a husband and five small children, the youngest being a little over a year old. To the bereaved we offer our sincere sympathies, and trust that they will learn to say, though it seem hard, with all faith and confidence: Father, Thy will be done, here upon earth also. Even though Thou hast taken wife and mother, still we bow to Thy infinite will, and say with Job of

old: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—We all hope to meet Mrs. Reid in that land where there is neither sorrow nor pain, neither sickness nor death.

The funeral was held in the college chapel, Prof. F. Wahlers preaching from Heb. 4, 9—11.

On October 31st, the members of Grace Congregation, Greensboro, N. C., celebrated both the Reformation and their annual mission festival. The services were held jointly with Immanuel College. During the entire day we were blessed with good singing and good preaching. The Rev. H. Voltz preached a mission sermon in the morning, using as his text 1 Cor. 15, 58. In the afternoon and evening the Rev. W. G. Schwehn preached a Reformation and mission sermon, basing his discourse on Ps. 137, 5, 6, and 142, 4. The services were enjoyed by all.

R. O. L. L.

Items of Interest from Our Colored Mission Field.

A SUITABLE CHRISTMAS GIFT.—A very suitable Christmas gift would be a subscription to the PIONEER or *Missionstaube*. Either one costs but 25 cents per year. Send the subscription price for either paper, together with the name and address of the recipient, to *Concordia Publishing House, St. Louis, Mo.*, and they will send the paper subscribed for regularly to his address. Have you a friend who is not as yet a reader of either one of these missionary monthlies?

NEW VOLUNTEERS.—Pastor Drewes, President of the Colored Mission Board, informs us that a native Maori of New Zealand, whom the noted Rev. C. H. Spurgeon, of London, ordained in 1896, and who has been serving a Colored congregation at Poplar Bluff, Mo., has applied for employment in our Colored Mission field.—A Colored Presbyterian pastor of St. Louis has also made application.

SEVEN FAITHFUL AND UNSELFISH WORKERS.—St. Louis has seven hard workers, who labor year in and year out for our Colored Mission cause. For their hard work these men do not receive a cent of pay, nor do they want it. These seven faithful laborers are the members of our Colored Mission Board. But we feel sure that their unselfish work would be done with greater pleasure and joy if they were assured that their work is really being appre-

ciated by us. One way of showing your appreciation for their arduous and faithful labor would be the gaining of one or more subscribers for the PIONEER or *Missionstaube*, the English and German organs of our Colored Mission Board. The price of either monthly is only 25 cents a year. Order from *Concordia Publishing House, St. Louis, Mo.* Could you not gain one or more readers for these papers?

DEATH OF REV. HENRY D. KENT.—Under date of November 13, Rev. John Alston, of Mount Pleasant, N. C., sent the following sad news to Rev. C. F. Drewes, Chairman of the Mission Board: "I am writing to inform you of Rev. Kent's death. He passed away peacefully last night a little after 12 o'clock, dying in the faith of our Lord and Savior Jesus Christ. He partook of the Holy Sacrament last Monday night for the last time. That night he grew worse, and I was summoned to his bedside. The funeral will be Sunday afternoon, at 2 o'clock." Further particulars may be given in the next issue of the PIONEER.

NEW ORLEANS.—From New Orleans the sad news reaches us that the physical condition of Miss Edna Walters, a former teacher in our mission schools at New Orleans, has not improved in Denver, where she went last spring upon the advice of several physicians. The Denver physician now attending her strongly advises her return to the milder climate of New Orleans for the winter.

THE NUMBER OF OUR READERS.—The PIONEER is read in about 7,000 families, and the *Missionstaube* in about 27,000 homes. We have probably no less than 200,000 families in our Synodical Conference. One or the other of these missionary papers should be read in every one of these 200,000 families. Will not you, dear reader, help to place one of our missionary monthlies, PIONEER or *Missionstaube*, in at least one of the 165,000 families where neither of them as yet is read? Order from *Concordia Publishing House, St. Louis, Mo.* Price of either paper, 25 cents per year.

A NEW LADIES' MISSIONARY SOCIETY.—Last month thirty-seven ladies in St. Louis founded a new missionary society. Mrs. N. J. Bakke, the wife of our Field Secretary, is president of this new society, which will make the support of our Colored Mission the main object of its endeavors.

F. J. L.

Do everything in your power to give the Gospel to all that are still without it.

Items of General Missionary Interest.

A LONG JOURNEY. — A recent number of *The Missionary Review of the World* tells of a young Moslem named Abd-ul Kerim, of Calcutta, India, who, after becoming a Christian, made the long journey of 4,000 miles from Calcutta to Cairo, Egypt, through many hardships to consult with Dr. Samuel Zwemer. After two years of study with Dr. Zwemer and his assistants he has now returned to India to preach Christ to his own people. The beginning of Abd-ul Kerim's conversion to Christianity dates back to the day when he found the Bible upon the shelves of the government school's library which he attended.

CASTING BREAD UPON THE WATERS. — We often hear people saying that the work of teaching the Chinese in the Sunday-schools of our country is wholly useless. That this is not the case was found out by Robert E. Speer during his visit to Siam. There he found Top Teang, a former pupil of a Sunday-school in Brooklyn, bearing witness of Christ among his heathen compatriots, and living a Christian life of unusual power.

FLOODS IN SOUTH CHINA. — Tens of thousands of natives have been drowned in a number of provinces of South China. Much American missionary property has also been destroyed or badly damaged by the great floods. In the flooded district there are about 100 missionaries from the United States, including women and children; but so far as known, no American lives have been lost.

DO FOREIGN MISSIONS PAY? — "A satisfactory and convincing affirmative answer to this question," says the *Christian Observer*, "has recently been given by the experience of a Boston man, who sent his check for \$500 for mission work in Foochow, South China. This sum, as reported in the *Missionary Herald*, supported four Chinese pastors and preachers. One of them is the minister of a church seating 500 people, where he preaches to at least 200 every Sunday. Two of these pastors organized Bible classes, one of them bringing into the church fifty men. Another visited the cities where the meetings that followed up the work of Mr. Sherwood Eddy were held, and to date 9,230 people have decided to study the Bible. Besides supporting these four native pastors, this fund of \$500 supported eight theological students. This Boston business-man thought that missions do pay, and he smilingly sent in his check for another \$500."

FOREIGN MISSIONS OF THE NORWEGIAN UNITED CHURCH. — At the opening of the year 1915, the United Church had 51 foreign missionaries in its service, with 200 native workers. The Daughter Church in China and Madagascar has now a membership of 4,305 baptized. This year there are 1,517 catechumens, while the friends and sympathizers with the mission work number thousands. The total income for the past fiscal year for Foreign Missions was \$110,727.46.

LUTHERANS IN THE TWIN CITIES. — Fourteen Lutheran synods occupy the ground in the twin cities of Minneapolis and St. Paul. They have a total of 106 congregations and missions, with about 30,000 communicants. The Lutherans have four publishing houses, four theological seminaries, four colleges, and fifteen charitable institutions in the two cities.

F. J. L.

Those Stereopticon Slides.

We are pleased to state that requests are coming in daily to Pastor Jesse from all over for the use of the illustrated lecture on our Colored Mission. The interest awakened among our people for this lecture and slides must be most gratifying to our enterprising Mission Board. In distant States, such as Idaho and California, pastors are working up regular routes, thus materially reducing the cost of sending the slides. Pastor Jesse wishes to thank these brethren particularly for the interest they are showing, and suggests that this example be followed, when feasible, by other brethren.

Having used the slides himself, the Editor wishes to state that they are really fine, and that he is certain no one will be disappointed in them.

In this connection let us also say, for the benefit of those congregations which may have no electric light in their churches, that they can use the "Prestolite" gas tank of an automobile. Surely, any owner of such a tank will gladly furnish it for the purpose. The showing of the slides will probably not use a dollar's worth of gas. This will make it much cheaper than to have the gas tank shipped from St. Louis.

Well, let us hope for the good of the cause that Pastor Jesse may be "swamped" by requests for the use of the slides.

STUDY the Word of God and the facts of missions.

Sunday Eggs.

Some weeks ago one of our pastors near Columbus, O., told us the following: "Last month a lady of my congregation came to me and told me that she had some money for missions. She had saved all the money realized from the sale of eggs laid by her hens on Sunday during the year, and was now bringing me the result of her savings. 'Guess how much it is, pastor,' she said. After some thought I asked her, 'Is it twenty-five dollars?' 'More than that,' she answered and opened her treasure. It was more than fifty dollars!"

Would it not be a good idea if more of our Christians would dedicate their hens' Sunday eggs to the cause of missions? I am sure that the eggs laid by the hens of our members on Sunday would, if dedicated to the mission cause, be sufficient, not only to carry on our mission work upon the same scale that we have been carrying it on, but the sum realized from the sale of these eggs would enable our various mission boards to carry on the work twice as extensively as it has been carried on.

Of course, it will be too much to expect that all the poultry raisers among us will adopt this plan to help the Lord's cause, but we do hope that the example of this Ohio farmer's wife will find many imitators. And if it isn't too much trouble, the PIONEER would be pleased to hear from those who have decided to try this or a similar plan to help the cause of missions.

F. J. L.

A Poor Excuse.

One often hears people say, "I don't believe in sending missionaries away to work among other people. There are heathen enough here at home. Let us convert them first before we send missionaries far away." That plea we all have heard, and it is enough to make one's blood boil with indignation every time one hears it. It is a cheap and shameful plea. In fact, it is a plea of "Guilty" on the part of those that make it. In making it, they admit that they have not done their duty. And how shameful it is for any one to make his unfaithfulness at home an excuse for not doing his duty elsewhere! Because we Christians are neglecting our missionary duty towards those around us, shall this be an excuse for not doing our duty abroad? If all of us that claim to have found Christ would do what Andrew and Philip did as

soon as they found Him, would there be so many unbelievers at home?

Let us no longer plead for exemption from mission work abroad on the ground of neglect of duty at home. To do so is just about as unreasonable as if a murderer of his father would ask the judge to have pity on him because he is an orphan.

Christ in Us.

The electric wires of a city are supplied with the electric current from some central station. It is this current from the central station that drives the electric cars and illuminates the streets and homes. If this current were cut off, all our street-cars would stand still, and our streets and homes would be in darkness. The central station is the fountain of all electric power.

Thus it is also with our life for Christ. When the heart is filled with the love of Christ through faith in Him, our whole life will be influenced by this indwelling of Christ in our hearts; it will show itself in our whole walk and conversation. But if the heart be not filled with Christ, all will be dead and dark. It is only when He lives in us and we in Him that we can bring forth good fruit; without Him we can do nothing.

Visit, then, this soul of mine,
Pierce the gloom of sin and grief;
Fill me, Radiancy Divine,
Scatter all my unbelief;
More and more Thyself display,
Shining to the perfect day.

BOOK TABLE.

WEG DES LEBENS. Epistelpredigten von *Pastor C. C. Schmidt.* Concordia Publishing House, St. Louis, Mo. Fine cloth binding; VIII and 422 pages, 6×9¼ in. Price, \$2.00, postpaid.

Pastor C. C. Schmidt is well known throughout Lutheran circles as the pastor of Holy Cross Church at St. Louis, the church attended by many of the more than 300 students of Concordia Seminary, and he has the reputation of being a model sermonizer, his sermons being models in form and contents. He is never vague, never sentimental, never effusive, but always logical in thought, clear and precise in diction, timely and practical in application. Every sermon of this collection discloses a close study of the text and a marked capacity for applying it in a fresh and forcible fashion to the life in our own day, such as is not always found in connection with high scholarly attainments. In short, this volume shows the mature results of broad and accurate scholarship, rare exegetical insight, and a firm grasp of the great principles of faith and duty underlying the various texts, presented in a form so lucid and attractive that every thoughtful reader must enjoy

its reading. For these reasons this volume of sermons will prove a most valuable help for the preacher in his sermon preparation; but we are much mistaken if not also many a layman will find the reading of its contents a source of great enjoyment.

DAS SCHLACHTFELD VON SEDAN. Von D. theol. G. Stoeckhardt. Johannes Herrmann, Zwickau. 56 pages. Price, 40 Pf.

This fascinating booklet by the sainted Doctor Stoeckhardt brings interesting reminiscences of the Franco-Prussian War. The contents are grouped under five headings: "I. In Paris. II. Sedan. III. In the Field Hospitals. IV. At the Beds of the Sick and Dying. V. The Black Doctor." The last chapter we found particularly interesting; it gives a sympathetic sketch of the grand work done upon the battlefield of Sedan by an American Colored doctor, named Christopher Davis, a good Samaritan in the full sense of the word, who sacrificed his life in the service of his fellow-men.

JOHN HUS. The Story of a Martyr. By Wm. Dallmann. Concordia Publishing House, St. Louis, Mo. 64 pages; cloth binding; original cover design. Price, 20 cts.; special quantity prices.

A well-written life of the martyr that deserves a wide reading. It should be of particular interest to all Protestants, just now, as the quincentenary of Hus's death upon the funeral pyre was celebrated this year. The booklet contains no less than 20 full-page illustrations. Because of the simple language in which it is written, and its many illustrations, it is well adapted for general distribution at Christmas time in schools and Sunday-schools.

AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER auf das Jahr 1916. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This is the German annual of the Missouri Synod. As usual, it brings almost thirty pages of reading-matter, besides a complete list of all the educational and benevolent institutions conducted under the auspices of the Synod or its members, a list of all the officials of the Synodical Conference and its various synods, and of all the professors, pastors, and teachers connected with this general church-body.

SYNODICAL REPORTS OF THE MISSOURI SYNOD. No. 4a. North Dakota- und Montana-Distrikt; 80 pages; price, 15 cts.—No. 5. Minnesota-Distrikt; 64 pages; price, 12 cts.—No. 5a. Texas-Distrikt; 80 pages; price, 15 cts. Concordia Publishing House, St. Louis, Mo.

The first of these reports contains a continuation of an able paper by Rev. H. Buegel on "Simon Peter, the Disciple and Apostle of the Lord." There is also a very comprehensive review of the extensive Home Mission work done in the district during the past year.—The second report has a brief, but succinct, essay by Rev. J. C. Meyer on "The Doctrine of the Forgiveness of Sins."—The report of the Texas District contains a fine paper by Pastor R. Osthoff on "Divine Principles and Rules to be Considered when Calling and Transferring Pastors and Missionaries."

THE NEW-BORN KING and **THE CHILD OF BETHLEHEM.** Two children's services for Christmas. Arranged and published by W. M. Czamanske, Sheboygan, Wis. Price, per copy, 5 cts.; per dozen, 50 cts.; per hundred, \$3.00. May also be ordered from Concordia Publishing House, St. Louis, Mo.

We take great pleasure in calling the attention of our readers to these two Christmas programs. The catechizations in both programs are good, and the songs are appropriate and churchly. The school giving either one of these programs will be certain of rendering a truly Christian Christmas program.

COMMUNICANTS CLASSIFIED. Published by W. M. Czamanske, Sheboygan, Wis. Price, per copy, 5 cts.; per hundred, \$1.50.

A very readable and timely tract, well worthy of general distribution. The author classifies communicants under the following heads: "1. Calendar Communicants; 2. Conceited Communicants; 3. Careless Communicants; 4. Care-full Communicants; 5. Conscientious Communicants."

CATALOG OF CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

This catalog contains no less than 552 pages. The list of German publications fills 329 pages, of English publications, 190 pages, while the Index fills over 20 pages, and the book-list prepared by the Juvenile Literature Board of the Missouri Synod, 8 pages. It is without a doubt one of the most complete catalogs of its kind, and it would seem that it ought to satisfy the demands of all the pastors and teachers of the Missouri Synod. F. J. L.

A Request.

The Rev. John Alston, of Mount Pleasant, N. C., asks us to insert a notice in the PIONEER to the effect that St. Peter's Chapel at Dry's Schoolhouse, N. C., stands in great need of a small reed-organ. We feel sure that pastor and people would highly appreciate it if some kind reader of the PIONEER would donate to them the much-needed instrument. Who will help? THE EDITOR.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations:—In New Orleans, La.: Redeemer, \$5.59; Bethlehem, 40.00; Mount Zion, 40.00; collection at Teacher D. Meibohm's 50th anniversary, 4.62; St. Paul's, 40.00; Trinity, 5.00. In North Carolina: Bethel, Greenville, 5.00; Grace, Greensboro, 3.39; Trinity, Elon College, .22; St. Luke's, High Point, .60; station in Winston, .51; Grace, Concord, 25.00; Mount Calvary, Sandy Ridge, 12.00; Mount Calvary, Mount Pleasant, 15.25; Zion, Gold Hill, 3.00; Mount Zion, Rocks, 3.00; Concordia, Rockwell, 3.00; station in Albemarle, 1.00; station in Alexander, 3.10; St. Paul's, Charlotte, 1.00; Mount Zion, Meyersville, 3.00; St. John's, Salisbury, 15.00; Bethel, Concord, 3.45; Immanuel, Kernersville, .50; Messiah, Fayetteville, 1.38. St. Matthew's, Meherin, Va., 4.53; station in Richmond, Va., 2.13. Station in Washington, D. C., 7.38. St. Paul's, Napoleonville, La., 5.63; Trinity, Johnson, La., 2.20. Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, N. Y., 1.00.—Total, \$230.48.

St. Louis, Mo., November 3, 1915.

JOHN H. SCHULZE, Treas.
2211 Holly Ave.

Received from Grace Sunday-school, Concord, N. C., \$9.00 for Immanuel College. Many thanks! F. BERG.

TERMS.

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1 Copy.....	\$.25
10 Copies.....	2.00
25 Copies.....	5.00
50 Copies.....	9.00

Club rates only allowed if all copies are to be sent to one address.—In St. Louis, by mail or carrier, 35 cents.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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