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### The Lutheran Pioneer 1916

F. J. Lankenau (Editor)

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# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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Vol. XXXVIII.

ST. LOUIS, MO., JANUARY, 1916.

No. 1.

## New Year's Reflections.

"Let us, then, be up and doing."  
*Longfellow.*

Christ has led us very kindly  
During all the bygone days,  
Though we sinned against Him blindly  
In so many ways.

He has pardoned our transgression,  
And has claimed us as His own,  
Making for us intercession  
At His Father's throne.

And with many a lovely treasure  
Daily He delighted us,  
Granting us of gifts a measure  
Rich and bounteous.

When life's grievous imperfection  
Deeply pained and saddened us,  
His free grace and warm affection  
Greatly gladdened us.

With His help He will provide us  
Also on each coming day;  
With His mercy He will guide us  
In the narrow way.

All the tasks that He imposes  
He will help us to pursue;  
We shall love the Law of Moses  
In this new year, too.

These reflections tend to make us  
Full of gratitude and cheer,  
For our Lord will not forsake us;  
Wherefore should we fear?

"Let us, then, be up and doing"  
Ere our fleeting life is gone,  
Our endeavors still renewing; —  
JESUS leads us on!

H. OSTERHUS.

## In Jesus' Name. Amen.

In Jesus' name we send out this first number of a new volume of THE PIONEER. With this blessed name we wish to greet all our readers. In Jesus we have all that can benefit us in soul and body, for time and eternity. In Him we have forgiveness for all the sins of the past, and faith in Him will bring us forgiveness for all the sins we may commit in the future. The sweet name of Jesus is a sure and safe guide through the mazes of this life, a bright light in the night of sorrow and distress. This dear name can give us strength in our weakness and victory in our battles. And if this new year should bring us to the dark valley of the shadow of death, it is this bright star of hope that will lead us in safety to the green meadows of heaven beyond.

What more can we desire? Jesus with us, we may confidently enter the new year. May this year have in store for us what it will, we need not fear, if only He be our constant Companion. We shall be well provided, well protected, and well armed.

None other than Jesus THE PIONEER desires to serve in this new year. As God gives strength and grace, THE PIONEER shall testify of Jesus' sweetness and of His saving power in the great work of missions. Month after month our little monthly will try to show that Jesus is indeed the Healing of nations, the only truly uplifting Power of the world, the only Hope for sinful mortals.

May the name of Jesus fill all our dear workers in the great field of missions with love and courage, patience and joy, in their holy calling, and grant them victory after victory over the powers of darkness. May He lend power and unction to their

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words, that through them many may learn that there is salvation in none other than Him. And may He fill all our readers with the true missionary spirit, and cause their hearts to go out in ready and helpful sympathy towards those yet sitting in darkness and the shadow of death. May He attune their hearts to fervent prayer, and make their hands willing to bring their offerings that the glorious work may be carried on.

IN JESUS' NAME. AMEN.

F. J. L.

### Ordination in New Orleans.

In reporting to our dear readers and mission friends events of interest and importance taking place within our ranks, we dare not overlook such an occurrence as took place in St. Paul's Chapel, New Orleans, La., on Sunday evening, November 14, 1915. This evening marked the solemn ordination of the Rev. A. Wiley into the holy ministry. As previously stated in the PIONEER, Mr. Wiley has for years



Pastor Aaron Wiley.

faithfully served our Mission as a schoolteacher. During the past ten months he concluded the theological course which he took up some years ago in Luther College, and which he interrupted in order to fill a vacancy in our local school, by means of private study.

Seldom did our good people witness a more beautiful and inspiring service and ceremony than on this occasion. The event served well as a sequel to the grand and glorious celebration of the annual Reformation festival in our sister congregation, Mount Zion, just two weeks before. Our rather spacious St. Paul's Chapel was filled almost to the doors. We were especially glad to note the presence of so many of our "up-town" fellow-Lutherans. Many strangers, too, were in the large audience.

As the local missionary brethren, six in number, clad in their ministerial gowns, entered the

chapel, the entire assembly arose. The procession solemnly marched down the aisle to the inspiring strains of the hymn "Onward, Christian Soldiers," sung by a number of schoolchildren. Now followed the usual service, well known and dearly loved by every Lutheran Christian, beautified by the service of Confession and the celebration of the Lord's Supper. At the direction of the worthy President of the Mission Board the ordination was performed by the undersigned, assisted by the attending pastors, Kramer, Friedrich, Peay, and Meibohm. Pastor Kramer delivered a most fitting and instructive sermon.

By a resolution of the Mission Board Pastor Wiley has been placed in charge of Trinity Station, in the far "down-town" section of the city. This mission is comparatively young, it having been begun by Prof. R. Wilde and the undersigned a little over three years ago. At the present time it numbers sixteen communicants and close to a hundred schoolchildren. The latter are being daily taught in the "three R's" and the "one thing that is needful" by one man, our faithful and efficient coworker, Mr. P. Robinson. For the balance of this school-year Mr. Robinson will continue in charge of the school, while Pastor Wiley retains his old post as teacher of the grammar grades in St. Paul's School.

In the mean time both Messrs. Robinson and Wiley are doing some zealous mission work in Trinity, the latter also preaching in the hall where the school is housed every Sunday morning at eight



Teacher Peter Robinson and Pupils of Trinity School, New Orleans.



o'clock, and otherwise attending to the pastoral duties of the parish. Two classes, one numbering six children, and the other the same number of adults, are regularly receiving the customary instruction in the doctrines of the Bible as confessed by the Lutheran Church, preparatory to their confirmation.

Thus the outlook in this mission is rather bright. By hard work and with the Lord's gracious help much good will be accomplished, in spite of the fact that the missionaries are not a little handicapped by the lack of a suitable building, a church, in other words, where our worshipers would feel at home, and where the kingdom of God could be built unhampered by objectionable conditions and circumstances.

We hope and pray that by the beginning of the next school-year our little mission will boast a modest chapel erected to the glory of God and for the welfare of many sinners. It is now up to our good Christians of the North to see to it that the spread of the Gospel of Jesus Christ is not hindered by the mere absence of a fitting house of worship.

ED. H. SCHMIDT.

### What Will We Do About It?

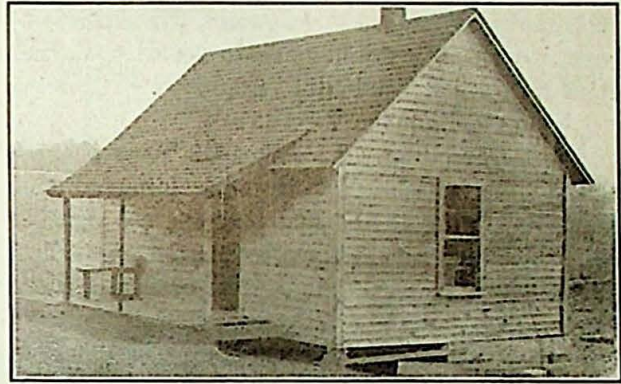
From Albemarle, N. C., comes the news that one of our faithful missionaries, Pastor Fred Foard, is ill and in great need of rest. Twice recently it



Pastor Fred Foard.

has happened that he broke down in school, and required the immediate attention of a doctor. The cause of his illness is said to be found in the fact that for four years Pastor Foard has been com-

pelled to teach in a miserable and wholly inadequate hut. The shack measures 12×20 feet, and in this hut Pastor Foard is expected to teach 55 pupils day after day for six hours. Is it surprising that



School and Church, Albemarle, N. C.

Pastor Foard should be an ill man after teaching this number of children in such a small, unventilated room for four years? Would we not have far greater reason to be surprised if he had retained his health under the circumstances?

The Synodical Conference passed a resolution a year and a half ago to build a new chapel at Albemarle, to serve as church and school, but so far the necessary funds to carry out this resolution have not been available. Now, however, after hearing what the consequence of our delinquency has been in the case of poor Pastor Foard, are we going to put off the matter any longer?

About twenty-seven years ago I was sent to New Orleans to take charge of St. Paul's Mission School, whose faithful teacher, Charles Berg, had just passed away. I shall never forget what an impression it made upon me when, upon my inquiry as to the cause of his death, I was told, "He died of consumption, which he contracted in the 'old chicken-coop.'" And when the next day I for the first time laid my eyes on the "old chicken-coop," and learned that Berg had taught upward of a hundred children in that low-ceilinged, unventilated building, measuring only 20×30 feet, I never for a moment doubted the correctness of the information given me as to the cause of the death of that faithful and efficient teacher! Should not one such experience be enough for us, and teach us a lesson never to be forgotten?

Brethren, can we justify our dilatoriness in carrying out the resolution of the Synodical Conference to build the chapels so sorely needed?



A year and a half ago ten were called for; to-day the number needed has increased to seventeen, thanks to God's blessing and the faithful labors of our missionaries in the field. How deplorable it would be if our Mission Board at the next meeting of the Synodical Conference, which is only seven months off, would have to report that these chapels were not yet built! Could we in any way justify our delinquency?—

From Carrollton, La., comes the news that the work of our missionaries is much hindered since the storm, owing to the fact that the old dancing-hall, which had served them as church and school, can no longer be used. This state of affairs makes a chapel here an immediate necessity, if the good work done in the past is not to be undone. From other parts of the field come similar reports of threatened losses because of the lack of proper buildings.

Surely, brethren, to prevent the breaking down of our faithful laborers, as well as to garner the harvest of souls they are gathering in the field, we ought to arouse ourselves, and earnestly set to work at once to provide the means for building the seventeen chapels so sorely needed, and so earnestly and insistently called for.

F. J. L.

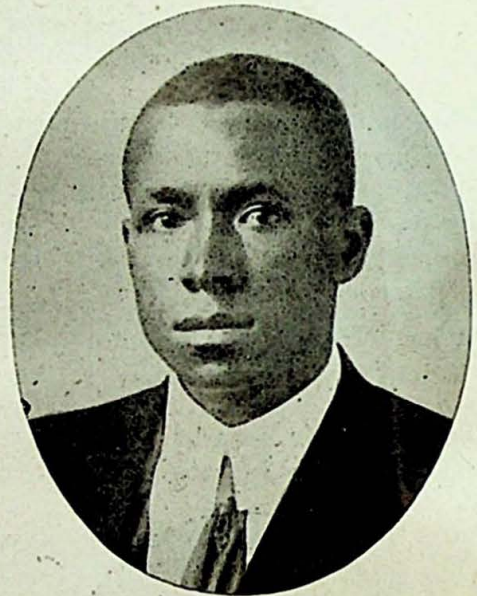
### Memorial to the Late Rev. H. D. Kent.

On the 13th day of November, 1915, there departed from this life one of our brethren and co-workers in the Lord, the Rev. H. D. Kent, of Mount Pleasant, N. C. The funeral services were held on Sunday, the 14th, in Mount Calvary Church of the above-named place. The Rev. John Alston, *pastor loci*, officiated, and chose as his text Matt. 25, 21, from which he showed how the good and faithful servant is the recipient of the great Master's commendations and also of His gracious bounty. Prof. J. Ph. Schmidt, of Greensboro, also spoke words of comfort and admonition to the bereaved family and friends, taking as his text Rom. 14, 7—9. Field Secretary Bakke spoke on Luke 12, 40.

In spite of the bad weather the funeral service was attended by a large number of friends of the deceased. Most of the missionaries from this field were also in attendance. Many of those present had come many miles through the rain, mud, and cold to pay their last respects to the deceased servant of the Lord, and to offer their sympathy to the sorrowing family. The great number of floral de-

signs which graced the casket of our beloved brother were eloquent tokens of friendship.

Though we all bow unflinchingly and willingly to the will of God and humbly say, "Thy will be done," we nevertheless feel a peculiar pang of sorrow at the seemingly untimely death of our brother. Young as he was, and having entered the ministry only eighteen months ago, we now see him stretched lifeless, clasped by the cold hand of Death. His, indeed, was a short service. Only about seven months was he permitted to spend in active ministerial work. After graduating in June, 1914, he was called to Spartanburg, S. C., to take charge of our new mission there. He went to his work in September, 1914, but after about two months' ser-



† Rev. H. D. Kent. †

vice was obliged to leave on account of his health, having contracted tuberculosis during the summer. However, in February, 1915, he resumed his work at Spartanburg, where he had won the love and esteem of the people, and continued his labors till June, when he was once more compelled to cease his work because of sheer lack of strength. His last sermon at Spartanburg he delivered while sitting. When we consider his short career as a minister of the Gospel, and the determined effort he made to carry forward the work of his Lord, we cannot but feel a peculiar sorrow at his loss. We, however, sorrow not as do others who have no hope, for we are convinced by the Gospel which he preached, and the faith which he professed in Christ, whose messenger of peace he was, that his soul is safe in the haven of rest. And therefore



we dry our tears, and look forward to the time when we shall meet him where there shall be no broken circles of friendship and love.

The undersigned particularly feels the loss of our brother, for to him he was a very dear friend. As boys and playmates we grew up together; we left home together for college in the fall of 1906; for a while we were classmates and roommates; and finally we became coworkers, preaching the same Gospel and confessing the same faith. At the severance of such intimate ties of friendship there is deep sorrow; but we cherish the blessed hope of being again united where no more parting will be known.

Rev. Kent, the son of David and Frances Kent, was born January 14, 1889, and was therefore in the twenty-seventh year of his pilgrimage when he died. He was ordained by the Rev. John Alston, of Mount Pleasant, N. C., in July, 1914. Pastors McDavid, F. D. Alston, Schwehn, and Daehnke, Dr. J. W. Fuller, and the undersigned acted as pall-bearers.

As we laid the departed brother to rest, the elements seemed to join in our sorrow and weep with us, for as we lowered the casket into the grave and consigned the body to the dust, a drizzling rain set in to mingle its drops with our tears. Slowly and solemnly fell from the pastor's lips the words, "Earth to earth, ashes to ashes, dust to dust," while from our hearts there arose the sincere prayer that the dust and ashes of God's humble servant may rest in peace until the coming of the Great Day. And as we left the cemetery and watched the flowers, those emblems of love and friendship, fading from view, we bethought ourselves of life and all its transitoriness, how, like the flower, man soon withers away, how soon his strength and glory is laid low in death, and his place knoweth him no more. How blessed, therefore, are we who can say: "We have here no abiding city, but we seek one to come."

As the flowers and fresh upturned sod finally faded from view, and we realized that we had looked for the last time on what was mortal of our friend and brother, we murmured these lines:

Sleep on, thou servant of the Lord,  
Until the great day of waking,  
When we and thou, with one accord,  
Shall join the heavenly host in making  
Eternal praises to the Lord.

Sleep on; for thee the race is won,  
And thou'rt come into thy reward,  
While we are left to struggle on;  
No rest for us, pure and unalloyed,  
Until we join thee with the Lord.

Rest on and sleep, thou weary one;  
Rest and sleep thy sweet and dreamless sleep;  
For thee the day of life is done.  
Sleep, and think thou not of us who weep  
That thou art gone to rest so soon.

Rest on; for with tender hands we  
Have laid thee down in thy hallowed bed;  
Rest, for ere long we shall see thee  
When thou shalt rise, not as from the dead,  
But as from a quiet slumber.

R. O. L. LYNN.

### Mansura, La.

Sunday, November 28, 1915, was a day of joy and sorrow for our little congregation. We rejoiced because on this day the undersigned examined and confirmed Miss Gertha Simmons, a young lady brought up in our Lutheran school.

But it was also a day of sorrow for us, for Rev. C. P. Thompson, who had been here for a number of months, preached a farewell sermon to his many friends and relatives, basing his remarks on Acts 24, 25. Mansura is the home of Rev. Thompson. He came here some months ago an ill man, but has now so far regained his health that he will be able to take up his work at Charlotte, N. C. His friends and relatives hated to see the hour come which would take him from them. May God keep him well and strong, so that he may continue to proclaim His Word to the edifying and strengthening of His people. W. J. TERVALON.

### A Washington Memorial Meeting.

On Wednesday morning, at ten o'clock, November 17, 1915, the faculty and student-body of Immanuel College, Greensboro, N. C., assembled in their chapel to hold a memorial meeting in honor of Dr. Booker T. Washington, the great Negro leader, whose funeral was held on the same morning at Tuskegee, Ala. The Rev. N. J. Bakke, Field Secretary of our Colored Mission Board, addressed the assembly on the life and works of the great leader.

In the course of his remarks Rev. Bakke told his hearers that several years ago, when the great leader visited our school here, he had nothing but words of praise for our Church and its work. He also said that our College was the only Lutheran institution Washington had ever visited. Some time after his visit he sent a message to our Church, which read: "May God speed that Church for its



great work among the Negro people!" Rev. Bakke said, in part: "The fact that he swept the halls of Hampton Institute better than any one else had ever done before was the beginning of the great career of Booker T. Washington. He stood as a Moses of his race, pleading for equal justice and rights for all. . . . The race has produced no greater man than Washington. But while he was a great leader, he was not always a safe leader; for no man can be a safe leader unless he is a Christian. While I do not wish to judge Dr. Washington as to his Christianity, I do say that if he was a Christian, he hid his light under a bushel. True, he read his Bible, but I am inclined to think he read it more for the sake of the language than anything else. . . ."

"Twenty-five years ago Dr. Washington began a school in an old, dilapidated church-building at the little village of Tuskegee, and to-day there stand there more than a hundred buildings on three thousand acres of land. . . . Years ago Dr. Washington began to preach this doctrine: 'Ye Negroes, ye money-makers, save your money, invest it, buy homes.' And this doctrine, this preaching, has been heard more than any other. Now, while all this is good, still it is not that which we need most, but the Gospel of Jesus Christ, which cannot be stolen, but will remain to all eternity."

Rev. Bakke called attention to the following lessons taught us by the life and work of Dr. Washington: "Avail yourselves of the opportunities which come to you. Do your task, be it great or small, as well as you can. . . . Aspire not to greatness, but if greatness comes to you, take it. . . . While the dead leader was a great man, you can be greater than he by preaching the Gospel of Jesus Christ. . . . Death is no respecter of persons, but all must fall before him, both the great and the small. 'Be ye, therefore, ready also; for the Son of Man cometh at an hour when ye think not.'" R. O. L. L.

### Items of Interest from the Colored Mission Field.

DEATH OF BOOKER T. WASHINGTON. — This noted Negro educator, organizer, administrator, orator, and leader passed away at his home in Tuskegee, Ala., on November 14, 1915, four hours after his arrival from New York. The cause of his death was hardening of the arteries! For the past twenty-five years Dr. Washington commanded the attention

of the people at large by his writings, lectures, and, above all, by his monumental work in building up Tuskegee Institute. Six years after his graduation from Hampton Institute in Virginia he came to Tuskegee, — it was in the year 1891, — and in the course of the years following succeeded in making his institution at Tuskegee one of the leading Colored schools of our country.

NEW ORLEANS. — From New Orleans comes the welcome news that Teacher Theodore J. King, who has been seriously ill for some time, is slowly regaining his health, and soon expects to be in full possession of his physical strength.

MANSURA, LA. — The members of our station at Mansura heartily welcomed their new pastor, Rev. Wilfred Tervalon. To the credit of the members of this congregation we wish to say that they of their own volition remodeled and repaired the church and parsonage just before the arrival of their new pastor.

TWO OF OUR MISSIONARIES CALLED. — Rev. A. O. Friedrich, for over six years the efficient missionary of Mount Zion, New Orleans, has been called to St. John's, a white congregation of the same city. — We also learn that Rev. E. H. Schmidt, the faithful pastor of St. Paul's Mission, has received a call to a congregation at Jonesville, Ind. May God, in His wisdom and grace, help these workers to make the right decision!

A CORRECTION. — Rev. F. D. Alston's ordination, which was reported two months ago, took place in Grace Church, Concord, N. C., and not at St. Paul's, Charlotte, N. C.

### Items of General Missionary Interest.

A LARGE BEQUEST. — Mrs. Mary Scheer, of Ozaukee, Wis., bequeathed the sum of \$8,798.30 to Lutheran Foreign Missions. Of this sum two-thirds is for the Foreign Mission of the Missouri Synod in India and one-third is for the mission in China conducted by the Lutheran China Missionary Society.

GERMAN FOREIGN MISSIONS. — The General Missionary Conference of the German Evangelical Churches was held at Herrnhut, on the borders of Saxony and Bohemia, last October, for the sixth time. In connection with this meeting the newspapers give statistics as to the general work of German Protestant missions. There are nearly thirty societies in existence, and their development



extends over the past two centuries. They have 5,000 stations in all parts of the world, and the number of European missionaries engaged in their service is 1,063. There are, besides, 21 mission doctors, 248 sisters, and 305 other members of the European staff. Under their charge are 700,000 native Christians. The mission schools number 4,600, and the pupils 250,000. The native preachers and teachers number in round figures 9,000. The expenditure for the last year is placed at about \$3,300,000. The income at home was \$3,000,000, to which sum the native contributions must be added, and these are estimated at over \$700,000.

**THE LUTHERAN CHURCH IN PORTO RICO.**—The Lutheran Church was the first Protestant Church to undertake mission work in Porto Rico after the Spanish-American War. There are now nine Lutheran congregations, twelve mission stations, sixteen mission Sunday-schools, and a Christian kindergarten on the island. Among the workers on the island is Mariano L. de Aldo, formerly a young Catholic priest in South America, who, after graduating at Mount Airy Seminary, Philadelphia, has gone to work among the people of Porto Rico.

**BOOK TABLE.**

**CONCORDIA LESSON HELPS.** Vol. I, No. 1. 32 pages. English and German. Published monthly by the Concordia Publishing House, St. Louis, Mo. Price, 50 cts. per year.

This first number of *Concordia Lesson Helps* will be hailed with delight by a great number of the Sunday-school staffs using the *Concordia Sunday-school Lessons*. There has been a loud and insistent call for such lesson helps, and we are pleased that it has been answered by the publishers. These *Helps* will be found helps, indeed, as they put into the teachers' hands such information and such details on the lesson as they will need. They give a brief, but clear commentary on the text of each lesson, followed by a number of practical points which should be brought out in teaching the lesson. Of course, these *Helps* will not, and do not intend to, take the place of the oral discussion under the leadership of the pastor at the weekly teachers' meeting of the Sunday-school teachers.—As each copy of the *Helps* is bilingual, English and German, those conversant with both languages will do well to consult both versions, as we found upon examination and comparison that one version now and then brings out a point more fully than the other. In other words, we might say that the two versions are complements of each other. In conclusion we would state that those Sunday-schools using the *Concordia Lessons* will certainly make a great mistake if they do not provide their teachers with copies of these *Helps*.

**LUTHERAN ANNUAL, 1916.** Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This English *Annual* of the Missouri Synod is in every respect the peer of the German annual, and should be found in every home of that church-body not having the latter.

**SAENGERBOTE.** A Lyrical Quarterly. No. 12. Success Printing Co., St. Louis, Mo. Price, 15 cts.

It should be a source of pride to us all that it is possible to gather so much choice poetical fruit in this materialistic age of ours every quarter. And what is even more gratifying, is the fact that the fruit gathered by Editor Herzberger from quarter to quarter is not depreciating in quality, but is apparently growing better and better. It would be a great pity if the publication of this lyrical quarterly should fail in getting the financial support it deserves. May every lover of good poetry give the enterprise his practical support!

**MISSOURI SYNOD REPORTS.** No. 6. *Suedlicher Distrikt.* 72 pages. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

This report contains a paper by Rev. C. E. Scheibe on "Cain and Abel" and an English essay on "Religious Indifference" by Rev. A. Wismar. We found the English paper particularly timely and interesting. President Wegener's synodical address is also of more than ordinary interest. F. J. L.

**Acknowledgments.**

Received for *Colored Missions* from the following colored congregations:—In North Carolina: St. Paul, Charlotte, 11.00; Mount Zion, Meyersville, 3.00; Bethel, Greenville, 2.50; Mount Zion, Rocks, 3.00; Concordia, Rockwell, 3.00; Zion, Gold Hill, 3.00; St. John's, Salisbury, 2.00; Grace, Greensboro, 5.27; St. Luke's, High Point, 1.00; Trinity, Elon College, .62; station in Winston, .45; Grace, Concord, 25.00, from Dr. Fuller, 5.70; Mount Calvary, Sandy Ridge, 5.00; St. James's, Southern Pines, 2.00; Messiah, Fayetteville, 1.48; Mount Calvary, Mount Pleasant, 3.00; St. Peter's, Drys School House, 2.00; station in Washington, D. C., 2.50; station in Richmond, Va., .75, from the Sunday-school, .97; St. Matthew's, Meherin, Va., 4.10, from the Sunday-school, 2.13; in Louisiana: New Orleans: St. Paul's, 40.00; Trinity, 5.00; Redeemer, 17; St. Paul's, Napoleonville, 4.00; Trinity, Johnson, 1.00; Bethany, Yonkers, N. Y., 13.00; Immanuel, Brooklyn, 1.00.—Total, \$169.93.

St. Louis, Mo., December 4, 1915.

JOHN H. SCHULZE, Treas.  
2211 Holly Ave.

Rev. Carl Stoll, our missionary in Atlanta, gratefully acknowledges the receipt of the following: From Mrs. N. N., Staten Island, N. Y., \$5.00; from Mrs. N. N., a poor widow, 25.00, solicited from her friends; from the family Eberhard, St. Mark's, Brooklyn, N. Y., 2.00. These moneys to be used to help buy pews, carpets, etc., for the new chapel in Atlanta. From Mrs. Aug. Lange, Fort Wayne, Ind., a box of children's clothing.

**TERMS.**

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## 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 Chapel*, Elmira St., near St. Claude Ave.; Aaron Wiley, Pastor.—Services: Sunday, 8 A. M. Sunday-school, 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.

REIMERSTOWN:—*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*, Nixon St. and Love's Alley; O. Richert, Pastor.—Services: Sunday, 4 P. M. Sunday-school, 2.30 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.

MEHERIN:—*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.

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ST. LOUIS, MO., FEBRUARY, 1916.

No. 2.

## Savior, We Delight in Thee.

Savior, Thou art always near us,  
We delight in Thee;—  
No one else could ever clear us  
Of iniquity.

Neither men nor angels sought us  
And redeemed our bitter loss;  
Thou alone hast dearly bought us  
On the shameful cross.

Thou hast called us to inherit  
Heaven's blissful land,  
And wilt keep us by Thy Spirit  
Safely in Thy hand.

Lord, though *we* grow weak, and falter  
In our faith and love,  
*Thou* art strong, and dost not alter,—  
*Thou* art from above.

Neither high nor lowly station,  
Neither friend nor foe,  
Neither sin's abomination  
Nor a world of woe,  
Neither pleasure nor disaster,  
Neither heav'n nor earth and sea,—  
Nothing, nothing, dearest Master,  
Severs us from Thee.

H. OSTERHUS.

## Christ's Work of Redemption.

I dearly love to tell the glad tidings concerning the Lamb of God that was slain for the sin of the world.

Our first parents sinned sorely against God. They were banished from Paradise. Their children and descendants, however, were also sinful, being born in the image of their sinful parents. We all are conceived and born in sin. By evil thoughts, words, and deeds the human race shamefully insults its Creator, Benefactor, and supreme

Lord, thus provoking Him to righteous anger and to mete out well-deserved punishment to all transgressors: *Sin* is a short word, it has only three letters; but its meaning is weighty and *very fearful*, for the divine curse and everlasting damnation must naturally follow the transgression. Indeed, we all would have to despair if the *Lamb of God* had not come and *rescued us*. Surely, it is "a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners"; it is a truth which "seems, each time we hear it, more wonderfully sweet, and satisfies our longings as nothing else can do." Hear what the apostle writes: "There is no difference [between Jews and Gentiles]; for all have sinned and come short of the glory of God; being justified freely by His *grace*, through the *redemption* that is in Christ Jesus." (Rom. 3, 23, 24.)

When Jesus, the God-man, appeared publicly in Judea, John the Baptist, His forerunner, pointed to Him, saying, "Behold the Lamb of God, which taketh away the sin of the world." In order that Christ might take away the sin of the world, it was necessary that He should be the Lamb of God, that is, the spotless, living sacrifice, offered to the heavenly Judge of all men on the holy altar of the cross in the stead of the sinful world. In this way He could expiate our guilt, satisfy God's righteousness, appease His wrath, regain His good pleasure for us, make atonement as the propitiation for our sin, reconciling God and the world, earning for us His grace and forgiveness, life and salvation; for where there is forgiveness of sin, there is also life and salvation. All this the Lamb of God has *really accomplished* for us by His vicarious obedience and self-sacrifice. "God *hath* reconciled us to Himself by Jesus Christ." (2 Cor. 5, 18.)



Our Substitute was *sinless*; He "knew no sin" (2 Cor. 5, 21); but as our *Substitute* He willingly *took our sins upon Himself*. "The Lord hath laid on Him [the Messiah] the iniquity of us all," when "He was brought as a lamb to the slaughter; and He opened not His mouth." (Is. 53, 6. 7.) Our sins were accounted His. For "God was in Christ, . . . not imputing their [the sinners'] trespasses unto them," but to His own Son, in this way "reconciling the world unto Himself." (2 Cor. 5, 19.) O precious truth, which we should never forget, but deeply inscribe in our heart, our conscience, by the power of the Holy Spirit. — Indeed, *in Himself* Christ was holy and undefiled; *in the sight of His Father*, however, He was *the greatest sinner*, the basest and most abject mortal on earth, from whom not only men hid their faces, but even God. God held Him responsible for all wicked inclinations, desires, thoughts, words, and deeds of the entire fallen human race, yea, for all those dark, abominable crimes and vices that are numberless like the stars overhead, countless like the sands along the shore of the sea. St. Paul says expressly: "God has made Him *to be sin* for us who knew no sin, that we might be made the righteousness of God in Him." (2 Cor. 5, 21.)

In our place Christ *fulfilled the Ten Commandments*, for us, who could not keep them. This we call His *active* obedience. "God sent forth His Son . . . *made under the Law*, to redeem them that were under the Law, that we might receive the adoption of sons." (Gal. 4, 4. 5.) He took the obligation of the Law upon Himself for us, and fulfilled the divine will perfectly. In the Sermon on the Mount He tells us that He has not come to destroy the Law, but to fulfill it. (Matt. 5, 17.)

We heard before that our sin was laid on Christ by God the Father; hence also "the *chastisement of our peace* was upon Him," as Isaiah says, namely, *our punishment*, when He suffered and died for us. This is His *passive* obedience, which is stated most clearly in those truly admirable, yea, incomparable words of prophecy: "Surely, He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But 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.) "One died for all." (2 Cor. 5, 14.) Also read John 11, 50—52 carefully.

Let me repeat only a few of the words fraught with blessing which are recorded in the Lenten

story; words which will never pass away though heaven and earth crumble together like a decayed building; words of God which speak to us of Christ's work of redemption; of the "blood and bitter pain" wherewith He has "dearly bought us"; of the sorrow, grief, and torture of body and soul which He patiently endured for us; words which will be a fountain of joy for us in time and eternity. Hear concerning His battle in the garden: "And He took with Him Peter, James, and John, . . . and began to be sore amazed, and sorrowful, and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death. . . . And being in an agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." — Look at this portrait: "Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate said to the Jews, Behold the man!" Finally He was crucified. On the cross He tasted eternal death for us, being a curse for us. (Gal. 3, 13.) Eternal death consists in the total separation of the sinner from God. This Jesus suffered in our stead, for we read: "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour, and the sun was darkened. And about the ninth hour Jesus cried with a loud voice, My God, My God, why hast Thou *forsaken* Me?" — Peacefully He gave up the ghost, having finished His work, that we might have eternal life by faith in His name. What a glorious confession the centurion made who witnessed the miracles accompanying Christ's death! He exclaimed, "Certainly this was a righteous man and the Son of God." Is this *your* confession, dear reader? If you believe in Christ, His blood cleanses you from all sin. Then you become God's child and heir; then your Savior has not died for you in vain. But he who rejects this Gospel is helplessly lost.

At the Royal Academy in London there is Sigismund Goetze's celebrated painting of Christ, the Man of Sorrows. He forms the central figure, while on both sides various people in modern garbs and of various walks of life are crowding by Him without paying the least attention to Him. Each one, from the humblest servant in rags to the highest dignitary, is busied with his own occupation or pleasure. If they do notice Him, they only cast looks of scorn at Him. The painting bears the title, "Despised and Rejected of Men." Thus it is with the world, the poor, sorrow-stricken, blind, deceived world, which thinks that glittering pebbles



are gold, and stinging nettles are plants that can cheer its despairing heart, but rejects the Pearl of Great Price.

Our Lord and Savior Jesus Christ grant us His Holy Spirit that we may forever cling to the Christian doctrine of atonement, and that we may be filled with burning zeal to bring help to the ill-fated world by untiringly confessing the Gospel, by which souls are won from darkness, and translated into the kingdom of God's dear Son, in whom we have redemption through His blood, even the forgiveness of sins.

H. OSTERHUS.

### The Macedonian Cry from a "Black Belt": "Come Over and Help Us!"

In the beginning of November of last year, the Chairman of our Mission Board received a letter, signed by Rosa J. Young, a person unknown to us, in which she offered to turn over to our Board her school property, under the condition that we assume control of the school for the benefit of the Colored children of the community. She gave a very touching description of the condition of her people in that section of Alabama, and closed with the Macedonian cry: "Come over and help us!"

As the writer was on an official visit to the southeastern field of our Mission, and could make a side-trip into Alabama without materially increasing the expenses, he decided to visit that field also before returning to St. Louis.

Rosa Young and her school have been, and still are, an asset to the community in which they are located. Miss Rosa, as her pupils call her, is a graduate of Payne University of Selma, a highly educated young woman, and loved and respected by both races. A girl like that is more than an asset, she is a shining light and a benefactress to her people. What induced her to establish the school? In her section, like in many others of the South, the Colored children received only three to four months' public schooling. This did not meet the requirements of the people, and being unable to send their children away to better schools, they requested her to establish a private school, and promised to support it to the best of their ability, which they did. The white people, too, were interested in the undertaking. After having enlisted the moral and financial support of her white friends, she secured five acres of beautiful timber-land, erected a schoolhouse with three small rooms, and established "The Rose-

bud Literary and Industrial School." The equipments are rather primitive. The long benches and teachers' chairs are home-made. The little children write with their tablets or papers on the bench, kneeling on the floor. There are a few imitation blackboards, but no maps or charts were visible. As no chimneys are provided, the stovepipes are run through the windows. How would you, Lutheran children, like a schoolhouse like that? But it was the best that Rosa and the poor people could do with the little money at their disposal.

Yet, strange to relate, during the first year, 1912, Miss Rosa managed to crowd into these three rooms

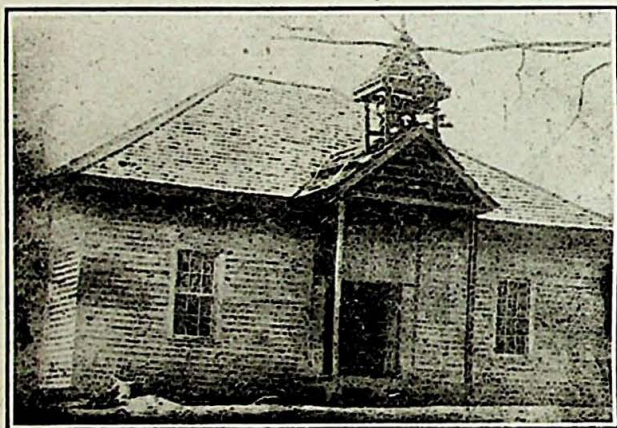


Miss Rosa J. Young.

215 children. Two teachers were added, and the larger girls were instructed in sewing and cooking. A number of books were collected for a circulating library, and the erection of a spacious chapel was begun. But hard times came. The low price of cotton and the boll-weevil, the latter worse than the former, caused a scarcity of money, and it became necessary to cut down the expenses. This left the principal, Miss Young, alone with over 100 children in her care. To save the school from becoming "a memory only," the trustees appealed to the Methodist Church for help, but met with a refusal. Then they authorized the principal to offer the school to any Protestant church-body that would continue to conduct it in the interest of the Colored children, and she applied to our Church.



What induced her to appeal to us? The Lutheran Church and its great and benevolent work among her people were unknown to her at the time. At a loss what to do, and yet desiring to do her best for the school, in the interest of which she had taken many heavy lifts, she decided to consult Dr. Booker T. Washington, the great educator, leader, and counselor of her people. He advised her to apply to the Mission Board of the Lutheran Church, stating, among other things, that of all the Churches working for the uplift of the Colored people the Lutheran Church stood in the front ranks, because of the excellent Christian school-training which it offers to the children. Dr. Washington was familiar with our work, and personally acquainted with some of our missionary workers, and he knew whereof he spoke. He sent her his *Year*



School at Neenah, Ala.

*Book*, in which, among others, the address of our chairman is given.

At a meeting which the writer held with the principal and the Board of Trustees it was unanimously resolved to offer to deed to the Mission Board of the Evangelical Lutheran Synodical Conference for Colored Mission the entire school property under the condition that said Board will conduct for seven to nine months in the year the school for the Christian training of Colored children, and that Rosa J. Young, the founder, be retained as a teacher. Other resolutions were also adopted.

After the Mission Board in an extra meeting, on January 3, had heard the report of the Field Secretary, it resolved, confident that God had called us to that field, to accept the offer, and requested the writer to return to Alabama, and take charge of the school and the mission-field. Rev. Lane, who has been connected with our mission in St. Louis,

was appointed to accompany him. They intend to leave on January 10.

The writer was kept busy during the time he spent in the "Black Belt" of Alabama. On Sunday he delivered a sermon and a lecture on the Lutheran Church and its work. On Monday he made an address to the schoolchildren. On both occasions he had a large and appreciative audience. The white and the Colored people showed him kindness and hospitality, for which he returns grateful acknowledgment.

The assumption of this new and promising field makes an increased demand on our mission treasury, and we call on Lutheran Christians everywhere to remember our Black Belt Mission in their prayers to God for His blessing and with their generous offerings. Help is needed now for the improvement and the equipment of the school and the completion of the chapel.

May this new year find our laborers on the field busy in planting and watering, and keep the Lord of all blessings busy in giving the increase. May the Lord, our God, be with us, and prosper the work of our hands!

N. J. BAKKE.

### What Is to be Done about Carrollton?

Did you notice the remark about Carrollton in the last number of the PIONEER? It mentioned the fact that, since the storm swept over New Orleans last fall, our mission in Carrollton, a suburb of New Orleans, is without a home. At the time we wrote the remark we were under the impression that the hall in which the mission had had its home had also been destroyed by the storm. But we have since been informed by Missionary Kramer that, while the storm, indeed, is to blame for the homelessness of our mission in Carrollton, the old dilapidated hall is still standing. The state of affairs is this: When last fall the storm swept over New Orleans, it also destroyed many of the Negro churches of Carrollton, and when, on the Sunday after the storm, our people gathered for Sunday-school and worship, they found that the hall had been rented to various other congregations for their use from nine o'clock in the morning till midnight on Sunday and, besides, for every day in the week. This left our people without a place for worship.

Thus matters stand now yet. However, it goes without saying that a change must soon take place



if our work is to be continued. The question is this: Shall we abandon the field, and send the more than hundred children we have in our school out into the streets again, from where we have gathered them during the past three years that we have been working there?

Pastor Kramer writes that the nearest public school is almost three miles distant. He also informs us that, when our school was first opened there, children nine, ten, and thirteen years of age came who had never attended a school before, who could neither read nor write, and who knew nothing of God nor their Savior. The school soon numbered over a hundred pupils, and if there had been room and a greater teaching force, the number could have been increased, for there were still not a few children who were spending their days on the streets.

Of course, the services have not been attended by a large number of grown people, despite the numerous invitations extended to them; but this may, to a certain extent, be attributed to the dilapidated condition of the old hall, which has been the home of our mission during the past year; and this indifference of the adults should not discourage us as long as we have so large a number of children to work upon in our school. St. Paul's Mission in New Orleans, to-day our largest Colored congregation, in its first years did not grow through the direct work of the missionary among the grown people, but rather through the work done in our school. The adults, however, came later. And we do not doubt that eventually not only the children, but also the adults will be drawn to us in Carrollton. Surely, it would be a great pity were we to give up our field in Carrollton, as long as we have the opportunity to reach more than a hundred children daily through our school.

Let our kind readers consider the case carefully, and we feel certain that they will have to come to the conclusion that there is but one alternative; namely, that of providing an adequate home for our mission in Carrollton as soon as possible, in order that the good work may go on. F. J. L.

### Always Hear Good Sermons.

"Some folks," said Rastus Johnson, an old Colored deacon, "go to church with a pitchfork; and they pitch a little piece of the sermon first at one acquaintance and then another, till there

is none left for themselves; and then they find fault with the preacher. I like to see folk take a rake with 'em and draw up all the little bits that do 'em good and take 'em home with 'em. Those that do this always hear good sermons."

### Items of Interest from the Colored Mission Field.

GREENSBORO, N. C. — On January 1, Rev. Lynn received a new adult member into his Grace Church by Holy Baptism. Two others, who were to be received at the same time, were prevented from appearing on account of illness. God willing, these will, however, be received in the near future.

NEW ORLEANS. — We rejoice to be able to tell our readers that Rev. Ed. Schmidt, of St. Paul's, has declined the call to Jonesville, Ind., but are sorry to be obliged to say that Rev. Friedrich, of Mount Zion, after conscientious consideration, has come to the conclusion that he must accept the call of the white St. John's Church at New Orleans. Rev. Friedrich has been a faithful and successful worker, and his departure will be a decided loss for our Colored Mission.

ALABAMA. — Our readers will rejoice to hear of the promising new field which has been opened for us in Alabama. Field Secretary Bakke left St. Louis on the 11th of last month to take temporary charge of the field. Illness prevented Rev. Lane from accompanying Rev. Bakke, but he was able to follow a few days later.

ATLANTA, GA. — At last Atlanta is to have a chapel! The contract for the new building, which is to cost \$900, was signed a few weeks ago, and we hope that when this reaches our readers the workmen may be busy.

MOUNT PLEASANT, N. C. — The parsonage at Mount Pleasant is to get an addition at a cost of \$190.

STATISTICS OF OUR COLORED MISSION. — At the end of 1915, the total number of members in our Mission was 2,221. The communicant membership was 1,164, a gain of 120 over the preceding year. The voting membership was 276. Our schools had a total enrolment of 2,262, a gain over 1914 of almost 300 pupils. The number of baptisms was 143, a gain of 41 over the year before. The number confirmed was gratifyingly large, 172



over against 67 in the year before. The members of our Colored congregations contributed \$5,559 in 1915, while in 1914 the contributions totaled \$5,493. Thus there has been a gain and an improvement along the whole line, a fact for which we should be truly grateful.

F. J. L.

### Items of General Missionary Interest.

**THE AMERICAN BIBLE SOCIETY.** — The American Bible Society will attain its century in May of this year. During these hundred years it has furnished thousands of missionaries, home and foreign, with the chief implement of their work — the Bible. It circulates the Bible in more than 150 languages. It has aided the translation and revision of the Scriptures in more than 80 languages, and issues the Bible for the blind in eleven different languages. In 1914, it issued a total of 6,406,323 volumes. Since its birth, a hundred years ago, it has issued the stupendous total of 109,926,214 volumes. During the Civil War it distributed 1,466,848 volumes to Northern soldiers and over 300,000 to Southern soldiers; in the Russo-Japanese War it provided the Scriptures for tens of thousands of Russian and Japanese soldiers; and in the present war it has supplied hundreds of thousands of Testaments and Gospels to the soldiers of Europe. In 1914, it spent, on translation, printing, and circulation of the Bible in the United States, over \$400,000, and abroad over \$300,000. During its entire existence it has spent almost \$40,000,000. The work of this society is carried on in five continents and on the islands of seven seas.

**HAD NEVER HEARD A SERMON.** — When a Presbyterian minister in California recently held a service in a schoolhouse in California, in a place where no services had been held for twenty-six years, he had as one of his hearers a young man who, although twenty years old, had never heard a sermon before.

**PRESBYTERIANS IN ALASKA.** — For about twenty-five years the Presbyterian Church has been doing mission-work in Alaska. It now has eighteen organized congregations and a membership of about 13,000 communicants. Besides the organized congregations there are about seventy-five mission stations, so that almost all the territory occupied by settlers is in some degree covered.

**INDIA.** — The troubles of our Lutheran missionaries in India have not yet come to an end.

It seems as though everybody having a touch of German about him, if it only be a German name, is unwelcome. Thus also Missionary Stallmann and his family have been ordered to leave India. They left Madras in November for Germany by way of Cape of Good Hope. It is very probable that Missionary Huebener and family will be compelled to leave India this month. The Missouri Synod Foreign Mission Board has succeeded in persuading the Rev. E. Moll, a native of Australia and a British subject, to accept a call to the India field. He will probably leave for his new field of labor some time next month. It is to be hoped



Rev. E. Moll,  
Newly Called Missionary to India.

that the Board may succeed in securing a number of other young missionaries for their flourishing field in the near future to take the places of those workers who have been interned, deported, or who are home on furlough.

**A HOSPITAL FOR THE INSANE IN SYRIA.** — The only hospital for the insane in Syria, and, in fact, the sole hospital for the insane in the whole Turkish Empire, is said to be that of the Friends' Foreign Missionary Society, near Beirut. This has treated over 1,000 patients in the last twelve years, of whom 290 have recovered, while 241 have been dismissed improved. What a pity that this institution is not conducted by some Christian missionary society!

F. J. L.



## New Lecture and Slides on Our Colored Mission.

Rev. R. Jesse has just completed his second lecture, and will be ready to send it out when this number of the PIONEER reaches the hands of its readers. We give below what Rev. Jesse himself has to say concerning this second lecture:—

Have just finished work on Lecture No. 2. All that remains to be done is to gain the consent of five houses to permit me to use six pictures on which they have a copyright. Then the slides can be made. Have promised to have this lecture out beginning with the first of February, and hope that it will be as busy as Lecture No. 1 has been thus far.

As far as the pictures are concerned, they are better, I believe, in many respects than those of the first lecture, partly because not only the men in the field supplied me with many pictures, but because also the Rev. H. C. Messerli, Prof. Lochner, and Rev. Gross sent me an abundance of pictures that gave me a large number of views to select from. Thus it was not necessary for me to take many pictures out of books and from printers' cuts. Actual photographs always give one a clearer slide.

The contents of lecture? After the introduction, speaking of the purposes which the two lectures are to serve, the lecture proper is introduced with a slide containing the wording of a deed of sale transferring a slave. This deed of sale was found in the first shack at Concord when it was wrecked. The slide and its contents remind us of how the Colored came into this country; how they were surrounded in their kraals in Africa by Mohammedan slave-dealers; how they were taken prisoners, led away, brought to this country, and sold into slavery. Not until this land was saturated with the blood of our forefathers did the atrocities of slavery end. The blood of man gained emancipation for the slave, but the blood of God, too, was shed for them to gain emancipation for them from the more disastrous bondage of sin, and the same Savior who redeemed them has by His overruling providence placed them before our doors, has brought them into this country that we might proclaim the true liberty to them. In fact, "missionary work begins at home," according to Acts 1; therefore we should give some of our foremost efforts to this work.

It must be said to the credit of Lutheran slaveholders that they knew and obeyed this will of the Master. They not only treated their slaves well,

but also had them instructed in the Word of God. Thus it happened that before the war we had more Colored Lutheran communicants in the South than we have in our entire mission to-day.

Unfortunately, during the unsettled times right after the war, these Colored Lutherans were not looked after properly, and were almost all lost to us. In the Carolinas this was not the case, and their presence in later years explains to a considerable extent our growth, which was much more rapid in the Southeastern than in the Southern field. Why were many here retained in the Lutheran Church? The history of the Alpha Synod, the presence of Colored "Lutheran preachers," explains this. A brief sketch of the quartet of Alpha Synod members is given. The death of Koonts, the appeal in their helplessness for advice from us on the part of the remaining three members of the Alpha Synod opened the door into this field for us. The Rev. N. J. Bakke was the man to whom we then looked to take possession of the field for us. He has served us in various capacities, first in New Orleans, then in the Carolinas, and to-day as our Field Secretary, for more than thirty-five years. What that means can be gathered from a pen-picture of the life of a missionary in the Colored Mission Field. The various stations in this field are all visited. Some of them, for lack of time, and to make this lecture no longer than the first, had to be passed up with a few words, but enough has been said to give our people a good insight into conditions as they were and as they now are.

The requests that I would make to the brethren, as I learn by experience, are the following:—

1. That applications be sent in as long as possible beforehand. This will save many of the brethren disappointments.

2. Is lecture to be given in German, in English, or in both languages?

3. We distribute dodgers in connection with our lectures to advertise the *Missionstaube* and THE LUTHERAN PIONEER. How many dodgers will be required?

4. Have you a machine, or shall we send ours?

5. Will electricity or gas light be used? If gas, can you get a Prestolite gas-tank from an owner of an automobile, or must we ship our Prestolite tank?

6. Do you know whether or not any brethren in your conference district may wish to give the lecture, and if so, who are they? This information may lead to much saving of time and repeated



shipping of slides and machine into the same conference district.

I am always willing to give any and all information desired.

This lecture is illustrated with 141 slides, plus two German and two English hymn-slides. The hymn-slides have been inserted so that congregations can unite in singing a hymn during the course of the lecture. The hymns selected are: "O Jesu Christe, wahres Licht," vv. 1, 2 and 5, 6, and "Our Country's Voice Is Pleading," vv. 1 and 3.

R. JESSE,

5367 Theodosia Ave., St. Louis, Mo.

### BOOK TABLE.

**SYNODICAL REPORTS OF THE MISSOURI SYNOD FOR 1915.** No. 6 a. *Iowa-Distrikt.* 72 pages. Price, 15 cts. No. 7. *Zentral-Illinois-Distrikt.* 80 pages. Price, 15 cts. No. 7 a. *Mittlerer Distrikt.* 84 pages. Price, 16 cts. Concordia Publishing House, St. Louis, Mo.

The first mentioned report brings a very valuable paper, bearing the title, "Moses Wrote Concerning Me," or, The Principal Prophecies Concerning Christ in the Pentateuch." The paper takes up only the first five prophecies of the Pentateuch. The treatment of the other Messianic prophecies will probably be taken up at subsequent sessions of the district. "The Fourth Article of the Augsburg Confession: Of Justification," is the subject of the instructive paper submitted by Rev. E. Flach at the sessions of the Central Illinois District. The report of the Central District brings the conclusion of Rev. W. Moll's exhaustive refutation of the Romish doctrine of the Church. — All three reports contain full and encouraging reports on the extensive Home Missions of these districts. The report of the School Committee of the Central District is worthy of special mention.

**THE DIFFERENCE.** A Popular Guide to Denominational History and Doctrine. By I. G. Monson, Pastor at Williston, N. Dak., Norwegian Lutheran Synod. Concordia Publishing House, St. Louis, Mo. Cloth binding; 74 pages, large format. Price, 50 cts., postpaid.

The publication of this book supplies a great want. Into 74 pages the author compresses a wonderfully great amount of valuable information on the history and doctrines of various denominations and cults. The first chapter presents the origin of divided Protestantism, the second chapter brings a brief history of the principal Reformed denominations, and this is followed by a brief summary of the origin and doctrines of the more important antichristian cults. The main portion of the book is devoted to the presentation of the principal Biblical doctrines. The full agreement of the Lutheran teachings with these Biblical doctrines is plainly set forth, and the false teachings of the different denominations and cults with regard to these principal doctrines of the Bible are briefly and concisely refuted. Rev. Monson has rendered the Church a valuable service in writing this book, which, though scholarly, is yet so simply written that any ordinary Christian can understand it. We venture, however, to say that a brief sketch of our Lutheran Church would have been welcome to many readers of the book. On page 11 the author, in our opinion, confounds the Pilgrim Fathers with the Puritans. While the Puritans were very intolerant, it would be difficult to prove the charge of intolerance against the founders of Plymouth, Mass.

**MARTIN LUTHER.** Excerpted from Dr. John Lord's *Beacon Lights of History.* Edited by William Dallmann. Northwestern Publishing House, Milwaukee, Wis. 15 pages. Price, 5 cts.; 100 copies, \$2.00.

This little tract sets forth in Dr. Lord's brilliant and eloquent language that justification by faith, the supreme authority of the Scriptures, and the right of private judgment, or religious liberty, were the three great ideas championed by Luther.

**COMFORT FOR THE SICK.** By Rev. B. P. Nommensen, 1231 Kinnickinnic Ave., Milwaukee, Wis. Price: 1 copy per annum, 15 cts.; 5 copies, 30 cts.; 10 copies, 50 cts.; 25 copies, \$1.00; 100 copies, \$3.00.

Those pastors that have used Pastor Nommensen's *Krankentrost* will thank the author of these leaflets for this English edition. We hope that our pastors will encourage the author and publisher by sending in their orders. F. J. L.

### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: — In New York: Bethany, Yonkers, \$13.00; Immanuel, Brooklyn, 1.00. In North Carolina: St. Paul, Charlotte, 11.00; Mount Zion, Meyersville, 3.00; Bethel, Greenville, 3.00; Bethlehem, Monroe, 1.00; Grace, Greensboro, 3.49; Trinity, Elon College, .70; St. Luke's, High Point, .50; station in Winston, .40; Grace, Concord, 25.00; Mount Calvary, Sandy Ridge, 12.00; Mount Calvary, Mount Pleasant, 5.00; St. Peter's, Dry's Schoolhouse, 2.00; Mount Zion, Rocks, 7.79; Zion, Gold Hill, 4.03; Concordia, Rockwell, 5.18. In Louisiana: New Orleans: Mount Zion, 40.00 (November), and 40.00 (December); Bethlehem, 40.00; St. Paul's, 40.00; Trinity, 5.00; Redeemer, 1.12, Sunday-school, .69; St. Paul's, Napoleonville, 5.34; Trinity, Johnson, 2.20; station in Alexandria, 1.08; St. Paul's, Mansura, 5.00. Station in Washington, D. C., 1.90. Station in Richmond, Va., 1.74; St. Matthew's, Meherrin, Va., 3.51. — Total, \$355.53.

St. Louis, Mo., January 5, 1916.

JOHN H. SCHULZE, Treas.  
2211 Holly Ave.

Received from Mr. Wm. Meilahn, Oak Park, Ill., \$5.00, for the Christmas celebration at Mount Zion Church, New Orleans, La.; from several young ladies of Mount Calvary Congregation, St. Louis, Mo. (Rev. Jesse), a box of serviceable children's clothing for deserving poor children of the Mount Zion School, New Orleans, La. Hearty thanks to the donors! ALB. O. FRIEDRICH.

Received of Rev. Hill's congregation, Yonkers, N. Y., \$5.30 for Immanuel College. Many thanks! F. BERG.

### Temporary Address.

Rev. N. J. Bakke, c. o. Mr. J. L. Bonner, Oak Hill, Wilcox Co., Ala.

### TERMS.

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# The Lutheran Pioneer.

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ST. LOUIS, MO., MARCH, 1916.

No. 3.

## An Evening Prayer.

Weary now, I fall asleep,  
Close my eyes in slumbers deep;  
Father, let Thy watchful eye  
Guard me from Thy throne on high.

All the wrong I've done this day,  
Let it be forgiv'n, I pray;  
Cleanse my heart beneath the flood  
Of my Savior's precious blood.

Hold Thy kind, protecting hand  
Over home and kin and friend;  
Let each howling tempest cease,  
And each troubled heart find peace.

Take the sick into Thy care,  
Wipe away the mourner's tear,  
While the smiling stars proclaim  
Silent praises to Thy name.

*Adapted from the German*  
by J. T. MUELLER.

## "Christ Jesus Came into the World to Save Sinners."

1 TIM. 1, 15.

A young man lay dying of yellow fever in one of our Southern cities. Having lapsed into a state of unconsciousness soon after the fever had laid hold of him, conversation with him was impossible. Just before his death, however, consciousness returned. His loving sister, who stood by, then asked him, "Brother, you are about to die; what is your trust for eternity?" With his last remaining

strength the young man answered, "Christ Jesus came into the world to save sinners." And in these few words he said all that could be said. His anchor had found a firm rock. "Christ Jesus came into the world to save sinners," — this proposition bridges death and hell.

Man was lost, and no creature could help him; then it was that "the Son of Man came to seek and to save that which was lost." There is no other name under heaven given among men whereby we can be saved. To bring about our salvation, He is burdened with our heaviest sorrows and loaded down with all our woes. For our sake He becomes a man of sorrows and acquainted with grief. He allows His enemies to bind Him, to scourge Him, and spike Him to the cross. He who knew of no sin is made sin for us, and His heavenly Father forsakes Him, and anguish unspeakable overwhelms Him. He, the Prince of life and the Author of all being, bows His head, and gives up His life for us.

That we might be clothed, He disrobes Himself; that we might be filled, He empties Himself; He is humbled that we may be exalted; to make us rich, He is poor; He leaves heaven to make us its heirs; He is forsaken by His heavenly Father that we may become the Father's children; He wrestles with the powers of darkness to free us from its hellish tyranny; He drinks the cup of sorrows to its bitter dregs that we may taste forever the cup of heavenly pleasure; he wears the crown of thorns that the crown of everlasting righteousness may rest upon our brows; He passes through the valley of death to open for us the way to the everlasting hill-tops of glory.

F. J. L.



### The Saddest Page of American Missionary History.

The early Christian settlers of the American Colonies soon turned their attention to the spiritual needs of the native Indians. Thus in Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania we find the beginnings of Indian missions at an early date. But more successful than all other missionaries among the Indians were the German Moravians. They succeeded in a remarkable degree, where others failed, in gaining the Indians for Christ.

It was in 1771 that certain Delaware chiefs invited the Moravians to come and live among them in Ohio. These Delawares had formerly lived in the East, but had now come to live west of the Alleghanies, and they had built a number of towns on the banks of the Muskingum River in Eastern Ohio. In response to this invitation the Moravian Christian Indians left their homes in the East, and settled down among the Delawares in what is today Tuscarawas County, Ohio. With the Indians came their white teachers, and soon a number of villages sprang up in the wilderness. Three of these villages were called Schoenbrunn (Beautiful Spring), Lichtenau (Field of Light), and Gnadenhuetten (Tents of Grace). Of these three mission-stations Gnadenhuetten is the most famous, and it is here that a massacre took place on the 8th day of March, 1782, which, for cold barbarity and fiendish atrocity, is probably unequaled in history. Concerning this abominable deed a historian writes: "The whole massacre leaves a stain of deepest dye on the page of American history. It was simply atrocious and execrable, a blistering disgrace to all concerned, utterly without excuse, and incapable of defense. It damns the memory of each participant to the last syllable of recorded time. All down the ages the Massacre of Innocents will be its only parallel."

It was in the very heart of the wilderness that the German missionaries Zeisberger, Post, and Heckewelder and their Christian Indians settled down among the savage Delawares, but the soil was fertile and the Indians kind and friendly. In a few years the villages they had founded here were surrounded by large clearings planted with corn, and the influence of the Christian villagers upon their heathen neighbors was strongly felt. The Indians came from far and near to look upon the wonderful houses of their Christian brethren, built solidly out

of neatly squared logs, set on streets leading to the four quarters from the little church, which was the center of each village. The well-tilled fields, orchards, and vegetable gardens were to their savage eyes a never-ending source of admiration. And when the Christian Indians would invite their savage guests to their tables furnished with "good bread, meat, butter, cheese, milk, tea, and coffee, fruits from the orchards, and vegetables from the gardens," many a savage came to the conclusion that the liberty of savagery could not be compared to the creature comforts enjoyed by his Christian brother. One by one this and that savage Indian began to cast away his paint and feathers, cut his hair, and settle down in one or the other of these peaceful villages of the Moravians. Through these accessions the three villages grew and flourished, and the good missionaries' hearts were gladdened by the conversion of many a son and daughter of the forest.

But, alas! days of great sorrow were soon to come; the dark and troublous days of the Revolutionary War were to bring bitter distress to the peaceful inhabitants of these Christian Indian villages. The Delawares had promised the missionaries that they would not take part in the war on either side, and most of them kept their promise to the great disappointment of the British. But a few young warriors did not abide by their promise, and so also war parties of the Wyandotte Indians, who lived farther westward, and were in the service of the British, would often pass through the Moravian villages on their way to and from the Virginia and Pennsylvania frontier. As Christian converts and friends of peace, the Moravian Indians did all they could to show their neutrality; but do what they would, the white settlers along the frontier regarded them as spies and allies of the savage Wyandottes and the British, and the Wyandottes believed them to be the friends and allies of the Americans. The fact that the Moravians ransomed many of the white captives from the savages and returned them to their families, as well as the fact that they held thousands of Delaware warriors neutral, all counted for naught in the eyes of the white settlers, and the hatred of the latter for the peaceful Christian Indians was just as bitter as was the hatred they harbored against the savage Wyandottes.

With much difficulty the Moravians upheld their position of neutrality, though often harassed by the whites and Indians, until the fall of 1781. In August of that year several Indian chiefs, attended



by an English officer, came with three hundred warriors to Gnadenhuetten, and urged the Christians to remove farther westward. When the Christian Indians refused to do this, the savages resorted to force. They killed the cattle of the Christian Indians, partially destroyed their crops, and imprisoned their missionaries, so that they were compelled to leave their crops and all their possessions behind and remove to the banks of the Sandusky. After suffering much from cold and hunger during the winter, some of them were permitted to go back to gather in the corn left on the stalk in the preceding fall.

In the latter part of February a larger number, about one hundred and fifty, including women and children, returned to their villages. Happy in being back home again, they little expected that a storm was gathering which was to burst over their peaceful villages with such awful consequences. Fearing nothing, they separated into three parties, each party working in one of the three village corn-fields.

Just a few weeks before their return some hostile Indians had cruelly butchered the family of a white settler not far away, and the whole border was in a blaze of excitement. Every settler along the frontier was ready to kill an Indian wherever he might meet him, whether he be a Christian or a heathen, a peaceful Christian or a hostile Wyandotte. A company of more than hundred men, under the command of Colonel Williamson, set out for the Christian Indian villages to avenge the murder of the whites by the murder of their innocent inhabitants. Without any difficulty they approached the unsuspecting Indians working in their corn-fields. They told the Indians that they had come to take them to Fort Pitt, where they would be safe from the Wyandottes, and the Indians willingly surrendered their arms, and gladly consented to accompany the whites. At the request of the whites they sent an Indian messenger to one of the other villages to tell the members of the party working there of the new arrangement, and to invite them to come to Gnadenhuetten and get ready for the journey to Pittsburgh. In the mean time the village was reached, and those Indians first decoyed into their power were bound by the whites and confined in two houses. The Indians from the other village, upon their arrival at Gnadenhuetten, were treated in the same way. The number thus confined in the two houses, the men and boys in one, the women, girls, and infants in the other, is estimated to have been ninety-six.

Having thus secured their poor victims, the captors informed them that they would be given the hours of the night to prepare for their death, which would take place the next morning. One woman, who could speak good English, knelt before Colonel Williamson and begged for protection; but her prayer was in vain. The others submitted to their fate without a word. They spent the night in prayer and singing. The sound of these Indian Christians' prayers and singing found an echo in the surrounding forest, but no responsive feeling in the breasts of their white captors. Never did Christians bear their martyrdom more meekly and with greater fortitude. One of their number, Abraham by name, spoke thus to his brethren: "Dear brethren, we shall all soon depart to our Savior, for our sentence is fixed. You know that I have been an untoward child, and have often grieved the Lord and our brethren by my disobedience, not walking as I ought to have done; but still I cleave to my Savior with my last breath, and hold Him fast, though I am a great sinner. I know He will forgive me all my sins, and will not cast me out." When the morning came, and with it the time for the dreadful slaughter, Abraham, whose long, flowing hair had the day before attracted the attention of his captors, and elicited the brutal remark that it would "make a fine scalp," was singled out as the first victim. One of the white captors, seizing a cooper's mallet from the floor of the cooper's shop where the men were confined, exclaimed, "How exactly this will answer for the business!" Beginning with Abraham, he felled fourteen to the ground, then passed the instrument to another butcher, saying, "My arm fails me; go on in the same way; I think I have done pretty well!" With gun and spear, hatchet and scalping-knife, the work of death went on in the two slaughter-houses, till not a sigh or moan was longer to be heard. All had perished, save two boys, who, after being scalped, feigned death, and thus got safely away to tell the awful tale of the white man's savage cruelty towards their unfortunate race. Thus were more than ninety Christian Indians butchered in cold blood by those who should have been their friends and protectors.

After committing this savage act, Williamson and his fellow-murderers set fire to the two houses containing the dead, and then marched off to Schoenbrunn, the third and most distant Indian town. But the news of their atrocious deed had preceded them here, and the inhabitants had fled.

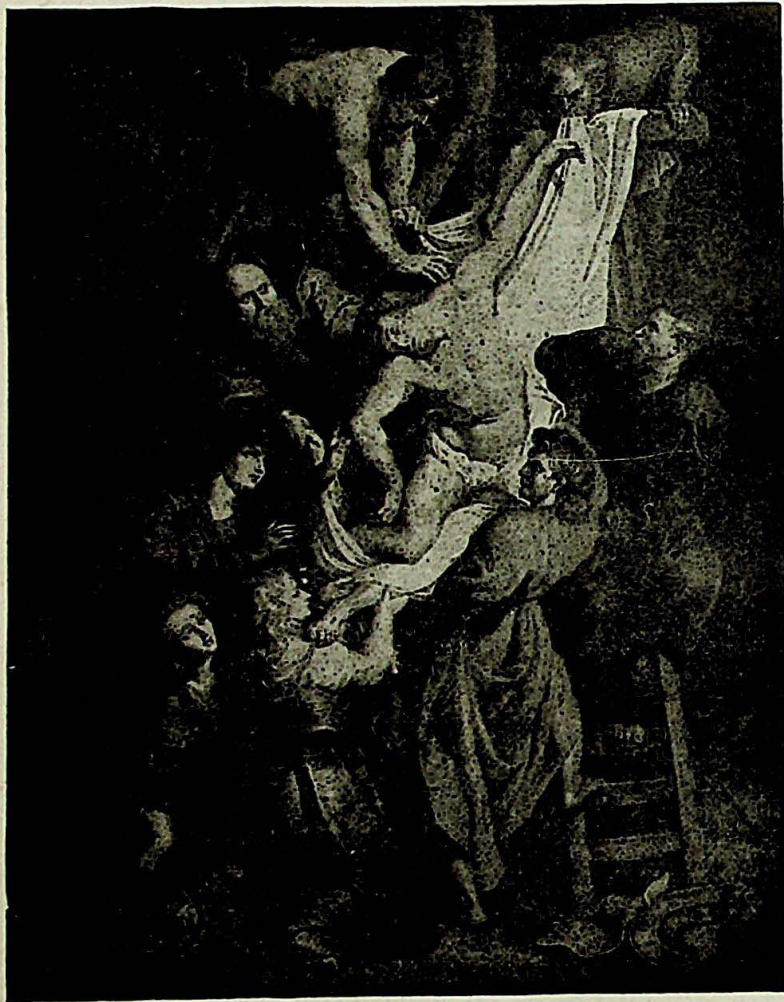
The missionaries, with the remnant of their



converts, after the massacre settled in Canada, where they lived for about fifteen years, when they once more came back, by invitation of the American Government, to the banks of the Muskingum. A new village, called Goshen, was erected for them near the site of the former village of Schoenbrunn, and it was here that David Zeisberger continued to work among them as their spiritual father till the

ninety-six Christian Indians in death was unveiled at Gnadenhuetten, there was among the participants the great-grandson of the first victim of the massacre ninety years before, who, with three other descendants of the sainted martyrs, had the honor of unveiling the plain monument erected to the memory of the victims of the white man's savage hatred.

F. J. L.



"He loved me, and gave Himself for me."

close of his sixty-two years of service as a missionary to his red brethren. His grave is still to be seen there, marked by a plain slab, in the old burying-ground at Goshen, three miles south of New Philadelphia, the county seat of Tuscarawas County.

In 1823, after having been induced to sign away the right to their holdings in Ohio, the remnant of the spiritual children of the sainted Zeisberger took up their residence at a Moravian missionary-station on the Thames River in Canada, where their descendants are still living. And when, in 1872, the monument commemorating the triumph of the

is practically a new thing. How often people have spoken of me as a herald of a "new religion." But this I can now say: all believe that we are sound, good, and faithful Christians of the right faith and caliber! And during this month I hope to organize our second catechumen class. We have gained the confidence of quite a few people, and, I am not afraid to say, our building has had something to do with it, for it has shown these people, strangers to us, and we to them, that we are carrying on our work, not for personal or denominational gain and prestige, but solely in the interest of God's kingdom.

### A Letter from Atlanta, Ga.

Just a few lines to let everybody know that we are still alive and doing in Atlanta.

True it is, dear reader, I was not able to give you a story of great joy at Christmas with reference to our building, as I had hoped to do, for at that time we were still "at the old stand." But my joy is perhaps greater, now that we have begun our chapel, because of the delay. But let me begin at the beginning.

During the last week of January the contractor began work on the structure to be known as St. Mark's Chapel, and, to judge by present appearance, it will be a very suitable edifice indeed; very neat in its simplicity and grand in its purpose. Already I have been pleased to hear such remarks as, "Those people must be in earnest with their work." And that we are, dear friend! Often have I retired to my little room, and asked the Lord to impress upon the people that we are in earnest, that we have an unselfish object in view, that we are doing our utmost to have "Thy kingdom come!" Lutheranism, among the Colored people of Georgia,



Recently we have been having rather inclement weather, and yet our services show an average attendance of 8; Sunday-school, 25; day-school, about 20. (Pay attention to the last two departments, friend, for it is upon these that our church is built.)

There are several things now that we shall need to furnish our chapel. Already I have personally received donations in currency amounting to \$35. Rev. Hageman, of Boston, Mass., has offered a number of hymn-books through his Young Men's Club and Bible Class. Rev. Meyer, of Schumm, O., has promised us an altar. My congregation has promised to raise close to \$50 by Easter. Now, the biggest item of our furniture will be the benches. These will cost over \$100. Could *you*, dear Lutheran friend, help us so that we may have them set down as soon as the chapel is completed, about the latter part of March? *Work* and pray!

And now, a little secret:—I am engaged, and, by the time this issue appears, will probably be married, to Miss Lucy Mae Reid, of this city, and I sincerely hope that it will be a means of inspiration and help in the progress of my work. Don't you?

Your humble servant of St. Mark's,  
422 Ira St., Atlanta, Ga. CARL STOLL.

### The War and Lutheran Missions in India.

The outstanding event at the present time from a missionary standpoint is the disaster which has overtaken the work of missions, especially Lutheran missions, in India. In the early months of the war a considerable number of German missionaries were interned, but others, notably the Gossner missionaries in Bihar and Orissa, were allowed to continue their work on parole. But about the middle of last year over one hundred were already interned under military control at Ahmednagar, almost the same number were compulsorily residing in a specified place under civil control, and over four hundred were at liberty, but on parole and subject to general civil supervision. Not long after this, however, the government of India decided that it would repatriate all German and Austrian subjects except men of military age, who had already been interned at Ahmednagar, and this decision has been carried into effect. Among the interned and repatriated missionaries are also a number of workers of the

Foreign Mission of the Missouri Synod, namely, those who lack American citizenship. The missions particularly and most severely affected, however, are: the Basel Society, which, though having its headquarters in Switzerland, is mainly German in its personnel, working in the southern part of the Bombay Presidency and in South Kanara, Coorg, and Malabar; the Leipzig Mission among the Tamils, in the southern part of the Madras Presidency; the Hermannsburg and Breklum Missions among the Telugus, in the northern part of the same Presidency; and the Gossner Mission, in the province of Bihar and Orissa, and in Assam. The number of workers connected with these missions is about 240 male and 50 female missionaries, and the Christian community numbers about 150,000.

The Indian government further determined that the grants for the educational and philanthropic work which the German missions had been receiving prior to the war should be cut off. Already prior to the general order for repatriation and internment these missions had suffered greatly through the removal of many missionaries. In South India most of the Basel missionaries had already been removed, the Hermannsburg Mission was left but two missionaries, and all the missionaries had been removed from the Jeypore and neighboring districts. The missionaries of the Ohio Synod are trying to carry on the work of the Hermannsburg Mission as well as they can, and other American Lutheran synods are attempting to care for the needs of other German missions. The Leipzig Mission has asked permission from the government to transfer its work to the Swedish Church Mission, which has worked in cooperation with it, and has been responsible for one of its dioceses. Should this permission be granted, which at present would appear quite doubtful, the Swedish Church Mission will have the added responsibility of carrying on 308 schools, including 52 boarding-schools, and the supervision and provision for the support of 477 native workers. The Basel Mission is attempting to carry on its extensive work with the few remaining missionaries of Swiss nationality.

F. J. L.

### Giving to the Lord.

*Men and Missions* tells of a work unique in the annals of missions, carried on by the Foreign Christian Missionary Society in the Belgian Congo, Africa. Here the members of all the churches



tithe their incomes, and this tithe, in addition to thank-offerings, enables them to support more than one-tenth of the number of their membership as missionaries in "the regions beyond."

The organization and history of this mission reads, indeed, like another chapter in the romance of missions. At the end of the third year after its organization one lame man was baptized. Naked cannibals came to his little hut to hear the story of the great Physician, and at the end of another year thirty-one of these savages from seven warring villages were baptized by the missionaries.

Assembling for the first time around the table of their Lord, one upon his own initiative arose and proposed that it be made the rule of the new church that every member tithe his income. This was heartily agreed upon, and again this child of paganism and superstition proposed that one out of every ten of their number give his entire time to heralding the "good tidings," and that these be supported by the other nine members in each group. This was as joyously accepted as the first proposal.

Nine years have gone by since that resolution. The one station is multiplied by four, and the membership has grown to more than 2,000, and yet this practise has been persistently followed.

The medium of barter and exchange are brass rods, eleven inches in length, in value worth about one cent of American money. The members each week bring their tithes to the treasurer, who enters the amount upon his books. — *Lutheran Witness*.

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### Faith of a Child.

A little boy lay very sick. A minister came to see him, but, finding him very weak; spoke only a very few words to him. Before parting, however, he gave the child a verse of five words as a motto, a word for each finger of the hand.

The boy counted over the words on his thin little fingers. Yes, there they were, five only, and one for each knuckle: "The — Lord — is — my — Shepherd." "And 'my' is the best of the five," he said.

A few days later the minister came again. At the door he was met by the sorrowing mother. "It is all over," she said; "my little son is dead. But come and see him." And she led the way to the darkened room. Very thin and white was the little face, very sweet and peaceful was the countenance of the little sleeper. Then the mother drew down

the coverlet, and, turning to the minister, said, "That's the best." The little hands were crossed, and on the fourth knuckle of the left hand rested a finger of the other hand. In silence the life had sped, with the hands clasped to utter, "The Lord is my Shepherd."

Blessed the death of him who with his expiring breath can say, "The Lord is *my* Shepherd!"

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### A Parable.

Once there was a briar growing in the ditch, and there came along a gardener with his spade. As he dug around it and lifted it out, the briar said to itself, "What is he doing that for? Does he not know that I am an old, worthless briar?" But the gardener for all that took the briar into his garden and planted it there among his choice roses. As he did this, the briar once more lifted its voice in protest and said, "What a mistake he has made, planting a good-for-nothing briar among such beautiful flowers as these!" But the gardener, having planted the briar, went away, never heeding its words. After some time he returned, bringing with him his keen-edged knife, made a slit in the briar, and grafted it with a rose. By and by summer came, and on that old briar-bush began to bloom a great number of beautiful roses. Then the gardener said to the briar-bush, "Your present beauty is not due to what came out of you, but that which I put into you."

This is just what Christ is doing all the time with poor human lives. They seem to be of no use, and there seems to be no hope that they ever will be of any use. Then Christ takes them in hand, pours His love upon them, lifts them up out of the dust, puts something of His own life into them, and by and by they begin to be like Him, little branches of His own beautiful life. "He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." (John 15, 5.)

F. J. L.

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### Items of General Missionary Interest.

A CRISIS IN THE LONDON MISSIONARY SOCIETY. Two years ago the board of this society decided on a line of policy involving a reduction in the annual expenditure of about \$30,000 and an annual increase in income of \$50,000. But, owing to the



great shrinkage of income caused by the war, the board has been compelled to reduce the expenditure to the extent of another \$50,000 per annum. This will involve the entire closing down of its mission in the city of Calcutta, with twelve European missionaries, very important high schools for boys and girls, teacher-training work, villagers' boarding-schools, etc. The Mirzapur Mission, involving five missionaries and a large Indian staff for educational and evangelistic work, is also to go. Extensive relinquishments are also proposed in New Guinea and the South Seas, sacrificing some of the work of Williams, Chalmers, and other great missionary pioneers.

**CHINA MISSION OF THE LUTHERAN AUGUSTANA SYNOD.**—This mission, which recently celebrated its tenth anniversary, now has 31 missionaries at work. To this number should be added 53 native workers. Evangelistic work is carried on in six districts. It consists mainly in preaching the Word, and in circulating the Bible and other books and tracts. The medical work is carried on by two American physicians, assisted by two American nurses and seven native helpers. The mission is supporting five dispensaries. All told, 3,289 persons have been treated. The mission has schools established at four of its stations. A school for girls was recently opened at Kiahsien. A school for the blind has been carried on in Honanfu for some time with great success. It is intended to open up a middle school in the near future, and a training-school for native workers is also contemplated.

**THE UNITED NORWEGIAN LUTHERANS IN CHINA.** The mission-field of the United Norwegian Lutheran Synod in China is divided into seven districts, and extends over a portion of China having a population of almost two and a half millions. The six chief stations and 41 outstations are manned by 30 missionaries, 16 men and 14 women, not including the missionaries' wives, and 123 native workers. Considering that this mission is only twelve years old, the fact that it has 1,715 baptized members, 810 catechumens, and 1,500 other adherents shows that its work has been abundantly blessed. The hospital supported by this mission has three European physicians and one native doctor on its staff and two European and a number of native nurses. The number of patients treated in the hospital last year was 511, and in the dispensary no less than 4,504 persons received treatment. The mission has only 23 primary schools,

in which 36 teachers instruct 632 pupils. The small number of schools is owing to the inability of getting good teachers. Two boarding-schools for boys of promise have been established. In a high school boys are trained for teachers, evangelists, catechists, and teachers' preachers. There is also a high school for girls connected with the mission. In these two higher institutions there were 95 students last year, which were instructed by two missionaries and ten native workers.

**THE WORK OF OTHER AMERICAN LUTHERANS IN CHINA.**—The Hauge Synod (Norwegian) has been working in China since 1890. It employs 18 foreign and 61 native workers in its field in the Province of Honan. This mission reports over two thousand baptized members and over 800 pupils in its schools. The Norwegian Synod has also been working in the province of Honan since 1912. Its mission-staff numbers 13 foreign and 5 native workers. The Norwegian Free Church is another Lutheran body doing mission-work among the Chinese. Since 1912 the Mission Society for China (Synodical Conference) has been working in the city of Hankow. Its staff numbers 4 foreign and 5 native workers.—Several Lutheran synods are carrying on a part of their work together. Thus the United Norwegian, the Norwegian, and Augustana Synods have united in a language-school for new-missionaries. Four Lutheran bodies have united in establishing a theological seminary near Hankow. This seminary had 35 students last year.

**PRaisEWORTHY.**—A Lutheran in one of our Northwestern States is compelled to work on Sunday; all the money he earns on Sunday, however, he gives to the missionary cause.

**FOREIGN MISSION CONTRIBUTIONS IN 1915.**—The Churches of the United States and Canada contributed the sum of \$18,793,990 for Foreign Mission-work in 1915. This is said to be an increase of ten per cent. over the total contributions for the preceding year.

**A LIBERAL LAYMAN.**—At Tolédo, O., as a result of the Laymen's Missionary Convention, one of the members of the convention committee has asked to be put in communication with the Foreign Mission board of his Church, as he and his wife wish to provide for the support of at least five missionaries.

**WOMEN'S FOREIGN MISSION SOCIETIES.**—Thirty-seven Foreign Mission societies of North America are said to have the huge membership of twelve



million. Their missionaries number 1,550, and their contributions for the work last year amounted to \$3,300,000.

**A LIBERAL BEQUEST.**—Miss Grace H. Dodge, New York, who was for many years president of the National Young Women's Christian Association, bequeathed \$25,000 to the Presbyterian Home Mission Board and the same large sum to the Presbyterian Foreign Mission Board.

**UNOCCUPIED MISSION-FIELDS IN ASIA.**—In Manchuria the province of Helung-kiang, with its 1,500,000 people, is without any missionary provision whatever. So, also, there is no mission-work done among the 2,500,000 nomad Mongols that inhabit the great desert of Gobi and the long stretches of Mongolia. In Tibet there are more than 6,000,000 people as yet completely without missionary ministrations. West of Tibet lies Afghanistan, with four millions, and north of Afghanistan, Bokhara and Khiva, which, together with the Mohammedans of Russian Turkestan and Russia proper, represent a population of at least 20,000,000, all of them without a missionary. How much work is still to be done! The vastness of the unoccupied fields in Asia alone is truly appalling. F. J. L.

### BOOK TABLE.

**SYNODICAL REPORTS OF MISSOURI SYNOD.** No. 8. *Sued-Illinois-Distrikt*; 92 pages; price, 18 cts. No. 8a. *Kansas-Distrikt*; 60 pages; price, 12 cts. Concordia Publishing House, St. Louis, Mo.

The first-named report brings an exhaustive paper by Prof. W. H. T. Dau on "The Judgment of the Augsburg Confession concerning the Romish Mass." The report of the Kansas District brings the first part of a paper by Prof. M. Graebner on "The Warfare of the Spirit against the Flesh," and a very full report of the district's Board on Home Missions.

**PRAYERS.** Submitted by *Martin S. Sommer*, Pastor of Grace Ev. Luth. Church, St. Louis, Mo. Fourth edition, revised. Published by Rudolph Volkening, St. Louis, Mo. In neat cloth binding, 25 cts.; dozen, \$2.40. Bound in black cloth, with gilt edge, 50 cts.; dozen, \$4.80. Postage, 3 cts. per copy. Order from Concordia Publishing House, St. Louis, Mo.

This book of 107 pages will prove a splendid gift-book for Confirmation. The fact that this is the fourth edition of the book alone proves that it adequately meets a want among us. This new edition has been enlarged by the addition of instructions for those who intend to partake of the Lord's Supper, and a model "Sponsor Letter." The long list of English Christian names will be welcome to many. May there soon be a call for a fifth edition of this excellent booklet!—Mr. Volkening has also published *A REMINDER*. This is a leaflet with a fine reproduction of Leonardo da Vinci's painting of the Lord's Supper. Beneath the picture is the question, "What should admonish and incite a Christian to receive the Sacrament frequently?" with its answer. On the back of the

leaflet are printed the words of Institution. The price of this leaflet is only 50 cts. per hundred, or 10 cts. per dozen.

**CATECHISM LESSONS FOR LUTHERAN SUNDAY-SCHOOLS.** By *A. T. Hanser*. Published in seven numbers a year by the Lutheran Publishing Co., Buffalo, N. Y. One copy per year, 35 cts.; 5 copies, \$1.25; 25, \$6.00; 50, \$10.00; 100, \$19.00.

These Sunday-school leaflets differ from others in this that they bring a lesson on the Catechism in connection with the Bible story for the Sunday. We believe that in congregations where no other religious instruction is given the children except in the Sunday-school, these *Catechism Lessons* will prove helpful in preparing the children for the confirmation class.

**TELL HIS DISCIPLES AND PETER.** An Easter Service for Children. By *Rev. A. T. Hanser*. Lutheran Publishing Co., 105 Florida St., Buffalo, N. Y. S pages. Price, 5 cts.; 25 copies, \$1.00; 100, \$2.50; 300, \$5.00.

A very serviceable Easter service, indeed. The catechization is based on the Gospel according to St. Mark. The songs are taken from the *Sunday-school Hymnal*. Also a German edition is published. F. J. L.

### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations:—In Louisiana: New Orleans: Redeemer, \$4.30, Sunday-school, .60; St. Paul, 40.00; Bethlehem, 40.00; Mount Zion, 40.00; St. Paul, Napoleonville, 4.39; Trinity, Johnson, 1.25; St. Paul, Mansura, 3.00. In North Carolina: Bethel, Greenville, 3.00; Bethlehem, Monroe, 1.00; Grace, Greensboro, 2.29; St. Luke, High Point, .30; station in Winston, .40; Trinity, Elon College, .72; St. Paul, Charlotte, 11.00; Mount Zion, Meyersville, 3.00; St. John, Salisbury, 15.00; Mount Calvary, Mount Pleasant, 3.00; St. Peter, Dry's Schoolhouse, 2.00; Mount Zion, Rocks, 3.00; Zion, Gold Hill, 3.00; Concordia, Rockwell, 3.00; station in Albemarle, 1.00; Messiah, Fayetteville, 1.38; St. James, Southern Pines, 4.00; Grace, Concord, 25.00; Mount Calvary, Sandy Ridge, 10.00. In Virginia: St. Matthew, Meherrin, 6.05; station in Richmond, 1.60. In New York: Bethany, Yonkers, 13.00; Immanuel, Brooklyn, 1.00. Station in Washington, D. C., 2.34.—Total, \$249.62.

St. Louis, Mo., February 7, 1916.

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

Gratefully received from Mr. F. W. Jacobs, R. 1, Ridatt, Ill., \$ .50, for reed organ for St. Peter's; also a box of clothing from the Ladies' Aid Society of Marcus Church, St. Louis, and a barrel and three boxes from Pastor Frey, Brooklyn, N. Y. JOHN ALSTON.

### TERMS.

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# The Lutheran Pioneer.

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No. 4.

## The Lord Is Risen.

On Easter Day the Prince of Life,  
The Victor in the deadly strife,  
Our Lord, who died on Calvary,  
Rose from His grave triumphantly.  
Hallelujah!

The human race in bondage lay,  
But Jesus took its sin away,  
Led captive our captivity,  
O'ercame our foes, and set us free.  
Hallelujah!

The Lord is risen, and was seen  
By weeping Mary Magdalene,  
By His disciples, one and all, (1 Cor. 15, 7.)  
And others, finally by Paul. (1 Cor. 15, 8.)  
Hallelujah!

He that is risen from the dead  
Now lives forever as our Head,  
Nor will His members ever die;  
This message fills our hearts with joy.  
Hallelujah!

The Lord is risen that we all  
By faith might rise from Adam's fall,  
And henceforth to our Savior cling,  
Until in heaven we shall sing:  
Hallelujah! H. OSTERHUS.

## The Resurrection of Jesus Christ.

After Christ's sacrificial death, concerning which we heard in our last doctrinal article, His sacred body was taken down from the cross and *interred* in Joseph's *grave*, where it rested peacefully *without seeing corruption* (Ps. 16, 10). *On the third day* after His ignominious death, however, He *victoriously arose from the sepulcher with a glorified body*. Neither the bonds of death, nor the great stone that lay before the entrance of His tomb, nor

the soldiers that watched at His grave, could hold him back. When an angel of God came from heaven during a great earthquake and rolled the stone away, the grave was seen to be empty. This angel told the women that had come to anoint Jesus: "Be not affrighted! Ye seek Jesus of Nazareth, which was crucified. He is not here; for He is risen, as He said." Yea, the Lord Himself *appeared to Mary Magdalene* and the *other women*, and spoke to them. He also appeared to *His disciples* on that first Easter Day. When they trembled, thinking that they saw a spirit, He said to them: "Why are ye troubled, and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bone, as ye see Me have." And when He had thus spoken, He showed them His hands and His feet. Then were the disciples glad when they saw the Lord. Even the doubts of Thomas vanished like vapors before the rising sun when his risen Lord and God said to him: "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing." So our doubts and misgivings disappear when we read the lovely Easter stories, which have been inspired by the Holy Ghost; and we exclaim rejoicingly, "The Lord is risen! He is risen indeed!" Again and again, for a period of forty days He showed Himself alive to His apostles and many, many others of His friends, thus convincing them in an unmistakable manner that He had risen.

With the words, "Peace be unto you!" the victorious Prince of Life greeted His disciples. His resurrection gives us poor sinners, for whom He has died, *the most enduring peace and the richest consolation*; for the glorious fact of His resurrec-



tion proves in the first place *that He is the Son of God*, and was therefore able to perform His unique and infinite task, the work of redemption. A mere man could not have overcome grim death, could not have freed himself from the iron grasp of this fearful king of terrors who laid hold on the Savior when He bowed His head and yielded up the ghost. By rising from His grave on the third day, Jesus proved most conclusively that He is God, who, because He willed to do so, could lay down His life, and take it again (John 10, 17). "He was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1, 4).

The resurrection of Christ also proves beyond all doubt *that our Christian religion is the truth*. Christ, the Founder of our religion, confessed before Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." Indeed, He was not a false prophet, but His words, His doctrine, are absolutely reliable. He plainly foretold time and again that He would die and arise again on the third day. It will suffice to quote one of these prophecies uttered by Him. He said to the Twelve: "The Son of Man shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him, and put Him to death; and the third day He shall rise again" (Luke 18, 32, 33). By His resurrection Christ verified this unheard-of, astonishing assertion that He would arise from the grave after having fallen a prey to it. In this way He convinced us most thoroughly that He is worthy of our implicit and childlike trust, because the words of His lips are the truth, and "guile is not found in His mouth."

But Easter means still more to us. On Good Friday the Savior had sacrificed Himself on the cross to His Father in our stead for the reconciliation of the world. If He would have remained in the grave, "our faith would be vain, and we would yet be in our sins" (1 Cor. 15, 17); but *by raising His beloved Son from the grave, the Father publicly declared that He had accepted this perfect sacrifice*, and that, in consequence of this fact, He is now reconciled with the whole world of sinners, whom He now pronounced righteous, "not imputing their trespasses unto them," but to Christ, who had faultlessly endured their punishment. "Christ was delivered for our offenses, and was raised again for our justification" (Rom. 4, 25).

Finally, also, *our precious hope that the death of believers is only a peaceful slumber, from which they will rise unto eternal life* is conclusively proved by Christ's issuing forth from the grave on the third day. If He would not have arisen, if His body had moldered into dust in the grave, then He would not be able on the last day to descend from heaven with a shout, with the voice of the archangel, and with the trump of God; He would not be able to raise us. The Easter message, however, makes us certain of the fact that on Judgment Day we, too, shall arise from our graves; for He who had the power, after having laid down His life, to take it again, is also able to raise us; He who made good His promise of rising on the third day after His crucifixion will also raise us according to His promises: "Because I live, ye shall live also" (John 14, 19), and: "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (John 11, 25, 26). How confidently may we now trust, how joyfully glory, in these words of eternal life which He has spoken!

Thus Easter, which we shall soon celebrate again, is a day of triumphant rejoicing for the Church of Christ, not only in one, but in various respects, which are of the greatest importance. The resurrection of our Lord, celebrated on that day, proves the divinity of our Lord, the truth of the Christian religion, particularly, of our justification in God's sight, and the certainty of our own future resurrection and our entrance into eternal life.

So let us keep the festival  
With heartfelt exultation.  
Christ is Himself the Joy of all,  
The Sun of our salvation.  
By His grace He doth impart  
Eternal sunshine to the heart;  
The night of sin is ended.

Hallelujah!

H. OSTERHUS.

### Our Black Belt Mission.

The people of this section of the Black Belt begin to realize that the coming of the Evangelical Lutheran Church with the pure Gospel and Christian education is a Godsend. They regret that they have been kept in ignorance of this great progressive missionary Church with its sound Biblical doctrines and educational principles; but even at this late hour they welcome it as Cornelius did the Apostle Peter (Acts 10): "And thou hast well done that thou art come."



The work is still young. However, it is making satisfactory progress. The Lutheran Church is here to stay and to advance, and in its onward progress will deal death-blows to ignorance, heathenism, superstition, and immorality. Presiding elders and preachers, deacons and class-leaders, may in their own selfish interest place obstacles in the way, but as error cannot prevail against truth, or darkness against light, or ignorance against Christian intelligence, so must these opposing forces, however strong, retreat before the power of God's Word and Luther's doctrine pure.

Some necessary changes had to be made in the curriculum of the school, a sort of transformation, from a purely secular to a Christian school, without detracting anything from the secular branches already introduced.

How would the children take to the new order of things, and what would the parents say? We are glad to state that the changes have been made without any difficulty, to the satisfaction of all concerned. On the first schoolday after our arrival we opened our devotional exercises with "Praise God from Whom All Blessings Flow," etc., the only hymn in which we could all unite at the time, and Catechism and Bible History were introduced. These are plied every day, and the results are gratifying. During these two months the advanced class has covered the first three parts of the Catechism, the intermediate the first and part of the second, and the primary, to which the majority of the pupils belong, has committed to memory the text of the fifth part and the explanation of the Second Article. A few hymns have also been memorized. The parents are delightfully surprised at the progress their children are making. "Dis gal ob mine," said a mother, "knows mo' erbout the Bible than her daddy, an' he's a class-leader, an' she's larnt hit in yo' school yondah."

In the Black Belt hymn-books, organs, and other musical instruments, except the banjo, are scarce, and so are the "chunes." I know of one church that sings the *same one* "chune" at every service. When the hymn-books and the organ arrived, we began to devote some time every day to singing, with the result that we now can sing the praises of God in more than a dozen Lutheran melodies.

We organized a Sunday-school with 25, which on the following Sunday increased to 65, and it kept on growing in number and efficiency until recently, when the big neighboring church, which, according to reliable information, conducts a Sun-

day-school from two to three months a year, decided to reopen this institution, and some of our pupils were enrolled. Well, if we can be instrumental in arousing the native religious leaders to some activity, even if that activity should be turned against us, our life in the Black Belt has not been in vain. In addition to the missionary laborers the services of several prospective members have been enlisted in this work. We have five classes, with an average attendance for February of 88, but only three classrooms, two of which are small. However, we soon expect to have better accommodations.

Despite the inclement weather and the bad roads the attendance upon divine services has been exceptionally good, so much so, that on some Sundays standing-room has been at a premium. The large classroom in which the services are temporarily being conducted cannot comfortably seat over a hundred. The carpenters have been at work for two months on the unfinished chapel and schoolhouse. Owing to the large attendance, an average of 130 for February, and to the expectation of an increased enrolment for next year, another classroom had to be added. When the building is completed, we shall have three classrooms, a chapel 30×40 feet, a small vestry, and a belfry, the cost of which, without furnishings, will amount to approximately \$500. In two or three weeks we intend to dedicate the building to the service of the Triune God.

Rev. Lane took charge of the advanced classes on the first Monday in February. Miss Rosa Young presides over the primary, and in her spare moments studies diligently the Catechism and the Augsburg Confession. The children, accustomed to the excellent discipline of Miss Young, are easily controlled, otherwise it would be difficult to manage such large classes, considering the inadequate equipments we have had this winter.

We commend our mission here with its laborers to the intercession of our Lutheran Christians, and bespeak for it their continued generous support.

N. J. BAKKE.

### Sad News from Mansura, La.

On Tuesday morning, February 15, just after religious instruction, I heard a loud rap on the church-door. It seemed as though the person knocking was trying to break down the door. On going to the door, I saw that it was Mr. Coco, a white



neighbor, who had come to inform us that the roof of the church was on fire. Mr. Coco was the first to discover the fire, and had kindly hastened to warn us of the danger we were in. A spark flying out of the chimney and falling on the roof had caused the fire. Having had no rain for some time, the roof was quite dry, and easily caught fire. The wind was also very high at the time, and soon the whole roof was in a blaze. Every effort was made by us to save the church, but from the time that the fire was discovered there was little hope of quenching it. All the men of the congregation were in the fields, and by the time they arrived the fire had gained too great a headway. All that they

sorrow not as do those who have no hope. God moves in a mysterious way, but we are sure of His love and goodness. We pray in the Lord's Prayer, "Thy will be done." And so we will bear our cross willingly, and patiently await His promised help.

We are very thankful to God that the wind was blowing from the south, since this alone saved the parsonage and our old friend Scott Normand's house.

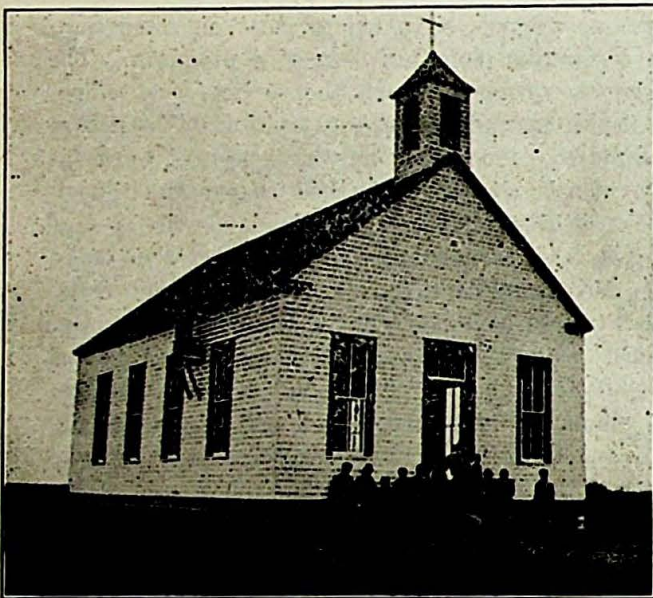
W. J. TERVALON.

NOTE BY EDITOR. — We are sure that all our readers will agree with us in saying that our friends in Mansura must be provided with a house of worship and school as soon as possible. At the present time services, Sunday-school, and day-school are held in the parsonage. But it is self-evident that this arrangement can only be temporary. Our members at Mansura fully realize this, and for this reason have already decided to do all they can to replace the destroyed chapel by a new structure as soon as possible. Two collectors are at work gathering money for a new building. Seven members have already subscribed \$10 each. Others will follow the good example. But if it be remembered that the boll weevil has for years been playing havoc with the cotton crop, the main crop of our Mansura people, it becomes apparent that we shall have to help our stricken brethren in getting a new building. It is also very desirable that the new edifice be larger than the old one, in order that the school may be given a separate room. The fact that the floor space of the former chapel was more than half occupied by school-desks which could not be conveniently used by the adult worshippers on Sunday, has been a great inconvenience in the past. It is estimated that an adequate building will cost about \$1,500. Of this sum about \$800 probably would have to be contributed by the white friends of our Colored Mission. Who will help our faithful Colored Lutherans of Mansura, poor in this world's goods, but rich in the Lord, that they may soon have a new house of worship and school? May God move many of our readers to cheerfully say, "I will!"

F. J. L.

### Items of Interest from Our Colored Mission Field.

NEW ORLEANS. — The Colored Mission Board has called Rev. J. T. Mueller, of Hubbell, Mich., as pastor of Mount Zion Station, to fill the vacancy caused by the departure of Rev. Friedrich, who



St. Paul's Chapel, Mansura, Destroyed by Fire.

could do was to save as much of the furniture as possible. They were able, by heroic efforts, to save the following articles: four pews, the organ, a few lamps, the communion ware, and the altar furnishings.

Our dear chapel is now a heap of ashes. Oh, dear reader, if you could have been here to see and hear the schoolchildren and members crying and lamenting over the loss of their chapel, you would have been quickly convinced of the love they bore towards their church and school.

But while we were sorrowing, others were rejoicing, especially the Catholics of the neighborhood. Some of them have already said, "This will be the end of that old Lutheran mission."

However, let them laugh and make light of us. We know that God is with us in our distress. We



accepted the call of a white congregation in New Orleans. Rev. Mueller previously served the Colored Mission for two years as professor in Luther College, and is therefore no novice in the work. He is a very energetic and efficient young worker and will be a decided acquisition to the missionary force in New Orleans if he should see his way clear to accept the important call.

**A FINE EXAMPLE.**—The Editor of the *Missionstaube*, the German organ of our Colored Mission, some time ago received a letter from a pastor in the East telling him that the Sunday-school teachers of his congregation had passed a resolution to the effect that they would use their endeavors that a missionary paper be read in every family of the congregation. They carried out this commendable resolution in a very practical way, for they ordered 50 copies of the *Missionstaube* and 15 copies of the PIONEER. Of course, if any of the recipients of these papers desire to pay for them, they may do so; but if they do not, the Sunday-school will do so. Isn't this really a fine example? Who will do likewise? We hope many will say, "Yes"; for the reading of our missionary papers is bound to increase the interest of our people in the grand work of missions.

**INSPECTION OF THE COLORED MISSION FIELD.** After Easter two members of the Mission Board intend to visit our two Colored mission-fields. Rev. Wisler will visit the stations in Louisiana, and Rev. Drewes, the president of the Board, will inspect the work in the Southeastern States.

**COMMENDABLE INTEREST.**—A pastor in Iowa writes that one of his members has ordered our German missionary monthly for 15 families of the congregation in which no missionary paper had been read. If we had such a friend of missions in each of our congregations, what a blessed thing it would be for the cause of missions! Will not at least some of our readers follow the example of this layman in Iowa?  
F. J. L.

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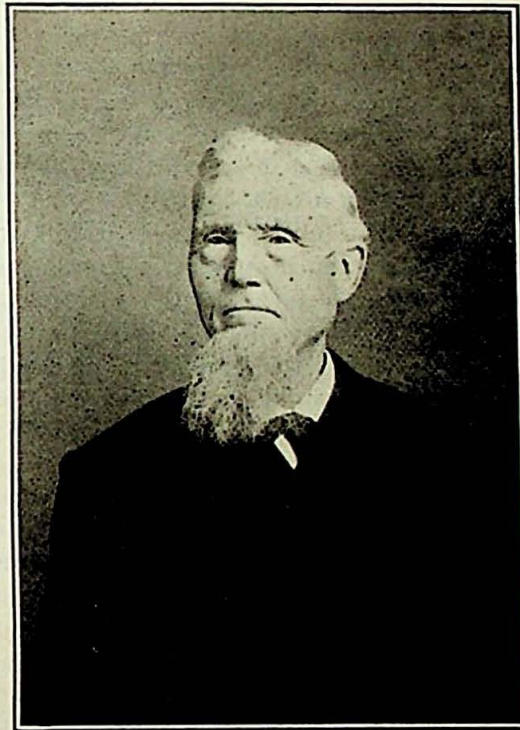
### William Waltke.

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Our Colored Mission has lost a sincere friend when on February 25th Father William Waltke passed away at the age of more than ninety-one years. The funeral service, which was largely attended, was held in St. Paul's Church, St. Louis, of which Rev. W. J. Schulze, a member of the Board

for Colored Missions, is pastor. Father Waltke was one of the charter members of St. Paul's, and served his congregation as an elder from the time of its organization till his death.

"Papa" Waltke was the founder and president of the William Waltke & Co. Soap Works of St. Louis. During the Civil War Father Waltke, whose factory was near the scenes described in Winston Churchill's "The Crisis," witnessed many of the incidents described in that novel. He personally knew not a few of the characters of this popular story.



William Waltke.

During the past four or five years "Papa" Waltke gave \$200 or \$300 every few months for the cause of Colored Missions. A few days before his death the dear old Christian said to his pastor: "Sad to say, only too often our various missions are hampered in their blessed work because of lack of funds. But it seems as though it is always easier to get contributions for other mission enterprises than for our mission among the Colored people, and yet we know that the Savior is as anxious to have them saved as He is to save others. Because this fact was brought home to me more forcibly than ever during the last few years, I have felt it my duty to contribute to the blessed work done by our Church among the freedmen more freely than



to other missionary enterprises." Dear old "Papa" Waltke! May his memory remain green among us, and may God in His grace awaken men among us to take the place, and emulate the example, of His servant who has now gone to his reward!

### What Others Say of the Lectures and Slides on Our Colored Mission.

The Rev. H. M. Zorn, South Euclid, O.: "As to the lecture, the proof of the pudding is the hearing it. . . . Our . . . people . . . have expressed their keen appreciation. In all cases they have given unflagging attention throughout the performance. . . . I think I had better put in a claim for Lecture No. 1 at once. I am sure there will be a larger demand now that the people know about it."

The Rev. J. A. Rimbach, Portland, Oreg.: "As soon as you get Lecture No. 2 routed this way, please let me know, and include us in the itinerary. We all enjoyed the lecture (No. 1) and pictures very much, and I look for much greater interest in the cause of the Negro Mission among our people."

The Rev. L. Nuechterlein, St. Joseph, Mich., after reading, and before giving, Lecture No. 2, wrote: "The lecture is very good. It will contribute much toward awakening the interest of our people in the good cause. If only our pastors would avail themselves of the golden opportunity! When everything is provided, — machine, slides, and lecture, — it seems as though no one would hold back, and yet — Put me down for both lectures in both languages. It is well worth while."

The Rev. J. A. Schlichting, Twin Falls, Idaho: "The lecture and slides were so much better than I thought they would be. They also showed very plainly on the screen. Our people were all well pleased with it. . . . The second lecture we shall try to get some time in June or in November."

### Items of General Missionary Interest.

SEVENTH-DAY ADVENTISTS AND MISSIONS. — This denomination publishes literature in no less than eighty-two different languages. Its members are liberal givers for missions. They expended for Foreign Missions alone in one year the sum of \$615,565, an average of \$8.55 for each member. For Home Missions the seventy thousand members of this denomination contributed in one year almost

\$3,000,000, an average per member of not much less than \$40.

PROTESTANT MISSIONS IN CUBA. — The Methodists, Presbyterians, Episcopalians, Baptists, Disciples, and Lutherans are active in Cuba. The Baptists are reported to be in the lead, the Northern and Southern Conventions of the denomination carrying on very extensive missionary work in the island. Concerning the religious conditions in Cuba, a late traveler on the island writes that it is a nation practically without religion. He says that the Roman Catholic Church is so worldly and indifferent to the spiritual needs of the people that thousands of the people virtually are heathen.

F. J. L.

### BOOK TABLE.

*BRIEFE VON C. F. W. WALTHER* an seine Freunde, Synodalgenossen und Familienglieder. Zweiter Band: Briefe aus den Jahren 1865 bis 1871. Concordia Publishing House, St. Louis, Mo. Watered silk cloth binding; IX and 236 pages. Price, \$1.00, postpaid.

Apples of gold in a basket of silver; precious reading in fine binding! We are delighted to know that the sale of the first volume of Dr. Walther's Letters was such as to justify the publication of this second volume. We hope that the reception which we bespeak for this new volume will encourage the publishers to put out all the remaining letters at an early date. These letters throw a strong side-light on the inspiring story of Walther's rich and eventful life, a life that was most intimately interwoven in the fabric of an important epoch of the Lutheran Church in America. An intimate charm characterizes many of these letters, and the unmistakable humility and sincerity of the writer is everywhere apparent. In them we have a graphic picture of Walther's strong personality and the example of a useful and laborious life. The writer was loaded down with much care and work, and therefore much pressed for time; yet, for all that, there is not a carelessly written line in the whole collection.

*THE REAL TRUTH ABOUT SOCIALISM.* A Treatise by E. C. Schulze, Schenectady, N. Y. Neat cloth binding; XIV and 86 pages. Concordia Publishing House, St. Louis, Mo. Price, 40 cts., postpaid.

We have here an able discussion of Socialism. The author handles the whole subject with admirable lucidity and real discernment. The arguments are put with brevity and force, and every page bears witness that the author has mastered the literature on the subject, and has made a special and thorough study of the question. His arguments against Socialism should convince every Christian.

*THE SHADOW OF A CRIME.* By Mary E. Ireland. Concordia Publishing House, St. Louis, Mo. Bound in cloth; 127 pages. Price, 30 cts.

This is the second story issued under the auspices of the Board for Juvenile Literature of the Missouri Synod. It is an English adaptation of a German tale by Alfred Ira, bearing the title, *Seile der Liebe*. The story has a well-constructed plot, is interesting in its development, and will hold the reader's attention to the end. A distinct Christian tone and warm human sympathy permeate the volume. Parents should not fail to provide their growing boys and girls with this story.



**SYNODICAL REPORTS OF THE MISSOURI SYNOD.**  
 No. 9. *Nebraska-Distrikt.* 92 pages; price, 18 cts.  
 No. 9a. *California- und Nevada-Distrikt.* 72 pages;  
 price, 15 cts. Concordia Publishing House, St.  
 Louis, Mo.

"The Right Use of the Law and Gospel" was the subject of an able paper read by Rev. W. Mahler at the convention of the Nebraska District. "Family Prayer" was the subject discussed by the California and Nevada District; the discussions were led by Rev. E. Rudnick.

**GOD'S WORD AND GOD'S WORKS.** A Clear Testimony to the Truth. Selected from the writings of Dr. Martin Luther. Jubilee Edition. German Literary Board, Burlington, Iowa. Price: Single copy, 20 cts.; per dozen, \$1.92.

We take great pleasure in calling the attention of our readers to this neat booklet of 61 pages. It has a very tasteful paper cover, embellished with a well-executed portrait of Luther. As the title says, the selections are from Luther's writings and bear on the two above-named subjects: God's Word and God's Works. The selections are happily chosen, and most excellently grouped under the following subheadings: The Bible in General; Special Parts of the Bible; Value of God's Word; The Wonderful Character of God's Works; The Gracious Character of God's Works. A timely publication in more than one respect. May it be widely read and its rich contents digested by many!

**WHY GO TO CHURCH?** By Paul Lindemann. Published by the American Lutheran Publicity Bureau, 901 Summit Ave., Jersey City, N. J. Price, 25 cts. per hundred.

An excellent missionary tract, answering the objections usually raised by non-churchgoers. It ably refutes the statement often heard, "I can be a Christian without going to church." It is a six-page tract.

The American Lutheran Publicity Bureau has set itself a noble task, and it is therefore much to be desired that it be encouraged in the good work it has begun. Publicity of the right kind is what our Church needs in this country. The following four tracts have been previously issued by the Bureau: *The Lutheran Church; a Short Historical Survey*; price, 25 cts. per hundred. *What the Lutheran Church Stands For*; price, 25 cts. per hundred. *Why Lutheran Parish Schools?* Price, 50 cts. per hundred. *Salvation*; price, 50 cts. per hundred.

"**AT EVENTIDE THERE SHALL BE LIGHT,**" or, The Gospel's Halloween. Jubilee Cantata for the Celebration of the Four-hundredth Birthday of the Blessed Reformation, October 31, 1517. Libretto by F. W. Herzberger. 8 pages. Price, 25 cts. per copy. Order from Rev. F. W. Herzberger, 3619 Iowa Ave., St. Louis, Mo., or from Concordia Publishing House, St. Louis, Mo.

Here we have the text for a cantata designed to celebrate the blessed Reformation, whose quadricentennial we shall observe next year. The cantata has three parts. The first part gives utterance to the deep longing for deliverance from bondage which filled the hearts of many in the days preceding the Reformation. In the second part is held out the hope that deliverance from papal bondage is near. In the third part there follows the glorious liberation of Christendom through the Gospel once again proclaimed by Luther. In our humble opinion the librettist has admirably succeeded in carrying out his grand theme. Worthy of special comment and commendation is the skilful use he makes of our old chorals, such as, "Day of Wrath, O Day of Mourning" (*Dies Iræ*), "From Depths of Woe I Raise to Thee" (*Aus tiefer Not schrei' ich zu dir*), "Dear Christians, One and All Rejoice" (*Nun freut euch, lieben Christen g'mein*), "Lord, Keep Us in Thy Word and Work" (*Erhalt uns, Herr, bei deinem Wort*), and "A Mighty Fortress Is Our

God" (*Ein' feste Burg ist unser Gott*).—May the poetical excellence of this text inspire composers to an earnest effort to provide the libretto with a musical score worthy of the glorious theme! Competition is open to all. Scores to be sent to the author not later than October 31, 1916.

**SAENGERBOTE.** A Lyrical Quarterly. No. 13. Success Printing Co., St. Louis, Mo. Price, 50 cts. per annum; 15 cts. per copy.

Like the eccentric knight of La Mancha, the editor has a kindly feeling for poets, and for this reason he is always pleased when he is able to announce the appearance of a new number of the *Saengerbote*. In this issue, again, a number of true poets give us not a few samples of song values and musical cadences. While reading this issue, our attention was more than once arrested by fresh turns of thought and unstated expressions. We do not hesitate in calling this latest number of the *Saengerbote* a fine posy of English and German poesy.

**EASTER CATALOG, 1916.** Concordia Publishing House, St. Louis, Mo.

This catalog brings a fine selection of English and German publications appropriate for the Easter season. A number of cuts show the more popular bindings of German and English hymn-books appropriate for presentation to catechumens on the day of confirmation. Also a rich selection of Bibles and books for the newly confirmed, Easter and confirmation cards, and confirmation certificates is given.

F. J. L.

### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: In New York: Bethany, Yonkers, \$13.00; Immanuel, Brooklyn, 1.00. In North Carolina: St. James, Southern Pines, 3.36; Messiah, Fayetteville, 1.74; Mount Calvary, Mount Pleasant, 3.00; St. Peter, Drys School House, 2.00; Mount Zion, Rocks, 3.00; Zion, Gold Hill, 3.00; Concordia, Rockwell, 3.00; Grace, Greensboro, 6.04; station in High Point, 1.88; station in Winston, 10.50; station in Elon College, .75; Grace, Concord, 25.00; Mount Calvary, Sandy Ridge, 10.00; Bethel, Greenville, 3.00; St. Paul, Charlotte, 11.00; Mount Zion, Meyersville, 3.00; St. John, Salisbury, 15.00. In Louisiana: New Orleans: Redeemer, .90, Sunday-school, .80; St. Paul, 40.00; Trinity, 5.00; St. Paul, Napoleonville, 9.15; Trinity, Johnson, 4.25; station in Alexandria, .25; St. Paul, Mansura, 7.00. Station in Richmond, Va., 90, Sunday-school, .25; St. Matthew, Meherrin, Va., 20.94, Sunday-school, 1.28. Station in Washington, D. C., 3.02.—Total, \$203.01.

St. Louis, Mo., March 2, 1916.

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

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

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



## 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 Chapel*, Elmira St., near St. Claude Ave.; Aaron Wiley, Pastor.—Services: Sunday, 8 A. M. Sunday-school, 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.

NAPOLÉONVILLE:—*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.

ALEXANDRIA:—*Immanuel*; E. R. Berger, Pastor.

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.

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.

REIMERSTOWN:—*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:—*St. Mark's*, Nixon St. and Love's Alley; O. Richert, Pastor.—Service: Sunday, 4 P. M. Sunday-school, 2.30 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: Every second Sunday, 10 A. M. Sunday-school, 11.30 A. M.

RICHMOND:—*Mission*, St. Luke's Hall, 1209 N. 26th St.; E. H. Polzin, Pastor.—Service: Every Sunday, 8 P. M. Sunday-school, 3 P. M.

## DISTRICT OF COLUMBIA.

WASHINGTON:—*Mission*, Cadets' Armory, 708 O St., N. W.; E. H. Polzin, Pastor. Service: Every second Sunday, 11 A. M.

## SOUTH CAROLINA.

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

## GEORGIA.

ATLANTA:—*St. Mark's*, 247 Garibaldi St.; C. Stoll, Pastor. Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M. Sunday-school, 12.30 P. M.

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.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., MAY, 1916.

No. 5.

## Immanuel, Protect Our Helpless Hearts.

Immanuel, protect our helpless hearts  
From Satan's anger and his fiery darts,  
But also from our evil flesh and blood,  
And from the wicked world's seductive arts.

These cruel foes assail us constantly;  
But, Lord, we put our confidence in Thee,  
For Thou art with us every day and hour,  
Still helping us to gain the victory.

We have Thy holy Word and Sacrament;  
Especially the blessed days of Lent  
Have placed Thy cross before our eyes again.  
Whene'er we see Thy cross, we are content.

Be with us, Jesus Christ, by day and night,  
Teach us to hate the wrong and love the right;  
Direct our faltering steps continually,  
And lead us homeward by Thy gracious might.  
Amen. H. OSTERHUS.

## "I Am With You Always."

It is impossible to conceive words more comforting, strengthening, cheering, and sanctifying than these words spoken by our Savior to His disciples at the time when He withdrew His visible presence from them. Though left alone, like orphan children in a cold, unkind world, the disciples were not to think that they were deserted. Their Lord would be ever with them. Though commissioned to do a work as hard as that of Moses when he was sent to Pharaoh, they were not to be discouraged. Their Lord would surely be with them. No words could be more suited to the position of those to whom they were first spoken. No words could be imagined that would be more comforting to believers in every age of the world.

Let all true Christians lay hold upon these words, and ever keep them in mind. Christ is

with us always. Christ is with us wherever we go. He came to be our Immanuel, God with us, when He first came into the world. And to His disciples He declares that He is ever our Immanuel. He is with us daily to pardon and forgive; He is with us daily to sanctify and strengthen; He is with us daily to guide and lead; He is with us daily to defend and keep; He is with us in sorrow and in joy; He is with us in sickness and in health; He is with us in life and in death; He is with us in time and in eternity.

What sweeter comfort could believers desire than this? Whatever happens, they are never friendless and alone. Christ is ever with them. They may look into the cold, dark grave and say with David, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." They may look forward beyond the grave and say with Paul, "We shall ever be with the Lord." He has said it, and He will stand by it, "I am with you always, even unto the end of the world." "I will never leave you nor forsake you." — Can we ask for more? Surely not. Let us, then, go on believing, and not be afraid. It is everything to be a real Christian. None have such a Lord, such a King, such a Priest, such a constant Companion, and such an unfailing Friend as the true believers in Christ. F. J. L.

## The Sinner's Free Access to God.

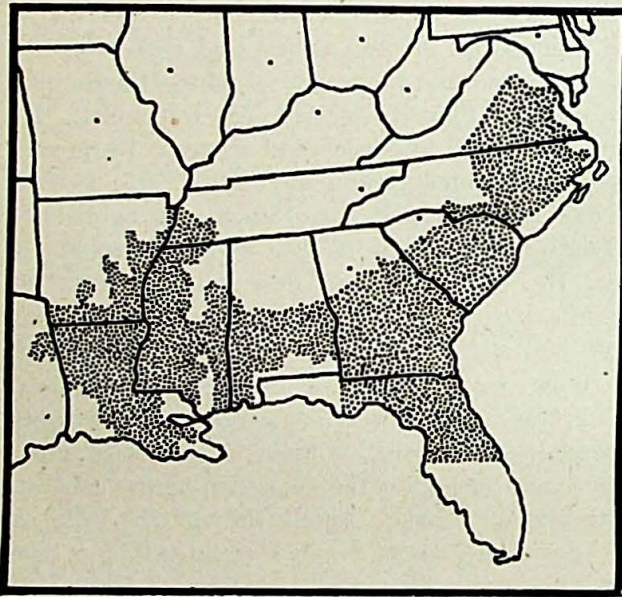
Our Lord and Savior Jesus Christ has made it possible for us, by His death and departure from this world to the Father, to have free access unto God. We may under all circumstances pour out our hearts before Him. — *Luther.*



## A Great Opportunity.

If you will examine the accompanying sketch, a map of the so-called "Black Belt," you will see its great extent and its immense Negro population. And this examination should induce you to take the time to consider *your* obligation and *your* responsibility for this great field.

The shaded part of the map represents the real "Black Belt," namely, that part of the great Southland having an average Colored population of fifty per cent. and over. Some of the counties in this large area have a Negro population of over ninety per cent., and in Issaquena County, Mississippi, for



The "Black Belt".

example, of every hundred inhabitants ninety-four are Colored, and only six are white. In Arkansas, Louisiana, Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, the nine States generally regarded as comprising the "Black Belt," the total Colored population is over seven million. In other words, three-fourths of the Colored people of the United States live in these nine States.

Among its sixty-seven counties *Alabama* has twenty-one in which the Colored population exceeds fifty per cent. of the whole, and in no less than eleven of these counties the Colored population is more than three times greater than the white. *Arkansas* has fourteen counties in which the Colored exceeds the white population, and in many others of its seventy-four counties there is a strong Colored

population. *Florida* has forty-seven counties; in ten of these the Negroes are in the majority, and in several the majority is quite large. Of the hundred and forty-six counties in *Georgia* no less than sixty-seven are well within the "Black Belt," and in twenty-eight counties the ratio of population is two or more Colored to one white. In twenty-five of the sixty parishes (counties) of *Louisiana* the Colored population is in excess of the white. In five of these parishes the Negroes outnumber the whites more than four to one, and in Tensas Parish the ratio is nine to one! *Mississippi* of all the States in the Union has the largest proportionate Colored population, over fifty-six of every hundred of its inhabitants being Negroes. In eighteen counties of this State the population is more than three-fourths Colored, and in eleven counties there are five Negroes to one white person. *North Carolina* has fourteen counties in the "Black Belt," and the number of counties having strong Negro populations is quite large. Next to Mississippi, *South Carolina* has the greatest proportion of Colored people within its borders; of every hundred people in this State fifty-five are Colored. Of its forty-three counties no less than thirty-three have a Negro population of more than fifty per cent. In *Virginia* the proportion of Negroes is about the same as in North Carolina. It has twenty-nine counties in a total of a hundred and nine in which the Colored population exceeds the white. In the great State of *Texas*, with its two hundred and seventeen counties, the whites outnumber the Colored about four to one, but in nine counties the Negroes outnumber the whites. *Tennessee* has only two counties, and *Maryland* only one, in which the Colored people are in the majority. —

For most of the one and a half million Colored children, of from six to fourteen years of age, living in the "Black Belt" the educational opportunities are deplorable. In many parts the school-term for the whole year is only of three or four months' duration. Besides, the schools are often so widely scattered that they are practically out of the reach of many that ought to attend. In Louisiana only one child out of three attends school; in Alabama about half of the children of the ages of six to fourteen attend. The census reports show that, where schools are provided for, the Negroes take advantage of the opportunity offered them and send their children, for in the North and West the proportion attending school among persons of from six to eighteen years of age is not much less among



the Negroes than among the whites. So, also, in Mississippi, where the school facilities are better than in Louisiana and Alabama, the percentage of Colored children attending school is much higher than in the two last-named States. For the same reason we find that in the towns and cities of the South, where the opportunities for attending school are better than in the country, a larger proportion of Colored children is attending school.

But the fact must not be lost sight of that eighty per cent. of the Negro children of the vast "Black Belt" live in the country, where not half of them can attend school because of the lack of a sufficient number of schools, and where those that can and do attend find the schools open during only three or four months in the year. Out of hundred children of the ages of six to fourteen forty-nine attend school in Alabama, fifty-eight in Arkansas, fifty-seven in Florida, fifty-five in Georgia, fifty-six in South Carolina, fifty-eight in Virginia, and sixty-four in Mississippi, North Carolina, and Texas, while in Louisiana only thirty-seven out of every hundred go to school. In Limestone County, Ala., only one Colored child, six to fourteen years of age, out of every five goes to school. Of the hundred and twenty-nine Colored children of school age in Cameron Parish, La., only two attend school, and of the 1,242 Colored children in St. Helena Parish, La., only one hundred and thirty-seven are in school!

For us Lutherans, with our parochial schools, the door of opportunity is, therefore, open in practically every State and county of the great "Black Belt." The possibilities which the conditions of this vast region hold out to us should appeal to us with great force. Of course, the real character and true magnitude of the great work we could do in the rural portions of the South can be fully appreciated only by him who comes into actual touch with it; but all of us that have enjoyed the blessed advantages of a Christian school and know from personal experience the great influence it exerted upon us through its religious instruction and Christian discipline cannot but see of what great value such schools would be, and the wonderful good they could do, in the "Black Belt." While imparting the necessities of secular knowledge to as large a portion as possible of the thousands of neglected Colored children, we in our mission schools would also teach them the one thing needful. We could here counteract the pernicious influence of evil companionship and undesirable home surroundings by instructing them in righteousness, and strengthening them in

virtue. Verily, an unequalled opportunity to shape the lives of hundreds and thousands of Colored children at the very beginning! —

The religious need among the Colored people of the "Black Belt" is also very great. The census for 1910 reports about two and one-half million communicant church-members among the seven million Colored population. This probably leaves an equal number of Colored people of over fourteen years of age that are not connected with any church, except, perhaps, in a very loose way. Among those who are members of some church are found many who show a marked tendency to separate religion from morals, and make religion a mere matter of emotion. There is also a great dearth of educated, consecrated ministers. Among the twenty thousand preachers of the "Black Belt" there are probably thousands that must be classed as illiterate; half of them, or even more, have not enjoyed the benefits of a common school education; and only a very small proportion has had theological training. What is even worse, many have a very low conception of their calling, and only too often they are preachers because it gives them influence and money. —

There are, we know, many Colored parents in the "Black Belt" who seek earnestly to do their duty to their children. But there are also thousands of fathers and mothers without any idea of their sacred duties toward their offspring. The children are left to grow up like wild weeds. Thousands of children grow up to manhood and womanhood without learning the fear of God. Pure and wholesome instruction and training is lacking in a vast multitude of homes. Fathers do not realize their responsibility for the purity of the home. Mothers have no conception of order and cleanliness. Children grow up ignorant of their relation to God and to their fellow-men.

The mass of Colored people of the "Black Belt" need to be taught the knowledge of God and their Savior, to love good and hate evil, to restrain evil passions, and to give pure love an open way for growth. Their consciences must be awakened to the demands of righteousness, and be taught to condemn all unholiness. They must learn that true Christianity is not a mere matter of passing emotion, but a radical change of the heart, which reveals itself in the subjection of the will to an enlightened Christian conscience and in holiness of life. The indwelling of the Spirit must manifest itself by fruits of the Spirit.

We, now, fully believe that our Lutheran Church



with its preaching and teachings, in particular, with its mighty agency of the Christian school, has been specially called by God to help redeem the Negro of the "Black Belt" from ignorance and sin. And realizing this, we should look upon the vast enterprise with Christ's eyes, with Christ's love, and with Christ's patience, and go forth with confident hope for the redemption of the Colored man of the Southland.

F. J. L.

### Chapel and School Dedication at Rosebud, Ala.

The building which we dedicated on the 9th of April, consisting of three classrooms, the chapel and a vestry, all under one roof, is 85 feet long and partly 40, partly 30 feet wide. It is no architectural beauty, nor is the workmanship of a high grade, but it is solidly built, roomy, and compares favorably with any building of the kind among the Colored people of the country "Black Belt."

The entrance to the chapel is through a 10-foot wide hall, on either side of which is a classroom. Added to the chapel in the rear is another classroom and the vestry. The chapel windows are covered with "windowphanie," an artificial paper, which, if not closely observed, has the appearance of stained glass and is very ornamental. The pews, second-hand, are of solid oak, with carved end pieces and book-racks. The furnishings, reading-desk, baptismal font, altar balustrade, chairs, organ, communion set, candlesticks, chandeliers, and carpets are donations from friends of our Mission. The congregation of Rev. John Alston, Mount Pleasant, N. C., donated its old altar, and Mrs. Alston presented the altar-covering of red plush, trimmed with gold fringe. For all these gifts, acknowledged in the *Missionstaube*, grateful acknowledgment is herewith returned.

The chapel has a seating capacity of 225, and on the day of dedication it was filled with a devout audience. After the Sunday-school and catechetical instruction, conducted in the old classroom, we thanked God for the bountiful blessings He had bestowed on us under many adverse circumstances, and then, under the ringing of the school-bell, we marched in and took possession of the new house of worship. The dedicatory services were conducted according to *Sacred Acts*, and were impressive. Rev. W. H. Lane assisted in the reading of the Scripture lessons, and the writer delivered the sermon, based on Rev. 3, 7-13.

May the building, through the pure preaching of the Gospel, be a workshop for the Holy Spirit, and to many an entrance to the temple built without hands, eternal in the heavens! N. J. B.

### Items of Interest from the Colored Mission Field.

LECTURE TOUR. — Teacher Buntrock, the faithful and efficient teacher of Grace Mission School at



Teacher Buntrock and His Pupils in Greensboro, N. C.

Greensboro, N. C., has been requested to lecture in our Northern churches during the summer months. He will use Rev. Jesse's illustrated lectures on our Colored Mission. Teacher Buntrock speaks English and German. In our opinion our country pastors in particular should seek to secure the services of Teacher Buntrock for their congregations during his tour.

NEW ORLEANS, LA. — From this city comes the glad news that a little girl was born to Teacher Lange and wife of Bethlehem Station, on February 19. Hearty congratulations!



NEENAH, ALA. — Director Bakke's account of the dedication of the mission-buildings at this new station will be of interest to our readers. All indications seem to show that God has here given us an open door.

OUR STATIONS. — Last month's directory shows that the Synodical Conference is at the present time working at no less than fifty stations and sub-stations. Of these twelve are in Louisiana and twenty-five in North Carolina.

THE NEXT MEETING OF THE SYNODICAL CONFERENCE. — This will be held at Toledo, O., beginning August 16. This reminds us of the fact that two most important resolutions, passed at the last meeting, almost two years ago, as yet have not been carried out, not because the Board was unwilling to do so, but because our people did not do their duty. Do you remember what these resolutions were? Let me tell you. First, it was resolved that the Board be empowered to build ten chapels at various places in the field. By this time fifteen to twenty are called for. Secondly, the Board was authorized to erect a girls' dormitory at Greensboro in connection with Immanuel College, to cost about three thousand dollars, as soon as the necessary sum would be collected. Probably no more than about one-tenth of the appropriated sum has so far been gathered. What a great pity it is that these most important resolutions could not be carried out! But it isn't too late even at this late hour. If all those who have so far been neglectful or forgetful in the matter would get busy, the necessary money could be in the Board's hands by the middle of next month, and ground could be broken for every one of the needed chapels and also for the dormitory by the time the Synodical Conference convenes in August. WHO WILL DO HIS DUTY? F. J. L.

### Up, Down, and Around.

A pious Christian was once asked why he was always so cheerful, just as though he had received a great multitude of blessings for which it was his duty to give thanks. Now, the fact was that the man was old and full of pain because of rheumatism. Besides, he was very poor, often lacking the very necessaries of life. His home was an old hut, where he lived all by himself. He had no relatives in the whole wide world, and his wife had died years ago. His neighbors and acquaintances, therefore, found it strange that he should always be so cheerful and

contented, and hence the question. "That I can soon tell you," was his ready rejoinder. "It is because of 'up, down, and around.' Every day I look up to heaven, and remember that there dwells my heavenly Father and my dear Savior, who will some day take me to my eternal home. And then I look down upon the earth, and consider how little space I will need for my resting-place until the great and blessed day of resurrection. And, finally, I look around me, and see the great number of those who have far heavier burdens to carry than I have; and this makes me content to bear my small bundle, and I heartily thank God that He is so good to me, far better than I have ever deserved."

Dear reader, how much more contentment and happiness there would be in this world if more of us would follow the example of this old Christian! A frequent glance "up, down, and around" us would make us contented with our lot, would hush our complaining, and cause us to say with the Psalmist: "Bless the Lord, O my soul, and forget not all His benefits!" By imitating this old Christian, we would become humble, and with Jacob we would be constrained to say: "I am not worthy of the least of all the mercies and of all the truth which Thou hast shown unto Thy servant." By walking in this old man's footsteps, the dark clouds around us would lose their somberness, and their bright silver lining would be more and more revealed to us; we would soon find them big with God's mercies, and our lips would overflow with praise of Him who is the light of our countenance and our God. F. J. L.

### Teaching by Example.

Frommel, the noted German pastor, relates the following story in one of his books:—

I was the guest at the house of a wealthy family, and stood gazing in admiration at a wonderful painting on the wall. Somebody touched me on the shoulder and said, "A beautiful painting, is it not?" It was my host. "But," he continued, "the most beautiful object in my house you have not yet seen. Come with me, please." He led me through a number of rooms, and finally stopped at a door, which he opened very, very quietly. We now stood in a sick-room. "My daughter," said my host as he pointed to an emaciated girl, lying motionless on the bed. "For years she has been lying here paralyzed. But the patience with which she bears her lot; the trust in God which she shows;



the joyful hope with which she looks forward to her eternal home, has led us parents back to the faith of our childhood. Here our hearts have been quieted, here we arm ourselves against the temptations of life and all its battles!" Once again I had learned that man does not live by bread alone, but by every word that proceedeth out of the mouth of God.

### Items of General Missionary Interest.

**PROTESTANT FOREIGN MISSIONARIES.** — There was an increase of five hundred and twenty-eight Protestant foreign missionaries in 1915. The total number of missionaries in the foreign field to-day is estimated to be ten thousand five hundred. These missionaries serve more than a million native church-members. The native Christians contributed for mission-work in 1915 the sum of \$4,541,982.

**A PRINTERY IN AN ASYLUM FOR LEPERS.** — In South China there is a printery conducted in connection with an asylum for lepers, where Bibles for the use of lepers are printed. So great is the demand for Bibles among these unfortunates that recently the stock of the printery was completely exhausted. The proof-reader of the establishment has lost both limbs by leprosy. The lepers have themselves made a careful revision of the whole Bible.

**THE MOHAMMEDAN MENACE.** — Dr. S. M. Zwemer, a missionary of the Reformed Church working among the Mohammedans of Egypt, says that about forty-two million of the world's two hundred million Mohammedans are living in Africa. This is probably more than one-third of the total population of Africa. Mohammedanism is rapidly growing in Africa, and every year thousands are gained for Islam among the heathen tribes.

**KOREA.** — Two steps have been taken by the Japanese government of Korea which will affect missionary work in that country. In March, 1915, the government published new regulations which may seriously hamper the progress of the mission-schools. All private schools must closely follow the government course of study, and all the teachers will have to know Japanese and hold government certificates. This order also prohibits all religious teaching and religious ceremonies in schools. Schools already established are given ten years time to conform to these regulations. It is to be hoped that the representations which are being made to the government may induce it to reconsider that part

of the order forbidding the teaching of religion in the schools, since the enforcement of this part of the regulation would be a serious infringement of religious liberty, which Japan guarantees to all its subjects. — Another order which will hamper missionary activities more or less seriously requires full information concerning the number of converts and adherents. This same order also declares that no church may be begun without full reasons being given for establishing it. Likewise the plan of the buildings, the qualifications of the workers to be employed, the financial arrangements, and the methods of superintendence and maintenance must be fully reported to the authorities. Both these regulations, undoubtedly, seriously threaten the future of missions in Korea. — The statistics of the Methodist and Presbyterian missions show almost 275,000 adherents, of whom 24,000 were added during one year. The mission of the Church of England reports 5,500 baptized Koreans and 350 baptized Japanese. The various Bible societies report record sales, the number of Scriptures circulated by the American Bible Society alone totaling 458,694 in 1914. In this connection it may be of interest to learn that before the advent of Christianity the Koreans were a pocketless nation, but since the coming of Christianity pockets are becoming quite common. They were introduced there by converts to Christianity, so that they might carry their Bibles in them. They call them "Bible-holders."

**FORMOSA.** — The English Presbyterian Mission celebrated the jubilee of its work in Formosa last year, its first missionary having landed on the island in 1865. They report 11,425 baptized Christians in Formosa.

**MISSIONARY SPIRIT IN THE SOUTH SEAS.** — The generation of a keen missionary spirit on the part of its converts should be one of the chief aims of every missionary enterprise. Christian life can only grow by spending itself. From the days of the apostles to the present day experience has shown that a Church with missionary zeal is a live Church, but the Church where missionary spirit is lacking is dead. As the child gathers his strength by incessantly spending his energy; as the athlete develops his powers by constant exercise, even so the infant Church gathers strength by doing something for those outside the Church, — in other words, by engaging in some form of missionary work. Wherever the native Christians evince this missionary spirit, there we have a living and a growing native Church. For this reason we find such a remarkable



growth in the Polynesian Church. In every island group, without exception, the native Christians show a wonderful missionary enthusiasm. From island to island, from group to group, the Gospel has spread, not so much through the efforts of the white missionaries as, rather, through the humble, but no less earnest, efforts of the native Christians. — From the very beginning the Churches of the South Sea Islands have given of their best manhood and womanhood for the noble work of missions, and those who stayed behind faithfully supported those who went out with their prayers and practical assistance. Though the oldest of these native Churches are scarcely a hundred years old, and though many of them were not founded until the latter part of the last century, yet they are practically all self-supporting. They build their own churches, maintain their own schools, and support their own pastors and teachers, the only expense resting on the American and European missionary societies being the maintenance of the few white workers and the schools for higher education. But in addition to supporting their own churches, the Polynesian Christians contribute annually about \$75,000 for the support of their missions among their fellow-islanders.

F. J. L.

### At King Khama's Capital.

Almost at the center of South Africa is the largest native village of the subcontinent, a town of 26,000 inhabitants, called Stowe. Here rules that grand old octogenarian known as King Khama, though really only a paramount chief. The jubilee of his baptism occurred two years since, and he is perhaps the most distinguished Christian and ruler of South Africa.

Mr. Hawkins, who visited his capital, says of him: "He is undoubtedly one of the busiest men in the world. He spends laborious days in the Kgotla, — the great open-air meeting-place of the tribe, — dealing in all sorts of questions affecting his people, and acting as judge. Nothing concerning the life of the tribe is too minute for his careful attention. He knows all that happens, and rules his people with a firm hand, exercising a benevolent despotism."

Perhaps the greatest boon conferred by him upon his tribesmen is the prohibition of foreign intoxicants, and he also put a stop to the manufacture and consumption of native beer. Witch-

craft has been almost suppressed, and education is encouraged.

He is most regular in his attendance at church services and other religious meetings. Under his leadership his people have just completed a magnificent stone church. Mr. Hawkins tells the story of meetings held for weeks to pray for rain, one of which he attended. Some eight hundred men and women were present under the shadow of a great tree. At another meeting, held at seven o'clock on Sunday morning, nearly five thousand people were assembled, and the scene was a most picturesque one, the colored head-dresses of the women being brilliant in the morning sunshine.

*Sunday-school Times.*

### "Ten Points" of Wise Counsel.

One of the denominational organs of the Colored Baptist body in the Southern States issued a leaflet of good counsel addressed particularly to Negroes. Nevertheless, the advice is not without its appropriateness for whites also, as will be seen from the following "ten points":—

- 1) We must get right with God, and make our religion practical, — less noise and feeling, and more quiet, wholesome every-day living.
- 2) We must be honest, truthful, and reliable.
- 3) We must keep our bodies clean.
- 4) We must keep our homes clean.
- 5) We must keep our yards clean, back and front.
- 6) We must stop hanging over the gate and out of the window.
- 7) We must behave ourselves better on the streets and in public conveyances, and stop talking so much and so loudly.
- 8) We must make the word "Negro" a synonym for honesty, cleanliness, intelligence, industry, and righteousness, by doing with our might what our hands find to do.
- 9) We must be loyal and helpful to our race, by encouraging all worthy efforts put forth for its uplift.
- 10) We must respect our women, educate our children, and stay out of the saloon.

### Why They Don't Go.

So you are not going to church this morning, my son?

Ah, yes; I see. "The music is not good." That's a pity. That's what you go to church for, to hear good music.

"The church is so far away; it is too far to



walk, and I detest riding in a street-car, and they're always crowded on the Sabbath." This is, indeed, distressing. Sometimes when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the pews are not comfortable." That's too bad! The Sabbath is the day of rest, and we go to church for repose. The less we do through the week, the more rest we clamor for on the Sabbath.

"And the sermon is too long." All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street-car with a hundred other-men, breathing an incense of whisky, beer, and tobacco, hanging to a strap by your eyelids for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and then you come home to talk the rest of the family into a state of aural paralysis about the "dandiest ball-game you ever saw played on that ground."

Ah, my boy, you see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness-stand, and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. My son, if you didn't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right. — *Bob Burdette.*

### BOOK TABLE.

**REPORTS OF MISSOURI SYNOD.** No. 10. *Westlicher Distrikt.* 96 pages; price, 18 cts. No. 11. *Canada-Distrikt.* 52 pages; price, 10 cts. Concordia Publishing House, St. Louis, Mo.

The doctrinal paper presented at the last meeting of the Western District was prepared by Prof. Th. Graebner. The subject of the exceedingly interesting paper is, "The Papacy of the Middle Ages and the Dawn of the New Day." Three of Luther's most important reformatory writings are extensively considered and copiously quoted; namely, "Address to the Christian Nobility," "Of the Babylonian Captivity of the Church," and "Of the Christian's Liberty."—The doctrinal paper presented to the members of the Canada District at the last meeting by Rev. P. Graupner bears the title, "What Does Scripture Say of the Last Days of the World?" This paper is also well worth reading. The unscriptural character of Zionism and Chilianism is well brought out under the second subhead of the paper.

**SS-NOTE PLAYER ROLLS.** Arranged by *Barthel and Duesenberg.* Concordia Music House, 912—914 Pine St., St. Louis, Mo. Prices of rolls, net: No. 1, 50 cts.; No. 2, 45 cts.; No. 3, 65 cts.; No. 4, 65 cts.; No. 15, 60 cts.; No. 16, 50 cts.; No. 17, 60 cts.; No. 18, 55 cts. Order from Concordia Publishing House, St. Louis, Mo.

Rolls 1—4 each contain five or six selections of some of our best known chorals. Roll 3 is wholly composed of Lenten chorals, and Roll 4 has four Easter chorals. Rolls 15 and 16 bring a selection of fourteen of the best known German sacred folksongs, seven on each roll. Rolls 17 and 18 contain fourteen well-known German folksongs of a secular character, also seven on each roll. Those of our readers who are the fortunate owners of player pianos will be pleased to learn of these admirable selections of German chorals and folksongs. The breadth and majesty of our old Lutheran chorals, and the simple and unpretentious, but lovely melody of many of the German folksongs is known to every lover of music, and the Concordia Music House, therefore, merits the grateful thanks of every owner of a player piano among us for these carefully chosen and well-executed player rolls. Our sincere wish is that the enterprise of the publishers may meet with the proper encouragement.

**NORTHERN REVIEW.** War-and-Peace Magazine for the Northwest. *J. N. Leuker,* Editor. Northern Review, Box 253, Minneapolis, Minn. 5 cts. per copy; \$1.00 per year.

This little magazine of 32 pages has set for itself the laudable task of fairly and fully presenting to its readers the side of the Central Powers in the gigantic struggle now going on in Europe. It is a monthly. *F. J. L.*

### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: In New York: Bethany, Yonkers, \$13.00; Immanuel, Brooklyn, 1.00. In North Carolina: Bethel, Greenville, 1.00; Bethlehem, Monroe, 1.00; St. John, Salisbury, 1.50; Grace, Greensboro, 4.67; station in Winston, .40; St. Luke, High Point, 1.36; Trinity, Elon College, .82; St. Peter, Drys School House, 2.00; Mount Calvary, Mount Pleasant, 3.00; St. Paul, Charlotte, 11.00; Mount Zion, Meyersville, 3.00; Zion, Gold Hill, 3.00; Trinity, Albemarle, 1.50; Mount Zion, Gold Hill, 3.00; Concordia, Rockwell, 3.00; Messiah, Fayetteville, 10.20, from the Sunday-school, 1.18; St. James, Southern Pines, 3.60; Grace, Concord, 25.00; Mount Calvary, Sandy Ridge, 10.00. In Louisiana: New Orleans: Bethlehem, 40.00; Mount Zion, 40.00; St. Paul, 40.00; Redeemer, .50, from the Sunday-school, .42; St. Paul, Mansura, 5.00; St. Paul, Napolconville, 4.93; Trinity, Johnson, 3.35. St. Matthew, Meherrin, Va., 9.65, from the Sunday-school, .39; station in Richmond, .75, from the Sunday-school, .38. Station in Washington, D. C., 1.63. — *Total, \$239.73.*

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

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No. 6.

## Christ Returned to Heaven on High.

Christ returned to heaven on high  
On Ascension Day  
That we, too, with heartfelt joy  
There might wend our way.

May we ever set our heart  
On the things above,  
Ever choose the needful part  
Of His tender love.

May we walk as heaven's heirs  
Ever here below;  
May earth's fleeting joys and cares  
Not engross us so.

May we confidently pray  
To the Son of God  
As we tread this earthly way  
Which He, too, has trod.

May we use His means of grace  
Conscientiously,  
Till we shall behold His face  
In eternity. H. OSTERHUS.

## Pentecost.

Pentecost is in very truth the mission festival of the Church. "Preach the Gospel to every creature," "Teach all nations," had been the parting command of the Lord as He was about to ascend to heaven from the Mount of Olives. The wonderful outpouring of the Holy Ghost on the apostles on Pentecost made it possible for them to carry out the command of the Savior. The wonderful gift of tongues given to the apostles on that day enabled them to proclaim the Gospel to the multitudes from all nations that had gathered in Jeru-

salem to observe the Jewish day of Pentecost. And the apostles did not permit the opportunity to pass by. Out into the streets of Jerusalem they went, and proclaimed the Gospel news to the thousands that had gathered there. And great was the success of their preaching; for no less than three thousand were added to the Church on that day.

The preaching of the Gospel, the proclaiming of God's mighty deeds for our salvation, has continued from that day till now. Ever farther and farther the glad tidings have been carried. The blessed message of the Gospel may be heard in the cold, icy regions of Greenland and in the torrid countries of Central Africa. The voice of the Gospel is heard from shore to shore of the continents and upon the isles of the sea. And wherever it has been proclaimed, the Holy Spirit has made the Gospel of Christ the power of God unto salvation to every one that believeth. The blessing which Christ died to procure the Holy Ghost comes to bestow upon us by the Gospel; and thus He by His gracious operation effects the redemption obtained for us with an unspeakable price. Wherever the Gospel is preached, there the Holy Ghost will be with His grace and gifts, and cause new Pentecostal fruit to come forth. This the history of the Church shows beyond all doubt. The conversion of the three thousand on the first Christian Pentecost was an earnest that like fruits should be brought forth till the end of days through the faithful preaching of the Gospel. The same Spirit who so wonderfully assisted the apostles, the same Spirit who by the Gospel-preaching of the apostles converted the three thousand at Jerusalem, — this same Spirit is present to-day when the Gospel is proclaimed, and He, as then, calls, enlightens, and sanctifies those



that hear the Gospel. Not only at Jerusalem, but wherever the Gospel has been proclaimed, the Holy Spirit has performed His blessed work. The preaching of the Gospel in Samaria and Peter's preaching at Caesarea, in the home of Cornelius, was accompanied by the coming of the Holy Ghost into the hearts of the hearers. And so it has ever been. The Gospel will never be preached in vain. The Holy Spirit will fructify the seed of the Word, and cause it to grow and bear fruit.

**"He Ascended into Heaven, and Sitteth at the Right Hand of God, the Father Almighty."**

By many infallible proofs Christ convinced His chosen witnesses, the holy apostles, of His resurrection, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Before parting from them, He once more renewed the promise of the Father concerning the



Our Lord's Ascension.

What a strong incentive we have in this fact to carry on the work of missions with zeal and vigor! Let us hasten to bear the good news unto earth's very ends! Let us multiply the laborers, let us increase our gifts, and with a new energy, born in us of the Holy Spirit, pursue this great enterprise of missions!

Come, Holy Spirit, from above,  
With Thy celestial fire;  
Come, and with flames of zeal and love  
Our hearts and tongues inspire!  
Be this our day of Pentecost,  
The coming of the Holy Ghost!

F. J. L.

coming of the Comforter, the Spirit of Truth, with whom they should be baptized in the near future. They should tarry in Jerusalem until they would be endued with power from on high, and then they should be His witnesses not only in Jerusalem, Judea, and Samaria, but unto the uttermost parts of the earth. St. Mark reports that He uttered the following words of promise to His disciples, endowing the believers of that day with the power to perform the miracles which were necessary for the establishment of the New Testament Church on earth: "These signs shall follow them that believe: In My name shall they cast out devils; they



shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." He also issued this last great injunction: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world." (Matt. 28, 18—20.)

When Christ had spoken these things, He was taken up into heaven. Having led His disciples out to Mount Olivet as far as Bethany, "He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." He ascended *visibly*, according to His *human nature*. "While they beheld, He was taken up; and a cloud received Him out of their sight." The prediction of the Psalmist was now fulfilled: "Thou hast ascended on high." (Ps. 68, 18.) Two angels that appeared assured the astonished disciples that Jesus would return in like manner as they had seen Him go into heaven. The Son of God who had suffered all things needful for our salvation now entered into His glory and the glory of His Father. He ascended unto His Father and our Father, unto His God and our God. In order that we might be with Him where He is, and there behold His glory (John 17, 24), He went to prepare a place for us in His Father's house in which there are many mansions (John 14, 2).

For where the Head is, well we know,  
The members He has left below  
In time He surely gathers.

After our Lord's ascension the apostles returned with great joy to Jerusalem, where they remained in communion with the other believers, praying and awaiting the Holy Spirit's descent, which occurred on the Day of Pentecost, the birthday of the New Testament Church. —

Also according to His *human nature* Christ now sits "on the right hand of God" (Mark 16, 19), or "on the right hand of the throne of the Majesty in the heavens" (Heb. 8, 1). God is a spirit; He has no body, no hands. The expression "God's hand," or "arm," is symbolic of His almighty power (see Gen. 49, 24; Ex. 7, 4; 13, 3, etc.). The phrase that Christ sits on God's right hand means *that He rules and fills all things with divine power and*

*majesty*. "Angels and authorities and powers" are now "subject unto Him" (1 Pet. 3, 22). He is exalted "far above all principality, and power, and might, and dominion." Being omnipresent, "He filleth all in all." Especially is He the gracious *Ruler and Protector of His Church*; for God "gave Christ to be the Head over the Church which is His body" (Eph. 1, 20—23). On the last day the exalted Christ will usher in the Kingdom of Glory. Then the words which the Father addresses to His Son in the 110th Psalm will have fully come true: "Sit Thou at My right hand, until I make Thine enemies Thy footstool." H. OSTERHUS.

### Our Alabama Mission.

The object of our return to Rosebud, Ala., after Christmas was not only to reorganize the school on a Lutheran Christian basis, but also, by the gracious help of God, to organize a Lutheran congregation, and to pave the way for future mission work. All this has been accomplished. A large class of adult applicants for membership was soon gathered, despite vigorous opposition on the part of the so-called leaders of the people. A plan for systematic instruction in the doctrines of the Lutheran Church according to the six chief parts of the Catechism had been carefully mapped out, and was adhered to. In the Sunday-school, to which the adult catechumen class also belonged, Biblical stories were selected, which contained some fundamental doctrine. The sermon that followed was doctrinal, and in the hour devoted exclusively to instruction some Biblical doctrine was explained and the class catechized. Thus the adult applicants received three hours of doctrinal instruction every Sunday. To those that were able to read, and they were in the majority, Catechisms, the Augsburg Confession, and various doctrinal tracts for home study were distributed. In addition to this, private instruction was imparted during the week to such as, for some reason or other, were unable to attend the public services. In this manner we managed to cover the six chief parts of the Catechism, with particular emphasis on the first, second, fourth, and sixth. The Sunday services generally lasted four hours, sometimes longer, but the people were so interested in what they heard that they took no notice of the passing hours. What was imparted to them was new, and yet, as they declared, it was "the good old-time religion of Christ."



After we had preached and taught for a while, one, acting as the spokesman of the rest, said, "You are leading us into the Scripture as no other man has done here, and are opening our eyes. We have the confidence that you are teaching us the Scripture truth. Only tell us what to do, and we will do it." Never have we had a class so willing to learn, so attentive and punctual in attendance, as this class in Rosebud. That the Word of God is still a power unto salvation, that faith cometh by hearing, and hearing by the Word of God, and that God saves to the uttermost them that penitently and believingly hear it, was made evident to us again and again.

The schoolchildren that applied for membership were divided into three classes, according to their grades, and each class received a period of catechetical instruction every day.

On Palm Sunday, which had been set apart for confirmation, the chapel was tastefully decorated with fragrant roses, palms, and ferns, thanks to the kindness of Mrs. J. L. Bonner, and it was filled with worshipers. After the examination and the sermon 49 adults and 21 children, 70 in all, eleven of whom had been previously baptized, solemnly promised to renounce the devil and all his works and ways, to believe in the Triune God, and to be faithful to Him and the Lutheran Church unto death. Of those that applied too late to be received on this day a new class of adults was formed, which on Easter Sunday numbered 36. Since then a few more have been added.

On Easter Sunday the chapel was again elaborately decorated, and an audience estimated at 400 crowded into the sanctuary and the hall. Some came from adjoining counties. The unbaptized children of the members, together with a number of others, ranging in age from six to eleven years, who had received instruction during the winter, were examined, and they gave a good reason of the hope that was in them. Of this class 42, together with 5 babies, were added to the Church by Baptism. Then followed the Easter sermon, the confessional address, confession, and communion.

Without any intermission the entire audience remained to witness the organization of the congregation. The name "Christ Evangelical Lutheran Church of Rosebud, Wilcox Co., Ala." was selected. A constitution, consisting of 18 paragraphs, was read, explained at length, and adopted. Deacons, other officers, and a committee to care for the aged, sick, and needy were appointed. Regarding this

class of the Lord's suffering poor we wish to say in parentheses that it is the practise of many of the dominating Churches here and elsewhere to place on the "dead list" members who are too old and poor to contribute towards the expenses of the church. From the time they are "dead-listed" they are left to shift for themselves at a "poor dying rate." To the Church they are dead. These, regardless of whether they are Lutherans or not, — we have only a few, — will be looked after by Christ Church.

Rev. W. H. Lane was unanimously called to temporarily supply the congregation. At the time of organization it numbered 117 baptized, 70 communicant, and 22 voting members.

The exercises of the day closed with a Children's Service. An Easter Program, consisting of the recitation of the story of the Resurrection, songs and declamations appropriate for the day, was acceptably rendered by the children, considering the short time they had devoted to it. This Easter service, which lasted five hours, will not be easily forgotten by those that were present.

Had it not been for a severe case of bronchitis, which made public speaking impossible for a time, we would have remained in the "Black Belt" a few weeks longer in order to put into active operation two other stations, one five and the other sixteen miles from Christ Church. Some work has been done, and the outlook is as promising as at Rosebud. At each station we have a few staunch Lutherans, who, with the help of our literature, intend to organize and conduct Sunday-schools during the summer. Until more laborers can be sent, Rev. Lane will occasionally provide them with the preaching of the Gospel.

On the day of our departure, at 6 o'clock in the morning, a great surprise was in store for us. Along the road, near the railroad station at Neenah, members of Christ Church and a large number of children were lined up waving us "Godspeed" and a "God bless you till we meet again." The parting was touching. For this and other tokens of appreciation and kindness sincere thanks are returned. We invoke the blessing of God upon Christ Church with all its members, and upon Rev. Lane and Miss Young, to whom the care of the flock is now entrusted.

Nor will we forget to remember in gratitude Mr. and Mrs. J. L. Bonner, of Rosebud, under whose hospitable roof we dwelt for nearly four months. May God be their exceeding great reward!



What has been done at Rosebud may, under the blessing of God, by systematic, energetic work, be accomplished elsewhere in the "Black Belt." The field is ripe for the harvest. God is graciously visiting His people in these last evil days. He wants to save and to bless. The Lutheran Church has in this section attained some popularity. Now is the accepted time. Let us avail ourselves of the God-given opportunities while they are ours. Let us be up and doing!

N. J. B.

### North Carolina News.

April 25 and 26, Immanuel Conference convened at Immanuel College, Greensboro, N. C., for its Easter sessions. All the members of the conference were present but two, Pastors Stoll and Richert. On Tuesday evening, at eight o'clock, divine service was held in the college chapel, the Rev. W. G. Schwehn, of Concord, N. C., preaching. Pastor Schwehn based his remarks on Luke 24, 13—35, choosing as his theme "The Risen Lord." Holy Communion was also celebrated in connection with the service.

On Wednesday morning the session opened with the singing of Hymn 271 and an address by Teacher M. N. Carter. Teacher Carter's theme was: "How Shall We Make Lutherans of the Children of Our Schools?" He answered by saying that we should teach them the Word of God, and show them the fear of God. — The four private sessions of conference were taken up with a discussion of the twentieth chapter of Revelation by Prof. Schmidt.

All enjoyed the conference, and felt the better for having attended it. God willing, we shall meet again in August, at Meherrin, Va.

On July 8 and 9, the Sunday-school Convention of North Carolina will hold its annual meeting with Rev. Foard's congregation at Gold Hill, N. C. All Sunday-schools are urged to send delegates, so that this meeting may be "the best ever." Also those who are on the program will please see to it that they have their numbers ready. It is hoped that more practical papers will be read and discussed this summer at the meeting than we had at our last session. So let us all look forward to a good time at Gold Hill.

On May 7, seven catechumens were received into our congregation here at Greensboro by confirmation, three of whom were also baptized. May God keep these young people in His grace that they fall not away!

R. O. L. L.

### A Good Lesson.

The captain of an English man-of-war once invited the queen of Tahiti and her court on board his ship. After showing them all over the vessel, he took them to the large dining-room, where a rich table had been set for the guests. All being seated at the table, the captain politely asked the guests to help themselves to all the good things set before them. But to his great surprise no one would eat. Not one of the brown natives would touch the food set before them. Among the invited guests was Missionary Pritchard, and to him the captain now turned in his distress: "Dear friend, to my great sorrow I see that despite all my endeavors I have not succeeded in suiting the taste of the natives. The queen's expression seems to indicate that she is of the opinion that we have forgotten something of importance." The missionary smiled and said: "You are right, sir. You have forgotten the chief thing. Your table is loaded with the very best, but you have forgotten to ask the blessing, and unless this is spoken, my brown children will touch no food. They follow the apostle's injunction: 'Whether, therefore, you eat, or drink, or whatsoever you do, do all to the glory of God.'" With a due sense of shame the captain listened to this explanation of the missionary, and then asked him to say grace. Gladly Pritchard acceded to this request. Stepping to the table, he said: "The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season; Thou openest Thine hand, and satisfiest the desire of every living thing." Reverently the natives repeated the words, and when the Amen had been spoken, they sat down at the table, and did full justice to the food set before them.

### A Divided Church.

Is it well to say, "Charity begins at home," about the time an offering for missions is to be taken? Is it spiritual and Christian economy to argue that until the local work is well established, it is folly to ask the Church to give for missions?

In 1832, the Baptists of Indiana separated on mission and anti-mission lines, each division numbering about three thousand. Fifty years later, in 1882, the anti-mission Baptists still numbered about three thousand, while the pro-mission Baptists had increased to no less than thirty-seven thousand.

In 1836, the Miami Baptist Association of Ohio



divided on mission and anti-mission lines. The anti-mission faction, numbering nineteen churches, with seven hundred and forty-two communicants, excluded six churches, with four hundred and forty-one members, because they had the missionary spirit. Fifty-two years later, in 1888, the nineteen anti-mission churches had dwindled down to five, and the more than seven hundred members had decreased to one hundred and fifty-one. On the other hand, the six missionary churches had grown to be sixty-five and the membership had increased to more than seven thousand.

In 1840, the Baptists of North Carolina separated on mission and anti-mission lines, the missionary faction numbering about twenty-four thousand members, and the anti-mission portion about twelve thousand. In 1890, after a period of fifty years, the pro-mission Baptists of the State had increased to three hundred thousand, while the anti-mission Baptists still numbered twelve thousand.

Facts speak louder than words. Surely, the Bible speaks the truth when it says: "There is that withholdeth more than is meet, but it tendeth to poverty." The surest way to kill a Church or congregation is to let it selfishly only think of its own wants and needs. The Church must go and grow, or else she will stay and starve; she must extend or expire, preach or perish. The Spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we must become.

### Why So Indifferent?

A well-known pastor was once traveling on a train between two large cities. A prosperous-looking gentleman occupied the same seat with him. During the conversation, which was soon opened between the two, the pastor learned that his traveling companion was an unbeliever, for he spoke very disparagingly of the Bible and of Christianity. Finally, the conversation drifted on the subject of books. The man proved to be very well-read, and so the pastor asked him whether he had ever heard of that remarkable collection of books written by kings and simple shepherds and fishermen during a period extending over more than a thousand years, and which, despite the great variety of writers, yet formed a harmonious whole. And still other wonderful things the pastor said about this remarkable book. The gentleman listened with interest and surprise. At last he cried: "Re-

markable! Strange that I have never heard of it before! What is the name of the book?" Just then they arrived at their destination, and as he arose to leave his seat, the pastor answered, "Why, the Bible, sir."

I wonder whether the gentleman after this occurrence took up his Bible, if he had one, and read it. I doubt it. People like that would not believe, even though one came to them from the dead. They criticize the Bible, though they have never read it.

But how many Christians are also quite ignorant of the Bible! They speak of it as a precious treasure, but never use it. Christ says: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me."

F. J. L.

### Items of General Missionary Interest.

UNOCCUPIED FIELDS OF AFRICA.—In Africa some 50,000,000 people are living in regions that are wholly outside the reach of existing missions. The unreached regions include the southern parts of Morocco, Algeria, and Tripoli, practically all of Sahara, Rio de Oro, with a population of more than a hundred thousand, eight million in Senegambia and the Niger District, almost two million in French Guinea, one and a half million in Dahomey, a half million on the Ivory Coast, and almost a million in Portuguese Guinea, one and a half million in Liberia, a half million in Togoland, about five million in Northern Nigeria, three million in Kamerun, eight million in the French Congo, four million in the Baghirmi and Wadai districts, two and a half million in Portuguese East Africa, two million in German East Africa, three million in British East Africa, two million in Uganda, and not far from a million in different divisions of Somaliland.—North Africa is nominally an occupied mission-field, and yet the missionaries have not been working here more than about thirty years. Work is carried on in the Barbary States by a mere handful of workers at a few isolated stations. The station farthest south is at Kairwan in Tunis. In this city of almost 30,000 inhabitants, a center of Mohammedan learning and propagandism, is situated one married missionary and one single woman. Kairwan is often called the Mecca of the Barbary States. It has no less than thirty mosques and many tombs of saints. The dead are brought here from a great distance to be buried in the holy



ground of this sacred city. From Kairwan one could travel in a southeasterly direction for more than two thousand miles before reaching another mission-station in that direction. Surely, Africa is yet far from being occupied with a sufficient number of mission-stations. The Dark Continent is still awaiting the light of the Gospel.

**ROCKEFELLER FOUNDATION AND MISSIONS.**—The following appropriations were paid by the trustees of the Rockefeller Foundation in 1915: American Baptist Home Mission Society, \$100,000; American Baptist Foreign Missionary Society, \$250,000; Baptist Missionary Convention, \$15,000; Laymen's Missionary Movement, \$8,450; New York Baptist Mission Society, \$2,985.60; New York City Baptist Mission Society, \$7,000; State Mission Board of the Pennsylvania Baptist General Convention, \$800.

**UNOCCUPIED PORTIONS OF ASIA.**—In Arabia three provinces having a population of perhaps three million have no missionary within their borders. East of the Jordan in Syria are sections of country with an aggregate population of over a half million where no missionary works. In the Sinaitic Peninsula there is no missionary and no mission-station. In the Malay Peninsula there are three districts with a population of more than a million in which no mission-work is being done.

**INDIANS IN CENTRAL AMERICA.**—The entire population of the five republics of Central America is estimated at over four million, of whom almost one half are said to be Indians. The Roman Catholic Church claims three-fourths of these as Christianized, but in the opinion of missionaries who have been among them this is an overestimate. There are whole tribes that have never been visited by the bishops of the different republics, and among whom there are no resident priests. At a very low and conservative estimate there must be at least a half million Indians in Central America who are sunk in heathen darkness. The Central American Mission has now in Central America 28 foreign missionaries, while the Moravians are working here with 32 foreign missionaries. The Central American Mission proposes to place twenty more missionaries into the field, if this additional number of workers can be found.

**INDIA.**—The increase of population in India during the last ten years was seven per cent., but the Christians of India have increased during this

same period at the rate of fifty per cent. This surely proves that the work of Christian missions in India is not in vain.

**THE PARIS EVANGELICAL MISSION.**—This society, in spite of the most strenuous efforts to raise the needed income, and of generous self-sacrifice on the part of the mission staff at home and abroad, in which the native Christians also took part, is facing a large deficit. The salaries of the missionaries have been reduced twenty per cent. Some of the native helpers have insisted upon their salaries being reduced as much as fifty and seventy-five per cent. Out of these diminished salaries many have made further offerings, some voluntarily renouncing a quarter's salary or more. The working staff in the field has been reduced by sixty persons.

**THE NEUTRAL COUNTRIES OF EUROPE AND MISSIONS.**—In Holland, notwithstanding difficulties in trade and the mobilization of the army, missionary work has shown remarkable vitality. The financial condition of all the Dutch societies is good, and most of the missionaries prepared for 1915 were sent out. In Switzerland the contributions to the Basel Missionary Society have shown no decrease, and the Mission Romande was able to close its accounts without a deficit at the end of the year. In Denmark all the missionary societies have closed the year without a deficit, and, in addition to returning missionaries, sixteen new workers, of whom three were doctors, were sent out. In Norway missionary work went forward with fair regularity, and in Sweden the total income for the year was 100,000 kronor in advance of that of the previous year. Out of twelve missionary societies, only two reported a small decrease of income, all the others showing a fine increase. Sweden sent out sixty missionaries last fall into the foreign field.

F. J. L.

### Hungry Sheep Not Fed.

A United States Senator met three clergymen in three different parts of the country, and each complained that he could not get a large audience. The Senator asked the first man if he believed that the Bible was the Word of God. The cleric, smiling pityingly, said that of course he did not in the crude and ordinary sense, and then he launched into a mass of vague metaphysical phrases. The Senator asked the second man if he believed in the future life, and the reverend gentleman said that



he did not believe in personal immortality, but that the essence of life was indestructible, or some such notion. The Senator asked the third man, a pastor of an orthodox evangelical church, if he believed in the divinity of Jesus Christ; the shepherd of souls replied that all men were divine. The three clergymen had themselves supplied abundant reasons why their audiences were small. They had nothing to offer them but wind. The hungry sheep looked up and were not fed.

W. L. Phelps, in *Century Magazine*.

THE PASTOR had told his catechumens to open and close the day with prayer. In the next lesson he asked a boy, "What is the first thing you did this morning on awakening?" He answered, "I forgot to pray." — How about yourself?

### BOOK TABLE.

#### SYNODICAL REPORTS OF THE MISSOURI SYNOD.

No. 12. *Oregon- und Washington-Distrikt*. 52 pages; 10 cts. — No. 13. *English District*. 68 pages; 13 cts. Concordia Publishing House, St. Louis, Mo.

The Rev. W. J. Janssen read the doctrinal paper at the convention of the Oregon and Washington District. It bears the title, "Jesus Christ, Our Savior," and is based on John 1. The paper has a fine, clear ring. — The report of the English District contains a very practical and well-prepared paper by the Rev. Martin Walker, bearing the title, "Christian Stewardship."

**HAUSPOSTILLE.** By Carl Manthey-Zorn. Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Elegant black buckram binding. Size, 7¼ × 10. Price, \$1.75. Order from Concordia Publishing House, St. Louis, Mo.

An ideal German family postil, containing short, simple sermons for the whole church-year. The sermons in this postil only average two one-half pages each; but despite their brevity they are real sermons, sermons full of marrow and fatness. They are serious and conservative in theological position, but bright and vivacious in language. An intensely earnest spirit pervades these sermons, and they are full of Christ and His salvation. The language is vigorous, and eloquent because of its very simplicity and directness. Like all the venerable author's literary productions, these sermons are distinguished by great intellectual force, pointedness of statement, short and clean-cut sentences, and an apparent desire to benefit the readers by teaching them the truth. The value of the book as a family postil is enhanced by the addition of eight blank pages, to be used for a family record, and by fourteen fine half-tone engravings. The type is large and heavy, and will, therefore, commend itself to the aged.

**FUELLSTEINE**, No. 2. *Geschichtliche Lesestuecke*. Gesammelt von Fr. Meyer. Northwestern Publishing House, Milwaukee, Wis. Cloth binding; 110 pages. Price, 25 cts.

A supplementary historical reader for the upper grades. All the selections given refer to American history, and show what a prominent, but unrecognized part the Ger-

man-American has taken in the building up of our country. As a supplementary reader this booklet can do excellent service, and it is much to be desired that it be introduced generally as such in our parochial schools.

F. J. L.

### Notice.

The United Lutheran Conference of the Colored Mission will meet, God willing, in New Orleans, Bethlehem Chapel, G. M. Kramer, pastor, June 21 and 22. Out-of-town brethren are requested to communicate at once with the undersigned, so that proper arrangements may be made for them.

A. LANGE, Secretary,

3511 Magnolia St., New Orleans, La.

### Acknowledgments.

Received for *Colored Mission* from the following Colored congregations: In North Carolina: St. John, Salisbury, \$15.00; St. Paul, Charlotte, 11.00; Mount Zion, Meyersville, 3.00; Zion, Gold Hill, 3.00; Concordia, Rockwell, 3.00; Mount Zion, Rocks, 3.00; Mount Calvary Mount Pleasant, 3.00; St. Peter, Drys School House, 2.00; Messiah, Fayetteville, 1.55; St. James, Southern Pines, 5.00; St. Luke, High Point, 1.40; station in Winston, 1.40; station in Elon College, .25; Grace, Greensboro, 4.00; Bethlehem, Monroe, 1.00; Bethel, Charlotte, 3.00; Grace, Concord, 25.00; Mount Calvary, Sandy Ridge, 10.00. In Louisiana: New Orleans: Bethlehem, 40.00; St. Paul, 40.00; Redeemer, for March: 1.05, from the Sunday-school, .58; for April: .65, from the Sunday-school, .46; St. Paul, Mansura, 5.00; St. Paul, Napoleonville, 15.81; Trinity, Johnson, 9.00; Immanuel, Alexandria, .30. Immanuel, Brooklyn, 1.00; Bethany, Yonkers, 13.00. Station in Richmond, .55, from the Sunday-school, .15; St. Matthew, Meherrin, 1.52, from the Sunday-school, .35. Station in Washington, D. C., 2.03. Christ Church, Neenah, Ala., 12.55, from the Sunday-school, 3.56. St. Mark, Atlanta, .95, special, 1.15. — Total, \$245.20.

St. Louis, Mo., May 4, 1916.

JOHN H. SCHULZE, Treas.  
2211 Holly Ave.

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No. 7.

## The Time Is Drawing Nigh.

The time is drawing nigh  
When we shall see our Lord,  
Descending to us from on high,  
According to His Word.

Before His awful throne  
All men of every land,  
Of every clime and every zone  
Will congregated stand.

The Savior will divide  
The godless from His sheep,  
Who in His grace alone confide,  
And His commandments keep.

And then He will invite  
His flock to dwell with Him  
In heav'n, the home of pure delight,  
And join the angels' hymn.

But woe unto the band  
Of sinners on His left!  
They'll go to the accursed land,  
Of joy and hope bereft.

Beloved Savior, hear!  
Preserve us in Thy grace,  
That, when Thou shalt as Judge appear,  
We may not dread Thy face.

H. OSTERHUS.

## Christ's Judgment of the World.

In both the Old and New Testament the *judgment of the world* is foretold. Concerning the signs of the last day God says through the mouth of Joel: "I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come." (Joel 2, 30. 31.) In the Book of Daniel (7, 9. 10. 13) and in Revelation (20, 11—15)

grand judgment-scenes are unfolded before our eyes. The Psalmist writes: "The Lord hath prepared His throne for judgment, and He shall judge the world in righteousness; He shall minister judgment to the people in uprightness." (Ps. 9, 8.) In the 24th and 25th chapters of Matthew the Savior shows us a panorama of the last times and Judgment Day. His prophetic account of the final judgment is not a parable, as it has been falsely called, but it foretells an actual event. When, at the ascension of Christ, His disciples were gazing up to heaven where a cloud had received Him out of their sight, angels appeared to them, saying: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1, 11.) He will come in like manner as they saw Him depart, that is, *visibly* and in *great majesty*. "When the Son of Man shall come in His glory," accompanied by a retinue of mighty angels, "then shall He sit upon the throne of His glory." (Matt. 25, 31.)

For what purpose will Christ appear on the last day? Our Creed answers: "From thence He shall come to judge the quick and the dead." He will also come to bring us Christians the *final deliverance* "from every evil work," and, having preserved us in faith to the end, to receive us into "His heavenly kingdom." The ungodly, however, "whose names are not found in the book of life," He will cast "into the lake of fire burning with brimstone." "Christ is ordained of God to be Judge of quick and dead." (Acts 10, 42.)

God, however, has not only ordained a Man by whom the world shall be judged, but also "hath appointed a day in the which He will judge the world in righteousness by that Man." (Acts 17, 31.) This day will come *suddenly, unexpectedly*. The



scoffers that say, "Where is the promise of His coming?" will then be put to shame like the unbelievers in Noah's day, when the Flood came; for the Lord "is not slack concerning His promises," and "the Lord, our God, is a jealous God." The "day of the Lord" will come "as a thief in the night," "as a snare," "as the lightning cometh out of the east, and shineth even unto the west." The day of Judgment cannot be figured out or computed in any way, as, for instance, by symbolic numbers found in dark prophetic passages of the Bible. We should not seek to search that out before the time which the Father hath put in His own power. "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son [during the state of His humiliation, because He then did not always and fully use His omniscience according to His human nature], but the Father." (Mark 13, 32.) The Lord may come at any time, for the signs which should indicate that the last day is drawing nigh have been fulfilled; "the Lord is at hand," "the Judge standeth before the door," "the end of all things is at hand." Hence, let us watch!

On the last day "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Pet. 3, 10.) The trump of the archangel will sound, the dead will arise, and all mortals (Acts 17, 31; Matt. 25, 32) will "stand before Christ's judgment-seat, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5, 10.)

According to His own well-known account Christ will place His sheep, the believers, on His right hand, but the goats, the godless, on the left. He also tells us: "The word that I have spoken [the Gospel], the same shall judge men in the last day." Those that believed in Him during their lifetime also performed good works, thereby showing forth their faith, for instance, the works of charity which He will mention. True, their life was but imperfect; yet God regards them and their works as perfectly holy, because true Christians are clothed with the wedding-garment of Christ's blood and righteousness. They are God's children, whom the Holy Ghost has made spiritually alive, and who serve God with good works. Hence Christ will acquit them from all blame. "He that believeth is not condemned." (John 3, 18.) Their lamps are burning. They enter into the marriage-hall,

following their heavenly Bridegroom's kind invitation, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Christ will give His sheep eternal life. The Lamb on the great white throne "shall feed them, and shall lead them unto living fountains of waters; God shall wipe away all tears from their eyes." (Rev. 7, 17.) — The unbelievers, however, are "condemned already, because they have not believed in the name of the only-begotten Son of God." The goats at Christ's left "shall have judgment without mercy." Being without faith, and consequently also without good works, they will receive the evil things done in their body. Because they rejected Christ's merit, they will be judged according to their evil works, and receive the shameful fruit of ungodliness, eternal damnation. And Christ's righteous judgment will be irrevocable.

Let us, then, prove our own selves. Are we sheep of Christ? Those that are not as yet believers should repent and believe; those that have embraced Christ in faith should *watch*, for we know neither day nor hour when our Lord will appear. "And now, little children, abide in Him, that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

H. OSTERIUS.

### Our Alabama Mission.

Since our return from Alabama we have kept in touch with the missionary laborers and, through them, with the people. The reports indicate that the work so auspiciously begun is making progress. The worshipers on Sundays tax the seating capacity of the chapel. The adult catechumen class, which numbered 36 when we left, has now increased to 90. Some of these applicants have a distance of ten miles to travel to the church. The elaborate chandeliers, donated by the congregation of Rev. Koesterling, New Minden, Ill., have been installed, and since then catechetical instruction is given also on Wednesday night.

At Sedan, several miles from Camden, Mary and Sarah McCants, who were confirmed on Palm Sunday, have opened a Sunday-school under the direction of Miss Rosa Young. These girls are twins and so much alike that, though we saw them almost every day for four months, we were not able to tell them apart. Brother Grant Young, one of the deacons of Christ Church, has visited this field



several times, and helped to pave the way for the work.

At Oak Hill, Lizzie Mae Stallworth, together with Brother J. McBryde, two members of Christ Church, are taking steps to organize a Sunday-school. At this place we held a meeting with representative men, 23 of whom signed a petition for a Lutheran church and school. Eight of these own a private schoolhouse, which they resolved to donate to the mission of the Lutheran Church. A committee was appointed to select a site. A suitable location has been found, but not purchased.

From May 28 to 31, the Rosebud School, which by resolution of the Board has been named Luther Institute, had its closing exercises. On Sunday Rev. Lane delivered a sermon on Christian Advancement along educational lines. Rev. Lane writes: "Automobiles brought white people from Oak Hill, Camden, and elsewhere; and Colored people from all the near-by towns and villages came to see what the Lutherans were doing. The exercises on Monday night increased the number of visitors for Tuesday night. The chapel and the hall leading to it were filled to their utmost seating capacity. Our children did not fail, but captivated the entire audience. On Monday night the Hon. John Dale, of Oak Hill, a scholar and distinguished citizen, delivered an excellent address in the interest of our work, and presented the school with a check for \$5. Our white friends declare that our closing exercises could not be excelled."

May Luther Institute be a source of temporal and eternal blessing unto many!

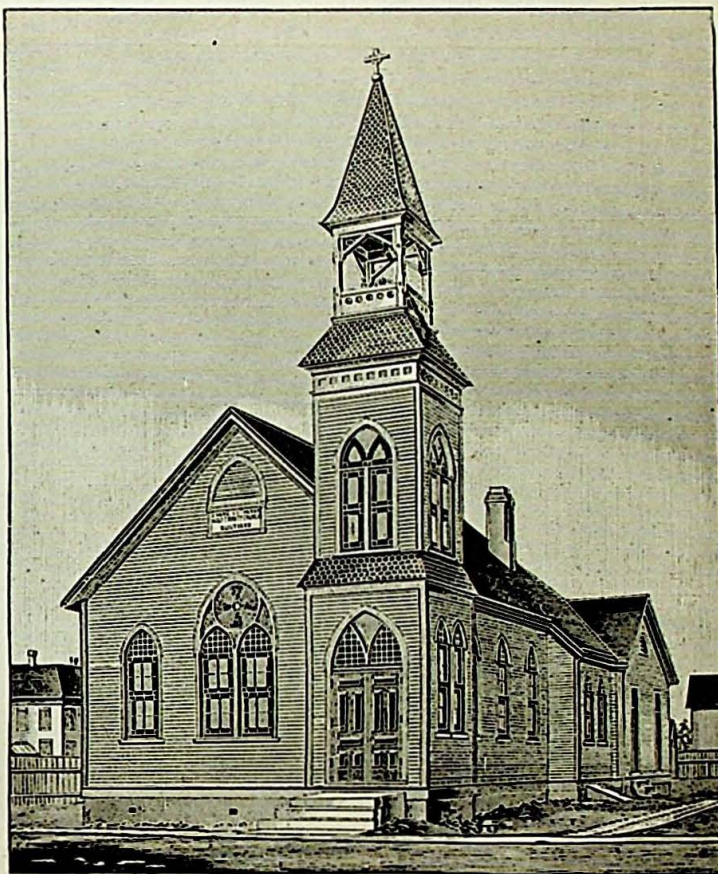
N. J. BAKKE.

### News from Springfield.

It has been such a long time since the readers of the PIONEER have heard from Springfield that they may be of the opinion that work at this station has been abandoned. That, however, is not the case, and had you been with us on the first Sunday in June, you would have been convinced that Holy Trinity Congregation is quite alive. On that Sunday members of our white sister congregation, students from the Theological Seminary, and our own faithful members with many of their

friends gathered to thank God for the loving-kindness which He again has showed us. Some two hundred people attended this jubilee service, filling the little church to its capacity.

And the occasion for the jubilee service? It was the rededication of our church. God had made the hearts of our little flock willing to have the church, which they love, but which, after years of service, had become dilapidated, renovated and decorated. And it was indeed a willing flock which



Holy Trinity Church, Springfield, Ill.

set about to do this work. They spared neither time, labor, nor money to have the church, where they sit at the feet of the Savior and hear His Word, beautified. And that their work has been crowned with success is evident; for it is a beautiful place of worship which they now have. The walls have been "fresco-worked," the woodwork refinished, and an indirect lighting-system installed. Four beautiful candlesticks and a crucifix adorn the altar, which has been covered with velour. All this is set off by a beautiful runner, which covers the floor between the two rows of pews. In fact, such a change has taken place that it is hard to



recognize the church as the same one in which we have been accustomed to worship.

The jubilee service was opened by the Sunday-school children, who sang "Holy, Holy, Holy." The choir also rendered several selections, and a duet was sung by students from the Seminary. The pastor delivered the dedicatory address, basing his remarks on Luke 10, 38—42. Prof. Boecker, who for years has served the congregation during frequent vacancies, also addressed the gathering. It was an inspiring meeting.

future. May the Lord continue to be among us in the future as He has been in the past, and bless the preaching of His Word, so that many others who now are living without God and without hope may be brought into His fold!

And a request to you, dear reader. The next time you approach the throne of God in prayer, kindly remember our congregation in Springfield. "Ask," says the Lord, "and it shall be given you." What a power it would be if every reader of the PIONEER would fall on his knees, and invoke God's



St. Paul's, New Orleans, and part of Congregation.

And while we all rejoice because of the changes which have taken place, we are the more happy because of the change which has *not* been made. The same Word of God which has been preached in past years, and which has led many souls to the resting-place which remaineth for the children of God, the Gospel of the Savior who died for sinners, that is the Gospel which shall be preached also in the future. And that, indeed, always has been, and is now, the most beautiful feature of our church. The Word of the crucified Christ alone is the power which saves men from destruction, and through the preaching of this Word we have also recently gained several, who are taking instructions, and who intend to join our congregation in the near

blessing upon the work which is being done at this station. God grant that no one neglect it, and you will hear from us again.

### Notes from St. Paul's and Trinity, New Orleans.

During the month of May our New Orleans churches, mission-stations, and schools had the pleasure of a visit from the Rev. L. A. Wisler, a representative of the esteemed Mission Board. Your correspondent is prepared to say that the Rev. Wisler made a fine impression upon our Colored Lutherans in New Orleans, and that every-



where he was well received. St. Paul's made special preparations for the reception of the distinguished visitor. The Sunday evening on which the Rev. Wisler addressed the members of St. Paul's, the St. Paul's Luther League, having a membership of upwards of forty, marched into the church in a body. When the Rev. Wisler, having been previously made an honorary member of the League, rose to speak, he wore the League's "insignia," a badge of a blue and a white ribbon. The choir, consisting of twenty voices, under the direction of the undersigned, rendered the anthem, "God Be Merciful."

In addressing the congregation along the lines of Christian endeavors, urging them on to greater accomplishments, and to an effort at standing on its own feet, the visitor was by no means ambiguous, but forceful, frank, and direct; yet, withal, his message was couched in language most kindly, persuasive, and encouraging.

St. Paul's confirmation class this year was small in comparison with those of previous years, there being only six. This is attributable to a number of causes, prominent among which is the fact that among the whole class of catechumens only one child was a baptized Lutheran. On the other hand, the pastor, the Rev. E. Schmidt, is expecting, by the help of God, to confirm a larger class of adults than he has had for some years. This will neutralize the disparity mentioned above. —

We, of Trinity, have cause for great rejoicing and giving of thanks to God. The Mission Board has now seen its way clear to build our much needed chapel. The site has been practically selected, and, God willing, about the latter part of June ground will be broken for the construction of our modest little edifice. The undersigned, pastor of Trinity, expects, after the chapel is dedicated in the fall, to confirm six children and seven adults.

The progress of Trinity since last Christmas has been steady. Up to that time it had been impossible to hold services regularly; but since then, with the help of the untiring and faithful teacher, Mr. Peter Robinson, we have been able to worship in the hall regularly.

A number of the members of St. Paul's and

some of our friends in Trinity parish have promised their services when the building of the chapel is begun. The services of these friends in some instances will be given gratis; in other instances only a small remuneration will be asked. As one member of St. Paul's expressed it, all he desired for his services was enough to keep the pot a-boiling.

As to the equipment of our chapel, we shall need a church-bell, pews, altar-fixtures, a communion-set, a baptismal font, chandeliers, etc. We therefore appeal to our Lutheran Christian friends for these necessities, and we feel confident that we shall not appeal in vain. Perhaps, dear reader, your congregation is contemplating remodeling its



Teacher Peter Robinson and Pupils of Trinity School, New Orleans.

church or building a new one. Will you not make an effort to get your old communion-set and baptismal font for our chapel? Perhaps you can interest the Young People's Society or the Ladies' Society of your congregation in our behalf. They may resolve to give us an altar, or make a donation towards one. Solomon says, Prov. 15, 23: "A word spoken in due season, how good is it!" Will you not speak a "word in due season" to your congregation for Trinity Chapel? "Cast thy bread upon the waters; for thou shalt find it after many days."

Any of our good friends desirous of coming to our assistance by donating one or more of the above-named articles or a sum of money, will kindly communicate with the Rev. Ed. H. Schmidt, 1479 N. Miro St., New Orleans, La. A. WILEY.



## Commencement at Immanuel College.

Immanuel College held its closing exercises, May 28 to 31. Sunday evening, May 28, the annual sermon was preached by the President, Rev. F. Berg, who based his sermon on the First Psalm. Monday evening, May 29, the graduates, assisted by the student-body, gave the annual concert, which consisted of recitations, a play, and musical selections, both instrumental and vocal. On Tuesday evening Prof. H. L. Koontz addressed the students and friends of the College, using as his theme "Education." Wednesday afternoon the commencement exercises proper were held. The following subjects were treated by the graduates: "The Joy of Work," by Mr. John Dansby, of the College Department; "Some Remarks About Education," by Mr. Douglas Dinkins, of the Teachers' Seminary; "Does It Make Any Difference What a Man Believes, if He Only Be Sincere in This Belief?" by Mr. Sidney Tervalon, of the Theological Department. The annual literary address was delivered by Rev. Geo. Mennen, of Conover, N. C. Rev. Mennen spoke on "The Aim of Your Education in Immanuel College," emphasizing labor and obedience. Wednesday evening the Alumni Association held its annual banquet.

Immanuel turned out five graduates this year, three from the College; and one from the Normal, and one from the Theological Department. May God bless these young men and women in their chosen calling!

Immanuel College, Academic Department, reopens October 2, 1916. All the students are urged to be present on the first day. The Theological and Normal Departments will open at the usual time, September 6. All students of these departments should be present on the first day.

R. O. L. L.

## Items of Interest from the Colored Mission Field.

**INSPECTION TOURS.** — The President and Secretary of the Colored Mission Board made extensive tours of inspection, covering the whole mission-field, during the month of May. These trips can only redound to the lasting benefit of the mission. They are encouraging and instructive for the workers, as well, as for the visitors of the Board. On his recent trip Rev. Drewes, the President of the Board, covered no less than 4,000 miles in twenty-five days, and delivered thirty-three addresses of

considerable length. Besides this he had many private conversations with the various workers in that part of the field which he visited. A prominent worker of North Carolina says of Rev. Drewes's trip: "The trip was not a whirlwind campaign, it was a cyclone." Such trips of inspection are surely not, as many may suppose, vacation jaunts, but periods of stress and strain.

**GREENVILLE, N. C.** — From Charlotte, N. C., comes the sad news that our faithful missionary, Rev. C. P. Thompson, has been obliged to give up his work for the time being. Rev. Thompson has been an ill man for some time, but we had hoped that his illness might not compel him to resign his office. He intends to go to his home near Mansura, La., and there rest up. May God soon restore to him both health and strength!

**IMMANUEL COLLEGE.** — Prof. Henry Voltz, who has been assisting the regular faculty of Immanuel College since the first of the year, has been permanently called by the Board. God bless Immanuel and its faculty!

**LECTURE TOURS.** — Two of our Colored workers have entered the lecture field in the interest of our Colored Mission. Teacher M. N. Carter delivered a number of lectures during the past month in Iowa and Minnesota in congregations of the Norwegian Synod. Teacher E. A. Buntrock has been lecturing during June in New York and Northwestern Ohio, and in July will lecture in Indiana and Nebraska.

**NEENAH, ALA.** — The Rev. W. H. Lane, who has charge of our work in the Black Belt of Alabama, writes: "At Oak Hill, Ala., Pentecost Mission Sunday-school was organized with twenty-eight scholars, who are members of our instruction class, also. Our mission at Oak Hill was organized on Pentecost Sunday, June 11."

**GRACE, GREENSBORO, N. C.** — In our last issue we reported the recent reception of seven new members by Grace Church, Greensboro. Three of these new members are students of Immanuel College and were prepared for their confirmation by Prof. F. Berg. Rev. Lynn examined the catechumens, while Prof. Berg delivered the sermon.

**LITTLE ROCK, ARK.** — We are much pleased to bring our readers the good news that our little flock at Little Rock, after having been without a pastor for about twenty years, is to be given a resident pastor in the person of Candidate Paul Beinke, of Amherst, O., one of the ninety-three young men that graduated from Concordia Seminary, St. Louis; in June.

F. J. L.



† President O. P. Vangsnes. †

The Rev. O. P. Vangsnes, President of the Iowa District of the Norwegian Synod, died May 30 at Fairview Hospital, Minneapolis, Minn. In 1898, the Synodical Conference elected him representative of the Colored Mission in the Norwegian Synod, an office which he held until his death. In 1904, he made an extensive visit to the mission-field, and gathered much valuable information, which he used for his lectures in the congregations of his Synod, and which helped to create and maintain interest for the work. A short time ago the writer corresponded with him in regard to our new field in Alabama. Many large collections have been raised in his Synod through his eloquent pleadings for our cause.

In Rev. Vangsnes our Colored Mission has lost a warm-hearted, influential friend. We thank God for this friend, and for the services he has rendered during these many years. God is now his exceeding great reward. May He also vouchsafe to his sorrowing wife and children strength and comfort in their bereavement!

N. J. B.

BOOK TABLE.

**BIBLE HISTORY REFERENCES.** Explanatory Notes on the Lessons Embodied in *Bible History for Parochial and Sunday-schools*. Compiled by *F. Rupprecht*. Concordia Publishing House, St. Louis, Mo. Red cloth binding. IX and 294 pages. Price, \$1.10.

A welcome book for all our pastors and teachers using the English language in their religious instruction. Though based upon a particular Bible History, pastors and teachers using some other text will find no difficulty in making use of these helps. The book gives in a concise form such information as a teacher will need if he would do justice to the lesson and to his pupils. Sixteen illustrations and two maps enhance the value of this publication. We do not wish to forget to say that every Sunday-school teachers' library should have this valuable reference book on its shelves.

**DAILY PRAYERS.** By *Dr. C. Abbtmeyer*. Concordia Publishing House, St. Louis, Mo. Brown cloth binding; gilt stamping. 90 pages. Price, 44 cts., post-paid.

This book contains morning and evening prayers for every day of eight successive weeks and a prayer for each of the Christian holidays. Prayers for special occasions are also given. The prayers we find simple in utterance, comprehensive in contents, and eloquent in expression. They are so brief that they will never weary those who use them with an earnest spirit and fervent faith. The appearance of this new devotional book in English seems to indicate that prayer-books are called for in increasing numbers by our English-speaking Lutherans. For this proof of practical Christianity among us we should be truly grateful in this so materialistic and unthankful age.

**SUNDAY-SCHOOL PRAYERS.** English and German. Compiled by *C. Abbtmeyer*. Concordia Publishing House, St. Louis, Mo. 24 pages. Price, 10 cts.

This booklet will fill a decided want. It contains prayers for opening and closing the Sunday-school, and

special prayers for the principal holidays and festivals. The mechanical make-up of the pamphlet is good. Every Sunday-school should order a supply of these booklets for the use of the teachers.

**TROSTBRUENNLEIN AM KRANKENBETT.** By *Fr. F. Selle*. Concordia Publishing House, St. Louis, Mo. Black cloth binding. 109 pages. Price, 55 cts.

While there may be similar books on the market, we are sure that this handy and practically arranged publication will find a ready sale. It contains six short meditations on the sufferings of this present time, a large number of meditations on selected passages of Scripture, appropriate prayers, Scripture selections, and hymns. Pastors having many sick calls to make will find the book a decided help in their work.

F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: In Louisiana: New Orleans: Trinity, \$5.00; St. Paul, 40.00; Mount Zion, 40.00; Bethlehem, 40.00; Redeemer, .55, from the Sunday-school, .44; St. Paul, Mansura, 5.00; Trinity, Johnson, 1.80; St. Paul, Napoleonville, 6.59. In North Carolina: Mount Calvary, Mount Pleasant, 3.00, for Church Extension Fund, 3.15; St. Peter, Drys School House, 2.00; Mount Zion, Rocks, 4.00; Zion, Gold Hill, 3.00; Concordia, Rockwell, 3.00; station in Albemarle, 1.00; Trinity, Elon College, .70; St. Luke, High Point, 1.30; Grace, Greensboro, 2.93; station in Winston, .42; Bethel, Greenville, 3.00; St. Paul, Charlotte, 11.00; Mount Zion, Meyersville, 3.00; St. John, Salisbury, 15.00; St. John, Southern Pines, 5.00; Messiah, Fayetteville, 1.50; Grace, Concord, 25.00; Mount Calvary, Sandy Ridge, 10.00. Immanuel, Brooklyn, 10.00; Bethany, Yonkers, 13.00. Station in Washington, D. C., 1.95. Station in Richmond, .56, from the Sunday-school, .10; St. Matthew, Meherrin, 8.40, from the Sunday-school, .75. St. Mark's, Atlanta, 1.25, from the Sunday-school, .57. Christ Church, Neenah, Ala., 10.12, from the Sunday-school, 2.48. Immanuel College, Greensboro, N. C., tuition, 21.45. Luther College, New Orleans, tuition for first quarter, 25.00.—Total, \$324.01.

St. Louis, Mo., June 6, 1916.

JOHN H. SCHULZE, *Treas.*  
4571 Holly Place.

Rev. W. H. Lane, of Neenah, Ala., gratefully acknowledges the receipt of \$5.00 from the Hon. John Dale, of Oak Hill, Ala., for Christ Church; also the receipt of a box of clothing from the President of the Tabitha Society of Rev. Berthold's congregation, for the poor and needy of the Black Belt.

A CORRECTION.—The altar presented to our Alabama Mission was a gift of all the Lutheran congregations of Cabarrus Co., N. C., served by the Revs. W. G. Schwehn and John Alston. We are glad to make this correction, and to return to all givers our sincere thanks.

N. J. B.

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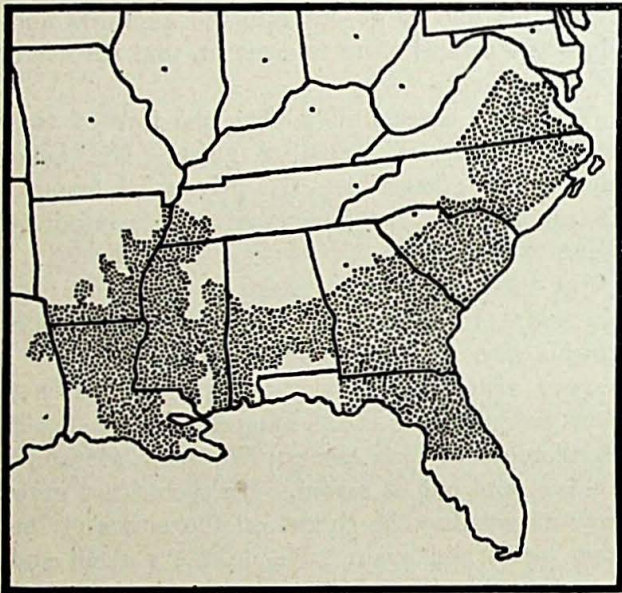
All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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



## Our Colored Mission Field.

Some months ago we called the attention of our readers to the immense mission field open to us and our workers in the so-called Black Belt of the South with its Colored population of more than seven millions. The educational facilities provided for the Colored children of this section of our country are positively deplorable. The schools are few in number, and often are open only three or four months of the year. The religious need of the Colored people of this section is even greater. While perhaps one-half of the Colored population of the Black Belt nominally belongs to some church,



The "Black Belt."

the morality of many of these is very low. The religious knowledge of most church-members and many preachers is very meager; and what is even worse, many of the preachers and church-members despise all religious knowledge as a dead "book religion," and refuse to be instructed. Religion is to most Colored people of the Black Belt a mere matter of emotion, which has no connection with creed or with life. The most fundamental doctrines of the Christian religion are unknown to thousands of church-members, and preachers and members in not a few cases live in open and flagrant sin.

Unto no Church is the door of opportunity opened so widely as to us Lutherans, since the conditions which obtain among the Colored people of the Black Belt, the low stage of morality, and the deplorable lack of Christian knowledge call for

a Church that emphasizes the thorough instruction of its members, and earnestly insists upon the truth that Christianity means a radical change of the heart, which will show itself by the subjection of the will to the awakened Christian conscience and in holiness of living. Have we taken advantage of the great opportunity offered us in the Southland?

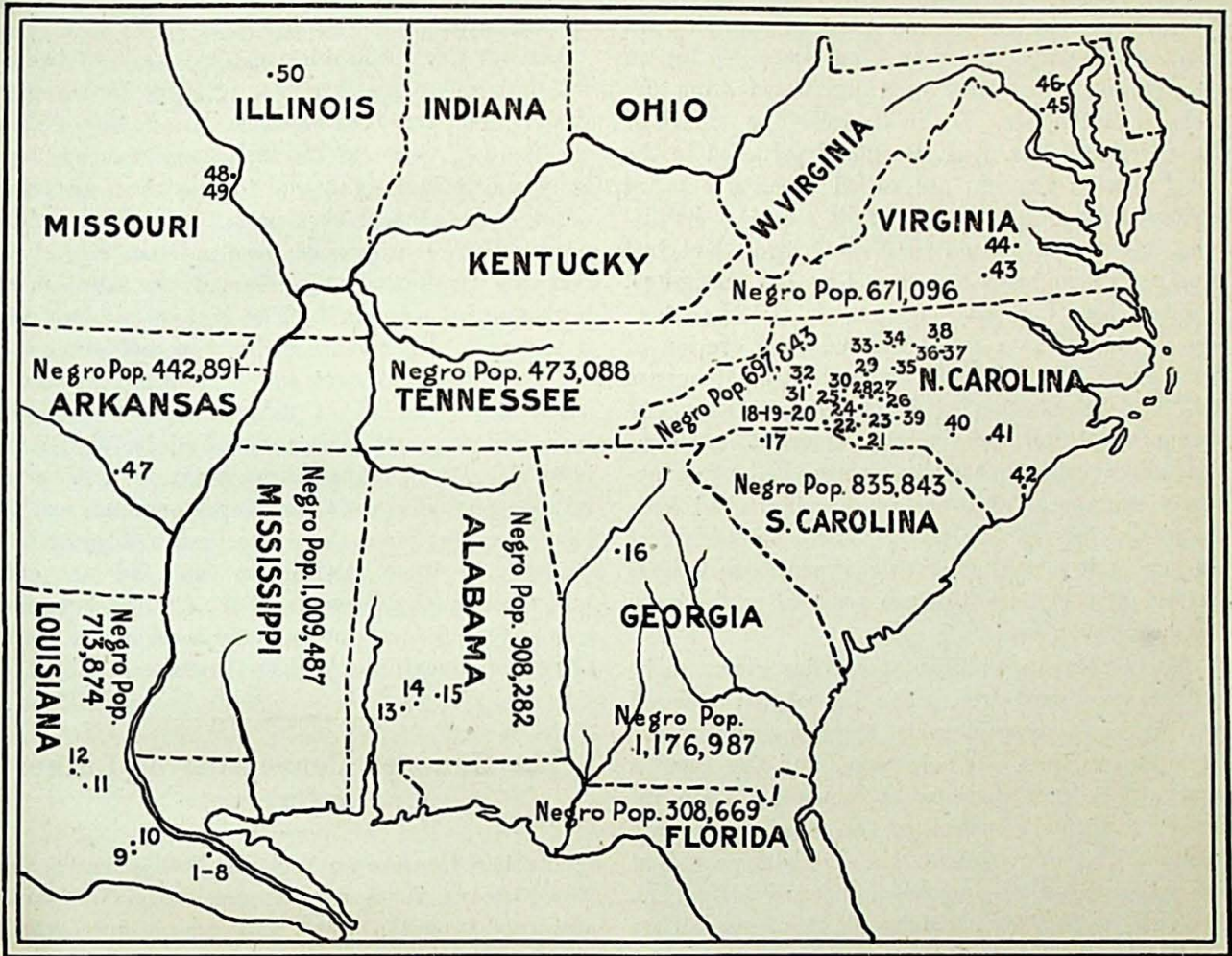
It is now almost forty years ago—upon the occasion of its sixth convention, in 1877—that the Evangelical Lutheran Synodical Conference of North America decided to begin work among the Colored population of our country. The proposal to take up the preaching of the pure Gospel among the Negroes was hailed with delight, and ventured upon with enthusiasm. A Mission Board was elected, and the direction of the new work put into its hands. This Board at once took steps to inaugurate the good work. A missionary, Rev. J. F. Doescher, was called, and soon entered upon his labors. His first work was to make a tour of observation through the States of Tennessee, Arkansas, Louisiana, Mississippi, Alabama, Georgia, and Florida. He was instructed to preach where opportunity offered itself, to observe the spiritual condition of the people, and to mark those places which seemed most promising as prospective mission-centers. The direct result of this tour was the establishment of stations at Little Rock, Ark., New Orleans, La., and Mobile, Ala. Other equally promising fields were discovered.

Gradually, very gradually, the work was enlarged, and new fields were opened. In the year 1891, attention was called to North Carolina as being a very promising field for our work. A thorough exploration of certain portions of the State resulted in the work being taken up at once. Rev. N. J. Bakke, a missionary of experience, was transferred from New Orleans to Concord, N. C. As a fruit of his labors and the labors of the other workers who entered this field from year to year, we have to-day no less than twenty-five stations in the "Old North State." Of course, most of these congregations are small, and none of them has reached the goal of all missionary work, that of being self-supporting and self-propagating. Yet the missionaries and the people are earnestly striving to reach this goal. Every one of our stations is a true mission-center, and a mighty agency to redeem the people from ignorance and sin, and lead them to God and the Savior.

While our work has progressed from year to year, we are sorry to state that many a golden op-



Where Our Colored Mission-Stations Are Located.



COLORED MISSION STATIONS. (Find figures on map.)

- |                                    |   |                                      |
|------------------------------------|---|--------------------------------------|
| 1—8 New Orleans:                   | 19. Mount Zion, Charlotte, N. C.          | 37. Immanuel, Greensboro, N. C.      |
| 1. St. Paul's.                     | 20. Bethel, Greenville, N. C.             | 38. Trinity, Elon College, N. C.     |
| 2. Trinity.                        | 21. Bethlehem, Monroe, N. C.              | 39. Albemarle, N. C.                 |
| 3. Redeemer.                       | 22. St. Peter's, Dry's Schoolhouse, N. C. | 40. St. James, Southern Pines, N. C. |
| 4. Bethlehem.                      | 23. Mount Calvary, Mount Pleasant, N. C.  | 41. Messiah, Fayetteville, N. C.     |
| 5. Carrollton.                     | 24. Immanuel, Reimerstown, N. C.          | 42. St. Mark's, Wilmington, N. C.    |
| 6. Mount Zion.                     | 25. Grace, Concord, N. C.                 | 43. St. Matthew's, Meherrin, Va.     |
| 7. St. John's.                     | 26. Zion, Gold Hill, N. C.                | 44. Richmond, Va.                    |
| 8. Luther College.                 | 27. Concordia, Rockwell, N. C.            | 45. Washington, D. C.                |
| 9. St. Paul's, Napoleonville, La.  | 28. Mount Zion, The Rocks, N. C.          | 46. Baltimore, Md.                   |
| 10. Trinity, Johnson, La.          | 29. St. John's, Salisbury, N. C.          | 47. St. Paul's, Little Rock, Ark.    |
| 11. St. Paul's, Mansura, La.       | 30. Mount Calvary, Sandy Ridge, N. C.     | 48. Grace, St. Louis, Mo.            |
| 12. Immanuel, Alexandria, La.      | 31. Mount Olive, Catawba, N. C.           | 49. County Infirmary, St. Louis, Mo. |
| 13. Christ, Neenah, Ala.           | 32. Bethel, Conover, N. C.                | 50. Holy Trinity, Springfield, Ill.  |
| 14. Pentecost, Oak Hill, Ala.      | 33. Winston-Salem, N. C.                  |                                      |
| 15. St. Andrew's, Sedan, Ala.      | 34. Immanuel, Kernersville, N. C.         |                                      |
| 16. St. Mark's, Atlanta, Ga.       | 35. St. Luke's, High Point, N. C.         |                                      |
| 17. St. Luke's, Spartanburg, S. C. | 36. Grace, Greensboro, N. C.              |                                      |
| 18. St. Paul's, Charlotte, N. C.   |   |                                      |

*Stations not on the map:*

- 51. Bethany, Yonkers, N. Y.
- 52. Immanuel, Brooklyn, N. Y.

portunity was lost because the Board lacked the necessary men and means. When the writer came to New Orleans about twenty-seven years ago as a helper in one of our Colored mission-schools, the work was quite limited in extent. My workshop was

the notorious "chicken-coop," which also served for a church. In this small building, measuring twenty by thirty feet, over one hundred children were being daily instructed. This station bore the name of St. Paul's, and, together with Mount Zion, was in



the pastoral charge of Rev. Bakke. Mount Zion, founded in 1877 by Doescher, had not long before my arrival vacated its old place of worship in "Sailors' Home," and was then domiciled in an old church, which had been purchased from the Colored Methodists. Up in Carrollton, a suburb of New Orleans, Rev. Aug. Burgdorf preached in the old "Rooster Church," so called because a metal rooster ornamented the top of its steeple. Bethlehem, the fourth station in New Orleans, had just been opened and was also served by Rev. Burgdorf. Besides these four stations in New Orleans, there was at that time a small Colored congregation at Springfield, Ill., a faithful little flock at Meherrin, Va., and the station at Little Rock, Ark. The station which Rev. Doescher had founded at Mobile, Ala., and which soon after its opening had a Sunday-school enrolment of over two hundred, had been abandoned after a few years. Three pastors, three teachers, and several students manned these various stations at that time, thirteen years after the work had been taken up.

To-day this insignificant plant has grown to be quite a good-sized tree. The list of our Colored stations, as it appears every three months in the PIONEER, occupies a whole page, and the type is small. The four stations in Louisiana have increased to eleven. Instead of two missionaries, two teachers, and one student, the Louisiana field at present has seven missionaries and fourteen teachers. Then the little flock at Meherrin, Va., was all we had in the Southeastern States; to-day we have no less than 25 stations in North Carolina alone, which are manned by ten missionaries and ten teachers. Besides these more extensive fields in Louisiana and North Carolina, we have a station at Meherrin, Va., two stations at St. Louis, one at Springfield, Ill., one at Little Rock, Ark., one at Yonkers and another in Brooklyn, N. Y., one in South Carolina, one each in Richmond, Va., Washington, D. C., and Atlanta, Ga., and, finally, the new and very promising stations at Neenah, Oak Hill, and Sedan, Ala. All but two of these stations are marked on the accompanying map. The reader will see that there is but a small portion of the South that we have occupied with stations as the whole should be occupied. In Alabama, with its million Negroes, we have but three stations; in Mississippi, with a Colored population of considerably over a million, we haven't a single worker. Among the half million Negroes of Tennessee and the thousands of Colored people of Florida no Lutheran mission-work is being done.

South Carolina and Georgia have but one station each, and the great State of Texas has not been worked by us at all.

In our thirty odd mission-schools almost twenty-five hundred pupils are being taught by seventeen pastors and twenty-six teachers. In all these schools the Word of God and Luther's Catechism are regularly and daily taught, and on the mind and heart of every living soul that passes in and out of our schools there is impressed the fundamental and far-reaching truth that "the fear of the Lord is the beginning of wisdom." The end of all our work is to save souls, to make godly men and women.

About twelve years ago two other missionary agencies were added. I refer to Luther College at New Orleans and Immanuel College at Greensboro, N. C. During these years a number of reliable and efficient Colored pastors and teachers have gone out from these two institutions, and the students of these institutions that did not enter into the immediate service of the Church have been a mighty influence for good because of the higher Christian education they have there received.

F. J. L.

### The Summer Convention of Luther Conference.

Luther Conference met in Bethlehem School, New Orleans, for a two-day session on Wednesday morning, June 21. Conference was begun with the reading of a portion of Holy Writ by Chairman Kramer, the singing of a hymn, and prayer. The absentees noted at roll-call were Pastors W. Tervalon and E. Berger, the latter, however, being present at the next day's sessions. The first paper read and discussed was that of Pastor Peay, under the caption, "The Relation of One Brother to Another." The essayist viewed his subject in four phases: Brotherly Love; Brotherly Unity; Brotherly Sympathy; and Brotherly Admonition. In the afternoon session a catechization on the Fourth Commandment was read by Teacher Arthur Berger.

Wednesday evening, at 8 o'clock, a joint service was held at Bethlehem Church. The sermon was delivered by Pastor E. Schmidt, the undersigned conducting the altar service. The speaker spoke on Ps. 103, 1. 2, choosing as his theme, "The Thanks That You as Lutherans Owe unto God." He showed, first, for what Lutheran Christians should be thankful, and secondly, in what manner they should give thanks.



Thursday morning Teacher P. Robinson read a catechization on the Bible-story, "The Centurion of Capernaum." The conscientiousness and care which the catechist had devoted to the preparation of his paper was reflected throughout the reading of it.

In the afternoon session of Thursday, Prof. H. Meibohm, of Luther College, completed the reading of a highly instructive paper on "Russellism." Owing to lack of time, it was impossible for the professor to expose "Russellism" in all its ramifications. Some of the heretical strongholds of the so-called "Pastor" Russell which the essayist mercilessly assailed were his denial of the divinity of Jesus, of the existence of hell, and the punishment of the wicked after death, as well as Russell's figment of a "Millennial Dawn." He pointed out that Russell's teachings of a non-existent hell and of the "Millennial Dawn" are damnable, but acceptable to the unbeliever, who is pleased with the idea that he need not fear eternal punishment even though he does not accept the Gospel of Jesus Christ. One of the grave dangers of "Russellism", the Professor said, lies in the adeptness with which Russell manipulates Bible-passages, which lends apparent plausibility and Scripturalness to his false doctrines.

For some time past Luther Conference has been striving to attain uniformity in the course of study for all our City Mission schools and, as far as possible, in our country schools. This uniformity has now been reached, and printed copies of our uniform course of study, both in religious and secular branches, are now in the hands of pastors and teachers. A committee is now at work on a uniform school report, which will be ready for the opening of school in September. When this report is adopted for use in our schools, they will be one, not only in faith and doctrine, but also in all the work done, both religious and secular.

Thus God still advances and blesses our work, so that its fruits are visible even now. God willing, Luther Conference will convene again in October.

A. WILEY, JR.

### Corner-Stone Laying at Mansura, La.

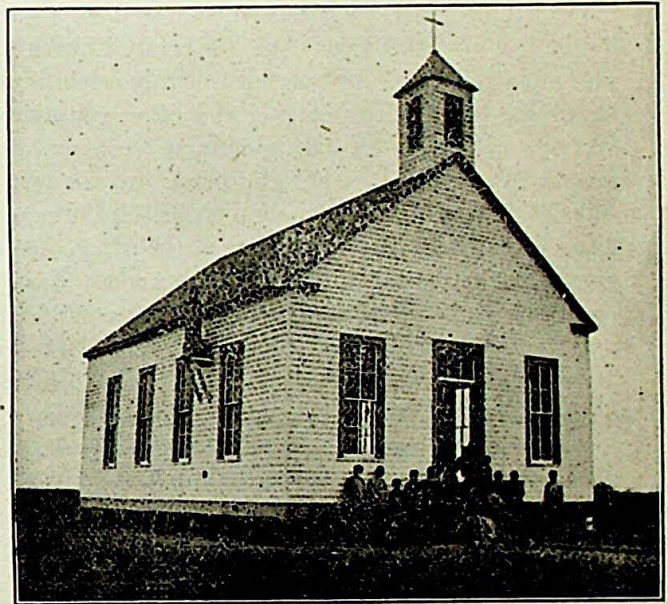
On Sunday, June 25, our little congregation assembled for the purpose of laying the corner-stone of its new church, which is to take the place of our old one lost some months ago by fire. Rev. E. H. Schmidt, of New Orleans, and the

undersigned officiated at the service. Rev. Schmidt addressed the people, basing his remarks on Eph. 2, 19. He showed in a plain way that the Lutheran Church builds its foundation on the Word of God. Before and after the sermon our choir rendered two anthems.

The corner-stone was laid by the undersigned with the usual ceremonies. It was surely an impressive service, being the first of its kind in this neighborhood. The collection lifted at the service amounted to \$6.40.

W. J. TERVALON.

NOTE.—While Pastor Tervalon says nothing about it in the above, I am sure there are many



St. Paul's Chapel, Mansura,  
Destroyed by fire a few months ago.

things that our good friends in Mansura will need for their new church, since they were able to save only very little when the old chapel burned down. Among other things, pews, lamps, a bell, and similar articles of church furniture will be gratefully received, we are sure.—Another thing I wish to mention that is worth telling: A member of our little band at Mansura did the masonry work on the foundation of the church free of charge, and other members have signified their willingness to paint the building when it is completed. Silver and gold they have none, but what they have they freely give.

THE EDITOR.

If everybody would give proportionately and regularly, how much more the mission-work would prosper!



## A Letter and a Plea.

Concord, N. C., June 27, 1916.

DEAR MEMBERS OF OUR COLORED LUTHERAN CHURCH:—

You all know, I presume, that next year the Lutheran Church in all parts of the world is going to celebrate its four-hundredth anniversary. While, as you also know, the Lutheran Church is older than four hundred years, still it was four hundred years ago that God, through Dr. Martin Luther, raised His Church from a grave of ignorance, superstition, and error, and gave to men again His Word pure and unadulterated, long buried and well-nigh forgotten. This great event the Lutheran Church is not going to let pass by without a fitting celebration in all the larger cities of this and other countries. But her members are going to do more to show their gratitude to God; they are also going to raise large sums of money for the advancement of the Lutheran Church, and so make it possible to help poor congregations to build churches and schools. Don't you think this is a fine idea? Don't you think it is better, not only to say that you are thankful to God for what He did through His servant Martin Luther, but also to prove this by giving some of your earthly goods, that others, too, may derive the benefits of the Reformation, and enjoy "God's Word and Luther's doctrine pure," and eventually be saved? I am sure you do. And don't you think we ought to do the same?

I have been waiting to see what our Colored Lutheran Church would do for 1917. Until now I have heard only that it will commemorate the Reformation by fitting services. Now, that is fine; but I think we can and ought to do more, don't you? I am sure we ought to do more than only celebrate this great event by a special service or two in our churches. Agreeing with me, perhaps, you will ask, What can we do? I will gladly tell you what I think would be a good plan and which I hope you will also consider a good way of celebrating the four-hundredth birthday of our Church.

God, you know, has been, and is now especially, opening up great doors of opportunity for our Lutheran Church down here in the South. One great hindrance is, and always has been, the lack of equipment and funds for equipment to properly take hold of these new places to which the Lord directs us. Now, I feel that if we had a fund to which we could go each time we needed a new chapel, and build one

at the respective place, we could make better headway, and our missionaries and members would not, as happened in one place, find their organ and other church equipments out in the street when they came to hold services.

And don't you think we members of our Colored congregations ought to start a fund of this kind right now? Then we would have gathered a neat sum by October 31, 1917, and we could then celebrate the four-hundredth anniversary of our dear Lutheran Church in a fitting way.

I would like to suggest to you, my dear fellow-Lutherans, to bring this up at your next congregational meeting, and to take the proper steps to have this idea put into action. Speak to your pastor about it, ask his opinion on it, and beg him to kindly write to the Editor of the PIONEER, telling him to go ahead, assuring him that you are with him.

Let us endeavor to show, in a measure at least, God and all those who have made the Lutheran Church among our people possible, how much we appreciate it. But as I expect to write to you again next month about this fund, I will close. I hope God will make you willing and ready to help others to a church and a school as you have been helped.

With greetings,

Yours in Christ,

N. N.

NOTE.—The Editor sincerely hopes that all our Colored brethren and sisters will take up the idea of our nameless brother from North Carolina, and carry it out enthusiastically and successfully. Let all our pastors, teachers, and members push this matter, and it is bound to prove a success. We have been reliably informed that two of our mission-churches in North Carolina have already begun the good work, and have sent in their first instalments for the Church Extension Fund. Let all the other churches follow!

## Items of Interest from the Colored Mission Field.

MEETING OF SYNODICAL CONFERENCE.—From the 16th to the 22d of this month the Synodical Conference will be in session at Toledo, O. This convention will be officially attended by representatives of the Missouri, Wisconsin, Minnesota, Michigan, Nebraska, Slavonian, and Norwegian Synods. The main business before this Conference



will be our Colored Mission work. Rev. C. F. Drewes, the President of the Board for Colored Missions, will present the biennial report of the Board. Let all our readers pray the Lord of the Church that the deliberations and resolutions of the Conference concerning our Colored Mission may redound to His glory and the growth and strengthening of His kingdom!

TEACHER BUNTROCK'S LECTURE TOUR.—At the time of this writing Mr. Buntrock has completed his lecture circuits in New York and Ohio, and is ready to enter upon a speaking circuit in Northwestern Indiana. He reports having spoken to twelve audiences in Western New York and to fifteen in Northwestern Ohio. By the time the reader sees this, he will have begun an extended tour through the States of Nebraska and Minnesota. Teacher Buntrock's lectures are arousing the interest of our people, which is shown by the collections he is lifting at his lectures for the benefit of the work.

RECEPTION OF NEW MEMBERS AT CONCORD, N. C.—Pastor Schwehn informs us that on Palm Sunday he received thirteen adults by Confirmation into the membership of Grace Congregation at Concord. May the Lord keep them steadfast in His Word and faith!

COMMENCEMENT AT LUTHER COLLEGE, NEW ORLEANS.—At its recent commencement Luther College graduated five students from its preparatory department and two young ladies from its normal department.

WEDDING BELLS AT NEW ORLEANS.—On Wednesday evening, June 14, the Rev. Wilfred Tervalon, of Mansura, and Miss Celestine Deloach, of New Orleans, were united in the bonds of holy wedlock in St. Paul's Chapel. Pastor Schmidt performed the ceremony. The bride was a member of Bethlehem; she attended the parochial school there, and for a while also Luther College. May our young brother and his bride have invited Jesus not only to attend their wedding, but to be their constant Guide and welcome Guest!—A. W., Jr.

MISSION FESTIVALS AND OUR COLORED MISSION.—We would humbly urge our pastors and congregations when apportioning the moneys gathered at mission-festivals not to forget the needs of our Colored Mission. The Board needs more than \$3,000 every month to defray its regular running expenses. Besides this it ought to have at least \$10,000 to put up urgently needed chapels and schools in the field. Let us also remember the dormitory for girls, which

the Synodical Conference decided to erect at Greensboro two years ago, but which could not yet be built because the necessary \$3,000 were not at hand. If every one of the 4,000 congregations of the Synodical Conference would remember our Colored Mission with a small part of its collection for missions, the wants of the mission would soon be supplied.

ALABAMA FIELD.—Last month we were able to report the opening of a mission-station at Oak Hill, about five miles east of Neenah. This month we are able to tell our readers of another new place that has been opened up in a county adjoining Wilcox County. This new station is about sixteen miles northeast of Neenah. Miss Rosa Young has opened a Sunday-school and a day-school. The day-school is attended by sixteen children. A number of adults have already applied for membership and are being instructed for confirmation. Miss Young writes that opposition is very strong, but in her opinion the prospects are very encouraging.—Rev. Lane confirmed *thirty-two* persons on the first Sunday in July, and baptized *sixteen* on the same day at Neenah. At the close of the school in June the Rosebud School at Neenah was still attended by 153 pupils.

TRINITY CHAPEL, NEW ORLEANS.—A site for the new chapel of this station has been secured for \$500. The new building, which is to be erected at once, will also contain a schoolroom. Its approximate cost will be \$2,000. F. J. L.

### Items of General Missionary Interest.

MEN AND MISSIONS.—When the Disciple Church began its Six-Million Dollar Fund, one man alone, in Kansas City, came forward with one-sixth of it. Our rich men are just learning how to give, but now, as always, in the total the small gifts of the poor count largest.—A churchman in the South has taken over a large section in Korea, inhabited by 250,000 people, and he has become responsible for all the churches, schools, and hospitals in this area.—A Baltimore man, president of an insurance company, with a salary of \$300,000 a year, gives half of his income to religious work. He does not even own an automobile!—Another Baltimore layman, William F. Cochran, a member of the Protestant Episcopal Board of Missions and a man of wealth, is spending his money to extend the proclamation of the Gospel.



WESTERN CHINA.—In the Province of Szechwan, in Western China, with its more than fifty million inhabitants, the most populous province of China, as many as three and four thousand persons live on a single square mile. The struggle for existence is terrific, but it is said to produce a unique, virile, clever, and progressive race of people. Christianity is just beginning to get a foothold here. The West China University at Chengtu was founded some years ago by the Baptists, Friends, and Methodists. The deceased President Yuan-Shi-Kai donated four thousand dollars to this university, and the governor of the province gave three thousand dollars.

DEATH OF YUAN-SHI-KAI.—The recent death of China's president, after an illness of several months, will probably not affect the Christian missions of that country. Yuan-Shi-Kai, while not a Christian, was wide-awake enough to see the great advantages of Western education, and for this reason favored the missionaries, and encouraged them in their work for his people.

THE YAO OF SIAM.—In Siam live a very superior people bearing the name Yao. The Yao are noted for their orderliness and industry. Stealing is practically unknown among them, and they boast of having no prostitutes. They are, however, very superstitious, and chickens and pigs are sacrificed to demons by the thousands. Now the news comes that this people may soon embrace the Christian religion, that many among them are ready to hail Christianity with joyous expectation.

DRINK FOR AFRICA.—The following enormous quantities of alcoholic liquors passed through a single African port in one week: 28,000 cases of whisky, 30,000 cases of brandy, 30,000 cases of Old Tom, 36,000 barrels of rum, 800,000 demijohns of rum, 24,000 butts of rum, 15,000 barrels of absinthe, and 960,000 cases of gin. In Sierra Leone, during three months, 250 tons of intoxicating liquors were unloaded at a "dry town" to be transported from there to towns farther in the interior. F. J. L.

### BOOK TABLE.

**CERTIFICATE OF ORDINATION AND INSTALLATION.** Concordia Publishing House, St. Louis, Mo. Price, 22 cts. each, postpaid; \$1.65 per dozen.

More than once the writer has been put to considerable trouble just because he was not able to show a proper certificate of his ordination. And we are sure that his experience has been that of many pastors. Every pastor should provide himself with one of these certificates, and have it properly filled out at his earliest convenience.

**SAENGERBOTE.** A Lyrical Quarterly. No. 14. Success Printing Co., 408 N. Third St., St. Louis, Mo. Price, 15 cts. per copy; 50 cts. per year.

A new number of this magazine for English and German lyric poetry. The German part of this latest issue brings seven original Luther poems and four patriotic songs, besides a large number of other contributions. A sweet little nuptial poem is set to music in the form of a duet with piano accompaniment. An article by the editor speaks of Luther's love for art, and a second installment of "The Singers of the Reformation" is given. The English department has a number of excellent original lyric compositions and several good translations. Two articles, bearing the titles, "The Influence of the Reformation on Ecclesiastical Art" and "Luther and Music," are well worth reading. F. J. L.

### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: In Louisiana: New Orleans: Redeemer, \$ .51; Sunday-school, .67; tuition, 1.30; Mount Zion, .40; Bethlehem, .40; St. Paul, .40; Luther College, tuition, 22.25; St. Paul, Mansura, 5.00; St. Paul's, Napoleonville, 5.00; Trinity, Johnson, 2.00. In North Carolina: Immanuel College, tuition, 21.45; Bethel, Greenville, 3.00; Bethlehem, Monroe, 1.00; Mount Calvary, Mount Pleasant, 3.00; St. Peter's, Dry's School House, 2.00; St. James, Southern Pines, 3.50; Messiah, Fayetteville, 1.23; Grace, Concord, .25; extra collection, for extension fund, 10.00; Concordia, Rockwell, 3.00; Mount Zion, Rooks, 3.00; Zion, Gold Hill, 3.00; Grace, Greensboro, 5.00; St. Luke's, High Point, 1.42; Station in Winston, .65; St. Paul's, Charlotte, 11.00; Mount Zion, Meyersville, 3.00; tuition from Immanuel College, 2.00; St. John's, Salisbury, 15.00. Station in Washington, D. C., .81. Station in Richmond, Va., 1.29, Sunday-school, .19. Bethany, Yonkers, N. Y., 16.00. Immanuel, Brooklyn, 1.00. Christ Church, Neenah, Ala., 6.10, Sunday-school, 1.77. St. Mark's, Atlanta, Ga., 1.45, Sunday-school, .27. St. Louis, Mo., July 10, 1916.

JOHN H. SCHULZE, *Treas.*  
4571 Holly Ave.

Teacher E. A. Buntrock reports the following collections having been lifted at the various places where he lectured, which sums are herewith gratefully acknowledged. Congregation of pastors: *New York*: Hemann, \$6.00; Sieck, 16.40; Starck, 12.10; Dallmann, 18.25; Verwiebe, 23.00; Albrecht, 15.00; Schleef, 11.00; Senne, 30.00; Schmidt, 16.00; Meyer, 18.80; Kleist, 6.00; Zimmermann, 32.68. *Ohio*: Oldenburg, 28.96; Messerli, 20.00; P. G. Schmidt, 8.50; Buuck, 12.20; Osterhus, 7.00; Bay, 5.35; Eggers, 15.10; Wurthmann, 9.00; Plehn, 13.58; Lankeau, 35.00; Thun, 29.01; Schwankovsky, 28.00; Schroeder, 22.38; Siegert, 15.40. The Board for Colored Missions extends its hearty thanks to these pastors and their congregations for the privilege granted Teacher Buntrock for presenting to them our cause. F. J. L.

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# The Lutheran Pioneer.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., SEPTEMBER, 1916.

No. 9.

## What the Law Demands.

The Law demands that we  
Should serve our God alone;  
The only living God is He  
Who sits on heaven's throne.

To Him we are to pray  
And praise His gracious name;  
We are to keep His holy-day  
And spread His glorious fame.

The children should obey;  
Obedience God will bless  
With length of life and with the ray  
Of earthly happiness.

We should not hate or kill,  
Commit adultery;  
Steal, or transgress Jehovah's will  
By fraud or usury.

False witness and all greed,  
Envy and covetousness  
We should avoid, and always lead  
A life of holiness.

Alas! we cannot keep  
The Law of God, our Lord;  
We are by nature wayward sheep,  
And sin against His Word.

But when our misery  
Would drive us to despair,  
We flee to cross-crowned Calvary,  
And find true solace there.

H. OSTERIUS.

## The Divine Law.

God, our Creator, Preserver, Ruler, and Benefactor, who has indeed the authority to require of us that we fulfil His holy will, *wrote His Law into man's heart* when He created him (Rom. 2, 14. 15). At that blessed time of our first parents' primeval

innocence they by nature clung to their heavenly Father with perfect love, never departing from His will. But when they transgressed the divine command, the bright ray of the natural Law within them, which up to that time had enlightened them so that they walked faultlessly in the path of righteousness, had become *very dim*. They were, for instance, no longer able to recognize many sins as such. Thus it was necessary that God should publish His Law again, so that fallen humanity might know what He demands of us, and that we absolutely fail by nature to comply with His demands, yea, that even the regenerate cannot be perfect in His sight. In fire Jehovah descended from heaven upon *Mount Sinai*, which smoked, greatly quaked, and emitted a voice as of an exceedingly loud trumpet, while thunders rolled and lightnings flashed. These phenomena terrified the people, impressing on them the holy and just majesty of the divine Lawgiver. The "*ten words*," containing the Moral Law, which the Lord then spoke to His people Israel through *Moses*, the Mediator of the Old Covenant, are not only meant for that nation, but for all men of all nations and ages, while the Ceremonial and the Political Law, which God also issued, only concerned Israel. God wrote the Decalog on *two tables of stone*.

The First Commandment does not only forbid *gross idol worship* as practised by the heathen, who "in their blindness bow down to wood and stone," but also *fine idolatry*. We should not cling to any creature with our hearts as we should cling to God, whom we should fear, love, and in whom we should trust above all things.

When the Second Commandment speaks of God's name, it thereby designates all that the Bible reveals concerning Him. We should not utter this



divine name uselessly, much less for the express purpose of committing a shameful sin, or in order to adorn a sin with God's Word or name. It is a misuse of God's name to use it *thoughtlessly*, or in *cursing*, or in *forbidden oaths*, or in connection with *sorcery*, or as a beautiful *cloak* which should serve to make false doctrine or hypocritical, ungodly life appear as something praiseworthy and excellent. The right use of God's name consists in daily heartfelt *prayer* and *praise*.

The Third Commandment enjoins the *sanctifying of the holy-day*. The seventh day of the week, as well as other divinely appointed festivals of the Old Testament, were but shadows, or types, of Christ, which vanished when He appeared. In the New Testament we should "let no man judge us in respect of an holy-day, or of the new moon, or of the Sabbath days." (Col. 2, 16. 17.) But while God left it to the Christians' liberty to choose their holy-days, we should by no means neglect the observance of Sunday, the weekly anniversary of Christ's resurrection, as well as other church-festivals. God here demands of us that we regularly and devoutly hear His Word at public worship, and diligently use the Sacraments. (John 8, 47; Luke 10, 16.) This commandment also includes our duty of daily searching the Scriptures at home.

The first three commandments form the First Table, the sum of which is the *love to our God*. (Matt. 22, 37.) The remaining seven commandments form the Second Table, which enjoins on us that we should *love our neighbor as ourselves*. (Matt. 22, 39.)

According to the Fourth Commandment we should not only *honor and obey* our natural parents, but also our "*masters*," as Luther expresses himself, meaning all those that according to God's will and ordinance are to govern, guard, and thus richly benefit us in various respects. These persons are His representatives in home, State, school, and Church. A special promise of well-being and long life on earth is affixed to this commandment.

The Fifth Commandment does not only forbid gross *manslaughter*, but "whosoever *hateth* his brother is a murderer" in God's sight. (1 John 3, 15.) "Whosoever is *angry* with his brother without cause shall be in danger of the Judgment; . . . but whosoever shall say, Thou fool, shall be in danger of hell-fire." (Matt. 5, 21. 22.) Hence anger and hatred in thought, word, and deed is here prohibited.

Likewise in the Sixth Commandment not only the outward *breach of promise* and act of *fornication* are condemned, but "whosoever looketh on a woman to *lust* after her hath committed adultery with her already in his heart." (Matt. 5, 28.) Of course, also unclean words and gestures are strictly to be avoided, just as we would keep away from leprosy and other contagious diseases.

By the Seventh Commandment God protects our neighbor's property, which we should not obtain by any kind of *dishonesty*. Also *envy* and *covetousness* are flagrant sins in God's judgment, as also the Ninth and Tenth Commandments show.

If we finally apply Christ's explanation of the Law to the Eighth Commandment, we must here, too, say that not only *bearing false witness in court*, *slandering*, *defaming*, and *lying* about our neighbor in order to harm him are damnable sins, but even the *thinking of evil against him*. "Let none of you imagine evil in your hearts against his neighbor." (Zech. 8, 17.)

The Law, then, requires that we be good, and do that which is good, but also avoid, yea, hate sin of any description, whether coarse or fine. An old French author says: "Pure water has neither color nor form, but always takes the form and color of the vessel containing it. Let this be your case with God." All our desires, thoughts, and deeds, yea, our entire being and life should be continually molded according to God's will and show forth His glorious image. How sad that such is not the case!

The divine Decalog cannot have been given to the world of sinners to save them. "By the deeds of the Law there shall no flesh be justified." (Rom. 3, 20.) While the Ten Commandments *restrain the ungodly in the enactment of coarse sin*, and also *furnish a rule for the godly that would perform good works*, their principal use is that they *show us our sin* (Rom. 3, 20) and the utter helplessness of our condition by nature, pointing out to us the divine curse that is upon all offenders. (See the close of the Commandments and Deut. 27, 26.) In this way the Law prepares us for the delightful message of the Gospel. If we would not again and again be humiliated and terrified by the Law, we would never appreciate the priceless value of the holy Gospel, which tells us about Christ and His work. H. OSTERHUS.

THE more religion we export, the more we have at home.



## Our New Chapel in Atlanta.

Why, here you are! Glad to see you! Train's a bit late, as usual, eh? Got your card yesterday, and was glad that you decided to stop over to see me. Have had such good fortune several times lately. Three or four men have stopped over in Atlanta during their business trips. They weren't sorry, either. But let's go home.

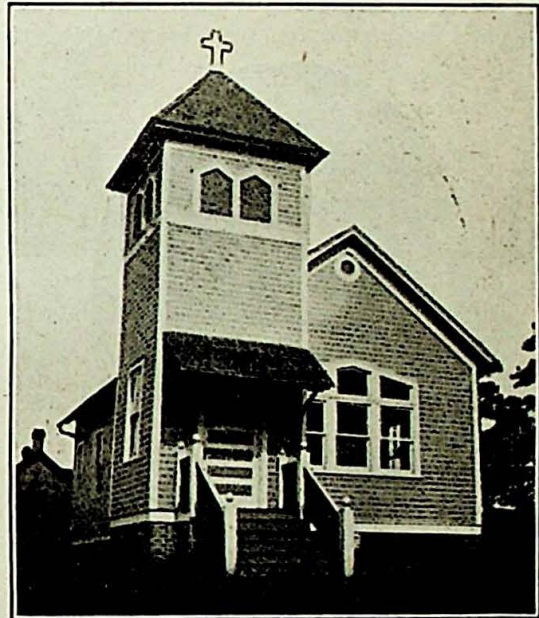
Here's our car!—Wasn't that a shocking loss for our brethren in Mansura? I intended to let you hear from me in the PIONEER about that time, but decided to let attention center around Mansura. Isn't it great the way our people responded to their call for help? But then, we of St. Mark's weren't a bit surprised at that. See how nicely they came to our assistance. Just wait until we get home, and I'll show you the prettiest little church in the — but we get off here.

See it there up the street? This house here back of the church is where I boarded before I — er — but don't you think that pearl gray looks rich with the white trimmings?—No, it looks that large, but really is only 20×44 feet on this tower side and 20×40 feet on the other. The tower is 8 feet square and 32 high. Yes, it is solidly built; 31 pillars under the building. Before you go in, look at that cross on the tower. You know what that means; real Lutheran-like, isn't it? And just think, that silent cross is a visible message over a distance of more than a mile to the left.

But before we go in, let's step to this side a second; I want you to look at our old school-building. Don't you think it looks rather "shabby" next to the pretty church? So do I. Rev. Wisler, a member of the Board, was down here recently, as you may have learned from the PIONEER; and he and I planned a way to fix it up so that it will harmonize more with the church. We can have the whole thing fixed up neatly for about \$200. I believe that our people will help us raise that amount of money.—I should ask them? Yes, I believe I will. Would you, perhaps, like to start the "flow" with a five or ten? All right, I'll expect to hear from you as soon as you get home again. Thanks for the encouragement!

We had two services on the day of dedication. Pastor John McDavid, of Charlotte, N. C., was with us on that happy day, and his fine preaching did much to increase and intensify our joy and happiness. And we had fine attendances to listen to Pastor McDavid's forceful preaching.—But let us go in now!

Cheerful, you say? Yes, quite so,—these four windows on each side and that large one in the front. And then, too, we are going to get some "windowphanie" to make the front windows look like stained glass.—Yes, I think that slightly arched ceiling looks fine. That will be very helpful in producing a neat effect when we stain our walls.—No, no! no wind blowing through our assembled midst next winter! Our heater will sit right in front of that chimney in the rear right-hand corner. You see, that will at the same time heat up my little vestry behind it.—Notice how that door from the vestry leads right to the altar? —Altar pretty? Oh, yes, I should say so! Rev.



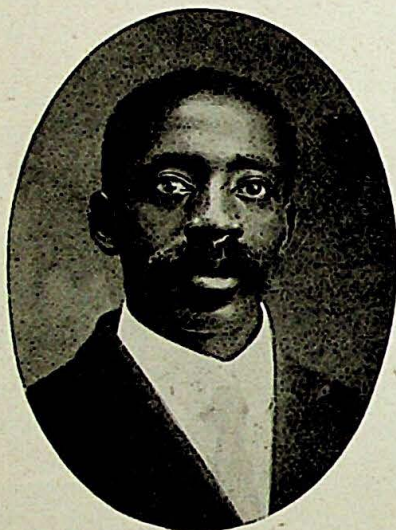
St. Mark's Chapel, Atlanta, Ga.

Meyer, of Schumm, O., and his kind congregation gave it to us. A beautiful painting of the crucifixion on it, too. And see how dark everything is about! I think that altar and picture add greatly to the air of sacredness about our chapel.—You're right, that little table, which we use for a pulpit, does look a bit out of place or, at least, awkward, with everything else so uniform. Does any congregation in your city own an old, but serviceable pulpit and lectern, or is one willing to buy us new ones?—Of course, we're going to stain the altar over; it's oak, you see, while the rest of our woodwork is mahogany.

So you've already heard that our pews were provided by Rev. C. Eissfeldt, of River Grove, Ill.? Fine! Glad such news spreads abroad. Yes, he got the money from several Ladies' Aid Societies. That was a fine idea, I think. And mind you, in



one of his first letters he told me that he had no money, but would order them anyhow, trusting to the good Lutherans to support him. Wonderful how you can depend upon real Christians! And, yes, another thing: Rev. G. Hageman, of Trinity Lutheran Church, Boston, got his three societies — live ones they are — to present us with good hymnals. Two weeks after he had informed me of his intention, his Young Men's Association, the Berea Bible Class, and the English Mission Sunday-school had seen to it that we were in possession of three dozen hymnals. Capital idea for our societies to do things like that! Worthy of imitation, eh? We *use* 'em too! Many people around here have already told me that we "certainly do sing." But then, that's Lutheran, too, you know, and we are



Rev. F. Foard.

Lutherans through and through. Take that fact home with you. — So you're pleased with the whole, eh? Glad to hear it. That's what all of my good visitors have said.

Can't "get over" the building, you say? Well, neither can I. Nobody else around here either. Recently a man told me, "Reverend, there are churches in Atlanta larger than yours; there are churches prettier than yours; but yours is the prettiest small frame church in the city." Now, really, aren't you, a Lutheran brother in Christ, you who helped build this modest, yet beautiful little chapel, aren't you really proud? I am. And my members — well, they're just wild with delight. And let me tell you, our non-Lutheran friends are now all agreed that "those Lutherans mean business." I like that expression. We really do *mean business*. We are striving to save souls, to lead souls to Christ, to spread the kingdom of our dear Savior.

Well, sorry you have to go, but of course — Here's your train.

Well, good-bye, good luck; and tell all of your folks that you met a little band of dusky, but true Lutherans, who are proud of the church given them by their numerous friends. CARL STOLL.

### Sunday-School Convention at Gold Hill, N. C.

July the seventh and eighth the Evangelical Lutheran Sunday-school Association of North Carolina held its annual meeting with Rev. F. Foard's congregation at Gold Hill. The local pastor, in the name of the congregation, extended to all a hearty welcome, to which the President, Rev. Schwehn, responded, whereupon he delivered his annual message.

The Association then took up the discussion as to whether it were necessary to have a Sunday-school Normal, where our Sunday-school teachers could be better trained for their work. After much discussion *pro* and *con* it was finally resolved that such a Normal is highly necessary if we wish to bring our Sunday-schools up to the highest degree of efficiency. This matter of a Sunday-school Normal will be laid before Immanuel Conference when it meets in August at Meherrin, Va., and this body will be asked to indorse the movement. The idea of the Normal is this, that each Sunday-school teacher be asked to attend the Normal at least one or two weeks each year, in order that he or she may get a better idea how a lesson is to be taught. It is hoped that this Normal will be held at Immanuel College, where we have all the facilities for such an enterprise — professional teachers, good literature, etc. Then, too, since in the future the months of September and May will be given over exclusively to practical work at the College, the Association thought that this would be an ideal time and place to hold the Sunday-school Normal. Let us hope that we shall be able to carry out our idea; and then let every teacher avail himself or herself of the opportunity to learn how to *teach* a Sunday-school class.

After a long discussion the manner of awarding the banner to a Sunday-school was changed. In the future that Sunday-school will be considered as deserving the banner which has the highest average attendance during the year. Thus, if a Sunday-school has only 25 pupils enrolled, but an average attendance of 20, that Sunday-school will



be considered a better one than one with an enrolment of 50, but an average attendance of only 30. In this way every Sunday-school, even the smallest, has a chance to become a Banner Sunday-school at some time. It was also resolved to ask each Sunday-school to set aside the collection of every fourth Sunday in the month as a contribution to the fund which the Association makes at its annual meeting to Immanuel College. We hope that every Sunday-school will comply with the request, so that next year we may have a handsome sum to give to our College.

In the evening session Mrs. C. C. McConnell, of Greensboro, read a very interesting paper on "The Sunday-school Teacher as a Missionary." The entire evening was given over to the discussion of this timely paper. Every one enjoyed it.

Sunday morning at eleven o'clock divine services were held, the writer preaching, using as text Luke 2, 42—51, seeking to emphasize the necessity of the training of our youth in the fear of God.

The afternoon session was opened by Rev. Daehnke, of Concord. The business of the afternoon was then begun. The various committees made their reports, which were received and passed upon. The following officers were elected for the next two years: President, Mr. Henry Reid, Rocks, N. C.; Vice-President, Mr. Scott, Gold Hill, N. C.; Secretary, Mrs. C. C. McConnell, Greensboro, N. C.; Treasurer, Rev. F. Foard, Gold Hill, N. C. It will be noticed that all the officers, excepting one, were chosen from the laity. The Sunday-school Association, therefore, is in the hands of the laymen, and will remain there. It is "up to them," then, to make it bigger and better. — The various Sunday-schools brought in their contributions for the College. The contributions were as follows: St. Peter's, Drys School House, \$1.00; Mount Calvary, Mount Pleasant, \$1.00; Grace, Concord, \$10.50; Sandy Ridge, \$3.56; St. John's, Salisbury, \$4.00; Grace, Greensboro, \$11.25; Mount Zion, Rocks, \$2.00; Meyersville, Charlotte, \$1.00; Mount Zion, Gold Hill, \$15.00; special collection from the Gold Hill congregation, \$5.02; collections from the conven-

tion's morning and evening services, \$6.95. Sum total for day, \$61.28. This is an appreciable increase over the last two years. Next year, God willing, we hope to make it a hundred dollars. — Mrs. J. Miller read a very interesting paper on "The Sunday-school Teacher and the Pupils." Because of lack of time this paper was not discussed. Dir. F. Berg, of Greensboro, read, or at least, began, a paper on "The Teaching of the Sunday-school Lesson." This well-prepared and timely paper could not be finished, neither could that part which was read be discussed, because it was rather late in the day, and the Director had to catch the



Zion Chapel, Gold Hill, N. C.

train for home. However, next year we hope to hear his whole paper. There were several other papers on the program, but they could not be heard; time would not allow it.

Sunday evening, at eight o'clock, divine services were held. Rev. Schwehn preached, basing his sermon on the Gospel-lesson for the day. The Association closed its sessions with the services that evening. We hope to hold our next meeting, God willing, with Grace Congregation, Greensboro, N. C. Every Sunday-school in North Carolina is earnestly requested to join in this movement, which was inaugurated to make our Sunday-schools bigger and better, and our congregations will also be bigger and better. Also those Sunday-schools which are outside the State are invited to join in with us,



for we believe that we can help them and that they can help us.

In spite of the rainy weather and muddy roads we had a fine time with the good people of Gold Hill, and sincerely regret that our stay with them was so short. True, as far as the place itself is concerned, it seems to be a misnomer, for we saw *very* little of that precious metal which is the maker and breaker of kings and empires, the bane and blessing of nearly every man, woman, and child; yet, there are hearts of gold there, true and tried, as was evinced by the manner in which the people braved the incessant rain and the red, sticky mud to attend all the sessions and services. There was a full house at every session and service. Some came from as far as thirteen miles through the country to be with us, and then had to blunder over rough roads in the dark back home. Rev. Foard is to be congratulated for being the pastor of such loyal souls.

May God bless all the members of our Association, and may its influence for good be felt in our Sunday-schools!  
R. O. L. L.

### What Might Be Done.

In view of the great need in the mission-fields everywhere, we may well ask, "Is the Church at large really in earnest in her missionary work?" And because of the failure of the Church to fully meet the need as yet, the importance of education along the line of systematic giving to missions cannot be overestimated. In the various schools of our Synodical Conference we have at least 100,000 boys and girls. If these gave an average of a two-cent postage stamp a week to missions, there would be an income from our schoolboys and schoolgirls of two thousand dollars every week! If they gave an average of five cents every week, the sum would amount to five thousand dollars every week and to more than two hundred fifty thousand every year! Yes, at the low rate of one cent per child a week, our boys and girls could gather the large sum of fifty thousand dollars a year! In other words, if every boy and girl in our circles would give the small sum of one cent per week, we would have a sum sufficiently large to carry on the work of our Colored Mission upon its present scale!

These figures are given to show how very much more the gifts to missions would be if they were placed simply on the basis of these low averages, averages of one, two, and five cents per week. I be-

lieve that if our boys and girls would only begin to give to missions according to ability, it would not be long before the fathers at home would begin to see the injustice of refusing to give weekly to missions at least as much as the cost of one or two cigars. And mothers would also be ready to give a car-fare or two a week.

But, evidently, for some Christians to give to missions each week the price of a cigar, or a plate of ice-cream, or a car-fare, would not be the hundredth part of what they actually ought to give. The great trouble with so many people is that they have the idea that the great work of missions is a penny or nickel affair, and so they judge it somewhat contemptuously. They must be made to see that it is a world-wide enterprise, in which millions ought to be invested and expended.

### Items of Interest from the Colored Mission Field.

GREENSBORO, N. C. — We are pained to hear that the wife of Prof. F. Berg is suffering considerably again. We hope and pray that the third operation may be successful.

CONCORD, N. C. — Rev. Schwehn and wife, of Concord, have been enriched by the advent of a baby boy to their home on July 7. Mother and child are reported as doing well, and the young father's happiness in consequence is very great. May God graciously bless the child and its parents!

IMMANUEL COLLEGE. — Prof. M. Lochner, of the Teachers' College at River Forest, Ill., formerly a professor at Immanuel College, Greensboro, N. C., gave an organ recital in the chapel of Immanuel College on July 12. The proceeds are to be for the benefit of the college library.

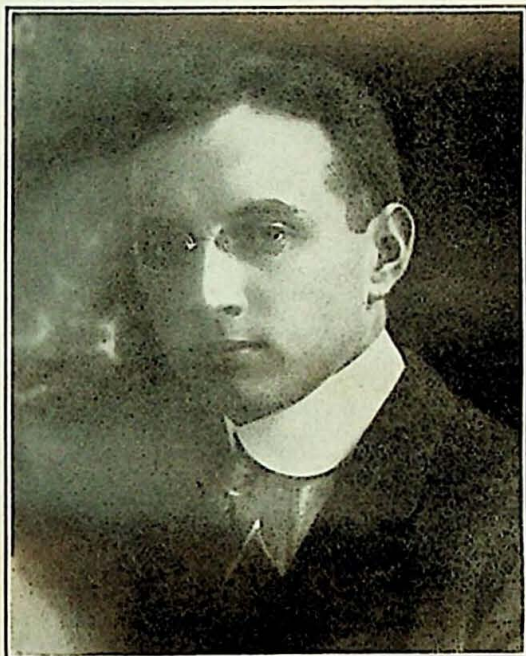
TRINITY, NEW ORLEANS. — Rev. Ed. H. Schmidt, under date of August 5, writes: "We are just about ready to begin building down at Trinity. Circumstances over which we had no control delayed us to some extent, but we have the satisfaction that when the building will be finally finished, all concerned will surely be proud of it." He hopes to dedicate the new chapel on October 1.

MANSURA, LA. — The next number will bring a cut of our new chapel at Mansura, which takes the place of the one destroyed by fire a few months ago. We also expect to bring an account of the dedication. Various friends of our mission are showing a commendable interest in the progress of the



work at Mansura, as the acknowledgment of Rev. Schmidt in this number of the PIONEER shows. We hope that we may be privileged to acknowledge many similar sums next month. One young lady writes: "Enclosed please find a little donation towards furnishing the new Mansura Chapel. I hope you will receive help enough to furnish it nicely; and I also hope that the Lutheran mission among the Negroes will be more and more successful as the years pass."

**OUR NEW WORKERS.** — *Candidate Paul Beinke*, who was ordained by Pastor F. J. Keller of Cleveland, O., on the twenty-seventh of last month, will take up work in Little Rock during the present



**Candidate Paul Beinke.**

month. — *Candidate H. Daehnke*, who during the past year acted as supply at Concord, N. C., has accepted a permanent call into our Colored Mission. He was ordained by Pastor H. H. Walker at York, Pa., on July 30. — *Candidate Sidney C. Tervalon*, a graduate of our Immanuel College at Greensboro, has been called to the new field in Alabama. He was ordained by Pastor Ed. H. Schmidt in St. Paul's Chapel, New Orleans, last month.

**BIENNIAL REPORT OF THE BOARD FOR COLORED MISSIONS.** — This report, written by Rev. C. F. Drewes, president of the Board, and presented to the Synodical Conference at its convention in Toledo last month, is an exceedingly interesting document. We hope that the Board may yet decide to print it in full in English, and thus afford it the wide reading it deserves. The report gives a com-

prehensive survey of our Colored Mission Field, and calls attention to its needs and wants in a heart-stirring manner. It interestingly touches upon every phase of the work.

**SEDAN, ALA.** — In our last issue we reported that this new station lay about sixteen miles north-east of Neenah, and we so marked it on the map of our field. Now we are informed that Sedan is situated south of Neenah, in Monroe County, and is about twenty miles distant from this station. The latest news from Sedan is that we already have four members at this place, and that a class of twenty-two is awaiting confirmation in the near future. The Sunday-school has an enrolment of fifty-one.

**HIGH POINT, N. C.** — The building of a chapel at this place will be begun in the near future. A new building is a crying necessity at this station, and the work cannot be pushed too rapidly.

F. J. L.

### Items of General Missionary Interest.

**THE STRENGTH OF MOHAMMEDANISM.** — Mohammedanism to-day is spread over the Turkish Empire, Arabia, Persia, Afghanistan, Baluchistan, and most of Southwestern Asia. There are sixty-seven millions in India, and the prevailing religion of the East India Islands is Mohammedanism. There are hundreds of thousands of Mohammedans in the Philippines and other island possessions of the United States, fifteen million in Russia, and many millions in China. Probably ninety-five per cent. of the people of Egypt are the followers of Islam, and the whole continent of Africa is in danger of becoming rapidly Mohammedan. Australasia and our own country have thousands of them within their borders. In our larger manufacturing cities they may be found working in large groups, and one small city in Maine, for example, has over five hundred working in its mills. The total number of Mohammedans in the whole world is said to be two hundred and fifty million. Islam is without a doubt the most dangerous and strongest enemy that Christianity has at this day, and unless Christianity meets and overcomes this enemy, she will not be able to triumph. Let us beware of underrating Islam, for it is making a mighty struggle to gain the supremacy and control the destiny of the civilization of mankind. Islam is by no means dead, but fully alive, and ready to take advantage of every opportunity that



may be offered. There are to-day between ten and twelve thousand students in school at Cairo alone, many, if not most of them, studying to prepare themselves to become "missionaries" to the heathen and Christians. The destiny of at least half the world, Asia and Africa, hinges on the future of Islam.

**THE CHILDREN OF CHINA.**—Nearly sixty-five million children in China are waiting for schools. The mission-schools of China now have an enrolment of a hundred thousand pupils, but there is a chance of training ten times that many to become teachers alone. China needs schools from the primary grades up to the university.

**UNOCCUPIED FIELDS IN AFRICA.**—There is one field in Africa not occupied by Christian missionaries which is three times the size of New England; another unoccupied field is four times the size of New York; a third waste field covers an area eight times the size of Iowa; and still another field in which no Christian workers are to be found is eighteen times the size of Ohio. Africa has one Christian missionary to every 133,000 souls.

**ISLAM IN AFRICA.**—Mohammedanism is threatening to overrun Africa in the near future, if the Christian Churches do not awaken to their opportunities. To-day every third person in Africa is a Mohammedan. Islam has four million followers south of the equator. In a few years this number will have largely increased, unless the Church bestirs itself.

F. J. L.

### BOOK TABLE.

**SYNODICAL REPORTS OF THE MISSOURI SYNOD.**  
No. 1. *Suedlicher Distrikt.* 56 pages; 12 cts. Concordia Publishing House, St. Louis, Mo.

This report contains a German paper on "The Deluge," by Rev. R. Th. Fehlau, and an English essay, "The Present-day Mission of the Church," by Rev. O. W. Wismar. In the latter paper the essayist clearly shows that the present-day mission of the Church is that of all times, namely, to preach the Gospel to the whole world. In these days of ours, when so many preachers and hearers seem to have lost all confidence in the power of the everlasting Gospel of Christ, and when so much is expected from other agencies in the way of world-betterment, the above paper is particularly timely and practical.

**DIE ABENDSCHULE.** A German biweekly. Vol. 63, No. 1. Louis Lange Publishing Co., St. Louis, Mo. Price, \$2.00 per year.

We are pleased to announce the entrance of this old friend upon its sixty-third year. We know of no better edited secular paper in our country. The editorials are valuable and noteworthy because of their sound judgment, their burning patriotism, and their high literary value. Those able to read German are depriving themselves of a fine treat if they neglect the reading of these editorials as they appear in every issue of *Die Abend-schule.*

F. J. L.

### NOTICE.

Since the former Treasurer for our Negro Mission, Mr. John H. Schulze, has resigned, because of his health, and since his resignation is to take effect on the 10th of September, the Synodical Conference, assembled in Toledo, O., has nominated *Mr. Ewald Schuettner* in his stead. All moneys for the Negro Mission will in future be sent to

MR. EWALD SCHUETTNER,  
323 Merchants-Laclede Building,  
St. Louis, Mo.

### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: In North Carolina: Bethel, Greenville, \$3.00; Bethlehem, Monroe, 1.00; Concordia, Rockwell, 3.00; Grace, Concord, 25.00; Grace, Greensboro, 2.61; Tuition from Immanuel College, Greensboro, 4.50; Messiah, Fayetteville, 1.00; Mount Calvary, Mount Pleasant, 3.00; Mount Calvary, Kannapolis, 10.00; Mount Zion, Rocks, 3.00; Mount Zion, Charlotte, 3.00; St. James, Southern Pines, 4.00; St. Luke, High Point, 1.83; St. Peter, Drys School House, 2.00; St. Paul, Charlotte, 11.00; Trinity, Albemarle, 1.00; Trinity, Elon College, .54; station in Winston, .45; Zion, Gold Hill, 3.00. In Louisiana: Mount Zion, New Orleans, 40.00; St. Paul, Mansura, 5.00; St. Paul, Napoleonville, 5.00; Trinity, Johnson, 1.55. Station in Washington, D. C., 1.99. St. Matthew, Meherin, Va., 5.14, from the Sunday-school, .47; station in Richmond, .19. Immanuel, Brooklyn, N. Y., 1.00; Bethany, Yonkers, 16.00. Pentecost, Oak Hill, Ala., from the Sunday-school, .75; St. Andrew, Vredenburgh, .50, from the Sunday-school, 1.25; Tuition, 3.00; Christ, Neenah, 10.65, from the Sunday-school, 1.18. St. Mark, Atlanta, Ga., 1.70, from the Sunday-school, .36. Personal Gift, 5.00.—*Total*, \$183.19.

*Special collection at the Lutheran Sunday-school Convention for Immanuel College:* From congregations in North Carolina: Station in Meyersville, \$1.00; Mount Calvary, Mount Pleasant, 1.00; Grace, Concord, 10.50; Mount Calvary, Sandy Ridge, 3.56; St. John, Salisbury, 4.00; Grace, Greensboro, 11.25; Mount Zion, Rocks, 2.00; Zion, Gold Hill, 15.00; St. Peter, Drys School House, 1.00. Collection at service, 11.97.—*Total*, \$61.28.

St. Louis, Mo., August 5, 1916.

JOHN H. SCHULZE, *Treas.*  
4571 Holly Ave.

Rev. Ed. H. Schmidt gratefully acknowledges the receipt of the following gifts for the new chapel at Mansura, La.: From Anna C. Troeger, Defiance, O., \$6.00; A. Hamel, Pekin, Ill., 2.00; J. N. V., Napa, Cal., 5.00; A Friend, San Francisco, .25. *Total*, \$13.25.—Rev. John Alston, of Mount Pleasant, N. C., expresses the hearty thanks of his congregation to Mr. F. C. Spiegel, Fort Wayne, for an organ which he kindly donated to them at a recent date.

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# The Lutheran Pioneer.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XXXVIII.

ST. LOUIS, MO., OCTOBER, 1916.

No. 10.

## Luther Emerged Victoriously.

Luther emerged victoriously  
From his heroic fight  
Against the emperor and the pope,  
Yea, Satan's guile and might.

The unadulterated Truth  
He pointed out to men;  
The Word that saves immortal souls  
He brought to light again.

As Luther battled valiantly,  
So we must fight and win  
The victory o'er unbelief,  
O'er heresy and sin.

For many cast their pearl away,  
And cling to gilded dross;  
They are ashamed of Jesus Christ,  
They stumble at His cross.

Oh, let us, then, hold fast our crown,  
God's pure and precious Word,  
Till we shall magnify above  
The mercy of our Lord.

H. OSTERHIUS.

## The Synodical Conference and Our Colored Mission.

The Ev. Luth. Synodical Conference of North America met in biennial session at Toledo, Ohio, August 16 to 21, in Trinity Church, Rev. Geo. Blievernicht, pastor.

It is under the auspices of the Synodical Conference that our Negro Mission is prosecuted. The Board for Negro Missions, through its president, Rev. C. F. Drewes, of St. Louis, presented a very comprehensive report of the work done during the past two years. The laborers of the Board are to-day working in Alabama, Arkansas, Georgia, Illi-

nois, Louisiana, Maryland, Missouri, New York, North Carolina, South Carolina, Virginia, and in the District of Columbia. In Louisiana the work is carried on from 11 mission centers, while in North Carolina there are 25 stations. Last winter the Mission opened a new field in Alabama, and is vigorously prosecuting the work at three stations, two of which, Rosebud and Oak Hill, are in Wilcox County, and the third at Sedan, Monroe County. The Board is at present employing 58 laborers in its extensive field, of whom 19 are white and 39 colored. Of these workers two look back upon a continuous service of more than thirty-five years, while another laborer has served the Mission for a period of twenty-three years. The staff of laborers consists of one field secretary, six professors, 24 pastors, and 23 teachers. Seventeen of the pastors, besides serving from two to four stations, also teach regularly in the mission-schools. Upon the whole, the workers have proved faithful and efficient. The Mission prosecutes its work at 51 stations. Of this number 36 are regularly organized congregations. During the past two years six new stations have been opened. While some of the older stations have made little or no progress, others have had a fine growth. Thus the membership of the congregation at Concord has almost doubled itself, while ten other stations are also able to show great gains. St. Paul's at New Orleans still ranks first in membership, a place it has occupied for the last fifteen years. The members of our churches are apparently trying to lead consistent Christian lives, and generally enjoy the respect of their white and colored neighbors. Thus a real estate dealer in North Carolina said some time ago to the president of the Board: "If all the Negroes were like the Lutheran Negroes, they would be all right."



A white pastor of the South, not a member of the Synodical Conference, wrote recently: "Many of our people will tell you that the Lutheran Negroes, taking them all 'round, are the best we have." We hope and pray that this testimony may always be truthfully given our members!

The Board reported that two considerable bequests had been made to the Mission by two old members of the faithful little flock at Little Rock. Mrs. Ellen Bransford, who died November 21, 1914, bequeathed property valued at about \$9,000 to the Mission, and Mrs. Leaborn Jones, a charter member of the Little Rock congregation, when she died a few months later, left our Colored Mission about \$1,000. In this connection it may be well to state that the Negro congregations in 1915 contributed the sum of \$5,528 to the support of their churches and schools. The average contribution for each communicant member was about \$3.37. Some members, of course, contributed more. One missionary reports: "A man in my congregation last year contributed \$52, another young man gave \$31, still another man and his wife contributed \$41, a widow gave \$23, and from an old lady, who supports several grandchildren and great-grandchildren, I received \$16.80." Several congregations doubled and more than doubled their contributions last year. This is encouraging, and shows that our Colored churches are making strides towards self-maintenance, a goal much to be desired.

The 31 mission-schools, conducted by 17 pastors and 27 teachers, still prove to be a chief missionary factor. The Board reports that the schools enjoy the general respect of the communities in which they are found. In all these schools the Word of God and Luther's Small Catechism are regularly and daily taught, and on every pupil is impressed the truth that the one thing needful is the new spiritual life in and through Christ. The president of the Board related that he had found a little seven-year old girl at Sandy Ridge, N. C., who was able to recite all six chief parts of Luther's Catechism.

Luther College at New Orleans and Immanuel College at Greensboro, N. C., continue their good work of sending out into the field a goodly number of faithful and reliable Colored pastors and teachers. These two institutions have also proved their value, aside from furnishing the Mission with workers, because of those young men and women that have gone out from them to influence for good the several communities in which they live.

A number of new chapels were recently erected. More are sorely needed, notably in Spartanburg, S. C., for which an unknown friend has donated \$1,000, and in Wilmington, N. C. We do not exaggerate when we say that the Board should have between \$5,000 and \$10,000 at its disposal every year for the erection of new chapels and schools. During the past year not a few of our Christians have emulated the example of Mr. G. M. Telle, of St. Louis, by donating \$10 for a Chapel Fund; but it would be most desirable that the number of Mr. Telle's followers would continue to increase. We hope that by the beginning of 1917 the Board may have at least \$10,000 in the Chapel Fund, so that the work of building the necessary chapels and schools may be conducted with vigor. And right here I would state that, while we may not have any rich or even wealthy members among our Colored brethren, it would undoubtedly greatly stimulate the white friends of our Mission if a few of them would imitate the example of Mr. Telle and contribute \$10 to this Chapel Fund.

The report of the Mission Board's treasurer showed that \$104,732.15 had been contributed during the past two years for the prosecution of the work. The contributions have been increasing from year to year, and it is to be hoped that this increase will continue. The treasurer reports the receipt of gifts from all the states of the Union, from Canada, South America, Europe, Australia, New Zealand, and even from the Tamils of East India. That unknown friend of our Colored Mission, who in past years had already contributed more than \$10,000, during the past two years again donated \$2,010 to the cause. Another unknown donor gave \$2,000. By bequest the Mission received \$500 from the estate of the late Pastor Karl Schrader and \$2,000 from the estate of the late Mrs. Louise Weber, of Baltimore. By the death of Mr. W. Waltke, of St. Louis, the Mission lost a friend who gave \$200 to \$300 every few months.

The property of our Negro Mission to-day consists of 27 chapels, 14 schools, 5 parsonages, 2 colleges, and 2 professors' dwellings. The value of all the mission-property will approximate \$125,000.

To awaken and maintain the interest of the people, the field secretary and others have delivered lectures at sessions of synods and conferences. So also workers directly from the field have made lecture tours, and addressed congregations in the interest of the Mission. The brief illustrated history of the Colored Mission by Field Secretary



Bakke, bearing the title, *Our Colored Mission, Illustrated*, has found a considerable number of readers in German and English. Rev. R. Jesse's two fine lectures with their 250 lantern slides have proved a very popular means of enlightening our Christians on Colored mission-work, and Pastor Jesse and the Board were highly commended by the Conference for putting them out. The chief agencies for the dissemination of information concerning the Mission, and for increasing interest in the enterprise, are the two missionary monthlies, THE LUTHERAN PIONEER and *Die Missionstaube*. At present the PIONEER has 6,500 subscribers, while the German monthly has 27,000. Both periodicals could and should have a much larger number of readers. The Conference encouraged the Board to increase the amount of reading-matter in both papers by decreasing the size of type or increasing the number of pages.

Pastor Poppe, of Little Rock, Ark., was encouraged by the Conference to continue his work of gathering a permanent fund for Negro Missions in a conservative manner.

Upon the whole, it must be stated that the members of the Synodical Conference manifested an unusual interest in the work that is being done among the freedmen, and this interest should be a great incentive and encouragement for the Board, for all its workers, and for our Colored members.

The Board for Colored Missions for the next two years will consist of the following gentlemen: Rev. C. F. Drewes, Prof. G. Mezger, Rev. L. A. Wisler, Rev. W. J. Schulze, Rev. R. Jesse, Rev. Theo. Walther, and Mr. Ewald Schuettner. F. J. L.

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### Go and Do Likewise!

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Pastor W. G. Schwehn, of Concord, N. C., writes: "Last month my Grace Congregation in Concord decided to pay me my salary, beginning with October 1. One feature about it that pleased me very much was that the movement was started by the members themselves. The prompting cause for taking this step of paying my salary was expressed by one as follows: 'The Mission Board has paid our ministers long enough, and it is high time that we do something ourselves, so that the money formerly coming to us may go elsewhere toward the support of some poor congregation.' This was the general sentiment of my people. May God help us in our endeavors!"

This is certainly good, extra good news. At last, after many years' work, one of our Colored Lutheran churches has become self-supporting! How often have not our white brethren expressed their disappointment to us over the fact that not one of our Colored churches supported its own pastor. How glad we are that from now on we shall be able to point to one Colored Lutheran church at least that is self-supporting!

Self-support must be one of our chief missionary aims. Our Colored Lutheran Church is well upon the way of becoming self-propagating, of supplying its own pastors and teachers. But it is yet far from being self-supporting. There is no doubt in our mind that the brother was right when he said that the idea seems to be quite prevalent among our Colored Lutherans that the Mission Board is a great bank, and whenever a congregation needs any money for repairs or for current expenses, all it needs to do is write to the Board and get another supply; and that it is altogether self-evident for the Board to pay the salaries of both pastor and teacher. This way of looking at the matter is wrong, however, and until our people get this idea out of their heads, our Colored Lutheran Church will not make the progress it should. Experience has shown that a church that is chiefly developed on foreign money is built on sand, and that, when the storms come, it does not endure. Pastors should become increasingly firm in this matter. They must, of course, be patient and reasonable, for many of our Colored people are poor; but, on the other hand, it is important that the spirit of self-help be awakened and developed. Strength comes with independence; dependence weakens.

Now that our Mission Board is providing our Colored churches with an increasing number of Colored pastors and teachers, our Colored congregations should earnestly strive to pay the salaries of these pastors and teachers. In the Acts of the Apostles and in the Epistles of Paul we read how Paul founded Christian congregations. Paul—if we read these books correctly—gave the churches which he founded the pure Gospel, he wisely led them upon the right path. When duty took him elsewhere, he wrote to them letters of Christian counsel and admonition. As he had the opportunity, he revisited them, *but except in cases of particular need, such as famine, he gave them no financial support, but left them to support themselves*. It was a case of standing on their own feet or falling. We know the early churches did



not fall, but grew mightily. We should seek to follow Paul's method to-day as far as possible. A self-propagating, self-supporting Colored Lutheran Church should be our aim; for this essential aim of missionary effort we should work and pray. May other congregations soon follow Grace Church of Concord!

F. J. L.

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### Another Letter from Concord.

Concord, N. C., September 6, 1916.

DEAR BRETHREN IN FAITH:—

As I promised you when last I wrote you that I would write another letter, I will not disappoint you, but keep my word. I would have written sooner, but as I was attending a conference of some of our missionaries and laymen, I was prevented from doing so.

I presume all of you read my last letter. What did you think of the idea about starting a Church Extension Fund for our Colored Lutheran Church? If you thought it all right, what have you done to put it into effect? Have you talked the matter over, first, with yourself? What are *you* going to do? Candidly now, unless you have yourself agreed to help celebrate the four-hundredth birthday of your dear Lutheran Church in an appropriate way according to the idea I wrote you about, I have no hope of your inspiring others to assist in gathering a fund by 1917. So, then, what have you been doing to start the ball a-rolling? Have you brought the matter to the attention of your pastor and fellow church-member? If so, what are they doing? Nothing? Then bring the matter up again. We cannot afford to let this opportunity to create a fund for the extension of our Colored Lutheran Church pass by without doing at least something. The Church is depending upon us to do our part in this great work. I am thinking especially here of the laymen of the Church. There needs be a great awakening among them. More activity is needed among the *members*. The pastor and teacher cannot do all. They are but our leaders; without our cooperation their hands are tied. I do wish we laymen could some time get together, and discuss the needs of our Church, and devise ways and means to meet these great needs. It would, I believe, help much in the creating of this fund if we really understood the great necessity for such a fund. It will undoubtedly be quite a while before we can all meet, but you members

in each congregation could get together, and among yourselves discuss the plan of gathering a Church Extension Fund, and then you could surprise your pastor by telling him that you are going to ask him to arrange for a special service for such and such a date, on which occasion you have agreed to hear an address on the Reformation, and that at the same time you expect to raise a special collection for our Church Extension Fund. Now, do not wait with this. Start right now. Let us see what we can do with the Lord's help.

Before I conclude, I would like to impress the fact upon your minds that something can be done toward establishing such a fund, and that we are going to try to do our share. Then, probably, some of our friends, whom the Lord has given large possessions, after seeing that we are helping ourselves, will thank God for this spirit in us by contributing a gift toward this fund. But let us make the start. Send all your collections gathered for this cause to the treasurer of our Board, and mark them "Church Extension Fund."

And now I commend you to the Father of our Lord and Savior Jesus Christ. May He through His Holy Spirit make you willing to lend a helping hand in this movement, so that with your efforts and cooperation you may make the Reformation a blessing to some who are waiting for help from out of Zion, and for whose soul's salvation you are responsible. Let us be up and doing; not a few, but all; not little, but much.

With a prayer that the good Lord would in this matter also help and direct us, and give His blessing, I remain, with cordial greetings,

Your Fellow-Lutheran,  
N. N.

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### Meeting of Immanuel Conference.

On Sunday, August 13, the workers of our eastern mission-field met in convention at Meherin, Va., the host being our Colored St. Matthew's Congregation, of which Rev. E. H. Polzin is pastor.

The Conference was opened with a service held on Sunday morning, in which Pastor Polzin preached the sermon, basing his discourse on Rev. 3, 11. Pastor John McDavid, of Charlotte, N. C., was to have preached in this opening service, but was stricken with illness upon his arrival, and could not attend the meetings of the Conference till the last day. In the afternoon another service was held, in which Pastor O. Richert, of Wilmington,



N. C., preached the sermon on 1 Pet. 5, 7. The main service was followed by a communion service, in which Prof. F. Wahlers delivered the confessional address. Services were also held on Monday and Tuesday evenings. The preacher on Monday evening was Pastor W. O. Hill, of Yonkers, N. Y., who chose as his text 1 Kings 17, 7—16. On Tuesday evening, Prof. M. Lochner, of the Teachers' College at River Forest, Ill., but formerly professor of Immanuel College at Greensboro and pastor in charge of St. Matthew's at Meherrin, addressed the Conference and his former members on Rom. 6, 19—23.

A number of timely and very important papers were presented to the Conference and thoroughly discussed. Prof. J. Ph. Schmidt read a paper on "Chiliasm." Chiliasm is that false doctrine which makes the claim that Christ will come to earth in visible form, and set up a visible kingdom over all the world, and thus usher in the millennium, after which will come the end of the world. Those who hold this doctrine claim to find proof for it especially in the twentieth chapter of Revelation. Professor Schmidt clearly proved that this doctrine is not based on the Bible, but is in every way opposed to the Gospel of Christ.—A most interesting paper on the double subject, "Infant Baptism and the Mode of Baptism," was read by Pastor E. H. Polzin. The paper in a very lucid way showed the Scripturalness of Infant Baptism and the untenableness of the Baptist position, and also refuted the doctrine that immersion is the only proper mode of applying the water in Baptism.—A third paper was presented by Pastor C. R. March, of Fayetteville, N. C., on the Seventh Commandment.

Conference devoted some time to the discussion of the practicability of establishing a Church Extension Fund in Immanuel Conference as a fitting memorial to the four-hundredth anniversary of the Reformation. Conference with great unanimity decided to create such a fund, and a committee was appointed to draw up the necessary rules and regulations.

The next convention of Immanuel Conference is to have a Reformation program. Every sermon and every paper is to deal with some phase of the great work of the Lutheran Reformation.

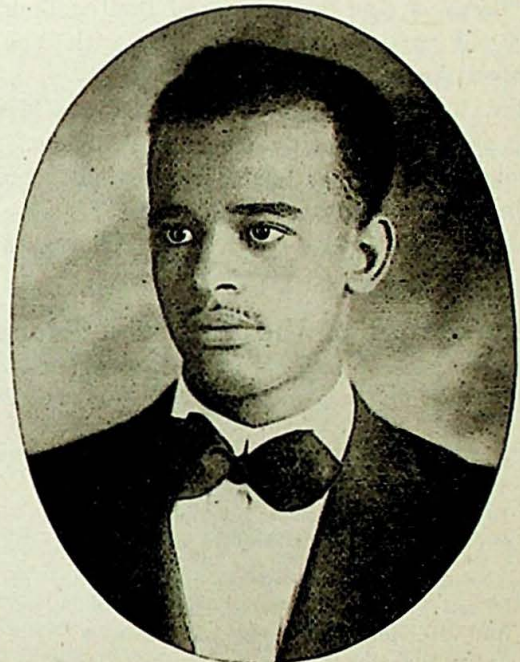
The election of officers for the new year had the following result: President, Pastor W. G. Schwehn, Concord, N. C.; Vice-President, Pastor J. Alston, Mount Pleasant, N. C.; Secretary, Pastor C. Stoll,

Atlanta, Ga. The next meeting will be held in Grace Church, Concord, N. C.

God bless the good people of Meherrin for their hospitality! God prosper, protect, and increase Immanuel Conference!  
R. O. L. L.

### Ordination at New Orleans.

On the evening of Sunday, September 3, the Colored Lutherans of the three sister congregations in New Orleans were afforded an opportunity to assemble in St. Paul's Church in a joint service,



Candidate Sidney C. Tervalon.

and to witness a most solemn ceremony. The occasion was the ordination of Candidate Sidney C. Tervalon.

As a lad Mr. Tervalon attended St. Paul's School and Sunday-school, was confirmed in St. Paul's Church, and on the Sunday named above, as a young man, in the same church, was formally inducted into the holy office of the ministry. He completed the preparatory course at Luther College and the theological course at Immanuel College.

The service was begun when the theological candidate, Mr. Tervalon, accompanied by two pastors of local white and three pastors of local Colored congregations, appeared in the vestibule of the church. The organ then pealed forth a strain befitting the solemnity of the occasion, the large audience rose, and the group of six, garbed in



their ministerial gowns, marched down the center aisle, taking their places before the altar. While the congregational singing itself was fine, it was embellished with the singing of a duet by Pastors O. Wismar and E. Schmidt. Pastor Wismar delivered a most appropriate sermon, selecting as his text 2 Tim. 3, 14—17.

The ordination ceremony followed. It was conducted by Pastor Schmidt, assisted by Pastors G. Kuegele, G. M. Kramer, O. Wismar, and the undersigned. The beautiful and inspiring service was brought to a close with the pronouncement of the benediction by the newly ordained minister, Rev. Tervalon, and the singing of the touching and grand old parting hymn, "God Be with You till We Meet Again."

Rev. Tervalon has been called by the Mission Board to the field recently opened in Alabama. May his labors there be attended with God's choicest blessings and be crowned with success!

A. WILEY, JR.

### To the Editor of the Lutheran Pioneer,

*the twenty-fifth anniversary of whose ordination was celebrated on the sixteenth of August, 1916.*

For a quarter of a century  
You've been active in the ministry.  
By God's grace you've labored faithfully,  
Preaching Christ, who cures our malady.

You've been steward of the mysteries  
Of our Lord, administered His Keys  
And His Holy Sacraments, and taught  
Young and old the saving Truths of God.

For a quarter of a century  
You've been striving hard to set souls free  
From the mighty, subtle Archfiend's chain;  
And your efforts have not been in vain.

Orally and also by your pen  
You've proclaimed the message unto men  
Which effects their spiritual cure,  
God's own Word and Luther's doctrine pure.

For a quarter of a century  
You have pointed to eternity,  
Leading Christians in the narrow way,  
Seeking those that had been go'ng astray.

You have gladdened many a weary soul  
With the tidings which alone console,  
Helped the sorrowful their cross to bear,  
And for sick and dying offered prayer.

For a quarter of a century  
God has granted you ability  
For your tasks. Oh, may He also bless  
All your future labors with success.

H. OSTERHUS.

### Departure of Pastor Thompson.

Sunday, August 6, was a day of sorrowing for Bethel Congregation, Greenville, N. C., and community, for on that day Pastor C. P. Thompson, who for five years had faithfully labored among them, bade congregation and friends farewell.

The doors of the four sectarian churches in the neighborhood were closed, while their preachers and members came over to honor Pastor Thompson on this occasion. Our little Bethel was crowded to such an extent that even standing room was no longer to be had. The departing pastor based his sermon on Num. 6, 24—26, and invoked God's choicest blessings upon his little flock, and charged them to remain steadfast in the faith. On account of his illness Pastor Thompson was not able to speak loudly, but the freely flowing tears plainly showed that his words had reached the ears and hearts of his hearers.

On Monday night following, the Lutheran Brotherhood, which is comprised of the young men of the three congregations in Charlotte, tendered Pastor Thompson a reception. A large gathering was also present on that night to speak a few words of hearty encouragement to him, and to bid him Godspeed.

The undersigned has been retained by the Mission Board to supply Bethel with preaching until a permanent pastor has been secured. In the mean time Pastor Thompson has gone to Mansura, La., his old home, to rest, and, God willing, to regain his health. It is our prayer that God may soon restore His servant to health and strength, and permit him to serve in His vineyard for many years.

P. G. LEHMAN.

### Items of Interest from Our Colored Mission Field.

GOOD NEWS FROM CONCORD, N. C. — Our Colored Lutheran Church at Concord, Pastor W. G. Schwehn, has celebrated its twenty-fifth anniversary in a most commendable way by deciding that in the future it will pay its pastor's salary. Grace Church has the honor of being the first one of our Colored churches to become self-supporting. All honor to Grace Church! Grace was founded just twenty-five years ago by Pastor N. J. Bakke, at present Superintendent of the Alabama mission-field.

GREENSBORO, N. C. — Our growing mission-school at Greensboro has been in need of desks



for quite a while. We now learn that the congregation of Rev. Theo. Horst, of Toledo, which is building a new school, has donated its old desks to Greensboro. In this connection permit us to state that our mission-school at Spartanburg, S. C., Pastor Frank Alston, is also in sore need of desks. Who will help?

SPARTANBURG, S. C. — A good-sized lot has been purchased in Spartanburg for \$200. Plans for a new chapel are about completed, and in a few months we hope to see the chapel a reality. So does Missionary Alston. He already has a pulpit, and is now anxiously awaiting the chapel in which to place it.

NEW ORLEANS. — From New Orleans Pastor G. M. Kramer reports that Mrs. Edna Brandon, for a number of years a teacher in St. Paul's School at New Orleans, has passed away. She died in Denver, where she had gone for her health about a year ago; but her body was brought to her old home for burial.

ST. LOUIS, Mo. — Our Grace Mission in St. Louis has received another fine accession. On Sunday, September 10, Missionary Schmidt baptized three and confirmed seven persons. Among those confirmed was a former Presbyterian minister, and three of the confirmed were pupils of our Grace Mission school. Pastor Schmidt ought, however, be given a chapel in the near future. Those acquainted with the present quarters, a former saloon, claim that it is an actual surprise to them that the missionary is succeeding in getting people to attend services at the present location. Then, also, our missionary's health is bound to suffer if he should be compelled to spend six hours a day for a much longer time in the present unsanitary room in which he teaches school.

ANOTHER WELCOME VISIT. — That liberal unknown friend, who has in the past donated thousands of dollars to our Colored Mission cause, recently paid our treasurer another visit and left \$520 with him, of which \$20 is for a chapel in St. Louis. May God bless this truly liberal friend of our mission!

TEACHER BUNTROCK'S LECTURE TOUR. — Teacher E. A. Buntrock is at the time of this writing still lecturing in the interest of our Colored Mission. We have already reported on his tour in Western New York, Northwestern Ohio, and Northwestern Indiana. From Indiana he went to Nebraska, where he spoke twenty times. Last month he

toured Minnesota, and lectured there twenty-two times. All told, Teacher Buntrock spoke probably eighty times during the past four months in the interest of our Colored Mission.

SYNODICAL CONFERENCE. — Not only did the Synodical Conference devote two whole sessions to our Colored Mission, but at the time of its convention in Toledo three of our churches afforded various representatives of the Mission an opportunity to present the cause to them. The president of the Board, Pastor C. F. Drewes, and Missionary Frank Alston spoke in the church of Rev. W. Bodamer, Missionary Alston also spoke at the church of Rev. Theo. Horst, and the editor of THE PIONEER was privileged to address a congregation in the church of Rev. G. Blievernicht. On Saturday evening Rev. W. Proehl, of Sioux Falls, S. Dak., gave an illustrated lecture on the work in North Carolina in the spacious Memorial Hall of Toledo to a large gathering.

OUR MISSION BOARD. — Pastor J. H. C. Fritz, who was elected a member of the Board of Colored Missions at the recent meeting of the Synodical Conference, was obliged to decline the office because of too many other duties. The Board chose Pastor Th. Walther to fill the vacancy. F. J. L.

### BOOK TABLE.

UNSER HEILAND. *Evangeliendpredigten von Pastor J. H. Hartenberger.* Concordia Publishing House, St. Louis, Mo. VIII and 431 pages, 8vo; substantial black cloth-binding. Price, postpaid, \$2.20.

Whoever is looking for a German Gospel postil written in plain, simple language need not look any farther, — Pastor Hartenberger's *Evangeliendpredigten* will surely prove to be what he wants. The sermons in this postil have much to commend them; they are Scriptural, textual, clear in outline, and simple in language. About a year ago Pastor Hartenberger published a series of German Lenten sermons bearing the title, *Unser Erlöser*, which found ready sale, probably just because of the same qualities which characterize this more ambitious literary venture. Pastor Hartenberger also has the happy faculty of applying the truth to the needs of his people, and of making hearty and heart-searching appeals to his hearers and readers. Pastors will find this book very helpful and stimulating, and the people in general will find it well adapted to private devotional reading. We bespeak for the volume a wide circulation, and hope to see an Epistle postil by the same author in the near future, equally readable, interesting, and helpful.

WILLIAM TYNDALE. *By William Dallmann.* Concordia Publishing House, St. Louis, Mo. Neat blue cloth-binding; 84 pages; profusely illustrated. Price, postpaid, 28 cts.

William Tyndale, the chief translator of the Authorized Version of the English Bible, deserves to be well known among us. Pastor Dallmann and the publishers here offer us a fine, live sketch of the man to whom all English Bible readers owe so much. May we show our gratitude to author and publishers by procuring many readers for the booklet.



**LUTHERBUCH.** Von *Gustav Just*. Jubilaeumsausgabe. Concordia Publishing House, St. Louis, Mo. 100 pages; handsome cloth-binding. Price, postpaid, 28 cts.

This is *Just's* classic *Life of Luther* in a new binding. The text, type, and illustrations, we are pleased to state, have not been changed; all that has been done is that our old friend has been given a nice new holiday attire in honor of the Four-hundredth Jubilee of the Reformation to be celebrated next year.

**MISSOURI SYNOD REPORTS.** No. 2. *Minnesota-Distrikt*. 68 pages; price, 13 cts. No. 2a. *Oestlicher Distrikt*. 76 pages; 15 cts. Concordia Publishing House, St. Louis, Mo.

The very practical paper by Rev. H. Meyer in the report of the Minnesota District is on the subject, "The Temporal Provision for the Servant of the Word." The timely paper presented by Rev. F. C. Verwiebe to the members of the Eastern District, "The Reformation by Luther a Work of God," is a continuation of the paper read by the same pastor at the preceding meeting of the same body. Both papers deserve a wide reading.

**BEREA BIBLE CLASS LESSONS, 1916-1917.** Edited by *Pastors A. Doerffler and L. Sieck*. Concordia Publishing House, St. Louis, Mo. Price, postpaid, 11 cts.

This is the third number of this adult Bible Class guide. The two former numbers were widely used, and, no doubt, this issue will also find a ready sale. The *Life of Joshua* and the *Parables of Jesus* are treated in the new booklet.

**BLESSINGS OF THE REFORMATION.** A Children's Service for the Anniversary of the Reformation. By *Rev. C. C. Morhart*. Price, per copy, 5 cts.; 25 copies, \$1.00; 100 copies, \$2.75; 200 copies, \$4.00; 300 copies, \$5.00. Lutheran Publishing Company, 105 Florida St., Buffalo, N. Y.

This order of service emphasizes seven blessings of the Reformation, "presented in the colors of the rainbow." The blessings brought out are, Justification, Bible, Catechism, Lord's Supper, Preaching, Good Works, and Liberty. The arrangement of the program is unique, and strongly appeals to us. We advise our pastors and teachers to send for a sample copy for examination.

**HARMONIE.** A selection of spiritual songs for mixed choirs. By *I. C. Strieter*. No. 8. *As a Hart Panteth*, Ps. 42. No. 9. *Make a Joyful Noise unto the Lord*, Ps. 100. Price, 25 cts. per copy; \$2.00 per dozen. Published by *I. C. Strieter*, 617 East Second South St., Carlinville, Ill. May also be ordered from Concordia Publishing House, St. Louis, Mo.

Those who are acquainted with the previously published sacred songs of *Teacher Strieter* will be pleased to learn of the appearance of these two musical compositions. The composer has evidently grasped the spirit of the sacred hymns, and happily succeeds in bringing out the divine thought of the texts.

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

This number brings some real gems. The German poem, "Ich bin dein Pilgrim, Herr," appealed to us particularly. The poem, "Gib uns Maenner," has the true poetic ring, and is a composition of rare virility. The poetic rendering into English of *Luther's* classic letter to his little son *Hans* about "The Garden Beautiful" is exceptionally happy, and deserves to be received into future editions of our *Standard Readers*.

**NEGRO YEAR-BOOK.** An annual encyclopedia of the Negro. 470 pages; paper cover. Price, postpaid, 35 cts. Address *The Negro Year-Book Company*, Tuskegee, Institute, Ala.

This is a book which should be in the hands of every pastor and teacher of our *Colored Mission*. It is a book

that everybody interested in the Negro and his progress should make it a point to possess. *Mr. Work*, the compiler, is to be commended upon the great amount of information he has succeeded in compressing into this book, for it is really remarkable how many questions concerning the Negro it answers. "In its pages one finds in a succinct form not only the important facts of the history of the Negro, but also a great mass of detailed information concerning present conditions and the progress of the race." After examining the book we are not surprised to learn that it is to-day the standard authority on matters pertaining to the Negro. There are a number of indications in the book which show that the compiler is acquainted with our work among the Negroes, and a reader of our publications.

F. J. L.

### The United Luther Conference

will convene, God willing, for a three days' session right before or after Reformation (exact date to be announced later) in *St. Paul's Chapel*, 1625 Annette St., New Orleans, La. Out-of-the-city brethren will kindly at once communicate with the undersigned as to the accommodation desired. AUG. C. F. LANGE, 3515 Baronne St.

### Notice.

*Mr. J. H. Schulze* having resigned as Treasurer of the *Colored Mission*, Synodical Conference elected *Mr. Ewald Schuettner* as his successor. All moneys for *Colored Mission* should therefore be sent to his address: *Mr. Ewald Schuettner*, 323 Merchants-Laclede Bldg., St. Louis, Mo.

### Acknowledgment.

*Teacher E. A. Buntrock* reports having made the following collections for *Colored Missions* while on his lecture tour in *Northwestern Indiana* and *Nebraska*: *Rev. Eickstaedt*, Laporte, Ind., \$14.63; *Rev. Aug. Rump*, Tolleston, Ind., 30.14; *Rev. E. P. Schuelke*, Hobart, Ind., 5.10; *Concordia League*, Crown Point, Ind., 26.68; *Rev. J. Meyer*, Kiowa, Nebr., 28.47; *Rev. H. Schabacker*, Friedensau, Nebr., 29.00; *Rev. W. Cholcher*, Deshler, Nebr., 40.61; *Rev. F. W. Schulze*, Chester, Nebr., 22.58; *Rev. E. O. Potratz*, Tobias, Nebr., 30.58; *Rev. L. Ernst*, Blue Hill, Nebr., 31.96; *Rev. C. F. Brommer*, Hampton, Nebr., 37.89; *Rev. W. H. Becker*, Waco, Nebr., 23.00; *Rev. H. E. Meyer*, Gresham, Nebr., 17.75; *Rev. A. A. Schormann*, Staplehurst, Nebr., 22.63; *Rev. C. H. Becker*, Seward, Nebr., 30.89; *Rev. H. Ludwig*, Worms, Nebr., 47.26; *Rev. O. Batz*, York, Nebr., 12.17; *Rev. H. Wilkens*, Grand Island, Nebr., 29.07; *Rev. Theo. Evers*, Utica, Nebr., 10.60; *Rev. Theo. Jaeckel*, Germantown, Nebr., 21.15; *Rev. A. W. Wilk*, Juanita, Nebr., 78.44; *Rev. J. P. Kuehnert*, Lyons, Nebr., 23.88; *Rev. W. Harms*, Bancroft, Nebr., 28.10; *Rev. J. P. Mueller*, Norfolk, Nebr., 24.48. — Total, \$667.06.

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

1 Copy.....	\$ .25
10 Copies.....	2.00
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# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., NOVEMBER, 1916.

No. 11.

## Thanksgiving.

As Thanksgiving Day comes around again, we feel constrained to remember with grateful hearts the blessings which the Giver of every good and perfect gift has bestowed upon us during the past year. When that first New England Thanksgiving, which lasted three days, was celebrated by the Pilgrims, they rendered indeed heartfelt thanks to God Almighty. They had ample cause to do so, for He had freed them from starvation and pestilence, to which about half of their original number had fallen victims during that first fatal winter; He again had supplied them with food and good health.

Thank God, we have not undergone any extraordinary sufferings. We have been spared the woes of war and bloodshed. How often were we sad in the course of the year, and have been made happy again! Our heavenly Father has blessed us with an abundance of temporal and spiritual gifts. Our souls have again been fed with the precious truth that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Hence let us praise the Triune God, from whom all blessings flow. This Christians should principally do by listening to the Lord's Oracles, and by praying and singing at His sanctuary and in their homes. But they should even do it by eating their bounteous Thanksgiving dinner. In 1 Cor. 10, 31 St. Paul writes to the Christians: "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God." The spirit of gratitude should pervade our entire lives. Even by eating and drinking we may, yea, should, glorify God. He gives us our food not only as a necessity, but also for our

pleasure, as He gives us many other pleasures. As such we should use it. God is not an austere master (Luke 19, 21). He does not demand self-inflicted tortures, as Luther believed in the monastery, before he had learned to know the Gospel. He is a kind Father, who supplies us with various and delightful articles of food and comforts of life in order that we might enjoy them.

True, we should not be mere pleasure-seekers. We should not forget work and prayer. We should not make pleasure our god and the chief object of our lives. We should not be immoderate in our enjoyments. We should not practise vice, sinful enjoyment. On the contrary, we should enjoy ourselves moderately and in the fear of the Lord, appreciating His gifts and recognizing them as such. If we do this, not only our work and prayer, but our very pleasures will be well-pleasing in His sight. If done in the right spirit, even our eating and drinking is a way of glorifying Him, serving Him.

By eating and drinking, and by "whatever we do," we should glorify God. Our every-day work often seems monotonous, unpleasant. When we work in a gloomy, dissatisfied spirit, we thereby dishonor God. May we, with the assistance of the Holy Ghost, glorify the Most High by performing our work cheerfully, faithfully, and efficiently. Above all, let us thus discharge our religious duties, especially those of the First Table, but also serve our neighbor with charity out of a pure heart.

We should thank God with *sincere hearts*. To do this it is necessary to heed Solomon's counsel: "Keep thy heart with all diligence; for out of it are the issues of life." How is this done? By clinging with our hearts to Christ Crucified in true faith. To the Colossians St. Paul writes: "What-



soever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." We should do all in the name of the Lord Jesus. Then all our works, even our eating and drinking, will be fruits of our faith, and our entire lives a continual giving of thanks.

H. OSTERHUS.

### St. Matthew's Congregation Celebrates a Double Festival.

On September 24, St. Matthew's Congregation at Meherrin, Va., one of the oldest congregations of our Colored Mission, celebrated its Harvest Home Festival in the forenoon and the twenty-fifth anniversary of the dedication of its church in the afternoon. The weather being excellent, many guests from far and near came to attend the services.

In the morning service the Rev. W. E. Schuldt, of Farmville, Va., preached a very interesting and instructive sermon on Ps. 147, 7-14. On the basis of this beautiful text he reminded the congregation of the blessings of this year's harvest, which, by common consent, is greater than any we have had for three years. (The last few years this vicinity had suffered greatly from drought.) After urgently requesting the congregation to return due thanks to the Giver of all good things for the rich blessings received, the speaker closed his discourse by admonishing his hearers to use and enjoy the blessings of the harvest in a God-pleasing way, by not neglecting, after having provided for their own wants, their poor neighbor, the church, and the mission. He asked them not to forget that, according to God's Word, they were not first-hand possessors of their earthly blessings, but only stewards, who, on the last day, would have to give an account of their stewardship.

In the afternoon service the undersigned, on the basis of Is. 55, 10, 11, directed the attention of the congregation to spiritual blessings, such as are conferred upon man by means of the Word and the holy Sacraments. The speaker showed that by these means rich spiritual blessings have been dispensed in St. Matthew's house of worship during the past twenty-five years. Since the sixth of September, 1891, when the church was dedicated to the service of the Lord, the congregation has at all times been blessed with true and faithful shepherds and teachers, who have taught the Word of God in all its truth and purity, and administered the Sacraments in accordance with the institution of our

Lord. During these twenty-five years one hundred and thirty one souls have been added to the church through Baptism, and many are they who have received strength and courage from the Word of God to resist evil and fight the good fight of faith to the honor and glory of God's name.

The congregation took much interest in this celebration, perhaps all the more so because it was the first of its kind in our Lutheran Colored Mission. The Ladies' Aid Societies have done much toward the success of this celebration. What can be done, even by poor women, with a good will and perseverance, may be seen from what St. Matthew's Aid Society in a financial way has done during the brief period of its existence. Organized June 5, 1913, with only twelve members, the number of which has now decreased to nine, this society on one occasion contributed \$40 towards paying a church debt, and now \$72.74 to have the interior of the church painted. It is only too bad that the other Ladies' Society, which is also in possession of a goodly sum of money, for want of time and opportunity has not been able to present to the congregation new pews as it had intended to do. However, the men, too, are entitled to their share of credit. While the ladies busied themselves about the church, the men raised the necessary money to put a new roof on the parsonage.

Pray, dear reader, that the Lord may continue to bless the work in our Colored Mission, that we may be privileged to celebrate in the future many more festivals of a like joyous nature.

E. H. POLZIN.

### Dedication at Mansura, La.

Sunday, August 20, was a day which our Mansura, La., Christians will long hold in grateful remembrance. This eventful day marked the solemn dedication of their new chapel. The kind reader will recall that in February a disastrous fire completely destroyed the old church.

In thorough keeping with tried and true Lutheran custom, the preaching of the Word of God was the main feature of the dedication day program. After a brief service on the veranda of the parsonage, conducted by the undersigned, the assembled congregation, preceded by the vestrymen and the schoolchildren, marched in procession to the new building. Here the usual form for dedication was followed, the undersigned officiating, and the Rev. W. Tervalon delivering the sermon, ably

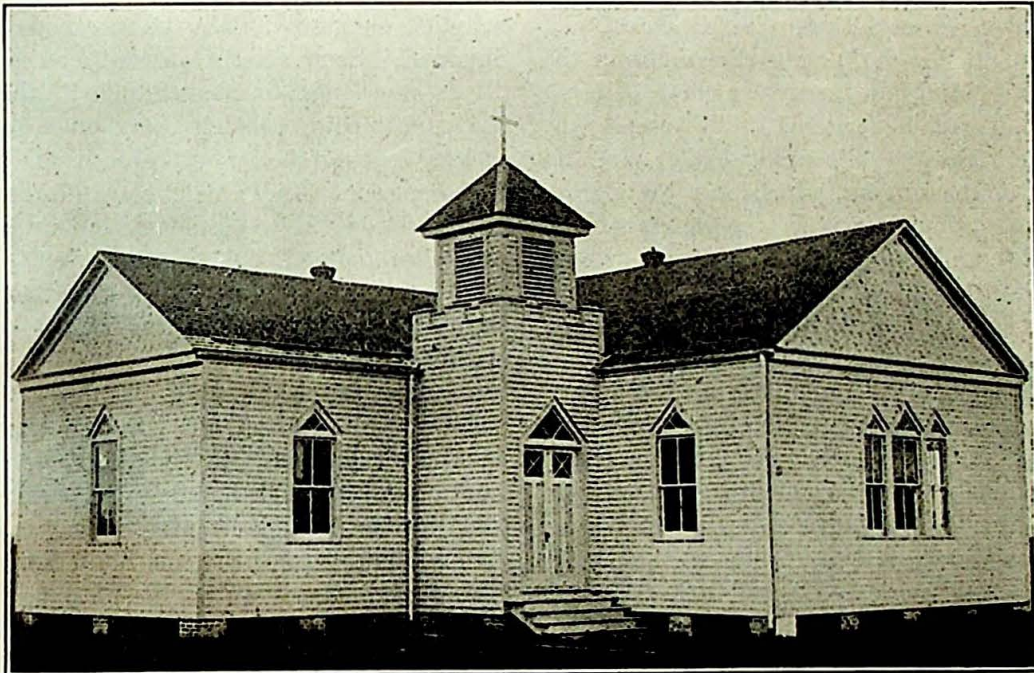


setting forth that the old Gospel of Jesus Christ would be preached in the new church also, and admonishing his parishioners faithfully to abide by this blessed old truth.

Picture our joy, dear reader, as we for the first time entered and worshiped in our new house of God! Oh, how we dearly loved the old chapel, quaint and curious though it was! How many fond memories were woven about its unassuming altar and plain pulpit! And oh, how on that never-to-be-forgotten morning our hearts were torn with grief as we had to stand by helpless and watch the wicked flames wipe out of existence our beloved old

far better than, and superior to, the former structure that the two simply will not admit of comparison.

Our new chapel is simply fine in every respect. You can see for yourself, dear reader, what it looks like on the outside. But in order to fully appreciate its practical arrangement and beauty, you must place yourself in our position, and submit the interior to a thorough inspection. You note that, while simplicity reigns supreme in the inside also, there is a certain charm to this simplicity. More than that, you will agree that any attempt at finery would have marred the real beauty and attractive-



Our New Chapel at Mansura, La.

church! Then for months we were forced to deny ourselves the wonted pleasure and privilege of regularly assembling in our chapel. True, we made the best of things, and from Sunday to Sunday met for divine worship in the parsonage, but that was at best a makeshift, and could never fully answer the purposes of a church.

But God was with us and heard our lamentations and prayers. In the hour of greatest need, when we were, so to speak, at our wits' end, He mercifully put it into the hearts of our beloved white brethren and sisters to come to our rescue. And, thanks be to God, they did come to our rescue. They did even more than that. In the great generosity of their hearts, filled with true Christian love, they not only replaced the old chapel, but erected a building in every respect so

ness of the place. The color scheme is uniform throughout; everything — pews, altar, pulpit, ceiling, walls — has a natural wood finish. The pews, by the way, are a donation from the congregation in St. Bonifacius, Minn., the Rev. G. Sebald, pastor.

While the church auditorium may appear rather small to the average observer, it is really quite large; in fact, larger than that of the old chapel. You will be surprised to learn that it will comfortably seat one hundred persons. And now, as we roll back the doors between the main auditorium and the "wing," or L extension, you will notice an additional feature. This spacious and well-lighted room during the week will serve as schoolroom, and on Sundays and holidays may be utilized for church purposes. Thus the entire interior can easily be converted into one large auditorium, with a seating



capacity of about 150. The altar and pulpit are so situated that the entire audience, also those listeners sitting in the schoolroom, may have a full view of the pastor. The annex, if we may term it such, is also finished in natural wood, in order that the perfect harmony of the entire interior, so pleasing to the eye, may not be marred.

Surely, all will agree that success has crowned our efforts. We have, with the gracious help of God, succeeded in erecting a building that is both neat in appearance and most serviceable in its arrangement. Small wonder that on dedication day every heart beat with joy, and every countenance beamed with gladness and thanksgiving. Oh, how the old anthem, "Now Thank We All Our God," rang out through the darkness of the night in the second service! And how lustily the choir, directed by Pastor W. Tervalon, rendered its "Praise Ye the Lord"! There was a certain unmistakable vim and swing to all of the singing, which only too plainly betrayed the sentiments within the hearts of the singers. The undersigned, we dare say, voiced the cordial feelings of all when he discoursed on the words, "The Lord hath done great things for us, whereof we are glad" (Ps. 126, 3).

In conclusion, be it stated that our Mansura Christians most sincerely and gratefully appreciate all that their kind benefactors have done for them, especially during the past six months. They fully realize that, next to God, they owe greatest thanks to their old and true friends, whose generous aid has made the new church a possibility. Formal resolutions of thanks to all donors were passed by a rising vote of the entire congregation. To prove their sincerity, those members who had time and ability donated no small amount of labor toward finishing the building, while the congregation pledged itself to contribute \$200 to the building fund. A goodly portion has already been paid.

The entire cost of the building, which was planned by Mr. J. H. Webert, a young Lutheran of New Orleans, is about \$1450.

ED. H. SCHMIDT.

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### Corner-Stone Laying of Trinity Chapel, New Orleans, La.

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We doubt whether any event was ever more thoroughly advertised in the ninth ward of the city of New Orleans than was the corner-stone laying of Trinity Evangelical Lutheran Chapel. Many of the good people of that section had informed the

writer that they had never witnessed such a ceremony; therefore many hearts were athrill and full of expectancy, waiting for the "great day."

The date had been set for Sunday afternoon, September 10, at four o'clock. The Sunday of the tenth came, but gave no promise of a fair day. As the hour for the ceremony approached, the clouds hung heavy and threatening, and muttering thunder was heard in the direction where the chapel stands. Soon scattered showers evidenced the fact that the service would, at least to some extent, be marred. People came slowly; little groups of two and three alighted from the cars. The rain then came down in greater quantity, and at last Pastor Schmidt suggested, "Let us postpone it to next Sunday." Soon after the word had been passed, "It is postponed to next Sunday," there came a heavy downpour, causing every one to run helter-skelter, seeking shelter wherever it could be found. The homes of kindly neighbors afforded many of us protection till we could go to our homes. We were disappointed, but not dismayed.

Next Sunday, however, the weather was more favorable; indeed, the day was ideal—no clouds, neither warm nor cool, gentle breezes, and genial sunshine. A gathering of people, variously estimated at from 200 to 250, was there, among whom were not a few white persons, Lutherans and non-Lutherans. Several hymns were sung; in addition, the children of Trinity School sang the very fitting hymn, "On Christ, the Solid Rock, I Stand." Miss Sophie Raymond, teacher of Redeemer School, officiated as organist. This open-air singing was very grand and affecting. Pastor Peay, of Carrollton, read a portion of Holy Scriptures. Then followed the sermon by Pastor Schmidt. Holding his audience spell-bound, Pastor Schmidt, with characteristic force and eloquence, seized the opportunity to drive home the truths for which the Evangelical Lutheran Church stands, and to point out the false doctrines, to which she is opposed. The main thought, which ran through his message like a golden thread, was this: The Lutheran Church bases her faith and hope, not upon the quicksand of men's inventions, but solely upon the merits and atonement of Jesus Christ, the solid Rock and Foundation.

After Pastor Schmidt's address the undersigned read a brief history of Trinity Congregation, and mentioned a few articles to be placed in the corner-stone, namely, a copy of the aforementioned history, Luther's Small Catechism, the August number of the PIONEER, and a few coins of the year



1916. Thereupon the collection was lifted, which proved to be quite a neat sum.

Now the ceremony proper was in order. When the stone had been adjusted by the builder into the place hewn out of the corner-pillar, the regular form of the Lutheran Church was read by the undersigned, who tapped the stone thrice in the name of the Triune God. This act was repeated by Pastor Schmidt and Peay. The stone bears this modest inscription: "Trinity Evangelical Lutheran Chapel. Erected A. D. 1916."

All present seemed to enjoy the sacred ceremony; but as for us, who are more immediately concerned with Trinity, we are looking forward with joyful anticipation to the Sunday of October 22, when, by the grace of God, Trinity Chapel will be dedicated to His service; and God willing, you will hear from us again. A. WILEY, JR.

### A Word from Little Rock, Ark.

Great was the joy of the members of the Colored Mission in Little Rock when, on Sunday, September 24, after years of "help-out," they could witness the ordination of their own pastor, who henceforth will preach to them every Sunday. The undersigned on that day ordained Candidate Paul Beinke in the Lutheran Church with impressive ceremonies. None were more attentive than the Colored, who sat in the accustomed place, watching every movement with great interest. On the following Sunday the undersigned installed him at the preaching-station. Although happy that they again were to have their own minister, they had one plea: "Pastor Poppe, you have preached to us for ten long years; please, please, don't forsake us now!" I promised that, whenever necessary, I would gladly satisfy any reasonable request.

Pastor Beinke has begun his work under my supervision by making a house-to-house canvass, and our combined prayer is: Lord, bless the Colored Mission in Little Rock!

And now, dear reader, WE — that means *you* and *me* — have placed a new man in the field this fall, and the laborer will need sustenance. The Hon. Synodical Conference, in its convention assembled at Toledo, Ohio, passed a resolution to the effect that Pastor Poppe be encouraged to continue in the collection of a permanent fund for our Colored Mission. The idea of this fund has been greatly misunderstood. The plan is simply to raise enough money to enable the Mission Board

to conduct our Colored Mission on a solid financial basis, and this will be realized when we shall have so large a fund that the interest accruing from it will suffice to pay the running expenses. We do not wish to heap up any large sums; all we ask is that you give us enough to carry on the work of the Master without necessitating the Board to continually ask the well-wishers of our Mission for funds. One good friend in Nebraska sent me a check for one thousand dollars, the capital to be kept intact, only the interest to be used. If every communicant, for one year, would give us weekly the price of a postage stamp, we would reach our goal. Every ten thousand dollars will permanently pay the salary of a missionary, when the capital is placed on a working basis. Every gift is receipted in the *Missionstaube*, and I have sent each donor a personal letter of thanks. Will you not kindly revive the interest in this fund? Your gifts will bring a yearly return.

*God bless donor and donation!*

Let us all do what we can. Send a word of good cheer to me, and I will tell you how the fund is growing. The new treasurer is *Mr. Ewald Schuettner*, 323 Merchants-Laclede Building, St. Louis, Mo. I shall still be found at the location of the First Colored Mission Station of the Synodical Conference in Little Rock.

Hoping to be able to report good progress soon,  
Yours for the cause of Christ,

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

### † Professor R. A. Bischoff. †

Professor R. A. Bischoff, the first editor of the PIONEER, passed away to his eternal reward on September 11th at the home of his son, Rev. W. O. Bischoff, at Bingen, Ind. He was editor of the PIONEER for the long period of thirty-four years, from 1879 to 1912.

As editor of the PIONEER, Professor Bischoff's services were most valuable to our Colored Mission. He had the ability in a rare degree of presenting the grand Gospel-truths in most simple and yet beautiful language. Through his endeavors as editor of this monthly not a few hearts were opened to Jesus. He also forcibly and convincingly advocated the great cause of missions.

Professor Bischoff was born at St. Louis in 1847. After his confirmation he entered Concordia College at Fort Wayne, and six years later, Con-



cordia Seminary at St. Louis. His first charge was at Alexandria, Va., from where he was called to a professorship in Concordia College at Fort Wayne in the year 1872. For a number of years he also served as president of this institution. In 1886, he resigned the presidency of Concordia College to take charge of St. John's Church at Bingen, Ind. After serving here for a period of four years, he returned to Concordia College to occupy the chair of English. In consequence of an apoplectic stroke, he was compelled to resign this office after a few years, and retire to private life. Until about a year ago he resided in Conover, N. C., but when his son Walter accepted the call to his father's former



Professor R. A. Bischoff.

charge, he also removed to Bingen, Ind. He reached the age of sixty-nine years. The funeral services were conducted by Prof. L. Dorn in St. John's Church at Bingen, but interment was made in Concordia Cemetery, Fort Wayne.

The present editor of the PIONEER owes much to the departed. It was due to the sainted professor's persuasions that he gave up the idea of entering the profession of law, and entered the theological seminary to prepare for the ministry. Professor Bischoff had a hard struggle to change the writer's mind, but he would not cease until the victory was his. And the writer has never been sorry for the decision he then made, now twenty-nine years ago, and will always hold the memory of Professor Bischoff dear for having induced him to enter the ministry of the Word. F. J. L.

## Items from Our Colored Mission Field.

ST. LOUIS, Mo. — On Sunday, September 11, Rev. G. A. Schmidt, our active missionary at St. Louis, confirmed eight persons and baptized three others. About seventy Colored people attended this service.

SPRINGFIELD, ILL. — At Springfield, Missionary Schmidt confirmed six and baptized three on October 1. This service was attended by probably one hundred Colored and fifty white people. The service was much beautified by a song rendered by the choir of the congregation and a duet by several students. The sermon of the missionary was based upon Rev. 2, 10 b. The members had beautifully decorated the church for the occasion. — Our mission in Springfield is prospering, and would probably prosper still more if the station could have its own missionary. The congregation would greatly desire the transfer of Missionary Schmidt from St. Louis, and has promised to pay \$25 a month towards his salary if such a change were made. But the Board has been compelled to deny this request, since Rev. Schmidt cannot be spared in St. Louis just now, plans being under way to build a chapel there.

DEATH OF AN OLD MEMBER. — Missionary John B. Alston, of Mount Pleasant, writes: "On the morning of October 3, Mrs. Martha J. Reid lost her life in a fire which destroyed her home. She was in her eighty-fourth year. The deceased was the mother of Teacher E. W. Reid, and is survived by six sons and one daughter. Mrs. Reid was a faithful member of St. Peter's Congregation. Because of her infirmity she was not able to attend public preaching; hence from time to time services were held in her home. By faith in her Savior, whom she confessed, she is now blessed with all those who die in the Lord."

ALABAMA ITEMS. — Rev. N. J. Bakke, the Superintendent of the Alabama field, left for his new scene of labor the end of September. — Mr. M. N. Carter, having completed his lecture in the Middle West, has been transferred to the "Black Belt" of Alabama. He will do church and school work at Neenah (Rosebud), where the door was first opened to our Church in that section. Mr. Allen Taylor, a student of Luther College, New Orleans, will assist in the Rosebud school, and should the number of pupils justify it, a third teacher will be appointed. — Rev. Sidney C. Tervalon, whose ordination was reported in the last number of the



PIONEER, will be stationed at Oak Hill. Miss Dora Yancey, a normal graduate of Luther College, class 1915, will teach the school at Oak Hill. — At Vredenburgh, so named after Mr. Vredenburgh, the owner of a large sawmill at that place, Rev. Otho Lynn will be in charge, and Miss Rosa Young will be at the head of the school. — We hope to be favored in our next numbers with interesting articles from our workers in the Alabama field.

ADDITIONAL NEWS FROM ALABAMA. — Since his arrival in Alabama on September 25, Superintendent Bakke has purchased ten acres of land at *Oak Hill*, and a two-story building to serve for church and school is to be erected at once. The old schoolhouse is to be torn down, and a small parsonage will be built with such of the lumber as may be in a usable condition. — The prospects at Rose Hill are very promising. — Three miles from Vredenburgh five acres of land have been purchased at \$12.50 per acre, and a building to cost about \$500 is to be erected in the near future.

GOLD HILL, N. C. — Missionary Fred Foard writes that the condition of his health is still such that he cannot teach school this winter. The Board intends to provide him with a teacher for each of his schools at Albemarle and Gold Hill.

NAPOLÉONVILLE, LA. — Missionary E. R. Berger writes: "Though you do not often hear from us, we are still up and doing. The Lord is with us, and is graciously blessing our labors. On Sunday, October 8, we again rejoiced in the reception of two new members in the persons of George and Louis Nelson, sons of Dr. G. H. Nelson, a prominent physician of this place. May God give these new members grace, and keep them faithful to their Savior! — We expect to receive another adult catechumen in the near future."

LOUISIANA. — *Immanuel Mission* at Alexandria will in future be served by Rev. W. Tervalon, our missionary in Mansura, since Alexandria is more easily reached from Mansura than from Napoleonville, whose missionary, Rev. E. R. Berger, served the station in the past. — The number of pupils attending *Redeemer School* in New Orleans has almost reached fifty, and still more are expected. — Teacher Peter Robinson of *Trinity Mission School* reports an enrolment of 116 pupils, and about twenty more are expected! Conditions were such at this station that either children had to be refused admission, or Teacher Robinson had to be given an assistant. The Board has wisely de-

cidied to do the latter. Twenty-one children and eleven adults are being prepared by the missionary for confirmation. — Concerning the attendance at *St. Paul's School*, Rev. E. H. Schmidt writes: "In spite of renewed opposition, St. Paul's School is better attended than last year. If we only had the room and money, we could easily add another department." — In *Carrollton* we have at last succeeded in finding a suitable place in which to house our mission. Missionary Kramer has found a house which can be bought for \$1,200, and the Board has instructed him to buy it. It will be a happy day for our mission in Carrollton when it will be able to vacate the old dancing-hall and remove to respectable quarters. F. J. L.

### Now Get Busy.

The Board for Colored Missions has been trying several methods to increase the circulation of our two papers (*THE LUTHERAN PIONEER* and *Die Missionstaube*) devoted particularly to the interests of our Colored Missions. Encouraged by the committee of Synodical Conference at Toledo, the Board is now about to try a plan hitherto untried.

We know that our papers, *THE LUTHERAN PIONEER* and *Die Missionstaube*, are serving a good cause; many of our subscribers tell us they are serving this cause well. We are sure they will serve the cause still better, at least in a greater measure, if our little papers reach more subscribers. The experience of other publishers rather proves that subscribers are less likely to forget to recommend a paper they like if, by remembering to do this, they secure even a nominal advantage for themselves.

This advantage we now purpose to offer. We offer

#### A PREMIUM

to any of our subscribers or any of our agents who will secure for us four new subscriptions, and send them in together with the full subscription price (25 cents for each subscriber per annum; 35 cents per annum in St. Louis, and the post offices supplied from the St. Louis post office; also in Canada and other foreign countries).

The premium is a book that is selling for 50 cents, *viz.*,

*OUR COLORED MISSIONS, Illustrated*, a handsome paper-covered book of 94 pages, profusely illustrated (167 pictures), describing and



picturing the beginning, the growth, and the present state of our Colored Missions. If preferred, the book may be had also in German on the same terms.

Now get busy. You are a friend of our missions, otherwise you would hardly be a reader of this paper. Get four others to become friends of this blessed work like yourself. In the end you are also showing them a favor. And you will certainly be helping our cause. We desire to show our appreciation, and shall gladly have our publishers and distributors send you a copy of *Our Colored Missions, Illustrated*, at our expense. Send in the names and the money, and be sure to add the request for the premium, stating in what language you desire to have it.

Of course, you get two premiums, if you send eight names and \$2.00 (or \$2.80, if the subscriptions are 35 cents each; see above). The only other conditions our publishers make is that your own subscription must be paid up, and that renewals cannot count as new subscriptions.

THE BOARD FOR COLORED MISSIONS.

### BOOK TABLE.

**HISTORY OF THE REFORMATION.** By Rev. P. A. Peter. Lutheran Book Concern, Columbus, O. Serviceable cloth-binding; 208 pages. Price: Single copy, 35 cts.; per dozen, \$3.60; per hundred, \$25.00.

We deem this an admirable book, and very cheap. It is popular in language and vivid in presentation of facts. The book is divided into four chief parts: 1. The Necessity of the Reformation; 2. The Beginning of the Reformation; 3. The Struggles and Conflicts of the Reformation; 4. The Labors and Victories of the Reformation. The volume deserves a wide circulation, and will go far towards preparing its readers for a proper celebration of next year's Quadricentennial of the Reformation. A popular History of the Reformation such as this should be in every Lutheran home by next year.

**CYCLE OF CHRISTMAS CAROLS.** By Herm. M. Hahn. English and German text. Price, 60 cts. To be ordered from Herm. M. Hahn, 2852 Broadway, Fort Wayne, Ind., or from Concordia Publishing House, St. Louis, Mo.

This musical composition was published last fall, and almost three whole editions were sold out in six weeks. It seems hardly necessary to add anything to this statement, for an *opus* that enjoys such a phenomenal sale must satisfy the taste of our choirs.—After a few bars for the piano or organ follows a recitative (Ps. 24, 7—10), an original composition by Prof. Hahn; the choral, "Come, Thou Precious Ransom, Come"; an original chorus for a mixed choir: "Silent Night," with an original accompaniment; another original recitative, "The Angel's Message"; a children's chorus, "Come Hither, Ye Children"; an original chorus, "Glory Be to God on High"; a third original recitative, "The Shepherds"; and, finally, the chorus, "Come Hither, Ye Faithful," with an original accompaniment by Mr. Hahn. Choir directors should not fail to examine this truly delightful *Cycle of Christmas Carols*.

**LUTHER BOOK-MARK.** English and German. Small size; length, 8½ in. Price, 25 cts. Liberal discount to agents and canvassers. Address Ev. Luth. St. Paul's School, 45—51 Smith St., Paterson, N. J., or Concordia Publishing House, St. Louis, Mo.

This is a miniature reproduction of the Luther Book-Mark we had the pleasure of recommending to our readers a year ago. Like its older and larger brother, it is of pure silk, woven, not printed or painted, in five colors. The picture woven into the silk ribbon with silk threads shows Luther nailing his Ninety-five Theses to the door of the Castle Church at Wittenberg. Below the picture is a part of Luther's great hymn, "A Mighty Fortress Is Our God," with notes, also woven. The lower part of the book-mark has a fac-simile of Luther's signature and his coat-of-arms in original colors. F. J. L.

### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: In North Carolina: Bethel, Greenville, \$3.00; Concordia, Rockwell, 3.00; Grace, Greensboro, 2.30; Immanuel College, 84.42; Immanuel School, 2.95; Immanuel, Reimerstown, 3.85; Messiah, Fayetteville, 1.00; Mount Calvary, Mount Pleasant, 3.00; Mount Zion, Meyersville, 3.00; Mount Zion, Rocks, 5.00; St. James, Southern Pines, 5.00; St. Luke, High Point, 2.21; St. Paul, Charlotte, 11.00; St. Peter, Drys School House, 3.00; Trinity, Albemarle, 1.00; Trinity, Elon College, .66; Winston Station, 1.57; Zion, Gold Hill, 4.00; Bethlehem, Monroe, 1.00. Christ Church, Neenah, Ala., 9.75; Pentecost, Oak Hill, .80. St. Mark, Atlanta, Ga., 4.49. St. Paul, Napoleonville, La., 6.21; St. Paul, New Orleans, 40.00; Trinity, Johnson, 4.80.

St. Louis, Mo., October 6, 1916.

EWALD SCHUETTNER, Treas.,  
323 Merchants-Laclede Building.

Teacher E. A. Buntrock thankfully acknowledges the receipt of the following collections for Colored Missions on his lecture tour in Minnesota: Rev. J. I. Mueller, \$12.25; Rev. A. F. Winter, 21.62; Rev. E. H. E. Mueller, 28.90; Rev. E. Trapp, 9.12; Rev. M. Winter, 24.12; Rev. A. C. Bode, 51.51; Rev. H. Reinhardt, 10.24; Rev. O. Cloeter, 30.31; Rev. C. J. Messerli, 22.75; Rev. H. Heine-mann, 23.25; Rev. F. Sell, 24.68; Rev. H. Strasen, 53.16; Rev. Ad. Gade, 42.79; Rev. H. Boettcher, 35.44; Rev. H. J. Bouman, 65.98; Rev. A. H. Kuntz, 32.43; Rev. O. H. Schmidt, 10.50; Rev. W. F. Schneider, 39.64; Rev. C. J. Albrecht . . . ; Rev. E. G. Nachtsheim, 8.34; Rev. M. Weinhold, 22.56.

Receipt of a bell from the congregation of the Rev. D. Poellot, Palatine, Ill., for the new chapel at Mansura, La., is thankfully acknowledged by W. J. TERVALON.

The undersigned gratefully acknowledges the receipt of a Communion set from Rev. A. Dasler for his Colored Mission station in Washington, D. C. E. H. POLZIN.

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# The Lutheran Pioneer.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., DECEMBER, 1916.

No. 12.

## From Jesse's Generation.

(A translation of *Es ist ein Reis entsprungen.*)

From Jesse's generation  
A tender Stem arose,  
The hope of Judah's nation,  
And bore a lovely Rose.  
This Plant so long foretold  
Sprang forth amid night's shadows  
In winter bleak and cold.

This Plant of which Esaias  
Did speak in days of yore  
Was Jesus, whom the pious,  
Pure Virgin Mary bore  
At night, in poverty,  
According to God's gracious  
Foreknowledge and decree.

This lovely Rose, and fragrant,  
Dispels the gloomy night  
Of our transgressions flagrant,  
And gives us heavenly light.  
O God-man good and kind,  
Rescue from sin and sorrow  
And death in Thee we find.

H. OSTERHUS.

## "Unto Us a Child Is Born, Unto Us a Son Is Given."

(Is. 9, 6.)

This is the exultant cry of Isaiah the prophet in anticipation of the wonderful event which is to occur hundreds of years later. So certain is he of the birth of this wonderful Child, so sure of the gift of this beloved Son, that he speaks as though the event were happening before his very eyes.

And should not we gladly join the holy prophet in chanting this joyous Christmas anthem? For

us the birth of this Child and the gift of this Son is no event of days to come, but a thing of the past. The Child has been born unto us, the Son has been given unto us. Come to Bethlehem; look into the manger—there lies the Child of Mary, the Son of God. Unto us has been born, indeed, the Savior, which is Christ the Lord. And from the manger, soft and sweet, He entreats us:

Flee from woe and danger;  
Brethren, from all ills that grieve you,  
You are freed;  
All you need  
I will surely give you.

For, do not forget, this Child of Mary, who is the Son of the Most High, is **WONDERFUL**. Though the new-born, little, weak Child of Mary, He is the true God from heaven, the eternal, almighty Son of the Father. His name is **COUNSELOR**. When no angel in heaven and no man on earth knew how to help us in our need, He devised a way to save us and the whole world of sinners; and most wonderfully did He carry out the plan He had devised. To save us from sin, He was made sin for us; to save us from death, He died on the cross; to free us from hell, He suffered the torments of the damned. And He is the **MIGHTY GOD**. Though despised by men because of His poverty and lowliness, though assailed by Satan again and again, and persecuted all the days of His sojourn on earth, though hanging helpless on the cross, and breathing out His soul in death midst groans and sighs, He was the mighty God, who gloriously triumphed over all His enemies and got unto Himself the victory. The prophet also tells us that this wonderful Child is the **EVERLASTING FATHER**, the loving Father, whose love will never cease, and to whom we may trustingly bring all our troubles with the positive assurance that He sympathizes



and the large assembly, preceded by the clergymen in official robes, entered the new chapel. Pastors Kramer and Peay officiated in the altar service, while the undersigned preached the sermon. Miss Sophie Raymond, teacher of Redeemer School, was the organist for the occasion.

The three sister congregations were well represented, a token to Trinity that she was heartily welcome as a sister. All the members of Luther Conference laboring in the city were in attendance. A gratifying feature of the dedication of Trinity was the interest displayed by local white Lutherans, there being over half a hundred in the audience, among them President G. J. Wegener, of the Southern District Synod, Pastor E. W. Kuss, of Zion Church, and Pastor O. A. Friedrich, of St. John's Church.

At night there was another festive service, in which the Rev. Schmidt preached the sermon. This service, too, was quite well attended, the audience being composed chiefly of persons who had not attended in the afternoon. At this service there were again a number of Lutherans from white congregations.

Trinity Chapel is situated in Villere St., corner of Elmira St., in the lower section of the city. It is an L-shaped structure, the tower being placed in the angle. It has two distinct departments—a chapel and a school-room, the former being 20 by 30 feet, the latter 23 by 34 feet. There are folding-doors between the two, which, when thrown open, offer the school-room for use when the audience overtaxes the capacity of the chapel. The pulpit is so situated as to command a view of the farthest corner of the school-room. The interior of the chapel, while devoid of all extravagance, is very striking. Three beautiful arches extend across the altar platform, two chandeliers, each having a cluster of three lamps, hang on chains extending from the ceiling, while lamps are placed also in the arches. Both chapel and school-room are illuminated with electricity. Water is supplied from the city filtering plant. There is uniformity in the color of the varnish on the altar, pews, pulpit, and arches.

Our altar, together with communion furniture and candlesticks, was presented by a congregation in St. Bonifacius, Minn., the Rev. Geo. A. Sebald, pastor. In this connection we would state that one Christian gentleman gave \$1,000 to the building fund.

Thus our fondest hope has been realized, and we wish to express our heartfelt appreciation to

the good Christians whose liberal donations enabled us to erect this beautiful chapel. Our hearts are filled with profound gratitude to God, who makes "to will and to do of His good pleasure."

The first service held in Trinity after the dedication, by the large attendance, indicated beyond the shadow of a doubt that a chapel was an urgent necessity. However, Trinity is yet only an infant congregation. We therefore earnestly solicit your prayers for her spiritual well-being. When you pray, "Thy kingdom come," remember Trinity. When you pray, "Deliver us from evil," remember Trinity.

A. W., JR.

### Annual Convention of Luther Conference.

On Friday night, October 27, the initial service of Luther Conference was held in St. Paul's Church, the Rev. E. Schmidt, pastor. Pastor Eug. Berger, of Napoleonville, preached the sermon, which was based on John 10, 14, 15. Pastor Berger spoke comfort and consolation to us engaged in the arduous and often thankless work as laborers in Christ's kingdom. Close sessions were held Saturday and Tuesday, Reformation Day; there were also open sessions Monday and Tuesday nights. The election of officers for the ensuing year resulted as follows: Prof. H. Meibohm, of Luther College, Chairman; Pastor G. M. Kramer, of Bethlehem Church, Vice-Chairman; Prof. R. A. Wilde, of Luther College, Secretary.

In the first close session Pastor Kramer began the reading of a doctrinal paper under the caption, "Meditations on the Gospel, and Our Work as Gospel Preachers." Time permitted the reading and discussion of only three points. However, the essayist was requested to reserve his paper, and to give the Conference the benefit of his meditations on the two last points at some future session. The paper was highly instructive and encouraging.

Teacher J. Thompson read a catechisation on the Third Commandment for the Primary Department of our schools. Much valuable discussion was brought out by the reading, bearing on the best method of catechising children of this department.

The afternoon session of Tuesday was wholly devoted to the transaction of business. Not the least among the many matters taken up was that of a program for the celebration of the Quadricen-



ennial of the Reformation in 1917. Elaborate preparations were advised, and a committee was appointed to outline an appropriate program for the glorious event.

Sunday night, the 29th, the annual joint Reformation festival was celebrated. There were two speakers, Pastor Kramer and the undersigned. The latter preached the first sermon, which was based upon Rev. 3, 11. He endeavored to show the glorious inheritance that Lutheran Christians possess, and their duty towards the same. Pastor Kramer chose as his text Rev. 3, 7—10 and 12, pointing to two reasons why we should remain faithful to our Lutheran Church: first, because she is the true visible Church on earth, and secondly, because great blessings are in store for us if we remain faithful.

Monday night, Prof. H. Meibohm read a most interesting paper on "The Seventh-day Adventists," a sect whose claim is that the observation of the Jewish Sabbath (Saturday) is obligatory also upon us of the New Covenant. The telling points were especially the following: The Seventh-day Adventists base their false claims, not upon the *revelations of Holy Scripture*, but upon the *supposed* "revelations" of such individuals as Ellen G. White and other adherents of the sect. Furthermore, God has nowhere in the New Testament made it binding upon us to observe the seventh day. The laymen evinced unusual interest by their free discussion of the various points. This paper was very timely because of the fact that members of this sect are endeavoring to invade Lutheran homes in the interest of their propaganda.

The procedure of Tuesday night's session was an innovation. Instead of reading and discussing papers, the brethren of Conference answered questions bearing on Christianity, propounded and handed in by laymen. Two of the questions were, "Shall we recognize one another in heaven?" and, "What is a Christian's duty toward his Church?"

A portion of this session was devoted to the discussion of the article by the Editor of the PIONEER which appeared in the October number, entitled, "Go and Do Likewise." The article was read and discussed with a view to awaken a desire on the part of our New Orleans congregations to attain the goal of self-support. A resolution was passed that the matter in question be again taken up in the individual congregational meetings, and that ways and means be devised whereby our congregations might "go and do likewise."

During the various sessions, anthems were ren-

dered by Luther Conference Choir, which is under the direction of Teacher W. B. Seeberry.

The sessions, both close and open, proved very edifying; and the brethren returned to their respective fields of labor with renewed encouragement. God bless Luther Conference! A. WILEY, JR.

### Items of Interest from the Colored Mission Field.

THE ROCKS, N. C. — N. N. writes from Mount Pleasant, N. C.: "On Tuesday afternoon, October 10, 1916, the Rev. Fred H. Foard and Miss Lillian Holmes were united in holy wedlock at the home of the bride's parents, Mr. and Mrs. S. A. Holmes. Rev. John Alston, of Mount Pleasant, N. C., officiated. We wish the couple a happy wedded life."

GREENSBORO, N. C. — Under the date of October 17, Teacher Buntrock informed us of his safe arrival at home after his long lecture extending over a period of almost four months, on which he lectured to congregations in Western New York, Northwestern Ohio, Nebraska, Minnesota, and Northeastern Illinois. Besides the collections previously reported, he received from congregations in Illinois the following sums: Rev. Gehrs, \$42.73; Rev. S. A. Grotheer, \$28.33; Rev. J. E. A. Mueller, \$33.89; Rev. Werfelmann's Young People's Society, \$17.16.

NEW ORLEANS. — From the *Southern Lutheran* we learn that Teacher L. Pollert, one of our mission teachers, has accepted a call to a school in Indiana, and that he has left New Orleans for his new field of labor. We cannot refrain from expressing our regret at the loss of his efficient services for the Colored Mission, and wish him God's blessings in his new position.

NEW ORLEANS. — Pastor Kramer confirmed four adults at *Bethlehem* on a recent Sunday, and at *Mount Zion* eight adults are being prepared for confirmation. — Our mission-schools in New Orleans are well attended. The total enrolment is upward of 750. Our missionaries complain that many of their members are out of work. In consequence the contributions and collections have greatly decreased.

ALABAMA. — Two joint Reformation services were held at Christ Church, *Rosebud*, on Sunday, October 29. Superintendent Bakke had arranged



a very comprehensive program for the occasion. Besides the singing of appropriate hymns by the schoolchildren and adults and a number of recitations and musical selections, Prof. M. N. Carter had a catechisation on the Reformation, and the following addresses were given: "Luther's Childhood and Youth," by Pastor N. J. Bakke, taking the place of Pastor S. C. Tervalon, who was prevented from arriving in time; "The Condition of the Church before the Reformation, and How God Through Luther Delivered His Church," by Pastor O. Lynn; "The Fruits and Blessings of the Reformation in General, and to the Colored People Especially," by Pastor N. J. Bakke; "How We Are to Preserve and Spread the Blessings of the Reformation," by Prof. M. N. Carter. The music was in charge of Prof. Allen Taylor. A collection was lifted for the Church Building Fund. The services were attended by upward of 500 people. What great things the Lord hath wrought in this new field!—New chapels are in course of erection at *Oak Hill* and *Vredenburgh*. Small dwellings for our workers at *Rosebud*, *Oak Hill*, and *Vredenburgh* are a crying necessity, and should be erected at once.—Three public school teachers and a minister are being instructed and prepared for admission into our Church.

**OUR INVALID WORKERS.**—*Missionary Thompson* writes from *Mansura* that his condition has somewhat improved during recent weeks, and he is particularly grateful that he is granted refreshing sleep, a boon that he had been deprived of for more than a year. A kind friend in New York has sent him a treatment for nervousness, and Pastor Thompson thinks that he already notices the good effects of this treatment. May God soon restore our young brother to health and strength!—We are sorry to state that *Rev. J. H. Doswell's* condition shows no improvement. Recently his greatest trouble and pain has been in his throat. A specialist in Denver has given him a full course of Tuberculin treatment without any appreciable results. May God be the stay and comfort of our suffering young brother!

**NEW CHAPELS.**—The contract for a new chapel at *Spartanburg* has been let. It will be built along the same lines as *Trinity Chapel*, *New Orleans*, and will cost \$2,200.—*High Point, N. C.*, is also to have a new chapel. \$1,250 has been allowed for the purpose.

**MISSION-SCHOOLS IN THE EASTERN FIELD.**—The mission-school at *Albemarle, N. C.*, was opened on October 30. It is in charge of *Douglas*

*Dinkins*, who graduated from *Immanuel College* last summer.—Miss *Eliza Johnson* this year has charge of the school at *Southern Pines*.—Miss *Gertie Carter*, of *Meherrin, Va.*, has charge of her home school.—Mrs. *F. D. Alston*, the wife of *Missionary Alston*, at *Spartanburg*, is assisting her husband in his school.

**LITTLE ROCK, ARK.**—The new missionary, *Pastor P. W. Beinke*, is systematically canvassing the whole city to invite non-churchgoers to his services. The attendance at the services is increasing, and the Sunday-school is also showing a steady growth.

**A WELCOME GIFT.**—The sum of \$1,000 was turned into the treasury of our Colored Mission by the heirs of the late "Papa" *Waltke*, of *St. Louis*. The deceased was a great friend of our Mission and a liberal contributor to the cause; and so his heirs, though his testament made no such provision, of their own volition set aside this sum from the estate for our work among the freedmen.

F. J. L.

### Now Get Busy.

The Board for Colored Missions has been trying several methods to increase the circulation of our two papers (*THE LUTHERAN PIONEER* and *Die Missionstaube*) devoted particularly to the interests of our Colored Missions. Encouraged by the committee of Synodical Conference at *Toledo*, the Board is now about to try a plan hitherto untried.

We know that our papers, *THE LUTHERAN PIONEER* and *Die Missionstaube*, are serving a good cause; many of our subscribers tell us they are serving this cause well. We are sure they will serve the cause still better, at least in a greater measure, if our little papers reach more subscribers. The experience of other publishers rather proves that subscribers are less likely to forget to recommend a paper they like if, by remembering to do this, they secure even a nominal advantage for themselves.

This advantage we now purpose to offer. We offer

#### A PREMIUM

to any of our subscribers or any of our agents who will secure for us four new subscriptions, and send them in together with the full subscription price (25 cents for each subscriber per annum; 35 cents per annum in *St. Louis*, and the post offices sup-



plied from the St. Louis post office; also in Canada and other foreign countries).

The premium is a book that is selling for 50 cents, *viz.*,

#### OUR COLORED MISSIONS, *Illustrated*,

a handsome paper-covered book of 94 pages, profusely illustrated (167 pictures), describing and picturing the beginning, the growth, and the present state of our Colored Missions. If preferred, the book may be had also in German on the same terms.

Now get busy. You are a friend of our missions, otherwise you would hardly be a reader of this paper. Get four others to become friends of this blessed work like yourself. In the end you are also showing them a favor. And you will certainly be helping our cause. We desire to show our appreciation, and shall gladly have our publishers and distributors send you a copy of *Our Colored Missions, Illustrated*, at our expense. Send in the names and the money, and be sure to add the request for the premium, stating in what language you desire to have it.

Of course, you get two premiums, if you send eight names and \$2.00 (or \$2.80, if the subscriptions are 35 cents each; see above). The only other conditions our publishers make is that your own subscription must be paid up, and that renewals cannot count as new subscriptions.

#### THE BOARD FOR COLORED MISSIONS.

### BOOK TABLE.

**AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER, 1917.** Concordia Publishing House, St. Louis, Mo. 106 pages. Price, 11 cts.

It is but necessary to call attention to the arrival of this old household friend to secure his hearty welcome in every Missouri Synod household where German is read.

**UNSER ERBTEIL.** Eine Gedächtnisschrift auf das 400jaehrige Reformationsjubilaeum, den 31. Oktober 1917. Concordia Publishing House, St. Louis, Mo. XII and 233 pages. Bound in silk finish binders' cloth; blue edges. Price, \$1.10. Special reduction given to agents.

The editor of this volume is Prof. Theo. Graebner of Concordia Seminary, St. Louis. The title of the book, *Our Heritage*, happily characterizes its contents and purpose. The twenty-four chapters have been written by so many different men; and while all are written in the same spirit, the variety of authors assures a pleasing variety in the presentation of the subject-matter. Some of the chapter-headings are: Luther, the Hero of Faith; Luther's Armor; Luther as a Preacher; Enemies who Helped the Reformation; Friends who Hindered the Reformation; The Reformation and Education; Luther and Our Times, etc. The value of the book is enhanced by ten rare illustrations, gathered by the editor in Germany.—

Reader, if you read German, be sure to get this book and read it; the reading of this volume will increase your gratitude to God for "Our Heritage," the glorious blessings of the Reformation.

**FOUR HUNDRED YEARS.** Commemorative Essays on the Reformation. Edited by Prof. W. H. T. Dau. Concordia Publishing House, St. Louis, Mo. VIII and 320 pages. Bound in silk cloth; stained edges; cover design in gilt. Price, \$1.10, postpaid. Liberal discount to agents and canvassers.

This is a sister volume of *Unser Erbteil* (Our Heritage). It brings twenty-six essays, written by an equal number of representative men of the Missouri Synod on various assigned subjects referring to the Reformation. Because of the large number of contributors we have a pleasing variety of style, and the various phases of the Reformation are presented from many different angles. The book is worthy of a large sale and a careful reading. Many of the essays show a high literary finish and were written out of mature thought, after careful research. A copy of *Four Hundred Years* or *Unser Erbteil* should be found in every Lutheran family, and in families where German and English are read a copy of each should be procured.

**MISSOURI SYNOD REPORTS.** No. 3. *Nord-Illinois-Distrikt.* 112 pages. Price, 23 cts.—No. 3 a. *North Dakota- und Montana-Distrikt.* 80 pages. Price, 17 cts.—No. 4. *Michigan-Distrikt.* 84 pages. Price, 18 cts.—No. 4 a. *Oregon- und Washington-Distrikt.* 52 pages. Price, 11 cts. Concordia Publishing House, St. Louis, Mo.

Christ is the subject of the doctrinal papers in the first two reports. No. 3 brings an excellent paper by Rev. H. Harms on "The Prophetic Office of Christ," while No. 3 a contains a most timely and interesting discussion by Prof. W. H. T. Dau on "Luther's Christ." Both reports bring the usual matter on Home Missions. No. 3, however, has also a statistical report of the various congregations comprising the Northern Illinois District, including the moneys raised in each parish for home use and extracongregational purposes. We hope that eventually every District of the Missouri Synod will publish these statistics with its synodical report.—Report No. 4 brings a paper by Rev. J. Hoeness on "The Holy Ghost and His Work."—Report No. 4 a contains the continuation of a paper begun last year, bearing the title, "Jesus Christ, Our Savior, according to John 1." In discussing John 1, 19—51, the essayist, Rev. W. J. Janssen, very interestingly treats of missions under the subheads: The Missionary Worker; The Missionary Message; The Missionary Method.

**DAS GESETZ.** Eine fuer Theologen und Nichttheologen gegebene Antwort auf die Frage: Was sagt das Neue Testament vom "Gesetz"? Von Carl Manthey-Zorn. Northwestern Publishing House, Milwaukee, Wis. Bound in black cloth. 207 pages. Price per copy, \$1.00; per dozen, \$9.60.

It always affords us great pleasure to announce a new book from the work-shop of Rev. Zorn, and we feel certain that many of our readers are just as much pleased to read the announcement. This new book by the venerable writer answers the questions: What does the New Testament say of the "Law"? No less than 179 passages are examined to bring out a full answer to this important question. This volume on "The Law" is to be followed by one bearing the title, "Das Evangelium" (The Gospel). As in all his books, Rev. Zorn is very interesting in the treatment of his subject, stimulating in thought, powerful in argument, and rich in illustration.



**CHRISTMAS CHEER.** Unison and Part-Songs for use in Church, School, and Home. By J. A. Theiss. English and German Text. Concordia Publishing House, St. Louis, Mo. 24 pages. Price, 35 cts., postpaid; per dozen, \$3.60, and postage.

What a pity that this fine collection of twenty original Christmas songs could not be put on the market a few weeks sooner! But even as it is, we are sure that the name of the composer will induce many a one to send for the collection at this eleventh hour. And whoever does so will be delighted with his purchase. *Christmas Cheer* brings five unison songs for the little ones, seven two-part songs, and eight songs for three voices.

**CHRISTMAS PROGRAMS.** A number of Christmas programs have been sent us for mention.

*Concordia Publishing House*, St. Louis, Mo., has put out two new Christmas programs, both compiled by H. R. Charlé. The English program, *Can You Tell?* has twenty-one numbers, songs, recitations, and dialogs. The German program bears the name, *Weisst Du?* It has nineteen numbers. Both services have novel features, which are sure to appeal to our people. Both programs tell the Christmas story in rhyme. No tunes printed with the songs, but reference is made in each instance where the tunes may be found. Price, 5 cts. per copy; per dozen, 30 cts.; per hundred, \$2.00.

Rev. W. M. Czamanske, Sheboygan, Wis., has put three good Christmas services on the market: *The Child of Bethlehem*, *Tributes of Praise to the Christ-child*, and *Come Hither, Ye Faithful*. The fact that one of these services is enjoying its second edition, and that another is appearing in a third edition, is proof sufficient that they are having a well-deserved sale.

*The Lutheran Book Concern*, Columbus, O., has published two new and well-arranged services. The English service bears the title, *Christmastide—a Retrospect*, and the German program is called, *Heilige Weihnacht, Nacht der Naechte*. Both programs contain the tunes for the songs. Price of either, \$3.50 per hundred.

**JUBILEE SOUVENIR COIN.** Concordia Publishing House, St. Louis, Mo. Prices: Coin silver, \$1.50; antique finish, high-grade medal, bronze, 50 cts. Liberal discount when taken in quantities.

This coin is most artistic in design and execution. The obverse shows a bust of Luther encircled by the legend, "Martin Luther, October 31, 1517." The reverse reproduces the figure of an angel, illustrating Rev. 14, 6, 7. Along the edge are the words, "American Lutheran Celebration of the Quadricentennial of the Reformation, 1917." Below the center, to the left of the angel, is the first line of Luther's powerful hymn, "Ein feste Burg ist unser Gott." A part of the profit from the sale of this coin will be turned over to the General Church Extension Fund of the Missouri Synod.

**ST. PAUL.** By R. O. H. Lenski. Lutheran Book Concern, Columbus, O. Durable cloth-binding; 247 pages. Price, \$1.25.

The author appropriately gives the book the subtitle, "A brief series of evening texts made ready for pulpit work." The volume contains a series of nine text-studies on the life and character of Paul, and the preacher will find an abundance of sound and workable material for a series of sermons in these studies. Directness, luminous brevity, and the absence of everything irrelevant characterize the author's work, and will make these studies useful to the busy pastor. Each study is followed by practical homiletical hints and a number of sermon outlines. We hope that the author may be encouraged to continue his work by bringing out other similar volumes of text-studies. We need them.

**ALWIN THE DREAMER.** By Rev. G. W. Lose. 64 pages. Price: Single copy, 15 cts.; per dozen, \$1.44; per hundred, \$10.50.

**GROUCH.** By Rev. G. W. Lose. 94 pages. Price: Single copy, 25 cts.; per dozen, \$2.40; per hundred, \$17.50.

**MATILDA.** By Blanche Margaret Milligan. Illustrated; 64 pages. Price: Single copy, 15 cts.; per dozen, \$1.44; per hundred, \$10.50.

**A CHRISTMAS SURPRISE.** By Blanche Margaret Milligan. Illustrated; 123 pages. Price: Single copy, 30 cts.; per dozen, \$3.00; per hundred, \$21.00.

**THE GOLDEN FOUNTAIN.** By William Schmidt; translated by Mary E. Ireland. 96 pages. Price: Single copy, 25 cts.; per dozen, \$2.40; per hundred, \$17.50. All five books handsomely bound in strong board covers. Published by the Lutheran Book Concern, Columbus, O.

A fine series of new juveniles, offered at very low prices. Sunday-schools which have the commendable practice of presenting their scholars with books at Christmas time ought by all means to examine this series before they place their orders.—We firmly believe that in some respects the only competent critics of juvenile stories are the boys and girls for whom they are written, and accordingly we turned over these five titles to the juvenile members of our family for criticism. And the result? They pronounced them "good," "fine," "interesting," "snappy." And after reading the stories myself, I am compelled to say that the criticisms of my youngsters are justified. All the stories have a truly Christian moral tone.

F. J. L.

### Acknowledgments.

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