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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. XXXIX.

ST. LOUIS, MO., JANUARY, 1917.

No. 1.

Oh, the Joy That Now I Am.

Oh, the joy that now I am
Jesus' own and blessed lamb!
Lo, I have a sure Defender,
Ever true and ever tender;
I am loved of Him and known,
Called by name to be His own.

Safe beneath His scepter's reign,
I secure my sweetest gain;
Pastures fresh, my soul to nourish,
Lest it sink, and faint, and perish;
And my thirsty lips may drink
At His waters' healing brink.

Why should not my soul rejoice
In my Shepherd's kindly voice?
Sought by Him, restored, befriended,
Till my happy life is ended;
And I lay me down to rest
In His arms, forever blest.

Adapted from the German, *Weil ich Jesu Schaefflein bin*,
by J. T. MUELLER.

Either — Or.

Christians begin the new year in the name of JESUS, the all-sufficient, omnipotent, and merciful Helper, in whom they trust at all times and under all circumstances. However, Jesus is not only the Helper, the Savior, but also the Judge of the world. He saves all that believe in Him, but those who reject Him He will judge and condemn on the last day. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." According to Isaiah the Messiah was to be unto some a sanctuary, but to others a stone of stum-

bling and a rock of offense. The old pious father Simeon said to Mary concerning the holy Infant, "Behold, this Child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against." Peter confirms this truth, asserting that Christ, the chief Corner-stone, is precious unto them that believe, but to those that are disobedient He is a stone of stumbling and a rock of offense, for they stumble at the Word, being disobedient.

In the mythology of ancient Greece we read of young Hercules, who set out to seek adventures. Wandering through a solitary region, he met two beautiful women, Virtue and Vice. Each of them was very anxious to have him follow her; both bade him choose which he desired for his guide through life. Vice held out to him the tempting promise of ease and luxury, riches, recognition, and love, if he would follow her guidance. Virtue, a modest and dignified maiden, had a different proposition to make. She gave him to understand that under her leadership he would have to battle constantly against evil, and encounter many difficulties and dangers, but would finally attain glory and immortality. After a short deliberation Hercules decided to become a faithful adherent of Virtue, whose directions he instantly followed.

The deep meaning of this old heathen fable we may, with certain changes, apply to that which every one experiences who hears or reads the Gospel of Christ. Every one as he walks along the pathway of life, and hears about Christ and Him crucified, has arrived at a point where two roads lie before him, one of which he must choose in order to continue his walk. He must choose between *two* things. The *one* is, to believe in Jesus, select the one thing needful for his part, and walk

in the narrow and thorny path, which, however, leads to celestial bliss and glory. The *other* is, to reject Christ, spurn His salvation, and walk in the broad way, that leads to destruction. If he selects the former way, Jesus will be with him as his *Redeemer*; if he chooses the latter, he will have to face Him as the *Judge*, who will condemn him.

Dear reader, in which of these two paths does the new year find you? Have you decided in favor of or against Christ? Consider, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" If you would be eternally saved, choose Jesus; believe in Him and faithfully cling to Him, as the years go by, unto the end. Be conscientious in the use of His Word and the Sacraments. Continue in prayer. Walk in sanctification. Show your gratitude, and also prove your Christian love, by diligently furthering and supporting the blessed work by means of which *others* are converted to the Gospel, led to walk in the path of life in which you yourself are walking by divine grace. Do not forget to pray for, and contribute to, the work of *mission*. And may the beauty of the Lord, our God, be upon us also during the year 1917, as He has been with us in 1916! May He establish the work of our hands!

H. OSTERHUS.

Trinity Chapel, New Orleans.

Things of interest and importance are happening with remarkable rapidity in Trinity Station, New Orleans, of late. The kind reader will recall that it was just recently that the corner-stone laying and the dedication of our new Trinity Chapel took place, both events being, to us at least, of more than passing interest. Past pleasant relations and experience with the large circle of our friends and benefactors prompt us to conclude that we are not by any means the only ones who consider these events worth while and important. And it is for this reason that we believe our readers will be interested in the following account of a third noteworthy event in Trinity Chapel.

To be brief, Sunday afternoon, December 10, witnessed the solemn installation of the Rev. Aaron Wiley, Jr., as pastor of Trinity Station. The inspiring ceremony was performed by the undersigned, assisted by Brother G. M. Kramer, of Bethlehem.

The undersigned also preached the installation sermon, basing his remarks on 2 Tim. 4, 1—5.

Although Brother Wiley, who, by the way, is a child of our sister congregation, Bethlehem, was ordained a little over a year ago, the lack of a suitable church-building necessitated the postponement of his installation until the date mentioned above. In the mean time, however, Brother Wiley has been very active, attending to his usual duties as teacher of the grammar department of St. Paul's station, and also looking after the affairs of Trinity.

We are glad to state that especially in the latter station his faithful efforts have been crowned with splendid success. We heartily pray that the good Lord may continue to shower upon the work of His servant His choicest blessings, so that more and more souls may be added to His kingdom.

ED. H. SCHMIDT.

In Memoriam.

Theodore Joseph King was born on the 30th of September, 1894, at Houma, Terrebonne Parish, La. At the age of two years his parents moved to New Orleans. When Theodore became of school age, he was sent to Mount Zion School. Here he imbibed the Lutheran doctrines and was trained along Lutheran lines. In 1904, he was baptized and confirmed by Rev. Karl Kretzschmar, of Mount Zion.

After leaving Mount Zion School, Theodore King entered Luther College, where he spent several years. In September, 1912, we find him at Immanuel College, Greensboro, N. C., from where he returned to New Orleans in the early part of 1914.

Towards the end of 1914 he began to fail in health. He complained of pain in the chest. When the physician was called, he pronounced it a case of pneumonia. For weeks he lay in a precarious condition. A mother's love attended him day and night, giving him words of comfort and courage. Once in a while it seemed as if he were improving, but it was only a short respite. An operation performed at the Providence Sanitarium only gave temporary relief. Month after month he grew worse, until the Savior came and said, "It is enough." He fell asleep October 10, 1916.

Theodore King had learned at school that we are all afflicted with that deadly malady called sin. He confessed over and over again that he was a sinner, and that his only hope of salvation was in Christ Jesus, our blessed Redeemer. He did not

want to be saved by his good works, for he confessed that he had none to boast of. Jesus died for him on the cross, and made him free, received him as a poor sinner into His arms, and there, in the arms of Jesus, he would go to sleep. And so he did fall asleep. Before his death he induced his father and mother to promise him that they would join the Lutheran Church. May God fulfil his last wish!

He also requested that his old teacher, Mr. E. R. Vix, officiate at the organ during his funeral service. He chose the following hymns for that occasion: "My Hope is Built on Nothing Less," "Asleep in Jesus," "Jesus, Lover of My Soul," and "Nearer, My God, to Thee." From among his college-mates, he chose Teacher A. Berger and Napoleon Seeberry, and other close friends to act as pallbearers.

During his long sickness his faithful pastor visited him frequently, comforting him with the Gospel, and strengthening his faith by administering to him Holy Communion. Many friends and also his old teacher visited him during the long months of his illness.

We buried Theodore King on the 11th of October in Valence Cemetery, where his body will rest until the glorious morn of the Resurrection.

UNCLE BOB.

Three Principles of Giving.

The members of a negro church in Jamaica resolved to give money for the support of a native evangelist, who would preach the Gospel to their unsaved brethren. They elected a treasurer and appointed a day for receiving the money. When all were present, the treasurer, an aged man, proposed three principles which were unanimously accepted:—

All will give something.

Each will give as much as he or she is able.

Each will give cheerfully.

After several had brought forward their gifts, an old negro, who was known to be rich, stepped up and laid 2 dollars on the table. The treasurer returned it and said, "Dis gif' may be accordin' to de first princ'ple, but, brudder, it is not accordin' to de second." The negro took back his money and returned to his seat. After a moment he returned and threw down 20 dollars on the table, as he remarked sullenly, "Hyar, maybe dot is enough." Quietly the old treasurer returned his

money and replied, "Brudder, dis may be accordin' to de first and second princ'ple, but it am not accordin' to de third." Again the negro took his money, and, full of wrath, sat down in a corner of the church. After a time, however, he returned, and, smilingly approaching the table, gently placed on it ONE HUNDRED DOLLARS with the words, "I give dis gif' cheerfully in de name ob de Lord Jesus." Then the old treasurer jumped up, and taking both hands of the negro, he cried out, "Dis is all right, brudder; it agrees with all three princ'ples!"

Would it not be well if each of us would consider these principles in our giving?

Missionary Review.

Isaiah Mupepwah Dares a Witch-Doctor.

Nyarsanze was a difficult mission-station. For about four years the work had been carried on with practically no results to show. And no one seemed to know where the trouble lay. Then it was that Isaiah was sent there to have a try. Isaiah had been converted about six years before. He had had four years' training in a village school and two years' training in a school for mission-workers. He had been at Nyarsanze about two months when he found out why the people were so indifferent to the preaching of the Gospel. An old witch-doctor had left two of his medicine retainers in a cave not far away. One of these retainers—*mogana* the natives called them—was the horn of a bull which contained a nasty liquid made from a hundred horrible things. It was supposed that one lick of it on a feather would cure any disease. The other was the carved image of a man, divided across the chest, so that the top could be taken off.

The witch-doctor had warned the people that all kinds of trouble would come upon them if they disbelieved him and accepted the new religion. He declared that death would overtake any one who dared to enter the cave and look upon the holy *mogana*. Isaiah considered the matter very carefully. We must not forget that it was only six short years ago that he had been a heathen. When we remember how many people in our country would refuse to be one of a company of thirteen at a table, and consider the many other superstitious notions to be found among us, we can well understand the difficult position of this young black missionary.

But what did he do? He called his people together, and told them that he was going to the cave and bring out the *mogana* to prove to them that they had no power. When his people heard this, they begged him not to go. His wife implored him not to endanger his life. Yet he went. Breathlessly the people followed him at a great distance. They saw him go into the cave, and they saw him come out again with something in his arms, but they dared not stay to see what he had. Catching up their children, they ran as fast as they could, lest the threatened plague smite them.

Isaiah took the dreaded *mogana* to his house and waited. Day after day the people expected something awful to happen to him. But nothing happened. Isaiah and his family remained perfectly well. Finally, the villagers concluded that nothing evil was going to happen to the missionary. A council was called, the matter was talked over in a *palaver*, and the result was that they came to Isaiah and said: "We have been talking it over among ourselves, and we now believe that the old witch-doctor is an old liar. We wish to accept your God as our God. What must we do to be saved?"

Isaiah replied, "Believe in the Lord Jesus Christ and give up your old life." They brought him their charms and other heathenish things, and as they deposited these articles, they said, "These belong to the old life. We will give them up." Yes, and out of their poverty they also brought seventeen dollars and fifty cents. Since that day the work has gone on nicely at Nyarsanze.

The Believer a Missionary.

"He who believes in Jesus for himself will be hopeful for his fellows. This hopefulness is a great assistance in doing good. Many have failed to save others because they had no faith in the possibility of saving them. A genuine Christian despairs of no man since he has found grace himself. The Word which had power with his own mind may well enough influence others; hence he would attempt to convert the Pope or the Grand Turk if he had the opportunity; and, failing these, he sets to work upon the first who offer themselves. A living faith is a propagating faith. *If thou hast no concern for the soul of thy neighbor, it is time that thou hadst a fear as to thine own soul.*"

SPURGEON, in *The Clew of the Maze*.

A Prayer of Thanks.

Father, for our clothes and food,
For Thy tender, loving care,
Rain and sunshine, light and air,
We give thanks, for Thou art good.

Savior, for Thy Holy Word,
For Thy grace, unique, benign,
And Thy Sacraments divine
We give thanks with one accord.

Holy Spirit, who hast wrought
Faith within us, praise to Thee! —
Joyfully and gratefully
We adore Thee, Triune God!

H. OSTERIUS.

Items of Interest from the Colored Mission Field.

IMMANUEL COLLEGE, GREENSBORO, N. C. — Rev. Prof. F. Berg, the president of Immanuel College, Greensboro, N. C., informs us that they have an enrolment of 61 students, of whom 25 board and room at the college. The number of male students, for the first time in the history of the institution, exceeds that of the girls. Nine of the students, preparing to serve our Colored Mission in the future, are dependent upon others for their support. To provide for these indigent boys is quite a burden for Prof. Berg, and he will greatly appreciate it if some generous-hearted Christians will come to the rescue.

MOUNT ZION, NEW ORLEANS. — The chapel at this station received certain greatly needed repairs and a new coat of paint in the recent past. The total expense of the improvements amounted to \$297. The Board has donated \$50, and loaned the congregation \$200 to carry out the work.

CARROLLTON, NEW ORLEANS. — Missionary Peay and his scholars are happy! The Board has bought a serviceable building for \$1,200, and has had it arranged for school and church purposes at an additional expense of \$400. The building was formally dedicated on December 17. The reader will probably remember that up to the time of the purchase of this building our Carrollton mission had its home in an old dilapidated dancing-hall.

TRINITY, NEW ORLEANS. — The Editor was the happy recipient of an invitation to attend the marriage of our faithful mission-teacher, Mr. Peter J. Robinson, to Miss Emma Lehman, of Mansura, La. We are sorry that circumstances prevented our at-

tendance, but we wish to assure our old friend of our heartiest good wishes, and we implore upon the union God's choicest blessings.

OUR MISSION TREASURY. — The middle of last month a balance of \$5,400 was in the bank to the credit of our Treasurer. The various chapels and schools recently built have cut the balance on hand down greatly. Ordinarily, the receipts from January to June are smaller than at any other time of the year, and this fact is causing the Board some anxiety, because the indications are that the demands upon the Treasury during the next few months, owing to necessary building operations and the expansion of the work, will be greater than is usually the case. — **DON'T NEGLECT TO READ ON!**

ALABAMA IS CALLING! — Yes, Alabama is calling louder than ever. Never has the Macedonian cry come to us with greater insistence than just now from Southern Alabama. It is becoming more than ever apparent that it was wise strategy to place Pastor Bakke, the oldest and most experienced laborer in our Mission, in charge of this promising field. We are sure that no one else could have taken care of the field at this stage of development so successfully as he can. Under his efficient supervision the work is now being carried on in three counties. In Wilcox County we have Rosebud and Oak Hill, in Monroe County are Vredenburgh and Buena Vista, and now the work has also been begun at Tilden, in Dallas County. Pastor Bakke preached at Tilden a month ago to an open-air meeting of hundreds of Negroes. The people there are hungering for the bread of life. How much in earnest these Colored people of Southern Alabama are may be seen from the example of a man who comes a distance of eighteen miles once a week to be instructed for Confirmation.

At *Oak Hill* 120 children are being instructed in a room 20 by 24 feet. Their seats are unplaned boards. Missionary Tervalon at Oak Hill ought to have two teachers to assist him in his work. At *Rosebud* a third teacher is a crying necessity. The two schoolrooms at this station are filled to overflowing. A number of localities in Southern Alabama having no churches and schools are begging Superintendent Bakke to help them. At *Buena Vista*, Monroe County, a new station has been opened, with Mr. J. S. Montgomery in charge of the school. Forty adults and 25 children are here being prepared for Confirmation. The Sunday-school has an average attendance of 75 scholars, and 100 pupils are ex-

pected for the day-school. The Board has purchased five acres of land and an old building at a very reasonable price from a white friend of our work at Buena Vista. The old house will, for the present, serve for a school and chapel. At *Tilden*, Dallas County, the services of Mr. U. S. Young have been secured for the three months beginning with February 1, to continue the school of 146 pupils now being conducted by him and another teacher. About a month ago Superintendent Bakke preached here to a congregation of 500 Negroes and a number of whites. It was an open-air meeting, no house large enough to hold all the people being obtainable.

The mixed feelings of the Board may be easily imagined: joy and gratitude because of the wonderful prospects, anxiety and fear lest the men and money needed to take care of the enlarged field will not be forthcoming. Dear reader, several times in the past it has happened that promising harvests were lost to us because the means to gather them were not at hand. But never was the harvest in any locality so promising as it is just at the present time in Southern Alabama.

What will we do about it? Let it go to waste? For God's sake, let us not do that! Let us not for the love of a few dollars leave these poor souls to perish. Let us put our Mission Board to shame because of their lack of trust in our love for the great cause of Missions, and by our gifts make it possible for them to gather in the waiting harvest!

Friends, IT IS UP TO US!!

F. J. L.

Items of Missionary Interest from South America.

ECUADOR. — Twenty years ago a newspaper correspondent touring South America reported that Ecuador was the most bigoted Catholic country in America, and the one that had absolutely closed its doors to all thought of religious liberty. He also wrote that it was the most backward country on the continent, physically, intellectually, and morally. What was written then concerning the situation in Ecuador holds good to-day in every way.

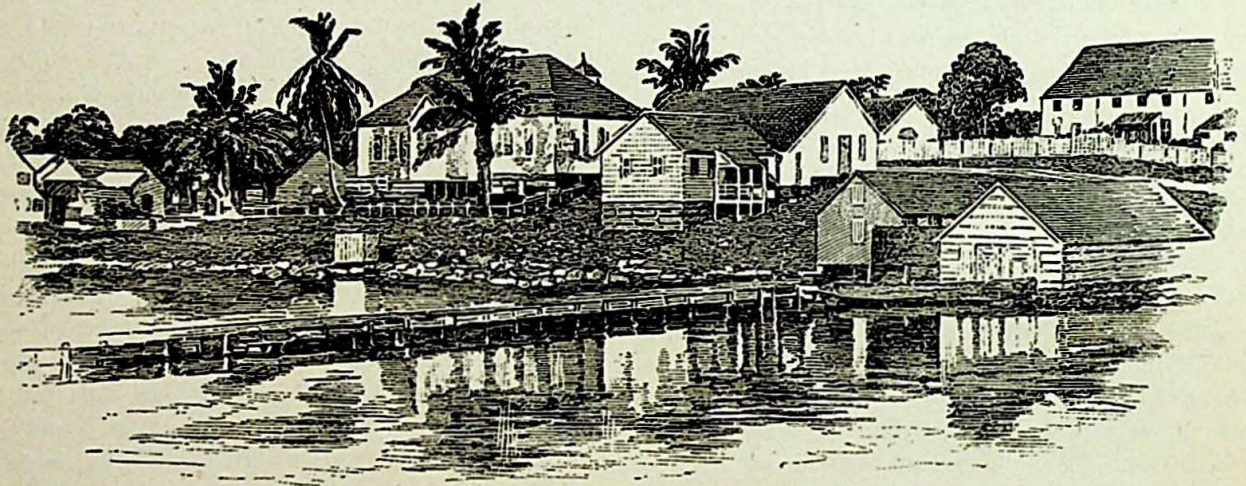
PERU. — In Peru it was impossible two years ago for a Protestant organization to build a church or chapel. Services had to be held in rented halls. Neither was it permitted to announce a preaching service, even though a man hung the notice on the doorpost on his own property. It had to be simply

called a conference of his friends, and the announcement must be put far back in the hallway, where it could not be easily seen from the street. But now religious liberty has come, despite the widespread agitation of the priests against it. The legislature has passed an act which has duly become a law, granting religious liberty for Peru.

THE GREAT SPIRITUAL NEED OF SOUTH AMERICA. — At least one-half of the men in the South American republics have finally broken from Rome. The women are more largely under the control of the priests, but the men openly ridicule the Church. The university students, the future leaders, are either indifferent or are opposed to religion. All these millions need the Gospel, and need it desperately. If the Gospel is not provided, the greater

ordained; and in Argentina they have eleven missionaries at work. In Bolivia the Methodists have a large school for boys at La Paz, which receives an annual appropriation of \$10,000 from the government, and in Santiago, Chile, they are conducting what is claimed to be the best school for girls in all South America. At Sao Paulo the Methodists have Mackenzie College. The Presbyterians are at work in a number of the larger cities. They have a fine boys' school in Santiago, Chile, a number of mission-schools in Buenos Aires, Argentina, and they are also working extensively in Uruguay.

AN UNKNOWN LAND. — The world knows little about South America. It is not a fully explored continent, there still being more unexplored territory in South America than in the rest of the world



A South American Missionary Property of the Moravians.

portion of the male population of South America will soon fall a prey to open infidelity.

WORK BEING DONE IN SOUTH AMERICA. — In Brazil our own Church is doing a great work among the German immigrants, and is also beginning to work among the natives in the Portuguese tongue. At present the work is prosecuted at 140 different places by thirty pastors and twenty-eight teachers. In Argentina the work is carried on in three widely separated fields and at thirty-five different places. All told, our Church has almost 20,000 souls in her spiritual care in South America. Of great importance for the work is the higher institution at Porto Alegre, which is fitting out pastors and teachers for our missions in Brazil and Argentina. — Besides our Church, eight other denominational boards of North America are working in South America. The Methodists have five men from the United States working in Peru, of whom three are

taken together. It is not a fully civilized continent, for in the interior, a little back from the coast, vast regions can be found where primitive conditions in religion, home, food, etc., prevail. Neither can it be called a Christian continent, for there are vast regions in the interior where the people do not even know who God is, and in the larger cities the men have practically left the Roman Church, and are rushing rapidly into open unbelief. From fifty to eighty-seven per cent. of the people are of illegitimate birth! — But South America is open to evangelistic effort. Ignorance, superstition, and immorality are no more satisfying the South Americans than they have ever satisfied others, and many could be gained for Christ if the Gospel were brought to them.

HEATHENISM IN SOUTH AMERICA. — In Cuzco, a large city of Peru, there is cut in stone over the door of a Roman Catholic Church an inscription

which reads: "Come unto Mary, all ye who are weary and heavy laden and bowed under the weight of your sins, and she will give you rest!"

A NEW LUTHERAN MISSIONARY AT BUENOS AIRES. — Rev. E. Ceder, a graduate of the Augustana Seminary at Rock Island, Ill., has gone as a missionary to Buenos Aires to do pioneer work among the Scandinavian population in that large city. There is a large Scandinavian population in Buenos Aires, and it is hoped that Rev. Ceder will succeed in gathering them into congregations. In the course of time the missionary also intends to take up work in the Spanish tongue. F. J. L.

BOOK TABLE.

REPORT OF THE 26TH CONVENTION OF THE SYNODICAL CONFERENCE. 120 pages. Concordia Publishing House, St. Louis, Mo. Price, 44 cts.

This report is of particular value and interest for various reasons. We mention only three: 1. It brings Professor Mezger's very timely and able doctrinal paper, "Our Conflict with Rome," in full. 2. It has an extensive report of the committee appointed by a previous convention of the Synodical Conference to confer with a like committee of the Norwegian Synod in regard to differences which have arisen between the two bodies. 3. It contains the comprehensive report of the Board for Colored Missions.

SYNOODICAL REPORTS OF MISSOURI SYNOD. No. 5. *South Dakota-Distrikt.* 52 pages. Price, 11 cts. — No. 5 a. *Wisconsin-Distrikt.* 64 pages. Price, 13 cts. Concordia Publishing House, St. Louis, Mo.

No. 5 brings an extract of a very instructive and edifying paper by Prof. R. Pieper on a theme that never received special treatment before, "The Indwelling of the Holy Trinity in the Believers." No. 5 a brings the continuation of a paper by Pastor F. H. Eggers on "The Essentials of the Reformation as Seen in Its Three Fundamental Principles."

LUTHERAN ANNUAL, 1917. Concordia Publishing House, St. Louis, Mo. Price, 11 cts.

Our late notice will probably find the *Annual* in the home of every one of our readers, for which reason we need only say that that is as it should be: A *Lutheran Annual* in every Lutheran home.

CONCORDIA PICTURE ROLLS. Concordia Publishing House, St. Louis, Mo. Price, \$1.00 per quarter; \$4.00 per year. With tripod stand, \$5.00.

A quarterly publication that should find entrance into every one of our day-schools and Sunday-schools. While intended first of all for the primary classes of Sunday-schools, these rolls, with their large and handsomely colored pictures, deserve to hang on the walls of every Lutheran day-school. The pictures, which measure 23x26 inches, are so fastened by their top edges to a strip of wood that they may be conveniently hung on the wall. The stand from which to suspend the rolls is very serviceable, and will serve to keep the rolls in good condition. We earnestly hope that the publishers may receive the proper practical encouragement in this undertaking by a general introduction of the rolls among us.

YOUNG LUTHERANS' MAGAZINE. A sixteen-page monthly for our young Christians. Price per year, 25 cts.

LUTHERISCHES KINDER- UND JUGENDBLATT. A sixteen-page German monthly for our young Christians who prefer German. Price per year, 25 cts.

THE LUTHERAN GUIDE. A four-page monthly for the younger boys and girls. Price per year, 15 cts.

FUER DIE KLEINEN. A German monthly of four pages for the little ones. Price, 15 cts. per year.

These juvenile periodical publications of the Concordia Publishing House, St. Louis, Mo., enjoy a very large circulation, but they deserve to be even more generally read than they are. The reading-matter is of a very high grade from every view-point, which is proved by the fact that selections from these publications often appear in other papers. We have reason to be proud of these publications, and should do all in our power to increase their circulation. In conclusion, we wish to state that the *Young Lutherans' Magazine* and the *Kinder- und Jugendblatt* are also fine reading for the grown-ups. Try them and find out for yourself!

SAENGERBOTE. A German-English Lyrical Quarterly. No. 16. Success Printing Company, St. Louis, Mo. Price, 15 cts.

Brings a rich selection of original and translated verse. Poetry on the Reformation is well represented, as it should be in view of the coming Quadricentennial. The editor writes that the next four numbers, which will also be the last, will be *Jubilee numbers*, and he makes an earnest plea for an increase in the number of subscribers, and the addition of an extra mite over and above the price of subscription (50 cts.), so that the publishers may be enabled to make the *Saengerbote* a true JUBILEE SINGER in 1917. May his request find a ready and general response! F. J. L.

Acknowledgments.

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St. Louis, Mo., December 6, 1916.

EWALD SCHUETTNER, *Treas.*,
323 Merchants-Laclede Bldg.

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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 and Villere Sts.; 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.

Mount Zion, cor. Franklin and Thalia Sts.; G. M. Kramer, Pastor.—Services: Sunday, 8 P. M.; Thursday, 8 P. M. Sunday-school, 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.

ALEXANDRIA:—*Immanuel*; W. J. Tervalon, Pastor.

NORTH CAROLINA.

CONCORD:—*Grace*; W. G. Schwehn, Pastor; H. Daehnke, Assistant.—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, 904 N. Ashe St.; Prof. F. Wahlers, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 10.30 A. M. Lord's Supper on first Sunday of every second month, beginning with first Sunday in December.

HIGH POINT:—*St. Luke's*; Prof. J. Ph. Schmidt, Pastor.—Service: Sunday, 2 P. M. Sunday-school immediately after preaching.

WINSTON-SALEM:—*Colored Mission*; Prof. H. Voltz, Pastor.—Service: Every third Sunday of the month, 2.30 P. M.

ELON COLLEGE:—*Trinity*; Prof. H. Voltz, Pastor.—Services: Every second and fourth Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. 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.

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

FAYETTEVILLE:—*Messiah*; C. March, Pastor.—Services: Every Sunday of the month (except third Sunday), 3 P. M. and 7.30 P. M. Sunday-school, 2 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.

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.

GREENVILLE:—*Bethel*.—Services: First and third Sunday of each month, 11 A. M. Sunday-school, 2.30 P. M.

MONROE:—*Bethlehem*.—Services: Second and fourth Sunday of each month, 11 A. M. Sunday-school, 3 P. 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:—*St. Paul's*, 2401 Pulaski St.; Paul W. Beinke, Pastor.—Services: Sunday, 3.30 P. M. Sunday-school, 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.

MARYLAND.

BALTIMORE:—*Colored Mission*; E. H. Polzin, Pastor.—Services by appointment.

VIRGINIA.

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

RICHMOND:—*Mission*; E. H. Polzin, Pastor.—Service: Every Wednesday, 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 other 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, 7.30 P. M.; Wednesday, 7.30 P. M. Sunday-school, 12.30 P. M.

ALABAMA.

ROSEBUD:—*Christ*; M. N. Carter, Teacher.—Service: Sunday, 11 A. M. Sunday-school, 10 A. M.

OAK HILL:—*Pentecost Mission*; S. C. Tervalon, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M. Sunday-school: Every Sunday, 2.30 P. M.

VREDENBURGH:—*St. Andrew's*; O. R. L. Lynn, Pastor.—Service: Sunday, 11 A. M. Sunday-school: Every Sunday, 2.30 P. M.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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No. 2.

Our Children.

GOD'S BEST TEMPORAL GIFTS.*

Ps. 127 and 128.

Children? Yes, they're gifts from heaven,
In our wedlock here below,
By the great Creator given
When He favors would bestow;
Best of all good gifts, the Giver
Sends them to our earthly home;
They have souls to live forever
In the glorious world to come.

It is true, they're born imperfect,
Tainted, stained by Adam's sin;
But the Christ-child was born perfect,
Thus to make them pure within.
He took from them their offenses,
Shed for them His precious blood;
When baptized, the Spirit cleanses
Them as in a mighty flood.

Jesus knows what things are needed,
Since He, too, was once a child;
Now for them He intercedeth,
He would keep them undefiled.
Bring them to this loving Savior,
Seek His blessings for them all,
Teach them well to serve Him ever
Who would save them, large and small.

Guide them, Lord, 'midst all their ailings
In the everlasting way,
Pray for them, forgive their failings,
And from harm keep them each day;
Teach them to obey Thee ever,
Loving, faithful, true to be.
Savior, oh, forsake them never,—
Save us all eternally!

* Read in the New School at Lafayette, Ind., at an entertainment of the Walther League in honor of the Northern Indiana Pastoral Conference, by R. KRETZMANN, Corunna, Ind.

Holy Baptism.

What is Baptism? A Sunday-school pin is a sign that the child that wears it is a member of a certain Sunday-school. Baptism, however, is not merely a sign which shows that a person has entered the Church of Christ, but it is an efficacious means whereby a person actually gains entrance into the Kingdom of Grace. It is a means whereby grace is given us, a *means of grace* like the Gospel. It is a *Sacrament* like the Lord's Supper, whereby grace is not only offered and conveyed, but also sealed to every recipient individually. Those that are baptized are united with God, for Christ *commanded* that all nations should be baptized in—or, to be more exact, *into*—the name of the Father and the Son and the Holy Ghost. (Matt. 28, 19.) By Baptism man enters *into* communion with the Triune God.

To His command Christ added the *promise*, which clearly shows the *benefit* and *power* of Baptism: "He that believeth and is baptized shall be *saved*." (Mark 16, 16.) Indeed, the benefit and power of Baptism are unspeakably great. Because the water of Baptism is connected with the Word and comprehended in the command of God, this Sacrament "does three great things." In the first place, it works *forgiveness of sins*. Peter preached on Pentecost: "Repent, and be baptized, every one of you, in the name of Jesus Christ *for the remission of sins*." Ananias said to penitent Saul: "Be baptized, and *wash away thy sins*." As Naaman was cured of his leprosy by washing seven times in Jordan, so Baptism has cleansed us from sin. Paul writes: "Christ loved the Church, . . . that He might *cleanse it with the washing of water by the Word*." From this it follows that Baptism also

delivers from *death* and *Satan's power*, the consequences of sin (1 Cor. 15, 55—57). It also follows that it gives *eternal salvation*. Peter writes: "In the ark few, that is, eight souls, were saved by water. The like figure whereunto even Baptism doth also now save us." The water which destroyed the unbelievers "in the days of Noah" saved him and his family. While it devoured the others, it safely carried the ark. And as the water then was the means of temporal salvation, so Baptism by water now, according to our text, is a means

There is a difference between the Gospel and the Lord's Supper on the one hand, and Baptism on the other hand. While only people that have arrived at a certain age can be taught the Gospel, and while only those that are old enough to examine themselves are able to commune worthily, also the little ones, even *infants*, can be washed. Hence they should not be excluded from Baptism. They also are in need thereof (John 3, 5. 6); Christ's promises are meant for them also (Mark 10, 13—15); they, too, are able to believe (Matt.



Village Basketmakers at Work in India.

whereby Christ gives us eternal salvation, which He purchased for us on the cross.

All these benefits of Baptism of course cannot be received without *faith*. Christ says: "He that believeth and is baptized shall be saved." Baptism, however, has the power of working faith in man, thus making him a child of God, for it is written: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ *have put on Christ*" (by faith). By working faith in us, Baptism imparts to us a new, spiritual life; hence St. Paul calls it the washing of regeneration (new birth) and renewing of the Holy Ghost.

18, 6). All nations, to which also little children belong, should be baptized, as the Lord plainly commands. Adults that are no Christians should first be instructed in the Gospel, and when they confess their faith in Christ, baptized (see Mark 16, 16; Acts 8, 35—38; Acts 10, 44—48).

The Greek word for "baptized" used in the New Testament does not merely mean to immerse, as the Baptists claim, but has a wider signification. It means, *to apply water by washing, pouring, sprinkling, or immersing* (Mark 7, 4; Acts 22, 16; Matt. 3, 11).

When the child is immersed, it is buried in the water; when the water is poured or sprinkled on

it, it is, as it were, covered with a flood. Such baptizing with water, whether it is done in the one or the other way, has a beautiful *signification* according to St. Paul. It signifies the daily drowning of the old Adam, our sinful depravity, inherited from Adam. But the child emerges again from the water. This indicates that the new man, the new spiritual being and life which we received in Baptism, should daily arise and walk before God. Although we have become new creatures by Baptism, our flesh still cleaves to us, and continually seeks to regain the mastery over us. But we should drown

The Land of Villages.

India is indeed the land of villages. There are said to be more than seven hundred thousand of them. India has three hundred million inhabitants, and nine out of ten of them live in these villages. Somebody has figured out that if a man had started the day Christ was born, and had visited one Indian village each day till now, he would still have to live about eighty years to make the complete round and reach the last village. Each village resembles the other in many ways. As a rule, it is a group of



Plowing in India.

the flesh by daily contrition and repentance, while by daily renewed faith and good works our new man should come forth, grow, and walk in godliness.

Let us ever prize our Baptism as the covenant made with the Triune God. Louis IX, King of France, said: "The three handfuls of water sprinkled on my head are more precious than the royal crown I now wear." No matter how often we break this covenant by sin, God is always willing to receive us again if we come sincerely repenting (Is. 54, 10). Let us often think of our baptismal vow. We renewed this covenant and vow on the day of our confirmation. By God's grace let us be faithful unto death!

H. OSTERHUS.

fifty or sixty one-room, straw-thatched mud huts near some well or pond, called tank, and in most cases is much like a large, but greatly neglected barnyard. There is only one street, which runs through the village from one end to the other in a zigzag line, frequently with a temple at one end of it. It is seldom that the mud houses along the street are in good repair. The cattle roam about everywhere on the dirty and littered street. Poor, mangy dogs are in evidence in great number, which slink away as one approaches, hiding under some cover to escape abuse. If you were to enter the village near meal-time, you would be greeted by heavy clouds of smoke rising from the fires of offal and curling about the openings of the huts.

There is little that is orderly or clean to be seen anywhere.

Near the center of the village you will find the community-well, if there be one at all. Here the women come, carrying water-jars and their babies, both to get water and to gossip. Here, too, the men gather in the evening for a smoke. After dark a village in India is generally quiet; snakes, the fear of ghosts, and the lack of light send the people to bed at an early hour. A medicine bottle



Village Women at Work in India.

with a thimble top and a rolled rag for a wick constitutes the lamp of most of the villagers.

In villages where there is no well, the tank, that is, a pond, which gathers all the surface water from roads and fields, serves every purpose. This tank is used for bathing, washing clothes, cattle, and wagons, and it also furnishes drinking-water for everybody. If the rain fails and the tank goes dry, a famine follows. On the other hand, if the tank is full and the people drink from it, there is cholera. Wherever shallow wells will tap underground streams of water, or crude watersheds make ponds or tanks possible, there villages will spring up.

There is but little play in an Indian village.

The older people are too tired, and the younger ones get but little time. Weddings and funerals are the chief occasions for recreation. At five years of age little girls begin to help in the household. At twelve they are mostly married. The boys have but little time to play marbles, kites, and tops, for they must help in the field. The combined family income, as a rule, does not exceed 20 dollars a year!

The worst part of the village is occupied by the outcastes; a narrow alley and a few mud huts form the quarters where they live.

A village home generally has only one door, which opens into a courtyard or the street. One small window, high up and heavily barred, gives but very little light. One or two corded beds and a little bedding, besides a mud fireplace, a few pots and jars, an iron plate for baking, a millstone, and an oil-can to protect things from the ants, complete the furniture. In India it is possible to begin housekeeping with less than five dollars! A house can be rented for eight cents a month, and a wife also may be had very cheap.

The farming implements of the Indian peasant are as primitive as is his house furniture, and are the same as they were a thousand years ago. A hoe, which also serves as a shovel, a trowel, for a harrow, and a crooked stick with an iron shoe, for a plow, constitute the entire outfit.

Slender threads bind one village to another, the visits of the itinerant priest, if the village has no temple of its own; the traveling barber and tailor on their regular, periodical visits, as well as the postman; the astrologer, who goes from village to village; and the *mela* festival, a kind of fair and religious gathering in one.

Every village has some local god, who is principally worshiped, a demon, whose spirit is believed to dwell in a stone, tree, or some other object. Every serious illness or misfortune is blamed on some demon. Every home has its idol, which may be a handful of mud, squeezed up, with two holes punched in for eyes and baked in the sun, or a little bronze or iron idol made in England. There is no such a thing as a collective worship, such as we are used to in this country. People go to church all day long, just when it suits them. All told, Indian mythology counts no less than thirty million gods. — *Compiled by F. J. L.*

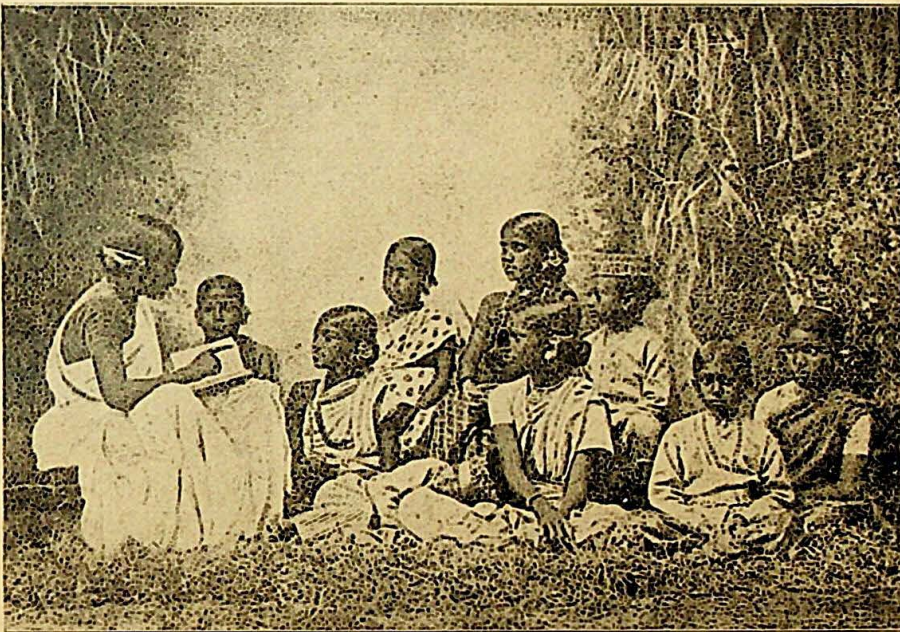
THE heathen cannot be eternally saved except through the Word of Christ. — *Luther.*

A Missionary Farmer in Sarawak, Borneo.

About fifteen years ago a certain Mr. Wong from Fouchow, China, emigrated to Borneo with several hundred of his compatriots and settled on a grant of land made to them by the white rajah of Sarawak, Sir Charles Brooks, formerly an officer of the British navy. The colonists were all city-bred, and the life and work in the dense jungle soon discouraged them, and filled their hearts with longing for the old city life, poor and miserable though it had been. At the end of several years, during which the colonists had largely lived on

vation with rubber, pepper, rice, potatoes, and other crops.

The colony is to-day flourishing and getting along so well that countrymen of the first settlers are coming in from year to year. Last year, for instance, seven hundred new immigrants arrived. The colony is at present made up of about three thousand Fouchows, one hundred fifty Hinghuaese, a small number of Cantonese, and some Malays. It is estimated that the colonists are sending \$12,000 every year to China. A rice-mill, installed in the colony about eight years ago, last year hulled 20,000 bushels. Work is finely progressing all along the line. From a financial point of view



A Village Mission School in India.

the liberal bounty of Sir Brooks, they were practically all upon the verge of despair.

The rajah, seeing their despair, convinced of the incapacity of the good Mr. Wong, and sincerely sympathizing with them in their plight, asked James M. Hoover, an American missionary, to accept the superintendency of the colony. Missionary Hoover and his wife had already founded and organized a number of mission churches and schools before they were asked to take over the work which Mr. Wong had begun. Mr. Hoover at once applied himself to the task of clearing the dense jungle and making it ready for the plow. It was a hard task, but after several years' work he, with his colonists, had succeeded in clearing five thousand acres and bringing it under culti-

Rajah Brooks has good reasons to congratulate himself upon the outcome of his colonizing project.

Missionary Hoover and his wife are the final judges in all business, domestic, and religious matters. They are molding a new civilization for Borneo and a new race of people. And, best of all, the Hoovers are not forgetting that they are, first and last, Christian missionaries, called to spread the glad tidings of Jesus and His grace among the benighted people around them. Wherever they go, they are spreading the Gospel of Christ, and their testimony has already borne glorious fruit; for two-thirds of the Chinese members of the colony have embraced the Christian religion. And Mr. and Mrs. Hoover can testify to the fact that their new converts are consistent in their pro-

ession and prove themselves true followers of Jesus in their daily life and conversation.

Missionary Hoover and his wife are also brought into continual contact with the native Dyaks, and their Christian influence upon them is becoming more and more apparent from day to day. These Dyaks are one of the most degraded tribes of the human family, and are largely unreached by missionary effort. A Dyak maiden thinks as much of heads as a white girl would of jewelry. The heads are handed down from father to son, and the rank and position of a Dyak is largely dependent upon the number of heads he has in his possession. The women incite the men to go on head-hunting expeditions. A story is told of a certain maiden who persuaded the young man to whom she was engaged to go upon such a head-hunting expedition, after he had decided to give up the savage custom, by telling him that she would not marry him until he had brought her the usual tribute and proof of his prowess. Goaded by her taunts, he went out and soon returned with a number of heads. To her horror she saw that they were the heads of her father, mother, brother, and a rival. What great cause for rejoicing it is to hear that Missionary Hoover and his wife are having considerable success in their work among these head-hunting Dyaks.

F. J. L.

God Forsakes Not His Own.

A Bavarian pastor, many years ago, once gave two *talers* to a poor man to help him on his way. It was all the pastor had at the time. Some years after, this same pastor got into great financial trouble. In his great need he cried to the Lord, "O Lord, I once gave Thee two *talers*, and now I am in great need of them!" Not long after he had spoken this simple prayer, a messenger came to him and brought him 200 guilders! Whence came this large sum of money? Why, from that very same man to whom he had given the two *talers*. This man had in some way heard of the straits in which the pastor had gotten, and gratitude had impelled him, who had in the mean time secured a well-paying position, to send the money. Joy and amazement at God's prompt answer to his prayer filled the good pastor's heart, and his lips did not fail to sing the Lord's praises. He had experienced what the Psalmist writes: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." (Ps. 103, 13.) F. J. L.

The Lord's Second Coming.

A German tourist relates the following incident: Several years ago I was wandering along the shores of Lake Como, that most beautiful of all the glorious lakes of Northern Italy, set like bright diamonds in the Alpine diadem of that country so rich in scenic splendors. My goal was the picturesque Villa Arconati, which lies like a veritable fairy castle, far removed from the world's noise and bustle, at the uttermost point of a long, narrow peninsula projecting into the lake, and almost enclosing the wonderful Punta Balbianello. When I reached the grounds of the castle, a friendly old gardener opened the gate for me and led me through the enchantingly situated garden.

"How long have you been here?"

"Twenty-four years."

"And how often has the owner been here during these twenty-four years?"

"Four times."

"When was he here the last time?"

"Twelve years ago."

"Never since then?"

"Never."

"Does he never write to you?"

"No."

"From whom, then, do you get your instructions?"

"From his agent in Milan."

"Does not his agent come frequently?"

"Never."

"Who, then, comes here?"

"I am almost always alone, — only once in a great while a tourist comes here."

"But you keep this garden in such a fine condition, and take such excellent care of all the plants, just as though you expected your master to come to-morrow."

"To-day, sir, to-day," was the prompt answer of the faithful old gardener.

This answer of the old gardener made a deep impression upon me at the time, and since then I have often thought of it. Faithful to his trust, he deemed it his duty to have his garden in proper condition for his master's inspection at all times. Every day his thought was, not, "To-morrow the master may come," but, "To-day, sir, to-day." —

True Christians ought to live like this faithful old gardener, whose master was not at home. They should strive to be always ready for their Master's return. They should never give way to

The feeling that their Lord is delaying His coming. They should seek to keep their hearts in such a frame that, whenever Christ appears, they may at once give Him a warm and welcome reception. There is a vast depth in that saying of the Lord: "Blessed is that servant whom his lord, when he cometh, shall find so doing." We may well doubt whether we are true believers in Christ if we are not ready at any time to have our faith changed into sight. F. J. L.

fifty inhabitants. Each settlement has a director, a physician, and a Lutheran pastor, all paid by the Danish government. Only about 46,000 out of a total of over 800,000 square miles are settled. The Danish government will not let foreigners land on the island, unless they have a special permit. This is done to keep the natives sober, honest, and free from disease. What a terrible accusation against the more favored nations lies in this prohibition!

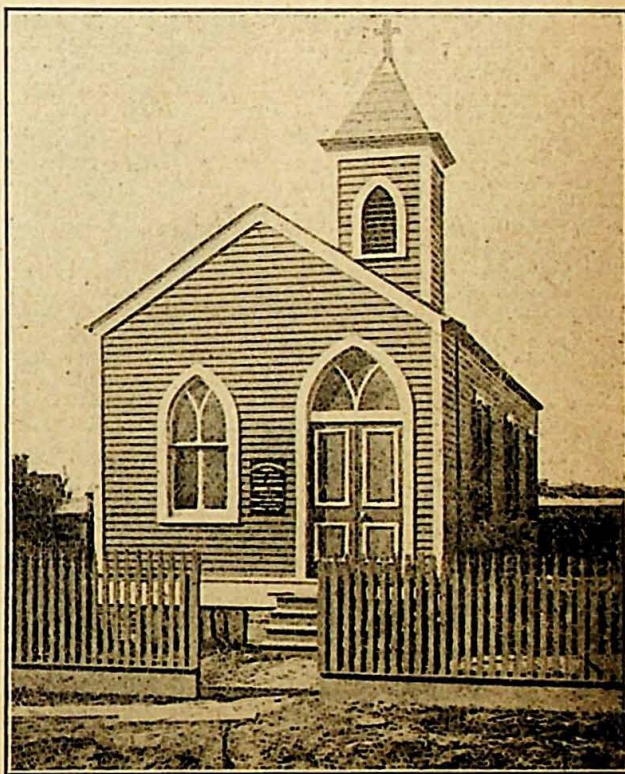
A MANY-SIDED MAN.—Preaching the Gospel of Christ must always remain the chief occupation of the Christian missionary; but in between his

Items of General Missionary Interest.

"CENTRAL MISSION" IN COPENHAGEN.—This mission has a communicant membership of four hundred. It conducts a home for babies, sick mothers, and little children; a kindergarten; a home for aged and poor people; an orphans' home; and a fresh air colony for the children of the poor. It carries on an employment agency, a bureau of adoption for the children of the poor, and a day-nursery, where workingwomen may leave their children while working. In one year this mission served 46,800 meals to children and 31,960 meals to grown people; it served meals to 9,540 families, numbering 38,160 persons, provided night shelter for 9,787 persons, and procured 32,000 days of employment for men and women. Besides the last-mentioned service, the mission found permanent work for 287 men and 150 women. The members of the mission-staff made 6,080 calls in one year, and the members of the congregation made 39,420 visits in the same period of time.

ICELAND.—Reykjavik, the capital of Iceland, is called the Manchester of the Arctic Circle because of its great woolen factories, gas plants, and other industries. This town of 12,000 inhabitants has a jail that has never been occupied by a prisoner! It has a fine cathedral, a national university, a school of theology, a medical college, an immense library and museum, fifteen newspapers, and extensive electric power systems. No alcoholic beverages of any kind are sold on the island. To us it must be a matter of particular interest to hear that the people of Iceland are all Lutherans.

GREENLAND.—Little is known of Greenland. It is supposed to have a population of about 30,000, of whom less than four hundred are Europeans. Along the coast of Greenland are about thirteen mission-settlements. The largest of these, Sydproven, has a population of only eight hundred; the smallest mission-settlement, Skarsen, has only



The New Chapel in Carrollton, La.

sermons the missionary pulls teeth, builds houses, doctors the sick, and educates the young. In Africa he helped to put down the slave traffic, fought against polygamy and wife-purchase, and drove the first plow into the ground. It was a missionary that invented the *jinriksha*, the national vehicle of Japan. In Assam the missionaries showed the natives that cow's milk was good to drink. The missionary lives with the people among whom he labors, and he lives for them. He is a power for good and progress wherever he goes.

THINK THIS OVER.—If a suit of clothes to cover the body is better than a string of beads around the neck and a smile on the lips; if edu-

cation is better than ignorance; if six bushels are better than one; if medical science is better than witchcraft; if law and justice are better than barbarism; if *Christ is better than the devil*,— then — NOW LISTEN! — then Christian missions are worth while, and you ought to support them with your prayers and your pocketbook.

A COMPARISON. — The daily expense of the awful war now raging in Europe is fifty million dollars, twenty million more than the yearly expense of all foreign missions. Think of that!

Faithful unto Death.

On the banks of one of the tributaries of the Rhone, in Southern France, is situated the old fortress Aigues-Mortes. One of the towers of this old fortress is called the Tour de Constance (the Tower of Constancy). In the awful dungeons in this tower, Louis XIV imprisoned many Huguenots. One little word, "*J' abjure*" (I renounce), would have sufficed to open the door to freedom; but to the honor of these Huguenots it must be said that very few ever spoke the word: They preferred death to liberty bought by the denial of their faith. One peasant woman, Marie Durand, had been imprisoned here since she was eighteen years of age. When, after an imprisonment of forty years, she felt that death was near, she scratched the word "*Resistez*" (Be steadfast), with her last remaining strength into the stone floor of her cell. This one word, read by later occupants of the cell, strengthened them in their faith, and helped them to remain faithful to the end, as Marie had done before them.

BOOK TABLE.

SYNOODICAL REPORTS OF MISSOURI SYNOD. No. 6. *English District*; 78 pages; price, 17 cts. No. 6a. *Texas-Distrikt*; 96 pages; price, 20 cts. Concordia Publishing House, St. Louis, Mo.

No. 6 contains a thorough discussion of the subject, "The Fatherhood of God and the Brotherhood of Man." No. 6a brings an interesting paper by Prof. J. Herzer on "The Blessings of the Reformation Enjoyed by the American Lutheran Church."

COMFORT FOR THE SICK. By Rev. B. P. Nommensen, 1231 Kinnickinnick Ave., Milwaukee, Wis. 48 pages. Price, 30 cts., bound; the same in 24 leaflets, 17 cts., postpaid.

This booklet is a translation of the German *Krankentrost*, published by the author a number of years ago. It is intended for the use of the sick. The language is simple, as it should be, and the texts for the various

meditations are chosen with care. In some respects the leaflets, unbound, are to be preferred to the booklet, because the pastor can select the tract that gives the best consolation for the sick, and, after reading it, can leave it with the patient for a second reading. We hope that this English edition may enjoy the same, well-deserved reception that was given to the German original.

PSALM 46: 1517-1917. A Jubilee Contribution, by Herm. M. Hahn. Order from the composer, 2852 Broadway, Fort Wayne, Ind., or from Concordia Publishing House, St. Louis, Mo. Price, 35 cts., net.

We feel certain that the noble strains of this vocal composition by Prof. H. M. Hahn will delight many a congregation during this Year of Jubilee. The composition has a German and an English text, and may be used as a solo for a medium voice, as a duet, as a responsive song for the pastor and school, or as a chorus for the school-children, to be sung either *unisono* or as a duet. The highest note is D and the lowest C sharp; this brings it within the range of any ordinary singer, and as the composition has a fundamental accompaniment, it is easily taught.

F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: St. John, Salisbury, \$15.00; St. Paul, Mansura, 10.00; Bethany, Yonkers, 32.00; Immanuel, Brooklyn, 2.00; Messiah, Fayetteville, 1.47; St. James, Southern Pines, 4.50; Christ Church, Rosebud, 52.92; station at Oak Hill, 16.19; St. Andrew, Vredenburg, 17.01; Concordia, Rockwell, 6.00; Mount Zion, Rocks, 6.00; Zion, Gold Hill, 6.00; Bethlehem, New Orleans, 40.00; Mount Zion, New Orleans, 40.00; station at Richmond, Va., 1.00; St. Matthew, Meherrin, 14.14; station at Washington, 2.94; Bethel, Greenville, 6.00; Bethlehem, Monroe, 1.00; St. Paul, New Orleans, 80.00; Mount Calvary, Mount Pleasant, 5.00; St. Peter, Drys School House, 2.00; St. Paul, Napoleonville, 6.87; Trinity, Johnson, 5.80; Immanuel College, Greensboro, 133.34; Immanuel School, Greensboro, 4.00; Grace, Greensboro, 20.56; St. Mark, Atlanta, 8.68; Mount Zion, Meyersville, 6.00; St. Paul, Charlotte, 22.00; Trinity, Elon College, .36; station at Winston, 1.10; Redeemer, New Orleans, 14.00; Luther College, New Orleans, 21.25; Immanuel, Alexander, 1.00; St. Luke, High Point, 5.28. Through Pastor Jesse (lectures), 3.05. Paid on loans, 25.00. — Total, \$639.46.

St. Louis, Mo., January 3, 1917.

EWALD SCHUETTNER, *Treas.*,
323 Merchants-Laclede Bldg.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., MARCH, 1917.

No. 3.

Also for Them.

So many unbelievers
And heathen go astray
In spiritual helplessness,
In sorrow and dismay.

The promise of the Gospel
Is also meant for *them*;
The blood of Jesus Christ, God's Son,
Was also shed for *them*.

Oh, let us, then, have pity
On them in their distress,
And lead them from those barren wilds
To faith and happiness.

H. OSTERIUS.

The Uplifted Christ.

"And I, if I be lifted up from the earth, will draw all men unto Me." (John 12, 32.) It was thus the Savior spoke with the shadow of the cross falling athwart His path. His hour was near at hand, the hour of His great sacrifice. In the near future, He who had been made sin for us, though He knew of no sin, was His own self to bear our sins in His body on the tree. Soon the Lamb of God, bearing the sins of the world, was to shed His blood for us, and thus furnish all men a fountain to cleanse them from all sins. And it was a dreadful hour that was now so near, an hour of anguish and bloody sweat, an hour of shame and torture, an hour in which all the vials of wrath would be poured out upon Him, an hour when all His infernal enemies would combine their fury against Him. As He looked into the near future, He saw Gethsemane with all its agony of soul, Caiaphas's palace with all its revelation of human hatred, Pilate's hall with all its contemptible weakness and crying injustice, and Calvary with all its awful pain and ignominious

death. All those wounds, bruises, chastisements, and cruel stripes He saw in the near future. The cross on Calvary, with Him, the scourged and thorn-crowned Victim, lifted up and hanging thereon, in the agonies of a death more horrible than we can imagine, mocked by men and devils, forsaken by His ever-loving Father, while the earth shuddered at the sight and the sun retired to weep in secret, — all this Jesus saw before Him.

Yet, though the hour of His travail is so near, He looks beyond what is so near to what the more distant future has in store. He sees that by His lifting up from the earth on the cursed wood of the cross He will draw all men unto Himself. The Savior sees that His death on the cross will have the effect of drawing men to Him. His death, as our Substitute and sacrifice for our sins, will draw multitudes out of every nation to believe in Him and receive Him as their Savior. By His death Christ has drawn mankind out of the mire of sin and out of the jaws of hell; by the mighty travail of His soul He has opened wide the everlasting arms of divine grace, which shall never close till they fold all the elect to the bosom of eternal bliss.

Oh, how many have been drawn to Jesus since the day He was lifted up! The history of the Church since the day of Pentecost furnishes abundant proof that the Lord's prophecy has been thoroughly fulfilled during the past nineteen centuries. Wherever Christ Crucified has been preached, and the story of the cross fully told, souls have been converted and drawn to the Savior, just as iron filings are drawn to a magnet, in every part of the world. The preaching of the crucified Jesus drew unto Him three thousand souls on the first day of Pentecost, and it drew people unto Him in superstitious Lystra, voluptuous Antioch, proud

Athens, materialistic Corinth, and haughty Rome. No truth so exactly suits the needs and supplies the wants of all the children of Adam, of every color, climate, and language, as the truth of Christ Crucified. It suits the high and the low, the prince and the pauper, the learned scholar and the illiterate peasant. It supplies the wants of the Asiatic and the African, of the American and the Malay. It is fitted to release from the devil's usurped power, making them the free servants of Jesus, the multitudes of India and the millions of China.

And shall we not bring to these countries and continents the tidings of the uplifted Savior, that He may draw them unto Himself? Behold how their millions are now heedlessly, but surely marching toward the hopeless grave, no star gleaming overhead, no seraph beckoning out of the gloom beyond; going down to the pit, and no one to rescue them. Have we no compassion for them, no desire to tell them of Him who would draw them unto Himself with His everlasting arms of love? O look at the heathen world with its misery! Look at the dark places of the earth full of squalor and degradation! Look at the countries languishing under the curse of Mohammed's false religion! Look at Abraham's exiled children, nowhere finding rest for body or soul! Look at the notorious impostures of Rome! Look at our own cities, Christian in name, and see how thousands are engulfed in the mire of sin! Look about you everywhere, and learn how the spiritual wretchedness of natural man is crying and pleading for the preaching of the uplifted and crucified Savior.

And can we stand unmoved and see these millions of souls, immortal like our own, crushed by the dominion of Satan and doomed to perdition, and not bid them look upon Him who can save them? Will we leave these millions perish just for the lack of bringing them the tidings of the Crucified One? Will we refuse to do this much to save these numberless souls from death, and gladden the heart that almost nineteen hundred years ago quivered for us and for these perishing millions upon the point of a Roman spear? Nay, nay; we will no longer be indifferent to the woes of these poor, dying souls and to our Savior's hunger for their salvation; we will bestir our Christian energies, and carry the Gospel far and near to the children of men; we will plant the cross of Jesus in the midst of the fallen millions, and will see them drawn unto Him, their Savior and their Lord!

F. J. L.

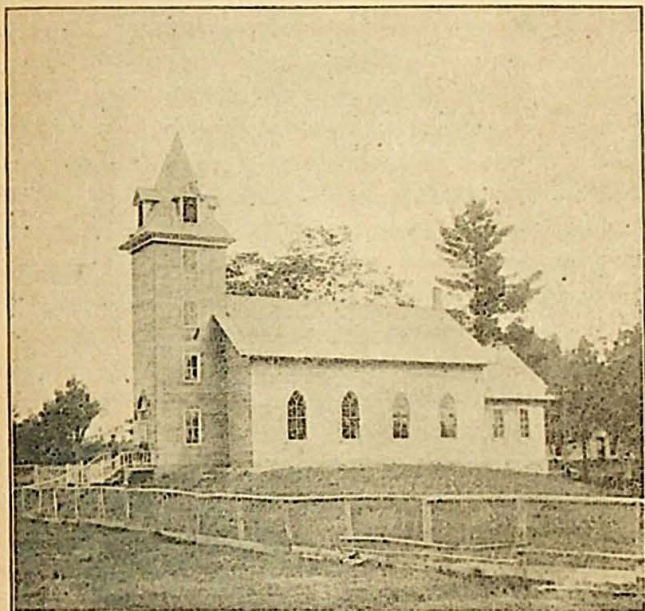
American Lutheran Missions in the United States.

Faith is an active principle. The individual believer must work in the service of his Savior, and so also the Church cannot be idle. Wherever, therefore, we go, we find the Church of Christ at work, abroad and at home. Abroad it seeks to bring to Christ the blind heathen, and at home it strives to gather those who have not yet accepted Christ into His fold. The frontier line is extended farther and farther into the wilderness, and calls for evangelists. Into our favored country has been pouring for years a constant stream of immigrants of different languages and customs, who stand in need of spiritual care. Scattered throughout an extensive region of the fair Southland are millions of Negroes, whose condition and prospects constitute a grave question. In our cities great masses of people are crowded in the slums, — poor, ignorant, and sinful. And all these conditions and circumstances present problems that press for solution, problems which the Church is in duty bound to help solve.

LUTHERAN MISSIONS AMONG THE INDIANS.

Our forefathers were brought face to face with the American Indians as soon as they landed upon the shores of the New World. What did they do for their spiritual uplift? Our school histories tell us of John Eliot, "the Apostle to the Indians," who began his work among the Indians near Roxbury, Mass., in 1646; and they also, in some instances, speak of Thomas Mayhew, who some years later worked among the Indians of Massachusetts. But they ignore the fact that John Campanius, a Lutheran missionary, began work among the Indians of Delaware as early as 1643, and that this same Lutheran missionary put Luther's Small Catechism into the hands of his dusky hearers years before Eliot put the Bible into the hands of the Indians of Massachusetts. The first book translated into any Indian tongue was Luther's Catechism. The Palatines, Lutherans that came over in 1710 and later, turned their sympathetic attention to the Indians living near their settlements along the Mohawk, and also bestowed spiritual care upon their Indian neighbors in Pennsylvania. To bring the Gospel to the Chippewa Indians of Michigan, whole colonies of Lutherans were settled near Saginaw about the middle of the last century, and, despite the difficulties encountered,

the work prospered and grew. In two years twenty Indians could be baptized, and several Indian congregations were founded in a short time. But the



Indian Mission Church.

promising work of Pastors Craemer, Miessler, and Baierlein was largely ruined by the removal of the Indians to other reservations. At present four Lutheran synods are working among the Redmen. The Missouri Synod has a flourishing congregation and boarding school among the Stockbridge Indians (Mohicans) of Wisconsin, the Norwegian Lutherans are laboring near by, while the Wisconsin Synod is working among the Apaches of Arizona, at San Carlos, Fort Apache, Cibecue, and Globe. The United Danish Synod is supporting work done for the Indians at Oaks, Okla. Among the converts of these missions are to be found men and women of fine Christian character, and the success attending the labors of our Church among the Indians in the past should encourage us to enlarge this blessed work, for there are still about 100,000 among them who have not yet been reached by the Gospel, and are still "pagan" Indians.

LUTHERAN COLORED MISSIONS.

In the days before the Civil War the Lutherans of North and South Carolina in many instances faithfully provided for the spiritual wants of their Negro slaves. In those days the Carolinas had a very respectable number of Colored Lutheran communicants. In the fifty years since the close

of hostilities between the North and South, the Negro has increased from five to ten million persons. The Negro needs our help, and the most prominent members of the race earnestly ask for our help. The problem, however, is so large that we as a nation have but made a beginning at handling it, and as a Church we have only made a very small beginning. Of all Lutheran church-bodies, only two have taken up the work among the Freedmen, the Joint Synod of Ohio and the Synodical Conference. Concerning the limited work of the former we are not able to give particulars, but the work of the Synodical Conference among the Colored has had a steady growth during the past decade. We are sure that our Church with its teaching, in particular, with its mighty agency of the Christian day-school, is specially called by God to enter this large field and do a large share in helping to redeem the Negro from ignorance and sin. The Synodical Conference is at present working in Alabama, Arkansas, Georgia, Illinois, Louisiana, Maryland, Missouri, New York, North Carolina, South Carolina, Virginia, and the District of Columbia. In Louisiana the work is carried on from 11 mission centers, while in North Carolina there are 25 stations. The missionary staff numbers 58 laborers, of whom 19 are white and 39 Colored. The Mission prosecutes its work at 51 stations, has 36 flourishing organized congregations, and 31 well-filled mission-schools. This mission also has two higher coeducational institutions, Luther College at New Orleans, and Im-



Deaf-Mute Chapel.

manuel College at Greensboro, N. C. The work is carried on at an annual expense of from \$50,000 to \$60,000.

LUTHERAN MISSIONS AMONG THE DEFECTIVES.

For almost twenty years the Lutheran Synod of Missouri, Ohio, and Other States has carried on a successful work among the deaf-mutes of our country. At present 9 missionaries are engaged in the blessed work of bringing the Gospel of Jesus to those that are not able to hear the spoken Word. All told, it is probable that about 7,500 deaf are reached by these missionaries at 44 preaching-stations. At North Detroit, Mich., is situated an institute for deaf-mutes, with a staff of 4 teachers, which is supported by members of the Missouri Synod.

LUTHERAN HOME MISSIONS.

As the pioneer marched westward from the shores of the Atlantic, the missionary followed him. And as the number of settlers in the more Western States increased, the work of the home missionaries grew greater. Ever since the middle of the eighteenth century has the Lutheran Church been busy at following the new settlers to their backwoods homes, and gathering them into congregations. Particularly since the middle of the last century did our Church have to strain every muscle to keep step with the mighty onrush of Lutheran immigrants from Europe, and to prevent them from being gathered into strange folds. On they came from Germany, Denmark, Sweden, Norway, France, Austria, and Russia, speaking German, Danish, Swedish, Norwegian, French, Bohemian, Finnish, Polish, Lettish, Slavonian, and Hungarian. To take care of these millions, our Church established Immigrant Missions at all the principal seaports along the Atlantic Coast. And to gather them into congregations at their final destinations, all the synods have special boards and hundreds of missionaries at work. How many laborers are working in this extensive field is hard to ascertain with exactness, but based on the fact that the United Norwegian Synod, one of the smaller bodies, has 128 men in the field, and that over 400 pastors of the Missouri Synod are engaged in this work, we go safe in saying that more than a thousand missionaries are at work in this home field.

In this connection let us mention, in passing, the work which our Church is doing among the *Jews* and among the *sailors* in several of our Eastern cities. Missions among the *Italians* and *Persians* are also carried on.

We must likewise not lose sight of the fact that our Church is reaping an increasingly large

harvest every year by its *English Home Mission*. This English work is destined, as a matter of course, to become the most important work of our Church. It is not only to the people of foreign tongues that we as a Church are called to bring the Gospel, to the Lutheran immigrant in the West and Northwest, but also to the English-speaking natives, to such of them as are still out of the pale of the visible Church, whether they be in New England, in Georgia, or in California. In our large cities, particularly, there is an increasingly great opportunity for us to proclaim God's Word and Luther's doctrine pure in the English tongue. And we are pleased to state that our dear Church is more and more awaking to the fact that it is her duty to bring the Gospel not only to her own children, but to those that are outside her bounds. Every year the Lutheran Church is spending thousands of dollars in prosecuting her English Home Mission work.

In many of the larger cities our Church is working in the "*slums*" and *by-ways*, rescuing many a poor sinner from degradation and wretchedness. In these same larger cities, too, our Church has pastors who devote their whole time to the inmates of the *public charitable* and *corrective institutions*, such as hospitals, infirmaries, jails, work-houses, and the like.

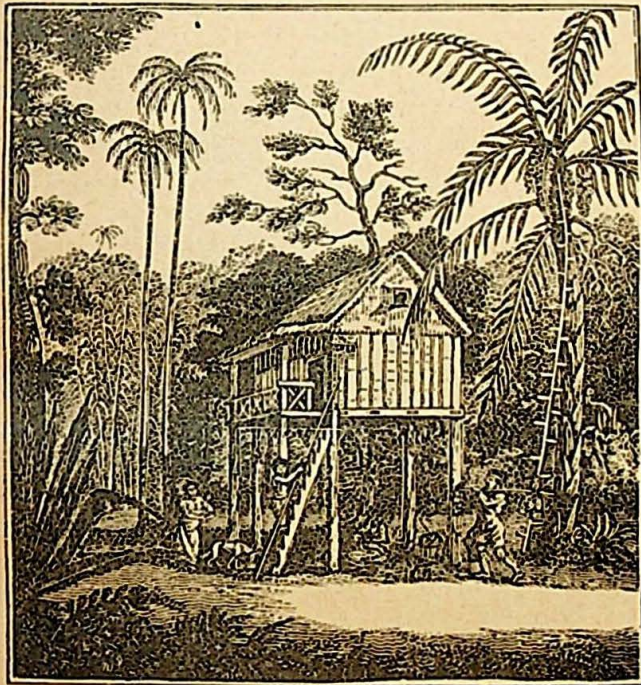
Finally, the Lutheran Church of our country is doing an important mission-work in its orphanages, hospitals, sanitariums, hospices and similar institutions. The writer has no exact statistics at hand as to the number of these institutions of mercy, but he ventures to say that there cannot be less than 150.

F. J. L.

 American Lutheran Foreign Missions.

The *General Synod* is doing successful missionary work among the Telugus of Southern India and the natives of Liberia in Africa. The work is done by a staff of 58 missionaries at an annual expense of almost \$120,000. — The *General Council* has 39 missionaries working among the Telugus of India and the natives of Japan. The annual cost of this work is about \$110,000. The Augustana Synod, a synod in affiliation with the General Council, is supporting a mission of its own in China, where it has 32 missionaries in the field. The yearly income for this work aggregates \$40,000. — Of all Lutheran church-bodies, the *Norwegian Lutherans* betoken the greatest interest in Foreign Missions.

The four Norwegian Lutheran synods have their missionaries working in China, on the island of Madagascar, in Natal, South Africa, and among the North American Indians. This extensive work is being done by 149 missionaries, and costs the home church more than \$240,000 annually. — The synods comprising the *Lutheran Synodical Conference* of North America are working among the Tamils of South India, the natives of China, and among the American Indians. Their staff of workers includes 36 missionaries. The annual expense is about \$60,000. — The small *United Synod of the South* is working in Japan with 12 missionaries at an annual expense of \$20,000. — The *Joint Synod*



Native Dwellings in Sumatra.

of Ohio has recently begun work in South India, in the Madras Presidency, and is working there with a staff of 5 missionaries at a yearly expense of about \$18,000. — The *Iowa Synod* has no Foreign Mission of its own, but it contributes probably about \$20,000 annually to the support of the work of the Neuen-dettelsau Society, which is laboring among the Papuans of New Guinea. — The *Danish Lutherans* have missions among the Santals of North India, in Japan, and among the North American Indians. Though a very small body, and not richly blessed with this world's goods, they are annually expending upwards of \$18,000 in their Foreign Mission enterprises. — Finally, we must also mention the *Orient Missionary Society*, which has 5 missionaries working in Persia.

Inasmuch as other denominations generally class their missions in the West Indies and in South America as Foreign Mission work, the extensive work of the Missouri Synod, a part of the Synodical Conference, in Brazil and Argentina, and its missions in Cuba and the Isle of Pines might be mentioned here, as well as the very successful work of the General Council in Porto Rico. In its South American and West Indian work the Missouri Synod annually expends almost \$35,000, while the mission in Porto Rico is carried on by the Council at a yearly cost of about \$30,000. In Brazil, Argentina, and Cuba the Missouri Synod has upward of 40 missionaries, and the General Council has 7 missionaries in Porto Rico.

The total number of American missionaries employed by the American Lutheran Church in foreign fields is more than 385, and the total annual cost of the work will aggregate more than \$700,000. Besides the foreign missionaries, the various Foreign Missions of the American Lutheran Church employ in their fields 22 ordained and 1,832 other native workers.

F. J. L.

Items of Interest from Our Colored Mission Field.

CONCORD, N. C. — Since the ninth of January Missionary Daehnke's family has been enriched by the advent of a fine, healthy boy. God bless parents and child! — Missionary Schwehn's Men's Club has decided to make arrangements for so-called "Luther Hours," which shall serve the purpose of getting the members of the club and others better acquainted with the great work of God done by Luther. This ambitious club is also earnestly considering the possibility of getting outside speakers to address them on the work of the Reformation. The zeal of this Men's Club is to be commended, and it should be given every possible encouragement in its laudable endeavors. — Missionary Schwehn has also favored us with a copy of his parish-paper, *Grace Lutheran Church Notes*. The paper is a neatly printed four-page leaflet. Among other interesting reading-matter, the leaflet gives the sermon themes for the whole month. We believe that a leaflet of this kind could be used to advantage by a number of our missionaries, and would not be found amiss outside of the Colored Mission.

MOUNT PLEASANT, N. C. — "A Member" sends us the following letter from Mount Pleasant, N. C.: "Dear Editor, — It has been quite a while since you

have heard from our Mount Calvary Congregation at Mount Pleasant. Yes, we are still here in Cabarrus County, and our dear pastor and our members are quietly working together for the upbuilding of God's kingdom. Divine services are held regularly every Sunday, and our Luther League meets on Wednesday nights. The services are greatly appreciated by our people, as seen from the fact that in spite of bad weather we have good attendances. And besides this, we have the best school in this little town, in which our children receive a Christian training. It is known in town as the 'Catechism School.' Our pastor says that we now have the largest enrolment we have ever had. Every available seat is taken. In numbers it is as large as the public school. In connection with the schoolwork, Mrs. Alston, the pastor's wife, teaches cooking and sewing twice a week, which is gratefully appreciated by parents and members. May our kind heavenly Father continue to bless us with the pure preaching of His Word!" — We were glad to hear that Mrs. Alston is giving this instruction in cooking and sewing, an instruction so much needed in the rural districts of the South, and express the hope that her example may be followed by others, whenever possible. Such teaching is greatly needed by the future wives and mothers of our Colored people, and will go a great way towards improving conditions among them.

BETHEL, GREENVILLE, N. C. — From Greenville we received this letter: "When last you heard from us, we were lamenting the sad departure of Pastor Thompson, who was forced to leave us on account of failing health. To-day we have better news. On Sunday, January 29, 14 souls were added to our church; nine adults were confirmed, one adult and four children were baptized. This increase to our flock fills us all with great joy. And our object in writing this good news to you is that you and the readers of the PIONEER may rejoice with us. May God continue to spread His Word among our people! And when you pray, 'Thy kingdom come,' remember Bethel."

NEW HIGH POINT CHAPEL. — At last the people of our High Point station may rejoice in the possession of a new chapel. We hope to be able to bring our readers an account of the dedication of this new house of worship in our next number. Very probably we shall also be able to show a cut of the chapel.

MEHERRIN, VA. — From Meherrin the sad news reaches us through one of the members that Taylor

Neal, for more than thirty years a faithful member of St. Matthew's Church, was called to his heavenly reward on November 26, 1916. Taylor was the father of thirteen children, of whom twelve survive him with their mother. We knew Taylor some twenty-seven years ago, when we acted as a supply for the Meherrin station, and it was a pleasure to see with what interest he followed the sermon, and how earnestly he tried to prove the sincerity of his confession by the uprightness of his life. May God comfort the stricken wife and family with His everlasting comfort, and grant Taylor's survivors grace to seek the home he has now entered!

NEW ORLEANS. — Teacher John Thompson writes us that he is the happy father of a fine, healthy boy. May God hold His protecting hand over mother and child!

LOUISIANA. — When this number of the PIONEER comes into the hands of its readers, the Editor will have returned from a trip to our Colored Mission-field in Louisiana. At the time of this writing it is eight and a half years ago that he left the sunny South for his present Northern home. The Mission Board asked the Editor to visit the Louisiana stations in the interest of the PIONEER, and he hopes that he may learn much that will be of interest to our friends. If such should be the case, — and there can be no doubt that it will, — the Editor will be glad to impart all these good things to his readers in future numbers.

A NEW SUPERINTENDENT. — Circumstances compelling the Colored Mission Board to select a new superintendent for our Colored Mission, Rev. C. F. Drewes, up to the present time president of the Board, was chosen to fill the vacancy created by the transfer of Rev. N. J. Bakke to the superintendency of the Alabama field. F. J. L.

Items of General Missionary Interest.

COPRA AND MISSIONS. — Copra, as you may know, is the dried meat of the cocoanut, and is extensively used in making butter. About sixty-five years ago, two Lutheran missionaries, named Schroeder and Steller, landed on one of the Malayan islands. They planted the Word, and they also planted cocoanuts, and they taught the natives to plant them. And now, in Java, the most important of the islands, and in nearly all the others, great cocoanut plantations are to be seen, with copra drying in the sunlight everywhere. Since

then the number of inhabitants has greatly increased. But most of these people are still estranged from God, walking in the darkness of Mohammedanism and the gross darkness of heathenism. Besides copra, great crops of rice, sugar, quinine, and coffee come from these islands.

NEW GUINEA. — The most backward of all the Malaysian Archipelago islands is New Guinea, where the sago palm nourishes the workless people, where the sugar palm furnishes every man with a free gin palace, and where traffic in birds of paradise brings wealth without effort. It is an Eden where toil is not known, and where the inhabitants are lying off because of the lack of action. The German portion of this island is the field for the missionary endeavors of two Lutheran missionary societies, who up to the time of their forcible removal by the British, soon after the outbreak of the Great War, were working there most successfully among the degraded Papuans.

THE DYAKS OF BORNEO. — No young man is admitted to full tribal rights, nor can he win a bride, until he has at least one skull to advance his suit. The Dyaks believe that all those whose heads they take will have to serve them in the hereafter, and that the strength of each victim is added to his own in this life. They have an idea that a white man's skull is of no value, because they do not believe that white people make good servants. A child's skull is by them considered the most valuable of all, and a woman's comes next, because, to have acquired either of these, they have usually had to fight all the male protectors of the family. Despite their unpleasant habit of gathering the heads of their enemies, the Dyaks are honest and honorable, and have other good characteristics. Theft is practically unknown among them, so unknown that there does not seem to be any traditional law for its punishment. The Dyaks are also very truthful, and they are said to punish the liar in a strange way. They heap up a pile of branches on a pathway between villages, and every passer-by considers it a sacred duty to contribute to the pile and curse the man in whose memory it was erected. The Lutheran Church has been working among the Dyaks since 1835, but in the bloody Malay insurrection of 1859 seven stations were destroyed. During recent years the Rhenish Society has been working here with signal success.

SUMATRA. — Since 1861, Lutheran missionaries of the Rhenish Society are successfully working on this island, though often under great difficulties

and amidst great dangers. More than 100,000 Lutheran native Christians are the proof of the faithful work of such men as Dr. Nommensen and Dr. John Warneck. The native Christians build their own churches and schools and largely support their pastors and teachers. On the island of *Nias* the work of the Rhenish missionaries was also attended by great success. Whole villages have recently decided for Christ, and the missionaries are penetrating into the interior more and more. The number of native Christians in *Nias* is about 15,000.

INDIA. — With its 300 million people and 120 languages, India is one of the greatest of all mission-fields. Lutheran missionary endeavors began in India as early as the year 1706, when Ziegenbalg and Pluetschau, two Lutheran missionaries, landed at Tranquebar. Some years later another Lutheran missionary, the great Schwartz, carried the Gospel to the southern extremity of India. At the present time the work of the German Lutheran missionary societies is greatly crippled in consequence of the expatriation of many of the missionaries. But before the outbreak of hostilities extensive work was carried on by them among the Kols of Northern India, and the Tamils and Telugus of Southern India. The American Missouri Synod of the Lutheran Church is having considerable success among the Tamils of the Madras Presidency and among the natives of the independent native state of Travancore. The Lutheran General Council and the Lutheran General Synod are making marked progress in their work among the Telugus. The Joint Synod of Ohio, which was just about to take up work in a field ceded to them by the German Hermannsburg Society, has been much hindered by the refusal of the British government to permit their missionaries to enter India because of their German names! The total number of native Lutheran Christians may reach several hundred thousand.

AFRICA OWNED BY EUROPE. — Africa has a total area of twelve million square miles, and of this immense area only 200,000 square miles is not under European control. Liberia in the west and Abyssinia in the east alone are under native government. While France holds the largest share, England lays claim to the richest portions. Some of the European powers, notably Belgium under Leopold, exercised a most atrocious control over the natives. Congo Free State — never did a state less deserve the name! — was a veritable slave state and

slaughter-shambles for its native inhabitants, until other Powers called a halt. Before the war Germany, France, and England owned three-fourths of the continent. European ownership brings with it dishonest traders and officials and also other great evils; but, on the whole, it is a material, mental, moral, and spiritual blessing for the native people. The Lutheran Church has devoted much of its missionary energy to Africa. Probably half of all the foreign missionaries of our Church are working in Africa, or were so doing before the forcible deportation of hundreds of missionaries by the British and French authorities soon after the outbreak of the Great War. In Liberia the General Synod is doing a blessed work among the natives. The work of the missionaries of the Basel Society is bearing fine fruit along the Gold Coast. In South Africa a number of German Lutheran Societies and an American Lutheran Society are doing very gratifying work among the natives. They have probably more than 200,000 native Christians in their congregations. On the island of Madagascar the Norwegian Lutherans have 70,000 native members. Naturally, the German colonies of Africa, Togoland, Kamerun, German Southwest Africa, and German East Africa, have been the main fields in Africa for Lutheran mission-work. All in all, it is probable that the number of native African Christians to-day will not fall much below two million.

F. J. L.

The Enduring Name of Jesus.

It is now about one hundred years ago that the French scoffer Voltaire said that Jesus' name would soon be a thing of the past. Hundred years have passed away since in all earnestness the conviction was expressed in the home of a high Prussian official at Berlin that in a few decades the name of Jesus would be purely legendary. It is now a century ago that the students of theology at one of the German universities are said to have placed a Bible in a coffin, and to have buried the casket to the strains of the burial hymn, "Now Lay We Calmly in the Grave." Poor prophets, these enemies of the cross of Christ! Their wisdom has moldered away with their bodies. That which was to be the funeral dirge of the Church has proved itself to be the funeral hymn of human wisdom. He that sitteth in the heavens laughs them to scorn! Christ's word will ever remain true: "Heaven and earth shall pass away, but My words shall not pass away."

BOOK TABLE.

WHY WEEPEST THOU? An Easter Program for the Children, based on John 20, 1—17. By Rev. A. T. Hanser. Lutheran Publishing Co., 105 Florida St., Buffalo, N. Y. Per copy, 5 cts.; 25 copies, \$1.00; 100, \$3.00; 200, \$5.00; 300, \$6.00.

A new Easter program that will appeal to all Sunday-schools that have special children's services on Easter. The program is simple, and will not require much time in the way of preparation. The selected hymns are largely well known to the average Sunday-school scholar.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Mount Calvary, Mount Pleasant, \$6.00; St. Peter, Drys School House, 7.00; Trinity, Johnson, 8.84; St. Paul, Napoleonville, 11.24; St. John, Salisbury, 30.00; Bethlehem, New Orleans, 80.00; Mount Zion, New Orleans, 80.00; Immanuel College, Greensboro 140.21; Grace, Greensboro, 6.94; St. Luke, Spartanburg 15.00; Messiah, Fayetteville, 1.00; St. James, Southern Pines, 4.00; Trinity, Elon College, 1.41; Winston Station, 1.30; Mount Zion, Rocks, 5.00; Concordia, Rockwell, 3.00; Trinity, Albemarle, 1.50; Zion, Gold Hill, 3.00; Redeemer, New Orleans, 9.63; Christ Church, Rosebud, 12.39; Trinity, New Orleans, 5.00; St. Paul, New Orleans, 30.00; Immanuel, Brooklyn, 2.00; Bethany, Yonkers, 16; station at Little Rock, 4.00. St. John, Salisbury, for insurance, 8.70. Returned on loan by Holy Trinity, Springfield, Ill., 50.00. Returned on Building Fund by station at Carrollton, 2.00. Returned by mission workers on loans, 16.00.—Total, \$561.16.

St. Louis, Mo., February 1, 1917.

EWALD SCHUETTNER, Treas.,
323 Merchants-Laclede Bldg.

Missionary Schwehn gratefully acknowledges the receipt of the following: A second-hand square piano for his school in Concord from Mr. Andrew Werling, of Ossian, Ind.; two boxes of clothing from the Trinity Aid Society at Mount Oliver, Pa.; two boxes of clothing from Rev. Paul Stoeppelwerth's congregation at Peru, Ind.

Teacher M. N. Carter, of Neenah, Ala., thankfully acknowledges the receipt of the following gifts for the Christmas celebration of his school, and for the improvement of the Rosebud church and school property: From Rev. Hanssen, Specht's Ferry, Iowa, \$3.35; Rev. Durr, Dubuque, Iowa, 2.50; Rev. H. Steger, Fairmount, Iowa, 2.65; Rev. Brammer, St. Ansgar, Iowa, 3.00; Rev. Rudolph, Riceville, Iowa, .50; Rev. Dornseif, Newhall, Iowa, 5.00.

Teacher Carter's itemized acknowledgment of collections received by him on his lecture tour last summer will appear next month; lack of space prevented its appearance in this issue.

F. J. L.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., APRIL, 1917.

No. 4.

Sweet Easter Bells.

Sweet Easter bells,
Your ringing tells
Of exultation,
Of free salvation
For every nation,
And life and immortality.

Ye bells proclaim
Our Savior's fame,—
The end victorious
Of His most glorious
And meritorious
Self-sacrifice on Calvary.

The Christ arose
From pain and woes;
He ends our misery,
He cures our malady,
Our sad fatality,
And blesses us eternally.

Ye bells proclaim
That in the name
Of Christ, the Crucified,
Who for us bled and died,
The world is justified
And cleansed from all iniquity.

Sweet Easter bells,
Your ringing tells
Of exultation,
Of free salvation
For every nation,
And life and immortality.

H. OSTERHUS.

Easter.

Easter is a day of joy throughout all Christendom. In our churches the plaintive notes of mourning give place to the glad strains of praise and thanksgiving. Our mind turns from the cross on Calvary to the empty tomb of Joseph. The Lord

is risen! The night of sorrow and lamentation is past; the day of rejoicing has come.

We rejoice for our Savior's sake, for His sufferings are over, and His work is done. Now that He has snapped the cords of death, broken the door of the tomb, and conquered death forever, His joys have begun, and He has entered into His eternal rest.

We rejoice on Easter for our own sake; for the resurrection of Jesus is to us the Father's declaration that He has accepted the Son's sacrifice as the atonement for our sins, and that we are now free from all guilt and debt. Christ's resurrection is God's absolution, or forgiveness, of the whole world; it is God's public announcement to heaven, earth, and hell that He is fully reconciled unto man. Christ, who was delivered for our offenses, is raised again for our justification. Now that Christ is risen we know beyond all doubt that He really redeemed us from all sin, from death, and from the power of the devil. Christ's resurrection is a glorious Amen to His expiring cry, "It is finished!"

And we further rejoice in Christ's resurrection because it is the pledge and hope of our own resurrection. Before His death He said, "Because I live, ye shall live also" (John 14, 19); and now that He is risen we know beyond all doubt that we shall rise to life eternal. In the light of His glorious resurrection, His words, spoken at the tomb of Lazarus, become fraught with heavenly comfort: "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.)

Truly, the Easter message is one to bring joy to our hearts and praise to our lips. Let us gladden the hearts of many with its precious tidings.

F. J. L.

A Trip to Vredenburgh, Ala.

You want to know exactly where we are located, and how to get here. Well, we are in Southwestern Alabama, just across the line from Monroe County. We live and have our work in Wilcox County, but get our mail and "do our trading" in Monroe County. If you are coming from the north, east, or west, you buy your ticket to Selma, Ala., rest there all night, and in the morning go over to the Louisville and Nashville station, get a ticket to Corduroy, Ala., and then — but wait, we must also tell you how to get here from the south. Well, if you intend to come here from the south, you go to Flomaton, Ala., change cars there, and come on to Corduroy via the Louisville and Nashville Railroad. But what are we to do when we get to Corduroy? Just wait a minute, and I shall tell you. Stand there on the platform until the regular train leaves. There, now, it's gone, and here comes our train, backing up to the platform. It's a mixed train, one passenger coach and a number of freight cars. The thing for us to do now is to get on and find seats. We don't get any tickets at the office, for this is a private line, a private train belonging to Mr. Vredenburgh, a private man, and you are a private passenger. You buy your ticket after you get on the train. The fare is high, for it costs you fifty cents to ride the eight miles to Vredenburgh, which is the end of the road. But what's that? Think of where you are going, and then, too, remember that you are a private passenger on a private train. If the train does not suit you, you may get off at the next crossing and walk; for the conductor will let you off at the crossing if you want him to, and he will also take you on, if you wave your handkerchief or a piece of paper at the engineer.

Why that sudden stop? Well, you see we are going through a pasture, and cows, you know, are liable to get on the track, and — and — lawsuits are so much trouble and quite an expense. Besides, ours is a private line, and we have plenty of time. Now we are off again. — Here is another stop; it is Buena Vista. We have a flourishing mission-station here. Forty adults and twenty-five children have applied for instruction. Our Sunday-school has a membership of seventy-five, and the day-school, opened the first of the year, has an enrolment of thirty-five and prospects for that many more. And that's not all; just across the hill there, a little over a mile distant, we have five acres

of land, which cost us sixty dollars, and an old house, for which we paid twenty-five dollars. We have services there twice a month and Sunday-school every Sunday.

But here we are in Vredenburgh. That red building over there is the general store, the post-office, news-stand, pay-office, and several other things, too numerous to mention. Vredenburgh is a regular sawmill town. Those cottages which you see to the left over there are the homes of the white employees of the company, and those whitewashed boxed affairs over to the right constitute the "Negro quarters," the homes of the Colored employees of the company.

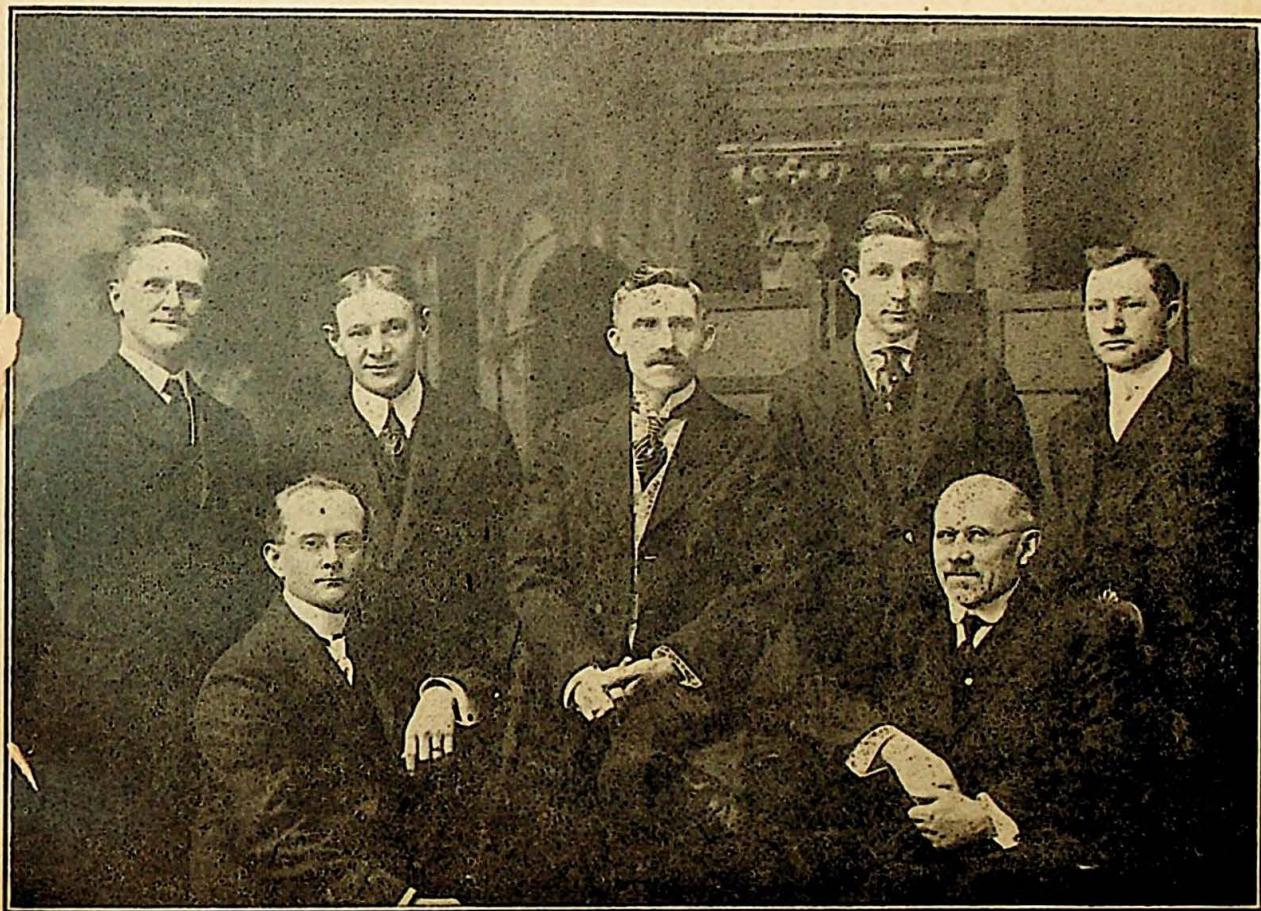
Our mission-station is about three miles away from here on the old Sedan road; but we will have to walk to get there, since it is not considered good form in these parts to take a cab or a street-car. Come on, and we will cut right through the woods. Here we are in less than an hour. That log hut over there with the stick chimney and no windows is the place where we used to have school and services. O yes, it rained in there quite frequently, and those big cracks left a lot of wind in, too. But when it rained, the children put on their hats and cloaks and coats, and stood up to keep themselves from getting too wet; and as to the wind, they just had to let it blow. You see, we could not make much of a fire for fear that our chimney might ignite, which we did not want to have happen. Of course, we always had to keep a little fire, for most of our children go barefoot all the winter, and have very little clothes.

Now, come out here and take a good look at these fine china-berry trees. On Sundays I used to gather my catechumens under them for instruction. That tablelike contrivance there served as a kind of beacon light to those who came to instruction at night; for on it we used to build a big pine torch fire to light the way. You ask how we got along inside the building without lamps? You see, we didn't have to do much seeing, and what little seeing we did was by the light of a pine torch, as that is the custom here; and then, I had a pocket flash-light, which I used to good advantage when a Scripture lesson or hymn or Bible passage was to be read. I just turned on the electricity, read what I wanted to read, and turned it off again.

But now that you have seen where we used to teach and preach, let me show you our new workshop. On December 23d last we gathered up our few belongings (several home-made benches), and took possession of our new schoolhouse and church.

It wasn't quite completed at the time, but we just had to have our Christmas services in the new building. It's about a mile from here, back towards Vredenburgh. Yes, that's it on the hill there. It is 20×32 feet, and is built in the well-known L-shape, which seems to be the style of most of our more recently built chapels and schools. We haven't painted it as yet, but hope to do so as soon as the paint arrives. Sure, the boards are rough,

head ceiling. Whenever we get the means, we'll finish the walls. We haven't any regular school desks either. When the children want to write, they get down on their knees and use the seat of the bench as a desk. When we get new desks, we can discard these benches, and the children can save their knees. That stove you see there is a Christmas gift from the confirmation class of Rev. H. Strasen, of Courtland, Minn. He sent us six



The Board for Colored Missions in 1917.

Front row (right to left): Prof. G. Mezger, Chairman; Rev. C. F. Drewes, Field Secretary (seated, in center); Rev. R. Jesse.
Rear (all standing): Rev. L. A. Wisler; Mr. E. Schuettner, Treasurer; Rev. W. J. Schulze; Rev. Th. F. Walther.

but they will look fine when once painted. As yet we have no bell in the tower, but I am not worrying, since I believe that some good friend or congregation will give us one, as soon as it is known that we need one. We have five acres of land, and enough wood on it to last many years. We also have a fine spring down the hill, which I had cleaned out and myself lined with a stone wall.

Of course, you also want to see the inside of the building. You will notice that the side-walls have not yet been ceiled, for our money gave out by the time we had put in the floor and the over-

dollars for Christmas, and we used it to buy a stove. Many thanks to Rev. Strasen and his class!

We open the folding-doors here, and that lets you into the chapel. It still looks quite bare and unfinished, but as soon as our chairs come, and some good friend gives us a pulpit and altar, and some good Ladies' Aid Society gives us a carpet for the platform, and still another sends us pulpit and altar covers, it'll look quite different. Our platform, by the way, is 8×20; so, you see, it won't take much carpet to cover it. O yes, our organ will be along, too, in due time, when some

good friend hears that we have none, and so will our Communion service. We have a lot of friends, you know, and they delight in helping us. These lamps are not ours. We borrowed them from our sister congregation at Rose Bud until we shall have some given to us for our own.

But I must tell you about our children's Christmas service here in the "Black Belt" of Alabama. Considering the short time we had to prepare, it was fine. The children had never before known the real meaning of Christmas. Never before had they heard the Christmas story or seen a Christmas tree. The work of the children was excellent. They told the story of the Christ-child's birth as though they had always known it. To hear them tell of the prophecies concerning the Messiah, and recite the story of their fulfilment made one thank God that the "Black Belt" had been opened to our Lutheran Church. A year, or even six months ago, these same little "Black Belters" knew nothing of the story which they now told. And the singing, — well, you should have heard it! "Come Hither, Ye Faithful," "From Heaven Above," "Silent Night," "Let Us All with Gladsome Voice," and many other carols they sang as if they had always known them. And even now one hears the choruses, echoes of Christmas night, ringing among the hills. Our Lutheran hymns are rapidly supplanting the old plantation melodies; the Word is gradually gaining ground. The people are beginning to learn the Lord's Prayer, as well as the Ten Commandments and the Creed.

But to get back to our Christmas service. We had a pretty hard time teaching the songs, since I can't sing, and my assistant didn't know the tunes. But finally we found an old organ, and then we began to make progress. And we were well repaid for all our trouble. The people had never heard or seen anything like it before, and were simply "carried away." And when we lighted our tree, — well, I leave that to your imagination.

I serve four places in this neighborhood, Vredenburgh, Buena Vista, Tinela, and Natchez. Natchez, a little place ten miles away from here, is a most promising field, and the people there are enthusiastic about our work.

But here comes the train to take you back to Corduroy. You may board it right here at the crossing. — Well, so long; I hope you may have enjoyed your short visit. Come again when you can. Yes, I shall send you pictures of the old and new buildings as soon as I shall be able to get to

Selma to buy some kodak films. And, I say, if you meet any one that wants to send us anything, tell him to bill it to Corduroy, Ala., as that is our nearest shipping-point, and we can then have the sawmill train bring it here for us. Sometimes it takes things a long time to get here. I shipped my books from Greensboro, N. C., on October 2, and didn't get them till January 16! But, of course, that can't be helped. — Be sure to tell our friends to send whatever they have for us to Rev. R. O. L. Lynn, care of Vredenburgh Saw Mill Co., Corduroy, Ala. — Good-by; come again!

R. O. L. L.

Thoughts on the Four-Hundredth Anniversary of the Reformation.

This year is a great year for Lutherans. Four hundred years have passed since Martin Luther, the Augustinian monk, nailed ninety-five theses, or short sentences, to the door of the Castle Church of Wittenberg, which kindled a fire that lit the heavens, and which later proved to be the beginning of the great and stupendous task of reforming the Church rotten to the core, corrupt "in head and members," steeped in all manner of error and superstition. In this anniversary year we call to mind this glorious work done through Luther. We thank God for Martin Luther, the great Reformer. Our main purpose is not to make Luther great, but to magnify our God by reviewing with grateful hearts the accomplishments of the Reformation of the sixteenth century.

The Protestant Reformation brought many blessings with it, the greatest being "the restoration of the Bible — the root of all the blessings resulting from the Reformation." If we would really appreciate this blessing as we should, we shall have to bear in mind what a great treasure we possess in this Book. Paul, in speaking of it as the Scriptures, says: "They are able to make thee wise unto salvation," that is to say, they contain that highest of all wisdom, the greatest knowledge a man can possess, yea, an education which makes us acquainted with God and His plans for saving us. If we believe what this Book teaches us, we shall be saved; for "they are they which testify of Me," says the Savior, who Himself is Life and Salvation to all who come to Him and accept Him.

This Book, which to us is now an open book, was a closed book before the year of 1517. It was

kept from the people, they could not and dared not read it, and therefore were deprived of that wisdom which acquaints men with Christ as their Savior from sin, death, and hell; but the Reformation gave this Book of all books, the Bible, to the world. Thus we are in possession of it to-day; we can read it and gain from it instruction unto righteousness.

Let us now make use of it in this jubilee-year, show how thankful we are for this great treasure, and acquaint others with it, to whom this Bible is still a closed book, and so spread the glorious news that man is not saved by the deeds of the Law, but by faith in Christ Jesus, and thus "hasten the transformation of the Twentieth Century."

PASTOR SCHWEHN, in *Church Notes*.

Dedication of Carrollton Mission Chapel.

Sunday afternoon, December 17, 1916, was a day of great rejoicing in Carrollton, the extreme uptown section of New Orleans, La. On that day the fifth Colored Evangelical Lutheran church was dedicated to the service of the Triune God. The weather in the forenoon had been showery and unpleasant, which fact served to rather interfere with the attendance. However, the seating capacity of the little chapel was taxed to its utmost, some having to stand in the aisles. Many Lutherans from local Colored congregations, as also from white congregations, were in attendance. There were present also Lutheran visitors from the State of Indiana.

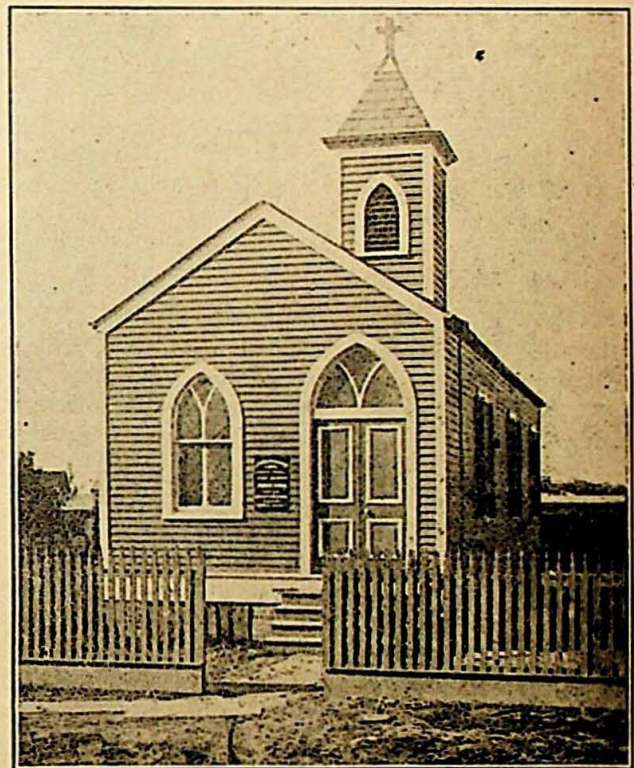
Pastors Kramer and the undersigned officiated at the altar, while addresses were made by Pastors Peay and Schmidt. Mr. Wm. Seeberry, director of Luther Conference Choir, was the organist for the occasion. The children of Carrollton Mission School assembled in the old hall, which had served as chapel and school, and, led by Pastor Peay, marched to the new building. They sang the beautiful hymn, "Jesus, Be Our Guide."

The building, inside dimensions, is about 45 feet in length from pulpit-platform to vestibule and about 16 feet in width. It may comfortably seat about eighty people. The chapel, which is exceedingly commodious and attractive, is not an entirely new building; but so well has Mr. William E. Jones, the builder, done his work that there is nothing to betray to the uncritical eye that the chapel formerly was a dwelling.

The auditorium is at once a chapel and a school-

room. There are, however, no regular school-desks, but there is attached to the back of each pew a long desk the entire length of the pew. This desk is so arranged that it can be lowered when there is service, and is then almost invisible.

Carrollton Mission is not to be identified with the old "Rooster Church" of a generation ago. It is an entirely different field. Two members, however, of the abandoned field have remained steadfast Lutherans, and are now members of Carrollton Mission.



The New Chapel in Carrollton, La.

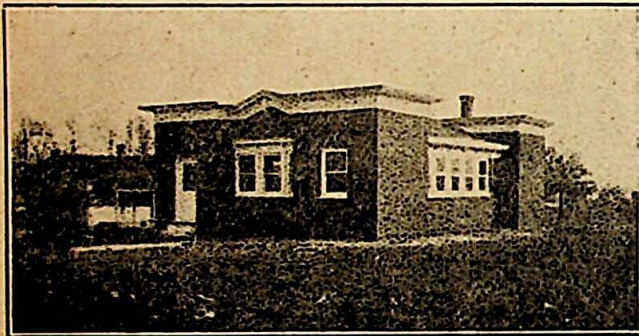
Evening services are being held here every other Sunday at 8 o'clock.

God grant that many souls may find a spiritual home in Carrollton Mission! A. W., JR.

Dedication at High Point, N. C.

Of late, the pages of the PIONEER have contained detailed accounts of several dedications of chapels in our beloved mission. Why these detailed accounts? Why not give the dedications a passing notice in the news columns or in the announcement column? Not because these dedications in our mission are still a rare occurrence, or because

it were a remarkable feat for the Christians of the Synodical Conference to erect a small chapel here and there, or because the erection of such a chapel demanded an enormous sacrifice on their part. The PIONEER gladly gives space to these accounts of dedications, because they are occasions for rejoicing not only for the small flocks of Colored Lutherans who rejoice that they now have a decent, spacious, and comfortable building for their worship, but also for all those through whose liberality these chapels were erected. The erection and dedication of every chapel in our mission means much to us all. It means that now a number of obstacles impeding successful work in that particular locality have been removed, and that a new impetus has been given it. It means that another edifice has been added to the comparatively small number, in the South, of those churches and chapels in which



New Chapel in High Point, N. C.

the genuine Lutheran doctrine is proclaimed. In this or that instance, too, that unpretentious new chapel, dedicated to the service of the Triune God, is the only Lutheran one, and it testifies to the world that in the place where it stands our Church with its pure Word and Sacraments has gained a foothold, never, by the grace of God, to be driven away again. Permit me, therefore to report to you of a dedication in which I participated.

Our mission at High Point, N. C., among the Colored people of that hustling manufacturing town, was begun soon after the transfer of Immanuel College from Concord to Greensboro. Prof. N. J. Bakke of the College began to preach there with success. Prof. F. Wahlers continued the work for a while. He was succeeded by Prof. J. Ph. Schmidt, who was followed by Rev. O. R. Lynn, but was again placed in charge of the mission when Rev. Lynn was transferred to Alabama. Owing to the constant removal of members to other places, and owing to the fact that the preaching had to be done in very unsuitable places, the number of Colored

Lutherans has remained small. To the faithful little band a new chapel was promised, and a lot was purchased about two years ago. In the latter part of November, 1916, the erection of the chapel was begun. It was ready for dedication by January, 1917. This joyful event took place on Sunday, January 14. Prof. Schmidt, the pastor, spoke the dedicatory prayer. Prof. Berg, also of Immanuel College, preached the dedication sermon on Ps. 26, 6—8. He showed his hearers why they should love their little church that had been given them by God through kind Lutheran friends, and how they should manifest and prove that love. In the afternoon, Prof. Wahlers, of the College at Greensboro, addressed a much larger congregation on Luke 19, 1—10. He impressed the fact on his hearers that Jesus would come to this chapel as often as His Word would be preached and the Sacraments administered; that He would come to bless them and give them salvation; and that, therefore, they should always come and meet the Lord, and accept His salvation by a true and sincere faith. In both sermons the true doctrine of the means of grace was given due prominence. A quartet of students from Immanuel College sang several selections.

How the little church looks, dear reader, you may see from the picture. It is a brick-vener building, modest and plain both inside and outside, but cozy, just such a chapel as we would delight going to. God protect it, and bless all that enter therein to hear His Word! F. B.

Teacher Carter's Lecture Tour.

DEAR READER:—I thought it would be well to make a statement of the funds collected for our mission in connection with the lecture tour our Board asked me to make last summer. I would have done so sooner, but the funds were sent direct to our treasurer by the pastors of the various congregations, and the treasurer has already made acknowledgment through our publications.

However, since in all the places where it was my privilege to speak I met with so much interest, and enthusiasm for our work and such kind and brotherly treatment, I feel compelled to mention this, and also to give a detailed statement of the sums raised by the various gatherings which I addressed.

The various Norwegian congregations in Minnesota and Iowa before which I spoke contributed

\$281.10: Rev. A. J. Torgerson, \$46.40; Mr. L. L., 1.00; Young People's Choral Union of Albert Lea, 30.83; Rev. O. T. Lee, 16.00; Rev. H. Ingerbritson, 17.33; Rev. C. N. Peterson, 11.85; Mrs. J. Hansen, 5.00; Rev. K. R. Palmer, 61.24; Rev. V. F. Larsen, 8.92; Rev. A. J. Torgerson, 2.03; Rev. G. O. Foerde, 5.30; Rev. J. R. Roernik, 58.20; Rev. R. Malmuen, 12.00; Mr. M. Flugum, 5.00. The Norwegian brethren also extended to me personally financial kindnesses of a substantial character.

Through the kind assistance of the German brethren of the Northeast Conference of Iowa opportunity was given me to lecture to a number of congregations. The following sums were sent to the treasurer from German congregations in Iowa: Rev. Geo. Koch, \$63.05; Rev. Rudolph, 17.74; Rev. Deubert, 15.00; Rev. Prekel, 38.28; Rev. Kreutz, 41.55; Rev. O. Koch, 12.58; Rev. Bonovsky, 32.37; Rev. Brammer, 19.45; Rev. Bertram, 19.40; Rev. Schaller, 48.95; Rev. Durr, 7.19; Rev. Hanssen, 8.87; Rev. Maas, 30.83; Rev. Steger, 19.80; Iowa District Synod, 133.43. This makes a total of \$508.49 from the German brethren of Iowa.

If there are any omissions or mistakes, the pastor concerned is kindly requested to drop me a card, so that I may rectify same. To some of the above amounts my traveling expenses between places must be added, in order to give full credit.

I must again refer to the hearty enthusiasm which was awakened in the bosoms of all when our cause was presented to them by one of the Colored race, direct from the field. By many it was suggested that the time seems to have come when the Lord intends to raise up a host for our dear Church from among the black people of the South, and it was these same brethren who promised that they would outdo all former efforts by way of cooperation in the work.

The Lord grant that our feeble efforts may rebound to His glory and the spread of His kingdom! May He bless our labors and grant us a bountiful harvest!

M. N. CARTER,
Neenah, Ala.

Items of Interest from the Colored Mission Field.

TRINITY, NEW ORLEANS. — Pastor Wiley writes: "Mrs. Armatine Cambre, who has been a faithful worker for Trinity since its beginning, recently pre-

sented the congregation with a beautiful crucifix for the altar. — Messrs. William Gottschalk and Isaac Sparks by their energetic efforts succeeded in getting together a sum of money sufficient to buy a fine carpet for the altar platform and a strip of the same material for the center aisle of the chapel. These same two brethren also laid the carpet at night after returning from their day's labor." — During the past two months five adults have been added to the membership of Trinity, and several others are being prepared for Confirmation.

ALABAMA. — Our work in Alabama is expanding from month to month. No less than twelve places are being regularly supplied with preaching at the present time. Services are regularly held at Rosebud, Oak Hill, 'Possum Bend, Midway, and St. Andrew in Wilcox County; Turkistan, Beatrice, Tinela, Natchez, and Buena Vista in Monroe County; Tilden in Dallas County; and Kingston in Autauga County. This field is pitifully undermanned, and conditions cry loudly and insistently for more workers. Who is willing to come to the rescue? Who is ready to go into the ripe field and help garner the rich harvest awaiting us? — We had intended to bring a full directory of the Alabama field in this issue, but lack of space prevented our doing so. We hope to do so in our next issue. — Miss Rosa J. Young has gone to Midway, where she opened a mission-school. — At Vredenburgh, Pastor Lynn confirmed a class of five adults on February 11. — The Mission Board has decided to build Pastor Lynn a house; the probable cost will be about \$300. — Another missionary is much needed for Autauga Co., where the work can be taken up at three different places.

OUR TREASURY. — Mr. Schuettner, our treasurer, reports that the expenses in February exceeded the receipts by \$1,500! Our people will have to come to the rescue if they do not want our Treasurer to worry with a deficit. How would it be to lift a collection right now?

F. J. L.

Notice.

Since the former Director of Colored Missions, Rev. N. J. Bakke, accepted the important superintendency of our new field in Alabama, the Board, finding that a new Director was a necessity, called Rev. C. F. Drewes to fill the vacancy. Pastor Drewes has accepted the call, and intends to enter upon his new duties soon after Easter. — All reports and

communications intended for the Board should be sent to the new Director, through whose hands all the official correspondence of the Board will pass. Pastor Drewes will also remain the editor of the *Missionstaube*, our German missionary monthly. For the present the address of the new Director will be: Rev. C. F. Drewes, 4108 Natural Bridge Ave., St. Louis, Mo.

We pray that God, in whose name we called the new Director, may grant His servant wisdom and strength to perform the duties of his important office, and abundantly bless his labors.

In the name of the Board,

GEO. MEZGER, *Chairman.*

BOOK TABLE.

WHAT IS PREVENTING THE UNION OF AMERICAN LUTHERAN SYNODS? By Prof. F. Bente. Cloth binding; 110 pages. Concordia Publishing House, St. Louis, Mo. Price, 66 cts.

A timely and most serviceable publication; a clear and succinct statement of historical and doctrinal facts. We believe that it will go a great way towards removing the obstacles in the way of a union of the various American synods. A clear analysis of existing conditions and a sober presentation of the facts, such as we find in this booklet, must help us to get nearer the longed-for goal—a God-pleasing union of those bearing the Lutheran name. However, we cannot refrain from expressing our regret that the position of the Synodical Conference is not presented in a special chapter, and we hope that an English edition of the booklet, which circumstances and condition surely demand, will bring such a chapter.

SYNODICAL REPORTS OF MISSOURI SYNOD. No. 7. *Iowa-Distrikt.* 72 pages; price, 17 cts. No. 8. *California- und Nevada-Distrikt.* 116 pages; price, 25 cts. No. 9. *Mittlerer Distrikt.* 64 pages; price, 13 cts. No. 9a. *Zentral-Illinois-Distrikt.* 76 pages; price, 17 cts. (All these reports German.) Concordia Publishing House, St. Louis, Mo.

No. 7 brings a continuation of a very thorough paper by Rev. Theo. Hanssen, bearing the title, "Moses Wrote of Me," or, The Principal Messianic Prophecies of the Pentateuch." No. 8 contains a most valuable and timely paper by Prof. F. Bente, "What Is Preventing the Union of American Lutheran Synods?" No. 9 has an interesting and timely paper by Pastor H. M. Zorn on the subject, "The Fundamental Principle of the Reformation: The Scriptures Alone!" No. 9a brings a very lucid paper by Prof. R. D. Biedermann on "Article V of the Augsburg Confession: Of the Ministry."

1. CAPITALIZATION AND PUNCTUATION. 2. FIGURES OF SPEECH. By Prof. C. Abbetmeyer, Ph. D. Heavy paper covers. Concordia Publishing House, St. Louis, Mo. Price, each, 17 cts.

Both booklets have been thoroughly tested by their author in his classes at Concordia College, St. Paul, Minn., and may for this reason be commended for use in the upper grammar grades and the classes of secondary schools. Those writing for print will find *Capitalization and Punctuation* very useful as a handy book of reference.

LUTHER DIALOGS AND RECITATIONS for Church and School Programs. By J. T. Mueller. Price, 75 cts.

DIE LUTHERFEIER DER SCHULE. Gedichte und Dialoge ueber Episoden aus Luthers Leben fuer etwa 75 Kinder, auf losen Blaettern, fertig zum Verteilen. Price, 75 cts. Antigo Publishing Co., Antigo, Wis. May also be ordered through Concordia Publishing House, St. Louis, Mo.

The idea of getting out these loose-leaf Reformation programs is to be commended for several reasons. 1. It gives flexibility and individuality to the program by affording the one in charge an opportunity to arrange the recitations and dialogs to suit his own taste, and to contract and expand the program at will. 2. It is more economical than the old way of furnishing each child with a copy of the complete program. All contemplating a special children's service in commemoration of the Reformation should examine these excellent recitations and dialogs.

VIVIT. An Easter Program of Scripture Readings, Recitations, and Songs for Sunday-schools. Lutheran Book Concern, Columbus, O. Price, \$3.50 per 100. May be ordered through Concordia Publishing House, St. Louis, Mo.

A very serviceable Easter service. The recitations are well selected; the songs and music are highly appropriate.

SAENGERBOTE. A Lyrical Quarterly. Success Printing Co., St. Louis, Mo. Price, 25 cts.

This is the first of four special Jubilee numbers to be published in the course of this year. If the three succeeding numbers will equal in merit this first number, this year's *Saengerbote* will surely prove a valuable contribution to our Quadricentennial literature. F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethany, Yonkers, \$16.00; Bethel, Greenville, 3.00; Bethlehem, New Orleans, 40.00; Carrollton Sta., 5.00; Christ Church, Rosebud, 5.35; Concordia, Rockwell, 3.00; Grace, Concord, 140.00; Grace, Greensboro, 66.57; Immanuel, Brooklyn, 2.00; Immanuel College, 119.49; Messiah, Fayetteville, 1.00; Mount Calvary, Mount Pleasant, 3.00; Mount Calvary, Sandy Ridge, 10.00; Mount Zion, New Orleans, 40.00; Mount Zion, Meyersville, 6.00; Mount Zion, Rocks, 4.00; Oak Hill Sta., 16.75; Redeemer, New Orleans, 5.09; St. Andrew, Vredenburgh, 26.65; St. James, Buena Vista, 3.49; St. James, Southern Pines, 3.00; St. John, Salisbury, 15.00; St. Mark, Atlanta, 6.63; St. Matthew, Meherrin, 22.40; St. Paul, Charlotte, 22.00; St. Paul, Mansura, 10.00; St. Paul, Napoleonville, 6.78; St. Paul, New Orleans, 40.00; St. Peter, Drys School House, 3.00; Trinity, Albemarle, 1.50; Trinity, Elon College, .32; Trinity, Johnson, 2.25; Trinity, New Orleans, 5.00; Washington Sta., 6.07; Zion, Gold Hill, 3.00; Winston Sta., .95.—Total, \$664.29.

St. Louis, Mo., March 1, 1917.

E. SCHUETTNER, *Treas.*,
323 Merchants-Laclede Bldg.

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ST. LOUIS, MO., MAY, 1917.

No. 5.

Where Is My Home?

Where is my home? Where is my home?
This world is but my pilgrim's home,
Where roamingly I go and come.
Where is my home? Where is my home?
On earth there is my home.

Where is my home? Where is my home?
God's holy temple is my home,
Where, prayerful, I go and come.
Where is my home? Where is my home?
At church there is my home.

Where is my home? Where is my home?
My Father's mansions are my home,
Where, nevermore to leave, I come.
Where is my home? Where is my home?
In heav'n there is my home.

Adapted from the German, *Wo ist mein Haus?*
by J. T. MUELLER.

The Lord's Supper.

I.

Out of the burning bush Jehovah called to Moses, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." When we study the doctrines of the Bible, we, too, stand on holy ground. Jesus Christ is our Savior. He earned salvation for us with His holy, precious blood and with His innocent suffering and death. We receive this salvation by faith. The Holy Ghost kindles this faith in our hearts by means of the Gospel and the Sacraments. The means of grace, these mysteries of God, are beyond our comprehension. Human reason cannot understand or measure them. Let us bear this fact in mind,

and approach the Scriptural doctrine regarding the Lord's Supper with humble hearts, bringing into captivity every thought to the obedience of Christ. Let us not forget that He who instituted this Sacrament is no mere man, but the true, all-wise, almighty God-man, who is able to do "exceeding abundantly above all that we ask or think." He certainly knew how to express Himself adequately when instituting this Sacrament, and He does not fail to fulfil what He promises in those words.

In our *Short Exposition of Luther's Small Catechism* the following names of the Lord's Supper are enumerated: the Lord's Table (1 Cor. 10, 21), the Breaking of Bread (Acts 2, 42), the Lord's Supper (1 Cor. 11, 20), the Holy Supper, the Eucharist (which means, a giving of thanks, 1 Cor. 10, 24), and Holy Communion (1 Cor. 10, 17). The ancient African Christians, as M. Claudius remarks, called the Lord's Supper their life; the Greeks called it the greatest good; Luther called it our greatest treasure; the early Christians called it the preeminent mystery.

The Reformed denominations look at the Lord's Supper as having been instituted for the sole purpose of *commemorating the sufferings and death of our Savior*. True, this is one of the purposes which it should serve; for Christ says, "This do in remembrance of Me" (Luke 22, 19), and St. Paul writes, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11, 26). But the Lord's Supper is intended to be more than a mere memorial celebration. It is a divine testament, or last will, which Christ made before His death, and in which He gives us the greatest spiritual treasures. Together with His body and blood He imparts to

us forgiveness of sins, life, and salvation in the Holy Supper. He said to His disciples, "This is My blood of the new testament" (Mark 14, 24). — The Lord's Supper is a divine ordinance, which should be observed until the last day (Luke 22, 19; 1 Cor. 11, 26). Aye, it is a *Sacrament*, in which, by certain external means connected with His Word, Christ offers, conveys, and seals His grace to us. The words in which He instituted His Sacrament are found four times in the Scriptures.

As the Lord's Supper is a divine testament and ordinance, it is not admissible that we understand the words of institution in any other than their *literal* sense. We have no right whatever to take them figuratively. "The text of these words," as Luther said, "is too powerful" to justify a deviation from their clear meaning; for listen: "As they were eating, Jesus took *bread*, and brake it, and gave it to the disciples, and said, Take, eat; this is My *body*" (Matt. 26, 26). Hence He gives us His true *body* in, with, and under the *bread*. "And He took the *cup*, and gave thanks, and gave it to them, saying, Drink ye all of it; for *this is the blood of the new testament, which is shed* for many for the remission of sins" (Matt. 26, 27, 28). In, with, and under the *wine* He gives us *His true blood*. That this is actually the meaning of Christ's words is expressly confirmed by Paul when he writes: "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ?" (1 Cor. 10, 16.) The fact that not only the worthy, but also the unworthy communicants receive Christ's body and blood in the Sacrament is brought out in the following words of St. Paul: "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the *body and blood* of the Lord" (1 Cor. 11, 27).

H. O.

A Visit to Our Louisiana Mission Stations.

I.

We departed from our home in Northwestern Ohio on a bitter cold day in February, the thermometer registering 16 degrees below zero. But when we left the train at New Orleans two days later, we were greeted by the balmy air of spring. Sitting on Pastor Franke's porch, or "gallery," an hour after our arrival, surrounded by green plants,

and the melodious notes of the birds wafted to us upon the wings of a sweet-scented Southern breeze, it was hard to believe that only a few hours before we had been shivering with cold. It was practically a jump from a snow-bank into a flower-garden.

New Orleans is one of the few cities that every one should see, and to one who loves cities New Orleans is always good to see; but if you can only visit it once, do by all means time your visit so that it may fall in the latter part of February or the beginning of March.

After an absence of more than eight years it was a pleasure once again to browse about the old Creole city. But, oh, how it had changed in those few years! The good old town had gone to work and done a thorough job of house-cleaning. All the old cisterns, the breeding-places of the stegomyia, or yellow fever mosquito, were gone, and an adequate supply of clean, well-filtered river water had replaced them; modern sewerage had taken the place of the ill-smelling old cesspools; and a fine system of surface drainage had done away with the fine aroma arising from the gutter that used to delight the sense of smell in olden days. New Orleans had also killed innumerable rats, and rat-proofed, at an immense cost, every building within its bounds. Many a sky-scraper had been erected since our departure, and many an impassable street of former days had been paved with asphalt or brick. Yes, there were many indications to show that the dear old city had cast off its former languor, shiftlessness, and improvidence, and had decided to introduce modern business methods in the management of its affairs.

Now, you must know that New Orleans is in many respects two cities, two altogether different cities, separated from one another by Canal Street. Above Canal Street we have the American New Orleans, and below Canal Street is Creole New Orleans. That part of New Orleans between Canal Street and Esplanade Avenue, and between the river and Rampart Street, is unlike the rest of New Orleans or any other city in America. The sixty or more squares comprising the old town, founded by Bienville two hundred years ago, are without a doubt in appearance, custom, and character the most foreign portion of land in our whole country. The names of the narrow streets, paved with huge stone blocks or cobblestones, are foreign, and the many old buildings seem to be transplanted from some old city in Spain or France.

I shall never forget my first walk through the

old Creole part of New Orleans. It is many years ago, but the remembrance of that morning's stroll is still vivid before me. The old architecture of the buildings, tiled roofs, and solid blinds; the narrow streets with their rough pavements and open gutters; the somber solid cement fronts of the houses; the large "galleries," adorned with beautiful wrought-iron fretwork; the open-arched doorways, affording a glimpse of the slab-paved courtyards within and specimens of various beautiful tropical plants, — all these were the objects of continual attention and admiration for me at that time. And when upon my recent visit I sauntered along Chartres and Royal and Bourbon and Dauphine Streets, the brick and stuccoed dwellings, the great doorways and mullioned windows, the arcaded alleys, the "galleries" and jalousies, the mined courts with their charming and secluded gardens, the picturesque old tile roofs, the pleasant-faced, French-speaking old Creoles whom we met, the numerous antique shops with their piled-up dusty litter of old furniture, plate, glass, china, and the equally plentiful old bookstores, with their great piles of musty books in ornate bindings, appealed to me as strongly as they did twenty-eight years ago. Though the old French Quarter of New Orleans may not be what it was years ago, though large parts of it have been given over to Italians of the lower class, it still remains the most interesting and romantic part of the city. —

But I beg your pardon! It isn't a description of New Orleans and its old French Quarter that you want to read, but an account of the impression made upon me by our Colored Missions there.

First of all, I wish to state that our six missions in New Orleans are strategically well situated. St. Paul's on Annette Street, Trinity on Elmira Street, and Redeemer on Dupre Street, are so placed that one or the other can be conveniently reached by any Colored family "down town." Also Mount Zion on South Franklin Street, Bethlehem on Dryades Street, and the new mission in Carrollton are advantageously located. The location of the new Trinity Station is particularly excellent, and I believe that Carrollton Mission, just because of its location, should also become a great power for good. Of course, Carrollton is a difficult field, but if properly worked, there is reason to believe that God will grant us a rich harvest there in time.

The visits that we paid our various MISSION-SCHOOLS in New Orleans afforded us much pleasure. Our schools, we are pleased to state, have made

long forward strides during the past eight years. The public schools of the city have been much improved in late years, and their advantages have been almost trebled. While the Colored public schools may not have been improved to the same extent that the white schools were, yet it remains true that the city's interest in her Colored schools has greatly increased in recent years. New Orleans at present has sixteen schools for Colored children. Several of these schools are near our mission-stations, and I greatly feared that our cause might suffer because of their proximity. But I am gratified to state that my fears were unfounded. The superior advantages which the public schools may have in the way of handsomer buildings, more complete teaching apparatus, free tuition, and the like, have been more than offset and outweighed by the faithful work of our mission-teachers and pastors and the recognized beneficial influence of the religious instruction and training received in our schools. *Trinity*, for example, has been obliged to retain the old society hall in which it formerly had its home, and here Miss Johnson is instructing the primary pupils, while Mr. P. Robinson is kept busy teaching the grammar grades in the school-room which, it was supposed, would be sufficiently large to accommodate all the pupils of the station. *St. Paul's*, though it has a large and well-equipped public school in the near neighborhood, enjoys a large enrolment, which fact speaks well for its corps of four teachers. Rev. A. Wiley, Messrs. W. Seeberry and J. Thompson, and Miss Sylvina Raymond are kept quite busy taking care of this large school. Our observations made at *St. Paul's* induce us to believe that the teachers are convinced of the importance of their work, and are trying to give the pupils their best efforts. *Redeemer* School is taught by Miss Sophia Raymond. This mission is housed in a dwelling which the proprietor has kindly remodeled for our purposes. The neat appearance of the pupils and their ready answers speak well for them and their teacher. At *Mount Zion* we were delighted to find the old veterans, Messrs. Vix and Meibohm, at their wonted task. Mr. Meibohm had been ill and obliged to rest a few weeks, and should probably not have been in the schoolroom at the time we met him there, but, old war-horse that he is, he couldn't be induced to stay out of the harness. Mr. Vix we found the same genial person that he was years ago, and just as much interested in his work and pupils. The large primary class of *Mount Zion* School is in charge of Mr. Berger. The faculty of the *Beth-*

lehem School consists of Mr. Lange and the Misses E. King and L. Walters; and we found all three of them very hard at work on the morning that we visited them. The *Carrollton Mission* is in charge of Rev. Peay, who is also teaching the school. The enrolment of our school in Carrollton has decreased, which the missionary attributes to several opposition schools recently opened in the immediate vicinity of our mission.

We were gratified to learn that our schools still prove to be the feeders of the Church, and that many of our best members are gained through the schools. We spent some time in each of the thirteen schoolrooms of our missions in New Orleans, and were everywhere pleased at the good conduct of the pupils and their faithful preparation as shown by the ready answers given to the questions of the teachers. It was a great source of delight that the primary teachers, while not neglecting the instruction in reading, writing, and number work, had succeeded in imparting to their pupils so great a treasure of religious knowledge — Bible-passages, Bible-stories, and Catechism. The lessons we attended were, in most cases, well conducted, and with few exceptions the answers of the pupils were loud and distinct. Just at the time of our visit an epidemic of measles was raging in the city, which cut down the attendance greatly, and the fact that the trans-Atlantic trade had practically come to a standstill had worked considerable hardship among those depending directly or indirectly upon this trade, and the children of such families were in many cases unable to attend because they lacked the necessary clothing and shoes.

The work which our Colored mission-schools are doing is great, and their influence for good in their several communities is inestimable. Only Judgment Day will fully reveal the blessings that have been wrought by these valuable mission-agencies.

May God hold His protecting hand over them, fill our mission-teachers with mercy, sympathy, and love, and crown their faithful labors with abundant success, so that they may continue to prove nurseries and feeders of our Lutheran Zion! —

Above I spoke of certain advantages the public schools of New Orleans enjoy in the way of teaching apparatus, and I desire once more to revert to the subject. I saw only one globe in all the schools that I visited, and very, very few maps. The maps I did see were antiquated and in most cases unusable. Reading-charts, so necessary to the

primary teacher, were also lacking everywhere. In one room I found the new Bible Picture Roll published by the Concordia Publishing House of St. Louis. The use of these beautiful pictures greatly increases the interest of the children in the lesson taught, as I could not help but see. As I now, at the time of this writing, transfer myself in thought to that Bible History lesson, and see the sparkling eyes of the children as the teacher was explaining the Bible narrative by the help of the finely colored picture of the Roll, I cannot but wish that every one of our Colored schools might be provided with this excellent help. I had the intention to lay the matter before my people upon my return home, and ask them to subscribe for a set of these Bible Picture Rolls for each of our mission-schools in Louisiana, but other crying needs, which seemed to demand attention even more urgently, such as a bell and hymn-books for Trinity Chapel in New Orleans and new, respectable-looking Bibles for all our mission-chapels in Louisiana, moved me to see to it that these more immediate wants be supplied, as they now have been, and I would earnestly ask that others grasp the fine opportunity offered and assist our mission-schools in getting the necessary teaching apparatus mentioned above, such as Bible Picture Rolls, reading-charts, globes, and maps.

I don't want the friends of our work to think that our teachers are not resourceful and willing to make the best of conditions. I know from experience that you will have to go far to find a more willing band of men and women than our mission-workers are. And they are resourceful, too. Necessity is the mother of invention, you know, and our mission-teachers have more than once proved the truth of the adage. I know of one teacher who spent weeks in making a set of reading-charts for his pupils. I know of another mission-worker who taught his pupils their geography lessons out in the yard, where he made the maps on the ground as they were needed. Sometimes a rain came and washed the map away before it had been fully studied, when he was simply obliged to make it over. It was all he could do, for not a child had a geography, and the school had not a single map, not even a railroad map! I know of another mission-teacher who drew his own wall-maps on large sheets of paper, which he paid for out of his own pocket.

Oh, yes, our teachers are resourceful and willing enough, but because they are that, we should not pile too much on them. You know, of course,

that our teachers are expected to do considerable visiting in the homes of their pupils, and so keep in close touch with the families, for reasons that can be easily understood. The teacher's influence shall not only be exerted in the school, but also in the family of his pupils. The more the teacher realizes this, and the more he practically lives up to this idea, the more the school will prove a mission-school and a nursery for the Church. Because, then, of this extra missionary work that we expect from our teachers, we should gladly lighten their burdens in school as much as we possibly can.

I hear a reader say, "Well, why doesn't the Board get the necessary teaching apparatus?" My dear friend, do you really want to know? I can easily tell you: Because the funds are not available; because you and I do not contribute enough to the Mission Treasury. The Board is only too willing to supply our schools and teachers with any and every reasonable help, but they are limited in their good offices by the amount of money in the Treasury. By the time the salaries are paid and the chapels and schools are built, there is nothing left for charts and maps!—

Who will come to the rescue and help see to it that our hard-working force of mission-teachers be no longer handicapped in their work by the lack of necessary teaching apparatus? F. J. L.

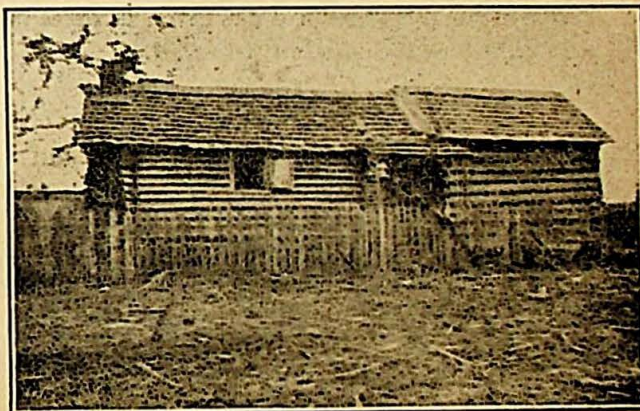
New Accessions at Vredenburgh, Ala.

"Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord; Hosanna in the highest!" So sang that great multitude of men, women, and children when the Son of David entered into the royal city almost two thousand years ago, bringing with Him the peace of God, life and salvation. On Palm Sunday, the anniversary of that triumphal entrance of Christ into Jerusalem, the members and friends of St. Andrew's Congregation at Vredenburgh, Ala., caught up the echoes of that sweet psalm and sang it anew unto the Lord God, for on that day He came to us again, bringing with Him the peace of God, the forgiveness of sins, life, and salvation to fourteen souls who had renounced the devil, all his works, and pomp, and received Christ as their Lord and Master. These persons, who were received into the Church by Baptism and Confirmation, ranged in age from two to twenty-three years. And so it was that after months of labor we were permitted, by the grace of God, to realize the fruits of our work.

We are right in the midst of a community that has many hardened sinners who do not think of God, excepting when a storm comes up; and when we consider this, we have all reason to rejoice that we were able to bring fourteen into our fold at one time. And I know, dear reader, that you rejoice with us, and pray God that He may keep them in His grace. Of the fourteen, five were confirmed.

No, these are not all that we have gained since we are here, for on the 18th of February we baptized and confirmed five adults. And over these, too, the first fruits of our labor, we greatly rejoice, and ask God to keep them faithful unto death. Our little congregation now numbers twenty-one souls, and of that number twelve are communicants.

Our work here is very hard. We must teach



Lutheran Parsonage near Vredenburgh, Ala.

school five days in the week, preach twice on Sunday and once during the week, every Wednesday night. The Sunday work is especially hard. We begin with divine service at eleven o'clock, at one or the other out-station, and after that Sunday-school and instruction, so that it is three o'clock in the afternoon and often later, when we can go home for a little rest and a bit to eat, and prepare for the night service at Vredenburgh. I must ride from eight to ten miles through the country in order to be here on time. (And, by the way, the horse which I ride is afraid of autos, so that I stay in the bushes about as much as I do in the road. We, that is the horse, the bushes, and myself, have ruined two pairs of trousers on our journeys.) At night one is reminded very much of a torch-light procession as one sees the people going to and from the church. You can count as high as twenty-five and thirty pine-torches strung up and down the road.— But in spite of all the hardships, we enjoy

our work here, and hope to be able to accomplish much with the blessings and help of the Lord.

Our work was begun by two twin girls of the community, who attended school at Rosebud last year and were confirmed there by Rev. Bakke. After school closed, they came home and began Sunday-school in a little cabin on the plantation here, and from that our church and school have grown. These two girls, are, humanly speaking, the cause of our dear Church being here in this part of the "Black Belt," and they are the instruments through whom salvation has come to those who have accepted it. Good, pious girls and zealous workers they are.

On Easter Sunday, God willing, we hope to have another big day baptizing and confirming a large class at Buena Vista. We shall tell you about it later on. And in the mean time let us thank God for those whom He has given us already, and pray that they remain faithful. R. O. L. L.

Items of Interest from the Colored Mission Field.

MANSURA, LA. — *Pastor Thompson*, who worked so faithfully at Greenville, N. C., but was obliged temporarily to retire from active work because of a nervous breakdown, has been passing the winter at his old home near Mansura. We are pleased to state that he is improving in health, and has recently preached several times in his home church. We hope and pray that he may be able to take charge of a station again in the near future. — *Pastor Tervalon*, of Mansura, writes: "My people are convinced that I am handicapped in my work because I have no horse, and so it was decided at a meeting last Sunday that every male member plant six rows of cotton and donate the proceeds of the same towards the purchase of a horse. The ladies of the church are going to donate the proceeds from all eggs laid by their hens on Sunday. Everybody is interested at present, and I hope they may continue so." Yes, and we hope that cotton may do well, and that the hens may not forget the good use that is to be made of their Sunday eggs!

NAPOLEONVILLE, LA. — *Missionary Berger* sends us the following item: "From N. N., Ida Grove, Iowa, comes the good news that he will support the boy of whom we read in the *Missionstaube* last November. This boy desires to enter college, but

has not the means to do so. He is still attending our parochial school at Napoleonville, but wishes to enter Luther College this fall. The Lord has now provided the means necessary for him to study. May He shower His blessings upon the kind friend of our Mission who thus makes it possible for one more to enter college and prepare himself to serve Him in His vineyard!" — *Teacher Demouy* writes: "Our school is growing. The boys' side of the school is filled to its capacity, and we have nearly as many girls. The Sunday-school is also prospering."

CATHERINE, ALA. — Near Catherine, at a place called *Midway*, a new mission-school has recently been opened and put in charge of Miss Rosa J. Young. The school has an enrolment of 125 pupils, and the Sunday-school is attended by 90 scholars.

ALABAMA. — From "somewhere" in Alabama a worker writes: "Out here where I am working the condition of the people is pitiable. Many of the children are half naked, and many adults do not know what it means to own more than one change of clothing. When you lie down at night, you can count the stars through the holes in the roof; and when you look down, you can see the pigs through the cracks in the floor. If a rain should come up during the night, one has to get up and find a dry corner. Yet out here are souls to be brought to Jesus, and it makes me happy to think that the Lord is willing to let me help in this blessed work of bringing souls to Him."

NEW ORLEANS. — St. Paul's had special services during Holy Week, to which the members and friends were invited by special card gotten out for the purpose. — On Easter Sunday night ten adults were received by Pastor Schmidt, two by Baptism and eight by Confirmation. Three of the class had, when children, attended St. Paul's School, and would at that time already have been confirmed, if the parents had not prevented it. Four additional members, who were unable to appear Easter night, were received the following Sunday. On Palm Sunday morning, in the presence of an audience which almost packed St. Paul's Chapel, ten children made their vow of faithfulness to their Lord and Redeemer. Two girls of this class were also baptized. For various reasons five members of the class are to wait till next year before being confirmed, while two drifted away and were lost sight of. — *Missionary Schmidt* reports that the illustrated lectures on the Life of Luther which he has been giving in Luther College under the auspices

of St. Paul's Luther League, have been exceedingly well attended. The schoolchildren ably assisted the pastor and young people in advertising the lectures. — *Trinity Chapel* now has a bell. It was dedicated on the Sunday after Easter. May it call many a person to the house of God! F. J. L.

Grace Alone.

Spurgeon somewhere tells of an old coachman who once carried him in his cab. As Spurgeon entered the vehicle, he dropped a remark concerning the coachman's age, and then added, "Well, I hope that you have seen to it that yours will be a pleasant lot when this life comes to an end." "Yes, sir," answered the old coachman, "I think I have; for, as far as I know, I have never been drunk in my life, I have never used a profane word, and, then, I also go to church now and then." He seemed to be quite satisfied with himself and was greatly surprised when Spurgeon expressed his grave doubt as to his going to heaven if he should die in such a self-righteous state of mind.

This self-confidence is quite common among persons that bear the Christian name; and even though they may not always express it in the words of the old hansom driver, it is always the same idea: that they will get to heaven because of the good they have done, or the evil they have left undone. Their lips sing:—

Not the labor of my hands
Can fulfil Thy Law's demands;
Should my zeal no languor know,
Should my tears forever flow,
These for sin cannot atone:
Thou must save, and Thou alone,

but in their inmost heart they, despite all such singing, trust in their own works, and build their hope of salvation upon their own labors. And yet, we are saved alone by God's grace, through the redemption which is in Christ Jesus.

F. J. L.

BOOK TABLE.

KING OTTO'S CROWN. By *Mary Ireland.* Concordia Publishing House, St. Louis, Mo. Red vellum binding; 130 pages. Price, 44 cts.

This is the translation of a German juvenile novel with a fine old-fashioned romantic flavor. The tale is so well devised and so fascinatingly told that the reader's attention is held to the close. The historical setting is based on events that occurred during the reign of Otto the Great, who ruled over Germany in the tenth century, a time very rich in romantic adventures. The translation by Mrs. Ireland is most excellent and would not be recognized as a translation by the reader if not so informed.

QUADRI-CENTENNIAL REFORMATION TRACTS. Published by the American Lutheran Publicity Bureau, Dept. T, 901 Summit Ave., Jersey City, N. J. Titles of tracts so far published: *Was the Reformation Needed? The Augsburg Confession, the First Protestant Confession of Faith. The Reformation and the Open Bible. Luther in His Home. Luther on the Bible.* Price, 35 cts. per hundred.

Every congregation should keep a supply of these tracts on hand, and distribute them on every possible occasion.

PAGANISM VS. AMERICANISM. By *Augustus Conrad Ekholm.* Beacon Publishing Co., Atlantic City, N. J. 60 pages. Price, 25 cts., postpaid.

A pamphlet containing four chapters against Romanism. We found the second of the four chapters the most interesting, because it recounts the personal experience of the author at the hands of the Romanists. It brings convincing and damaging evidence of Rome's manner of dealing with those who dare oppose her. As for the other chapters, we may, probably, be able to agree with Mr. Ekholm in the main in his contentions against Rome, but we cannot approve his manner of argumentation in every instance. Thus, the author's denunciation of all parochial schools, and his suggestion that every child be compelled to attend the public school, casts a dark shadow upon what he says in his first chapter on "Liberty." It certainly savors of injustice to condemn all parochial schools, just because Rome's parochial schools are subversive of true Americanism. We challenge Mr. Ekholm or anybody else to show us better nurseries of true Americanism than our Lutheran parochial schools. — We wish to call the author's attention to the fact that *Leviticus* is not the name of a prophet, as he seems to think (p. 3), but the Latin name given to the third book of Moses. F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Immanuel College, Greensboro, \$180.75; Immanuel School, 8.95; Luther College, New Orleans, 14.00; Grace, Greensboro, 17.42; Redeemer, New Orleans, 6.63; St. Mark, Atlanta, 2.28; St. Paul, New Orleans, 30.00; St. Paul, Napoleonville, 13.62; Trinity, Johnson, 12.05; Trinity, New Orleans, 5.00; St. John, Salisbury, 15.00; station at Catherine, 10.40; station at Oak Hill, 1.35; Grace, Concord, 70.00; Mount Calvary, Sandy Ridge, 10.00; Mount Calvary, Mount Pleasant, 3.00; St. Peter, Drys School House, 3.00; St. Paul, Mansura, 5.00; St. James, Southern Pines, 5.00; Bethlehem, New Orleans, 40.00; Mount Zion, New Orleans, 40.00; Concordia, Rockwell, 3.00; Mount Zion, Rocks, 3.00; Trinity, Albemarle, 2.00; Zion, Gold Hill, 3.00; Bethany, Yonkers, 16.00; Immanuel, Brooklyn, 2.00; Mount Zion, Meyersville, 3.00; St. Paul, Charlotte, 11.00; station at Washington, 1.75; St. Matthew, Meherrin, 10.13; Trinity, Elon College, .63; station at Winston, 1.05; St. Mark, Wilmington, 5.00. — *Total*, \$555.01.

St. Louis, Mo., March 31, 1917.

E. SCHUETTNER, *Treas.*,
323 Merchants-Laclede Bldg.

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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 and Villere Sts.; Aaron Wiley, Pastor.—Services: Sunday, 8 P. 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 other Sunday, 8 P. M. Sunday-school: Every Sunday, 10 A. M.

Mount Zion, cor. Franklin and Thalia Sts.; G. M. Kramer, Pastor.—Services: Sunday, 8 P. M.; Wednesday, 8 P. M. Sunday-school, 10 A. M.

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

JOHNSON:—*Trinity*; E. R. Berger, Pastor.—Service: Every other 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.

ALEXANDRIA:—*Immanuel*; W. J. Tervalon, Pastor.

NORTH CAROLINA.

CONCORD:—*Grace*; W. G. Schwehn, Pastor; H. Daehnke, Assistant.—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, 904 N. Ashe St.; Prof. F. Wahlers, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 10.30 A. M. Lord's Supper on first Sunday of every second month, beginning with first Sunday in December.

HIGH POINT:—*St. Luke's*; Prof. J. Ph. Schmidt, Pastor.—Service: Sunday, 2 P. M. Sunday-school immediately after preaching.

WINSTON-SALEM:—*Colored Mission*; Prof. H. Voltz, Pastor.—Service: Every third Sunday of the month, 2.30 P. M.

ELON COLLEGE:—*Trinity*; Prof. H. Voltz, Pastor.—Services: Every second and fourth Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. 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.

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

FAYETTEVILLE:—*Messiah*; C. March, Pastor.—Services: Every Sunday of the month (except third Sunday), 3 P. M. and 7.30 P. M. Sunday-school, 2 P. M.

SOUTHERN PINES:—*St. James*; C. March, Pastor.—Services: Every third Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. 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.; 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. GREENVILLE:—*Bethel*.—Service: Sunday, 8 P. M. Sunday-school, 3 P. M.

MONROE:—*Bethlehem*.—Service: Sunday, 11.30 A. M. Sunday-school, 2 P. 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:—*St. Paul's*, 2401 Pulaski St.; Paul W. Beinhart, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 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.

MARYLAND.

BALTIMORE:—*Colored Mission*; E. H. Polzin, Pastor.—Services by appointment.

VIRGINIA.

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

RICHMOND:—*Mission*; E. H. Polzin, Pastor.—Service: Every Wednesday, 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 other 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, 7.30 P. M.; Wednesday, 7.30 P. M. Sunday-school, 12.30 P. M.

ALABAMA.

ROSEBUD:—*Christ*; Rev. N. J. Bakke and Prof. M. N. Carte.—Services on the first, second, and fourth Sunday of each month, 12 M. Sunday-school every Sunday, 11 A. M.

OAK HILL:—*Pentecost*; Rev. N. J. Bakke and Rev. S. C. Tervalon.—Services every first, second, and third Sunday, 12 M. Sunday-school every Sunday, 11 A. M.

POSSUM BEND:—Rev. N. J. Bakke and Prof. M. N. Carter.—Service every fourth Sunday of the month, 12 M. Sunday-school every Sunday, 11 A. M.

TILDEN:—Rev. N. J. Bakke and Rev. S. C. Tervalon.—Service every second Sunday of the month, 1 P. M. Sunday-school every Sunday, 11 A. M.

TURKISTAN:—Rev. N. J. Bakke and Rev. S. C. Tervalon.—Service every third Sunday of the month, 12 M.

MIDWAY:—Rev. N. J. Bakke and Rev. S. C. Tervalon.—Service every fourth Sunday of the month, 1 P. M. Sunday-school every Sunday, 11 A. M.

KINGSTON:—Rev. N. J. Bakke and Rev. S. C. Tervalon.—Service every first Sunday of the month, 1 P. M. Sunday-school every Sunday, 11 A. M.

BEATRICE:—Rev. N. J. Bakke and Rev. S. C. Tervalon.—Service every third Sunday of the month, 1 P. M. Sunday-school, 11 A. M.

VREDEBURGH:—*St. Andrew's*; Rev. R. O. L. Lynn.—Service every Sunday, 8 P. M. Sunday-school every Sunday, 11 A. M.

TINELA:—*Mount Olive*; Rev. R. O. L. Lynn.—Service every second Sunday of the month, 11 A. M. Sunday-school, 12 M.

NATCHEZ:—Rev. R. O. L. Lynn.—Service every third Sunday of the month, 11 A. M. Sunday-school, 12 M.

BUENA VISTA:—*St. James*; Rev. R. O. L. Lynn.—Service every fourth Sunday of the month, 11 A. M. Sunday-school, 12 M.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XXXIX.

ST. LOUIS, MO., JUNE, 1917.

No. 6.

The Church's Reformation.

The Christian Church was not indeed
Reformed by Luther's power;
But God Himself performed this deed
At His appointed hour.

He sent His servant, who exposed
The Antichrist's deceit,
Proclaimed good tidings, and disclosed
The "Lamp unto our feet."

Oh, therefore let us celebrate
The Jubilee with joy,
And every day rededicate
Our hearts to God on high.

H. OSTERHUS.

The Lord's Supper.

II.

The benefit of the Lord's Supper is expressed in the words, "Given and shed for you for the remission of sins." Luther writes: "Christ has put the power of His suffering into the Sacrament, in order that we there might find it and get it, as the words say, 'This is My body, given for you for the remission of sins.'" That all that receive forgiveness at the same time receive life and salvation need not to be proved to those who are acquainted with the Bible. This benefit is bestowed individually upon each Christian who receives the Sacrament worthily. He eats and drinks Christ's body and blood as a pledge that his sins are actually remitted unto him.

This miraculous, salutary *power* of the Lord's Supper is due to the Word of God with which the bread and wine are connected, and in which they are comprehended. As it is in Baptism, so it is here.

The words, "Given and shed for you for the remission of sins," also answer the question as to which *communicants* will receive the benefit of the

Lord's Supper. Only those who have faith in these words, "Given and shed," etc., have what these words "say and express, namely, the forgiveness of sins." "For the words, 'For you,' require all hearts to believe." While outward preparation is not to be despised, but commended, it is faith alone that can make a person worthy of participating in this wondrous meal. Those that have no faith "eat and drink damnation to themselves, not discerning the Lord's body," 1 Cor. 11, 29. Hence it is necessary that such as desire to commune should first examine themselves as to whether they are in the proper condition to approach the Lord's Table (1 Cor. 11, 28). We should come with penitent and believing hearts, and with the earnest desire and purpose of bettering our sinful lives with the assistance of the Holy Spirit. It is God's will that those who have sinned grossly and publicly, but have become truly penitent, should show this by making amends before they partake of the Lord's Supper. When Christians have aught against each other, there must be a reconciliation before they approach the Lord's Table (1 Cor. 11, 28, 29). Only those who confess the orthodox faith should commune together, as the Lord's Supper is a spiritual bond uniting Christians with each other, and a testimonial of the unity of faith (1 Cor. 10, 17). Being a steward of the mysteries of God, the pastor should see to it that, as far as he knows, no unworthy communicant is admitted to the Eucharist.

We should come *frequently* to the Lord's Table. Christ says: "This do ye, as oft as ye drink it, in remembrance of Me." May our sin and spiritual misery impel us to partake of the Holy Supper, this precious means of grace, diligently and frequently, following the call of Jesus: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."
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H. OSTERIUS.

Pioneer Missionary Work in Alabama.

It is probably about a year and a half ago that the President of our Colored Mission Board received a letter from Miss Rosa J. Young in the southern part of Alabama in which she described the great need of the Colored people in her neighborhood, and made a most touching appeal that our Church take up work among her people in the Black Belt of Alabama. Investigation of the field described by Miss Young induced our Board to take up the work at once, and God has most bountifully bestowed His blessings upon the labors of our missionaries.



Miss Rosa J. Young.

A few weeks ago the editor of the PIONEER received the following letter from Miss Young in which she speaks of her work. We are sure that the letter will interest our readers.

DEAR EDITOR:—

Please grant me space in your widely read paper to speak of our work. Having been requested by some of our friends to write them about our success, I thought this would be the best way to reach all that may be interested in our work.—

Our school at *Rosebud, Ala.*, closed last term on May 29, 1916. On the first of June I received a letter from Superintendent N. J. Bakke to go at once to *Vredenburgh* and take charge of a little Sunday-school that the young McCants' girls had

opened. After reading the letter, I began to pack my things and prayed the Lord in the mean time to bless the undertaking. I left the next day and arrived at *Vredenburgh* late in the afternoon. I had to walk and inquire my way, as I had not been there before. After a hot, tired, long, and fearful journey, I arrived at the McCants' home. The journey was fearful because I was alone and knew no one.

The first Sunday I met the people of the Sedan settlement in an old log hut. It was so hot in there that we had to pull off some of the ceiling. After speaking to the people for an hour in the interest of our Colored Mission, I organized St. Andrew's Ev. Luth. Sunday-school with 20 pupils. On Monday I opened St. Andrew's Day-school with 8 pupils. I remained in that field nearly nine months and boarded with the McCants. They did all they could to make it pleasant for me, and I enjoyed my stay. Yet I met with many discouragements and disappointments. But, thank the Lord, out of this Sunday-school grew St. Andrew's Mission Church, which now has quite a number of members.

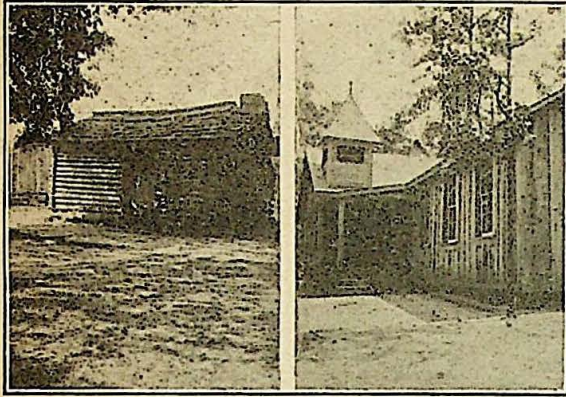
While I was at *Vredenburgh*, Mr. J. S. Montgomery, a rural schoolteacher, visited our Sunday-school. He sat quietly and listened attentively to everything. The children recited the first two Chief Parts of the Small Catechism, and the writer then explained and catechized the children on the lesson. Mr. Montgomery was much impressed, and became convinced that the Lutheran Church was a true Church. He had a long talk with the writer, and invited her to visit his community, *Buena Vista, Ala.* This we did later. On the third Sunday in August last we set out for Montgomery's place. We went in a one-mule wagon, two other women and the writer. No man was with us. We had to go in the wagon because we couldn't get a buggy. Over the rough roads and through the hot sun we went, and at last arrived in *Buena Vista*. But I did not get a chance to speak to the people on that day, because a Baptist preacher was closing what he called his "big meeting." I stood around, thinking what it would be best to do. Montgomery suggested that I stay over till the next day and speak to the people on Monday night. I agreed, and the one-mule wagon started back without me. I felt lonesome to see my two companions go, because I was among strangers, and did not know just how I was going to fare. But, thank God, I had fallen among good people. On Monday night I was given the

opportunity to speak to a packed house. I spoke a whole hour. The result was that we received the endorsement of all the better class of people of Buena Vista. Mr. Montgomery took a decided stand

R. R. to Kimbrough. There is nothing at the junction but an office and a colored shop. The train was due there at 7.30 P. M., but it did not arrive till that night at two o'clock. There were several other people there, *en route* for Kimbrough, but they were strangers to me. We had to pass the time standing out in the open air. And it was cold, so cold! When the train finally arrived, my hat was white with frost. We arrived at Kimbrough that night at half past three o'clock. Kimbrough is a very small place, but I found a Colored family that claims to be running a boarding house. When I lay down, I looked up through the holes in the roof and saw the stars, and when I looked down through the holes in the floor I could see the pigs!

I left Kimbrough at 7 A. M. and arrived at Catherine one hour later. From the time of my arrival till half past two in the afternoon I vainly tried to find a way of getting to Midway, which is nine miles distant. Finally, a white gentleman told me to see the mail carrier and go out with him. This I did, and so at last arrived at Midway.

The good people received me kindly. In looking over the ground, I saw the old schoolhouse would have to be repaired, and decided that we go at it the next day. Twelve men and eight women came. We repaired and cleaned up the old place as well as we could. On Sunday I organized the Mount Carmel Ev. Luth. Sunday-school with 68 pupils. At present our enrolment is 110, and we have an average attendance of 100. On Monday I opened a day-school with 75 pupils, which I called



Former Chapel and School-house, Vredenburgh, Ala.

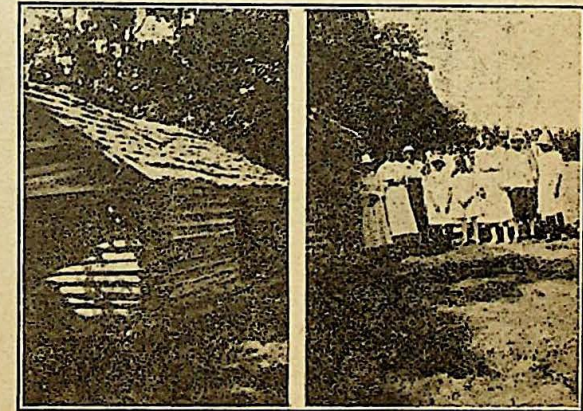
New Chapel and School-house, Vredenburgh, Ala.

that very night, and declared that he would do all he could to work up a mission-station there. He called Superintendent Bakke. Dr. Bakke preached, lectured, and organized St. James's Ev. Luth. Sunday-school, and out of this Sunday-school has grown St. James's Mission Church.

The next call I had came from *Tinela* through a white lady, Mrs. Cannon. I told her that I did not know any Colored people there, but she gave me some names, and insisted upon my going and looking them up. This I did. The parties made a date with me to come back and speak to the people. I made several trips to Tinela; so did Superintendent Bakke and Rev. Lynn. The result was that on the first day of January, this year, I organized the Mount Olive Ev. Luth. Sunday-school.

The next call came from *Midway*, from across the Alabama River, through Mr. C. P. Smith. I sent the letter to Dr. Bakke, as I had sent all the other calls to him, to get his commission. He authorized me to go, as he had done in the other cases. I made the trip and found it a place with good prospects for a mission. Superintendent Bakke also visited the place, and soon after, Mr. Smith opened a Sunday-school.

On February 14, I received a letter from Superintendent Bakke, calling me from the Vredenburgh field to begin work at Midway. After reading his letter, I began to pack up my things and left Vredenburgh the next day. I went to Vredenburgh Junction to change cars and go over the G. F. & A.



Our Preaching-Place at Tinela, Ala.

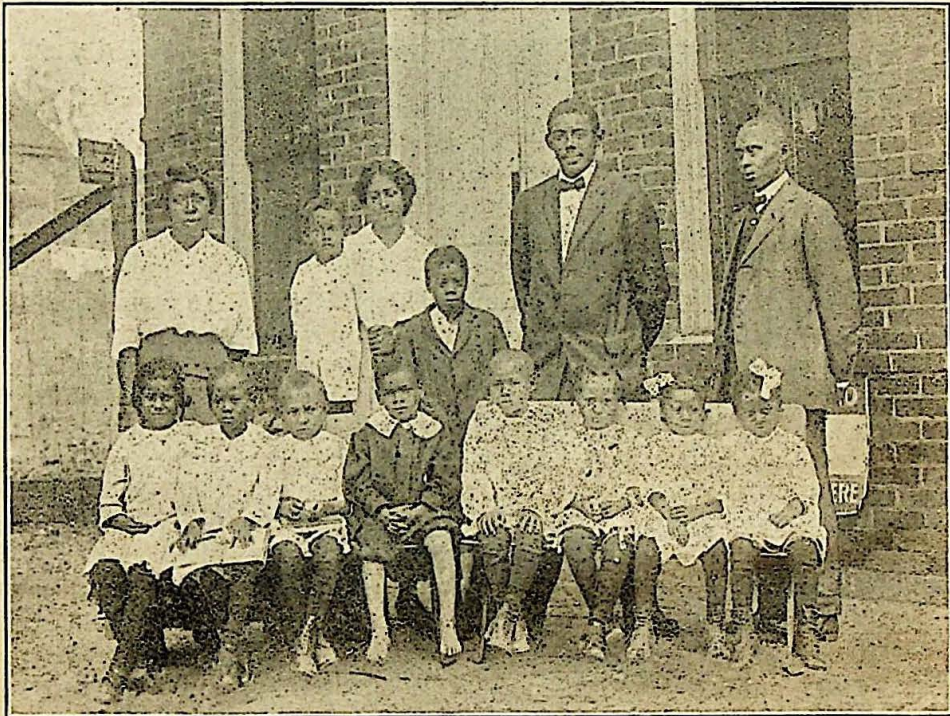
Sunday-School and Catechumens, Tinela, Ala.

Walther Institute. At this writing we have 125 pupils enrolled and an average attendance of 100. Miss Chinertia Smith, who is a faithful mission-worker, is assisting me in the school. When I came

here a few months ago, Brother C. P. Smith was the only catechumen; now we have 40 adults and 25 children, representing 11 families. Midway is situated on the banks of the Alabama River and is nine miles from the railroad. The rural mail carrier comes out every day from Catherine, which is our nearest railroad station. Midway is a large settlement and comprises four large plantations, Midway, Matthew, South Hall, and Crumbs' Place. There are 72 Colored families living on these plantations. Everybody is very friendly toward us, and white and Colored are interested in our work. You

In reply to personal appeals a number of pastors have sent clothing to relieve the wants of these poor people, as my acknowledgment in another column of this paper shows; but there is still much want. Many of our parents and children who desire to attend church, Sunday-school, and day-school cannot do so for want of clothes. Many hearts have been made glad by the gifts already received, but there are still some that are almost naked. Pray for us!

Yours in Christ and for His Missions,
ROSA J. YOUNG.



Our School at Spartanburg, S. C., in 1916.

Mr. Bobo, the first member of the mission; Rev. and Mrs. Alston and child.

can gather the people together at almost any time, day or night. Rev. Tervalon of Oak Hill comes and preaches for us the fourth Sunday of every month. Superintendent Bakke was here March 29, and preached to 200 Negroes. We all were delighted to see our Superintendent. He has arranged to visit us monthly, but it will have to be on a weekday, as all his Sundays are taken up.

Last summer the poor people of Midway met with a great disaster; the Alabama River overflowed, and backwater destroyed everything they had planted. They have to buy all their food, and work is very scarce. What little work there is is poorly paid, men getting only 50 or 60 cents a day!

A Word from Spartanburg, S. C.

We are still active at this place, though no news has been sent from here for quite a time.

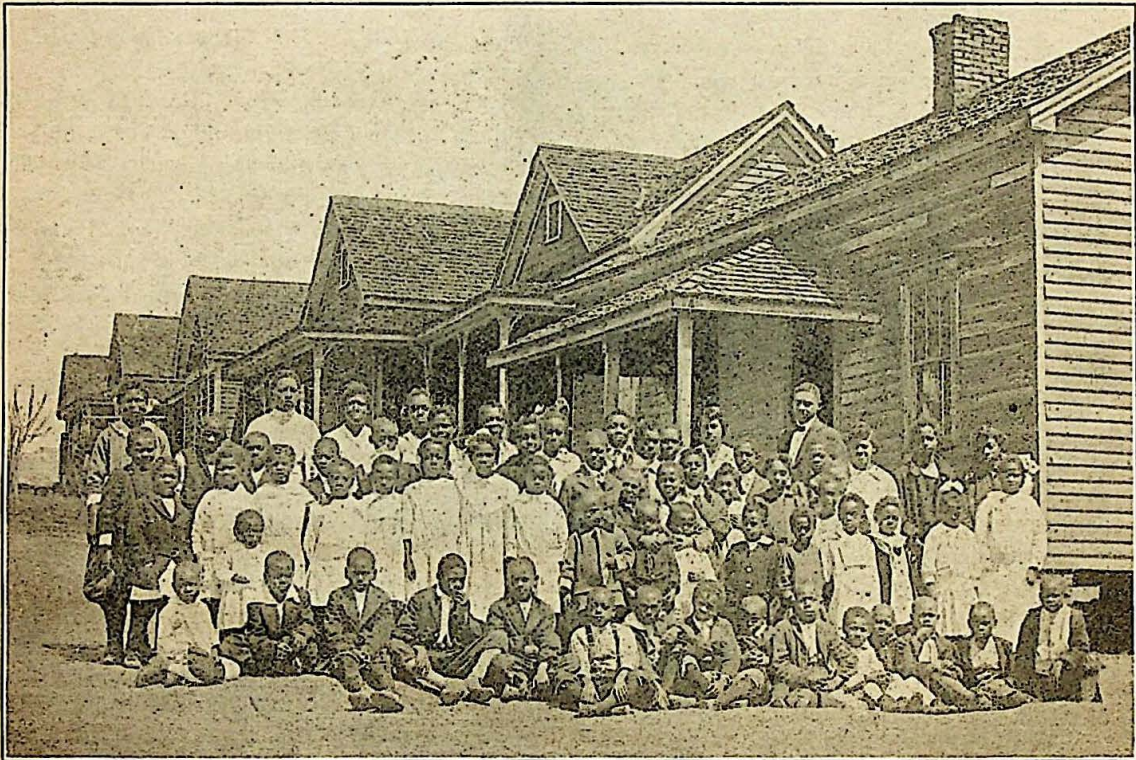
Pastor F. D. Alston and his affable wife have greatly endeared themselves to their flock and the community as well by their sunny disposition as by their Christian bearing. It is a great standard they have set us.

Our school is making phenomenal strides under the guidance of our pastor and his wife. An enrolment of some 80 odd this school-year against 25 last school-year shows the increase. We are sending two pictures of our school, and, my! the

present school makes a grand showing, don't you think so? It makes the "old boy" "kinder" blue to note that he was on the one and not on the other. You can just bet, had he known that they were going to be taken, he would have been there. A comparison of the two pictures shows the wonderful progress the glorious work has made. Great good is being accomplished here, and we all feel proud that Dr. Martin's doctrine is being so gratefully received. Our work here has been greatly handicapped, as our present location is in a very humble house, poorly

confirmed. Others are being instructed. When it comes to doing things, we think our pastor leads the field.

Great things will take place by "dem Luthrens," as we are called in this "burg." During the next month the school finals will come off, and a pleasing program is assured. Then, the first Sunday in June, our new chapel will be dedicated. This day will mark an epoch in the history of our church here, and nothing would please us more than to have our Field Secretary with us on this occasion,



The Grand Showing of Our School in Spartanburg in 1917.

ventilated, with none too good facilities for heating. In order to accommodate the crowds, we are using two rooms with a stack chimney in the middle, the partition on one side of which has been removed. In this space the pulpit and organ are placed. But we will have this remedied upon the completion of our very neat little chapel and school-building combined, which is nearing completion; and its snowy whiteness is a fit emblem of the pure doctrine that will be preached therein.

We are not asleep in our church-work by any means, as the addition to our church on Palm Sunday will show, *viz.*, 2 children baptized and 7 adults

as I learn he will be in these parts about then. Look for a complete account of this later.

Be it said, however, that the Board has been very generous to us, and we were very, very thankful to them for all that has been done, and we hope to prove that their beneficence has not been ill-placed. Watch Spartanburg!

Though conditions are chaotic, and the cost of living is ever soaring, yet we intend to rally to the call of the Board as a unit, since they need the "long green" to send the light to others.

Spartanburg is wide awake, believe me.

J. F. BOBO.

† Pastor Gustav Harders. †

The Rev. J. G. Harders, the superintendent of the Wisconsin Synod's Indian Mission, died at Globe, Ariz., on the 13th of April. He attained an age of 53 years and 4 months. The deceased was a native of Germany and was born at Kiel, December 18, 1863. His elementary and, afterward, his classical training, he received in the city of his birth, and when he left his home, it was to fill an assistant professor's position at a Riga school for boys. Three years later he took charge of an institution of the same kind at Libau, where he remained two years, up to the time of his departure for America. He received his theological training at the Theological Seminary in Milwaukee. For eighteen years he was pastor of a church in Milwaukee.

In 1907, he was asked to take charge of the Wisconsin Synod's Indian Mission in Arizona. His love for this peculiar line of work, coupled with his failing health, which seemed to demand a change of climate, were chiefly instrumental among the factors which moved him to accept the call to a new field of labor. He settled at Globe, Ariz., and took up the work of his new position with the zeal and devotion peculiar to him. It was granted him to work ten years in the new field before his strength was utterly exhausted. Three weeks before his end he suffered a general collapse; the complete rest from all work, which his physicians prescribed, was not able to stem the tide of his ebbing strength. He took to his bed, and only by the help of his sons was he able to exchange it for his chair. He had just been helped back to bed on the morning of April 13th when the end came; a few deep breaths, and the soul departed to its rest.

Soon after his entry into the ministry Pastor Harders was joined in marriage to Miss Isabella Schmidt. Of eight children born to them seven are living. The second daughter, Hilda, formerly conducted the mission-school at Globe, and even now is devoting her time and care to this cause; hers is the task of supplying the Indian children with their noonday meal. Hans, the oldest son, now twenty-four years old, has almost completed his training at the military school in Phoenix; when he has passed his examination, he is to serve his country as an officer in the army. The declaration of war and the press reports of the war news are said to have contributed not a little to the final collapse of the departed. The country of his birth

was still very dear to him, and the thought that his oldest son was soon to draw his sword against it, and perhaps stand in battle against his own kin who are serving on the other side, some in the navy, some on the western battle front, filled his soul with grief and horror. It was partly out of consideration for his health that he had accepted the call to the Arizona mission; for at least five years, however, it was plain to those about him that his strength was not equal to the strain to which the demands of his work subjected him. His zeal and his power of will often stood him in the stead of real strength in the trials and hardships of his position. His great love for his work and a passionate devotion to the cause he was serving moved him to put aside all personal considerations, to subject himself and his own uncomplainingly to many privations, and to try to bear alone a burden which was entirely beyond his strength.

In compliance with a wish he had expressed, his burial took place at Globe.

Northwestern Lutheran.

Items of Interest from the Colored Mission Field.

ALABAMA. — *Rev. Ed. Schmidt* has left New Orleans for a few weeks to look over the Alabama field. While there, he will, by authority of the Board, examine Teacher Carter, who has made application to enter the ministry. On May 20th he will preach at the dedication of the new chapel at Oak Hill. — *Field Secretary Drewes* is also in Alabama at the time of this writing. During his trip he will visit all the stations and also confer with Superintendent Bakke of the Alabama field on matters of importance pertaining to the expansion of the work. — We learn that *Superintendent Bakke* has had some trouble of late, because he was suspected of being a German spy. From what we learn, no bodily harm was done him, though we hear that some shots were fired by way of intimidation and several incendiary threats were made. Superintendent Bakke appealed to the county authorities for protection. The better class of whites are with Superintendent Bakke, and it is probable that the whole matter is the work of some jealous enemies of our work who are hoping to hinder the cause in this way. — *Missionary Lynn* is going to get his parsonage, and will not have to stay in his "palace" much longer. A friend of

our Mission in Milwaukee has donated the sum of \$300 to put up the parsonage. From the price it is going to cost, you may safely conclude that it is not going to be an extravagantly built dwelling. — We hear that *Pastor E. R. Berger* and *Teacher Demouy* will soon be transferred from Louisiana to the promising field in Autauga County, Ala. — Another laborer will be placed in Monroe County, Ala., where at present Missionary Lynn is the only pastor. It is probable that one of this year's graduates of St. Louis or Springfield will be called to this promising section.

NEW ORLEANS. — A male teacher is to be called for the Bethlehem School this summer. — Since Easter, *Rev. Peay* has made arrangements for regular services in the new chapel at Carrollton every first and third Sunday night of the month. *Prof. Meibohm* will take *Rev. Peay's* place in the Mount Zion pulpit on those two nights, while he preaches at the Redeemer Chapel on the second and fourth Sunday nights of the month. — *Pastor Schmidt* of St. Paul's recently confirmed two of the Luther College girls, two sisters. Thus our higher schools do not only give their students an education in secular branches, but above all things bring them to the Savior. — We are pleased to state that *Teacher Meibohm*, whose health was not very good during the winter, is now once more in the best of health, and is putting in full hours every day.

NAPOLÉONVILLE, LA. — *Teacher Demouy* sends us the good news that since the twenty-fourth day of April he is the proud father of a fine, healthy baby girl. God bless the little newcomer! *Teacher Demouy* also writes that his day-school is crowded to its full capacity. — It is probable that *Pastor Thompson*, who was obliged to retire from active work temporarily because of ill health, will take charge of Napoleonville in the near future, as *Pastor Berger*, the missionary in charge, and *Teacher Demouy* are to be transferred to Alabama. It is hoped that this arrangement will be for the best all around, as it will leave *Pastor Thompson* in the climate to which he has been used. Of course, his old congregation at Greenville, N. C., is very desirous to have him back in their midst, but the physician is opposed to it. *Missionary H. Daehnke*, up to the present assistant to *Pastor Schwehn* at Concord, will take charge of Greenville.

THE SOUTHEASTERN FIELD. — On May 3, our *Reimerstown chapel* caught fire during the services. Luckily the wind was favorable, and the building was saved by the strenuous work of those present.

Missionary Alston writes: "The roof is damaged so badly that nothing can be done, but put on a new roof. We are thankful to God that the damage is not greater." The necessary repairs will cost about \$125. — *Missionary Schwehn* is taking a vacation. He will spend most of it at Longtown, Mo., at the home of his parents-in-law. — *Dr. Fuller*, who will graduate from our college at Greensboro in the near future, will take charge of Meherrin, Va., and Washington, D. C. — *Our schools in the Carolinas* have suffered lately at the hands of certain malicious slanderers, who, with a total disregard of the truth, have spread the report that our schools were controlled by German agents, who were using them to arouse a spirit of dissatisfaction among the Colored people against the Government. It is very probable that the reporter of the New York paper that started the slanderous story was fully convinced of the falsity of his assertions, but simply made the allegations because they would make sensational reading, the kind of reading that so many readers of the daily papers cry for. The *Daily News* of Greensboro, referring to the matter in an editorial, says: "It was a credulous managing editor of a New York paper who was responsible for the bizarre story from Greensboro. The reporter who wrote it is a Southern man, and knew very well that it was a mare's nest when he went into it; but he went about his work none the less industriously." The originator of the story, despite his hatred of our work, is obliged to admit that our schools "have done, first and last, no doubt, a very creditable work."

THINGS FINANCIAL. — Lately "*Herr Unbekannt*" (Mr. Unknown) also made the acquaintance of Mr. Schuettner, the new treasurer of the Board. He left \$500 with Mr. Schuettner for our Colored Mission to remind him of his visit. God bless the unknown friend of the freedmen! — *Pastor Poppe's Fund* has not yet reached the million dollar mark, but it is growing. Up to date the sum in this fund amounts to \$4,219.18. May it prosper and grow!

F. J. L.

Notice.

Luther Conference of the Colored Mission will meet, God willing, in New Orleans, on Thursday and Friday, 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.

R. A. WILDE, *Secretary*,
2110 Jena St., New Orleans, La.

BOOK TABLE.

DER REFORMATOR. Ein Lebensbild D. Martin Luthers. Unserer lutherischen Jugend als Jubiläumsgabe dargeboten von W. Wegener, Lehrer an der Ev.-Luth. Immanuelsschule zu St. Charles, Mo. Concordia Publishing House, St. Louis, Mo. 112 pages; strongly and tastily bound. Price, 33 cts.

This book has been put on the market because the publishers are of the opinion that *Just's Life of Luther* in the original German is too difficult for many of our schoolchildren, since German is spoken less and less by our boys and girls of school age. The language in this book is simpler and therefore easier of comprehension for our American scholars. Besides its simplicity of language, two other things in the book appeal to us: Every chapter in the book has a Scripture-text at the head for a motto, and these texts are well chosen; and every chapter has a fine summary of its contents given at the end. The summaries the teacher will find especially valuable in the classroom. The book is richly illustrated.

THE CASE AGAINST THE LODGE, with Special Reference to the *Woodmen of the World*. By Benjamin Holt. Concordia Publishing House, St. Louis, Mo. 72 pages. Price, 22 cts.

Some time ago Mr. Holt published a pamphlet against the Masonic Order, of which he had been a member for a number of years. This pamphlet was very widely read. We regard Mr. Holt's new pamphlet as being of even greater excellence in some respects than his former treatise. While he takes special cognizance of the Woodmen of the World in this booklet, we believe that he makes out a clear case against all lodges. What a grand thing it would be if a copy of this book could be placed in the hands of every one of our young men, and if they could all be prevailed upon to give it a careful perusal. We feel certain that every unprejudiced reader of the booklet must become convinced of the sinfulness of lodgism.

MISSOURI SYNODICAL REPORTS. No. 10. *Atlantischer Distrikt*. 84 pages; price, 18 cts. No. 11. *Süd-Illinois-Distrikt*. 68 pages; price, 14 cts. No. 11a. *Westlicher Distrikt*. 64 pages; price, 13 cts. Concordia Publishing House, St. Louis, Mo.

Prof. Heinze's paper in the report of the Atlantic District bears the title, "The Blessed Influence of the Reformation on Education." The very title of this paper should recommend its careful reading to every pastor and teacher.—Dr. Pieper's essay on "The Reconciliation of Man with God" in the minutes of the Southern Illinois District deserves to be read by every Christian. It is a masterly presentation of one of the Bible's vital doctrines.—The report of the Western District brings a historical paper by Dr. Krauss on "Luther and Carlstadt." The essayist has admirably succeeded in giving a clear picture of an important phase of the Reformation.

KINDERGOTTESDIENST AM REFORMATIONSJUBILAEUM, 31. Oktober 1917. Eine Festliturgie von Wilh. Simon. Concordia Publishing House, St. Louis, Mo. 12 pages. Price: 5 cts. each; 45 cts. per dozen; \$2.73 per 100. Postage extra.

Concordia Publishing House intends to put out three programs for children's Reformation services. This program is for an all-German service. An all-English service will appear in the near future, and an English-German program will be on the market by the end of June. Of course, every Lutheran church is going to have a special children's service in commemoration of the Reformation in this Year of Jubilee, and such being the case, pastors and teachers will do well to keep these three programs in mind.

QUADRICENTENNIAL OF THE REFORMATION TRACTS. Published by the American Lutheran Publicity Bureau, 901 Summit Ave., Jersey City, N. J.

In our last issue we called the attention of our readers to a number of tracts published by the American Lutheran Publicity Bureau for general distribution. We are pleased to add five more titles to those mentioned a month ago. They are: *The Formation, Deformation, and Reformation of the Church*, by Paul Lindemann; 60 cts. per 100. *Justification by Faith Alone*, by Prof. L. Wessel; 35 cts. per 100. *What Is the Business of the Church?* by John H. C. Fritz; 35 cts. per 100. *The 95 Theses*; 60 cts. per 100. *The Character of Luther*, by Prof. W. H. T. Dau; 60 cts. per 100. We can only repeat what we said last time, namely, that every congregation should keep a supply of these tracts on hand, and distribute them on every possible occasion—mission-festivals, dedications, and special services in general. F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Little Rock, \$1.50; Richmond, Va., 5.00; Kingston, Ala., .41; Bethany, Yonkers, 16.00; Bethlehem, Monroe, 1.00; Bethlehem, New Orleans, 20.00; St. James, Buena Vista, 2.41; Grace, Concord, 70.00; Immanuel, Alexander, .15; Immanuel, Brooklyn, 3.00; Immanuel College, 67.90; Immanuel School, 9.70; Messiah, Fayetteville, 1.00; Mount Calvary, Mount Pleasant, 3.00; Mount Calvary, Sandy Ridge, 10.00; Mount Zion, Meyersville, 5.00; Mount Zion, New Orleans, 40.00; Redeemer, New Orleans, 7.44; St. Andrew, Vredenburg, 3.91; St. James, Southern Pines, 5.00; St. John, Salisbury, 15.00; St. Mark, Atlanta, 3.72; St. Matthew, Meherin, 6.33; St. Paul, Charlotte, 11.00; St. Paul, Mansura, 5.00; St. Peter, Drys School House, 3.00; Tilden, 3.24; Trinity, Elon College, .89; Trinity, New Orleans, 5.00; Washington, 1.86; Winston, 1.00.—*Total*, \$328.46. St. Louis, Mo., April 30, 1917.

EWALD SCHUETTNER, Treas.,
323 Merchants-Laclede Bldg.

Miss Rosa J. Young gratefully acknowledges the receipt of the following donations: Clothing: From the Tabitha Society, Danville, Ill., 6 boxes; Mrs. R. Offenhauser, Cleveland, 2 sacks; Rev. J. Sieker, New York, 4 barrels; Rev. H. M. Zorn, South Euclid, O., 2 boxes; Rev. F. J. Lankeau, Napoleon, O., 1 box; Mrs. R. Schult, Tabitha Club, Danville, Ill., 1 box; Rev. A. T. Buenger, Chicago, Ill., 7 boxes; Rev. J. A. Schmidt, Elyria, O., 4 barrels, and \$10.98 to pay express charges; Rev. P. J. Kentz, Buffalo, N. Y., 1 barrel and 1 box.—Rev. A. Wiley, New Orleans, gratefully acknowledges the receipt of a number of hymn-books, a pulpit Bible, and a bell from the congregation of the Editor of the PIONEER.

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
25 copies	5.00
50 copies	9.00

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

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

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XXXIX.

ST. LOUIS, MO., JULY, 1917.

No. 7.

Come All and Praise Ye.

Come all and praise ye
God's everlasting love!
Christendom, raise ye
Jubilant hymns above!
Come, heed His gracious invitation,
Israel, praise Him with exultation!

His mercy reigneth
Far over land and sea;
What He sustaineth
Worships Him willingly,
While heavenly hosts on high are voicing
Anthems of glory with loud rejoicing.

Lo, every nation,
Hasten to Christ the Lord!
Here is salvation,
Sweet is the Gospel-word.
The quickening bread of life He gives thee;
Pardon and comfort and peace He leaves thee.

Kindly providing,
He granteth meat to all;
Guarding and guiding,
He stilleth every call;
While sun and cloud obey His sending,
Blessing with blessing forever blending.

Honor and glory
Let every creature bring!
Coming before Thee,
Let all Thy people sing:
Thy love and favor falleth never;
Great is Thy mercy, O Lord, forever!

Adapted from the German *Nun preiset alle*
by J. T. MUELLER.

Three Miracles of Grace.

There is a wonderful transformation of nature in spring. Instead of winter's icy winds and storms, soft and warm breezes are gently blowing in this joyful season. The bare earth is covered

with a green turf, the trees and bushes are being clothed with beautiful foliage. Flowers and blossoms display their glowing colors and perfume the air with sweet odors. The good old summer time and autumn bring additional wonders, *viz.*, the ripening of fruits, vegetables, and grain. The miracles of nature, however, serve as pictures of higher wonders, which belong to the spiritual world. Three spiritual miracles will engage our attention in this and the two following doctrinal articles. These three miracles of grace are regeneration, justification, and sanctification.

Regeneration, which we shall now consider, is absolutely *necessary* for all that would reach heaven, for Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." And again He said: "Marvel not that I said unto thee, Ye must be born again." Indeed, a man cannot be born a second time in a natural way, by his mother, but he must be born in a spiritual way; for the Lord said to Nicodemus in explanation: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." If regeneration, which signifies a new, spiritual birth, is so indispensable unto salvation, it is indeed of vital importance for Christians to have a clear understanding of this doctrine.

Why, then, is regeneration so needful? Christ Himself answers this question, when He says to Nicodemus: "That which is born of flesh is *flesh*; and that which is born of the Spirit is spirit" (John 3, 6). By nature all men are flesh, wherein "no good thing dwelleth" (Rom. 7, 18). They all were born of the flesh, having inherited the total depravity of human nature by birth from their parents. Not merely the children of the unre-

generate, but also the sons and daughters of the believers are by nature flesh, not spirit. They are without the least spark of spiritual life. They are not only sinful, but "dead in trespasses and sins" (Eph. 2, 1); for St. Paul writes concerning himself and his fellow-Jews, God's chosen people: "We were by nature the children of wrath, even as others," the Gentiles (Eph. 2, 3). Not only the Gentile, but also the Jewish children were by nature subject to God's wrath, hence without spiritual life and in need of regeneration if they would obtain eternal life. Man in his unconverted, natural state cannot inherit the kingdom of God; for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2, 14). "The carnal mind is enmity against God" (Rom. 8, 7). Of what use is Christ's glorious work of redemption if those for whom He died reject Him and His salvation? Of what benefit is the delightful Gospel-message, which invites us to believe and be cleansed from sin, if those to whom it is preached refuse to listen, if they resist the Holy Ghost? Of what value is the Word of Reconciliation to the human race if its members will not be reconciled with God by faith, but stubbornly remain His enemies? In order to be saved we must believe (Mark 16, 16). But this is impossible for natural man. He can only reject the Gospel as something that is foolish, and be inimical to Christ and God. Faith requires spiritual life and is the beginning of spiritual life. Faith, spiritual life, a new spiritual birth, are necessary to appropriate the message of grace, and thus to obtain salvation.

Regeneration, accordingly, is *endowment with living faith*, which will forthwith bring forth its fruits, Christian virtues and good works. A person that believes is spiritually alive. Where there is faith, there is also love and hope. The following texts prove that we are born spiritually when *faith* is wrought within our hearts: "As many as received Him [the Light of the world], to them gave He power to become the sons of God, even to them that *believe* on His name; which were *born*, not of blood, nor of the will of the *flesh*, nor of the will of man, but of *God*" (John 1, 12, 13). Also read 1 John 5, 1, 4; Eph. 2, 5, 8; Col. 2, 12. Many enthusiasts nowadays have a vague, erroneous view of what conversion is; but in the texts quoted above we have the simple teaching of Holy Writ concerning this point. Regeneration is a complete change

of the heart, a turning from Satan to God (Acts 26, 18); therefore we call it conversion. Those that have true faith are converted.

The regenerate are God's children, because they are born of *God*. This, then, answers the question, Who regenerates us? We cannot by our own reason or strength believe in Christ. The texts concerning natural man show this. Also 1 Cor. 12, 3. *God* regenerates us. The Bible attributes this work to the *Holy Ghost* in particular. The regenerate are "born of the Spirit" (John 3, 5). The third Person of the Holy Trinity effects this by the *means of grace*. By the Gospel He calls and enlightens us with His gifts (1 Pet. 2, 9; 2 Cor. 4, 6), so that we believe in our Savior and rejoice in His grace. Baptism also gives spiritual life, for it is "the washing of regeneration and renewing of the Holy Ghost" (Titus 3, 5).

We Christians should diligently and conscientiously use the means of grace, in order that the spiritual life which we received by regeneration may not become extinct. We must use the spiritual powers given us by God, utilizing our pounds, as a person must eat and drink, exert himself, and be active, leading a rational life, if he would sustain and promote his physical life and health. May God, through His grace and by His Spirit, preserve our spiritual life unto our end!

H. OSTERHUS.

A Visit to Our Louisiana Mission Stations.

II.

It is surely a pleasant thing to get back among old friends and acquaintances after a long absence. This I found out upon my recent visit to Louisiana. It did me good to see those again whom I had ministered to for almost eighteen years, many of whom I had baptized and confirmed, and some of whom I had baptized, confirmed, and married. During the time intervening between my arrival in New Orleans and the first Sunday, I saw many of my former members, greeted them, and heard from them the stories of their ups and downs during the past eight years.

On the first Sunday of my stay I was kept very busy. I preached at half past seven in the morning at the First English Church, after service attended the Sunday-school there, and at ten-fifteen was at *St. Paul's Chapel (Colored)*, to meet with the Sun-

day-school of that mission-station. While the attendance here was not as large as it might have been, considering the number of pupils in the day-school, I believe it was better than it was years ago. You know the children often lack the clothing which in the parents' opinion they should have to go to Sunday-school and church. Like all of us, they think the boys and girls should be better dressed on Sunday than on week-days; and many children having nothing better than their school clothes, the result is that they do not get to Sunday-school and church. The Sunday-school at St. Paul's we found well conducted, the pastor, teachers, and several students of Luther College being the instructors.

After Sunday-school came the service, and a fine service we had, — the attendance was good, the singing was hearty, and the preaching, — well, I do not want to pass judgment on that, though I will say that I never more felt that I had a message to deliver, and never was more willing to deliver it, than on that Sunday morning, when, after an absence of eight years, I had the pleasure of looking at the eager, upturned faces of several hundred old friends at St. Paul's. God bless them all!

In the evening, at eight o'clock, I met with the people of *Mount Zion*. They are also old friends of mine, for, off and on, I had been pastor of Mount Zion for probably a period of five or six years during my residence in New Orleans. When I got up to address the dear people of old Mount Zion, and saw before me many whom I had met there more than twenty-five years ago, upon the occasion of my ordination in the old Mount Zion Church, my feelings overcame for an instant. The good people seemed so eager to hear the Word from me, and I had the impression that my old friends were mainly in need of words of cheer and comfort. As my eyes passed over the audience, the passage came to my mind where Christ speaks of sheep that have no shepherd. Poor Mount Zion! How often has it been a flock without a shepherd of its own! During the past twenty-five years this station has probably had as many as ten different pastors, regular and supply. And now it is once more without a pastor of its own. No wonder that the sheep are apt to grow disheartened, and that some go astray under such circumstances. No wonder that this oldest of all our stations in New Orleans is not able to keep pace with the others in growth and strength. Were it not for the faithful work of the veteran teachers, Messrs. Vix and Meibohm, who have held out these many years, Mount Zion, I fear, would be a wreck.

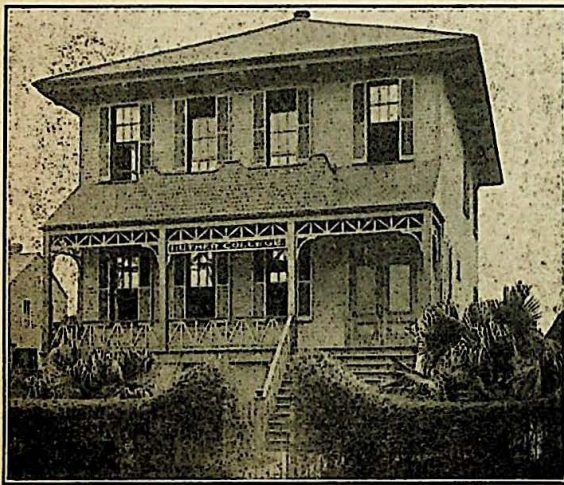
But while pastors may come and pastors may go, these two workers stand bravely at their post of duty.

Considering all circumstances, we found a large attendance at Mount Zion, larger than we had been led to expect. And what is still better, we had a very attentive and appreciative audience. How easy it is to preach to people whose hearts beat with yours and are in sympathy with you! This I fully experienced during the half hour that I stood in the pulpit at Mount Zion on that Sunday night.

I should like to have passed an hour or more with my old friends of Mount Zion after the service, but I was due at *Bethlehem*, and so was obliged to hasten away after a hearty hand-clasp and friendly word. At Bethlehem the service was nearing its close when we arrived at nine-fifteen. Pastor Kramer had told his people of our coming and our desire to greet them. We here likewise found a large number of old, familiar faces, some of which we had already seen twenty-eight years ago when we had acted as supply for five months in the Crescent City. Bethlehem has been blessed in having less changes of pastors and shorter vacancies in its pastorate than our other two main stations in New Orleans. Pastor Burgdorf, now of Chicago, was the founder of this congregation, and he is still held in grateful remembrance by the older members, as the many inquiries put to me concerning him plainly proved. The words we were permitted to speak to the good people of Bethlehem were appreciated, for the hearty hand-clasps and words after the meeting could leave no doubt as to that.

Our congregations, like our schools, have been a great power for good, and are still such. While they may have disappointed us in outward growth, their influence in their several communities has been greatly out of proportion to their size. They have been a light and salt to a greater extent than probably most Christian congregations in larger cities. Of course, our members are far from being perfect, and there are many cases where severe discipline is necessary. But while spoken against by many, through the influence of our churches a marked change in the morality of the communities in which they are situated, and particularly a great improvement in the conduct of other churches, is to be noticed. They have helped greatly in impressing upon the minds of many members of other churches that religion and morality must go hand in hand, and that the profession of the lips is worth nothing unless it be accompanied

by a consistent Christian life. In short, our Colored Lutheran congregations have done much to awaken the conscience of others, and have compelled even those who have bitterly opposed our work to imitate us in many ways. And while all this may not have increased the membership of our churches, it has been a factor working for the general uplift of the Colored race. The example set by our Christians has not been in vain. The doctrine preached from many Colored sectarian pulpits is more Biblical because of our testimony, and the lives led by the members of other Colored churches are purer because of the existence of our congregations. For this let us be properly thankful, and then let us continue our work with increased hopefulness and vigor.



Luther College, New Orleans, La.

We arrived in New Orleans on Wednesday morning at eleven o'clock, and at about two o'clock on the afternoon of the same day we were at LUTHER COLLEGE. We spent about an hour there that first afternoon and attended two classes, a class in English literature conducted by Prof. Meibohm, and a German class under the tutorship of Prof. Wilde. The English class was reading "The Merchant of Venice," and the teacher showed an excellent knowledge of the text and the poet's thought. We were surprised, very agreeably surprised, at the good German pronunciation of the students in the German class. Subsequently we visited Luther College again and attended a Catechism class conducted by Prof. Meibohm and a beginners' Latin class instructed by Prof. Wilde.—The students of Luther College made a very favorable impression upon me, and with but very few exceptions seemed to fully

realize for what purpose they were there. It is only a pity that there weren't more of them. We should have at least twice the number of young people attending this institution. But even with the present limited attendance, Luther College is a power for good, and its influence is widely felt. It is a potent missionary factor, and many a promising member has been gained for the Church through the agency of the college.

Upon occasion of our second visit we also attended a sewing-class conducted by Mrs. Thompson, a good, practical seamstress. All the girls of the college take instruction in sewing, and the work they turn out is surprising. Mrs. Thompson showed us a Sunday dress a girl sixteen years of age had made for her mother, and to our eyes it seemed good enough for anybody to wear. Another girl had made a very neat dress for herself; and of a third girl the teacher told us that she did the sewing for her whole family. The college has two good sewing-machines, which were donated by Northern friends.

The sewing-class is surely a fine thing and should be kept up by all means; and if a little more instruction in domestic science of a practical nature could be added, it would be still better. Whatever we do in fitting the Colored girl to be a better wife, mother, and home-maker, we shall be doing for the whole Colored race. The future of every race is largely in the hands of the mothers. "The hand that rocks the cradle rules the world," applies at all times. There is no greater task awaiting mortals than that before the Colored wife, mother, and home-maker. Upon her, to a great extent, rests the burden of lifting up a race numbering millions. If she is to preside over a Christian home, raise a Christian family, and work in the Christian Church, we must help her in every way to get ready for her great work.

God open our eyes to see the needs of our Colored brethren and sisters; our hearts, that they may go out in sympathy towards them; and our hands, that they may bring the needed help and relief!

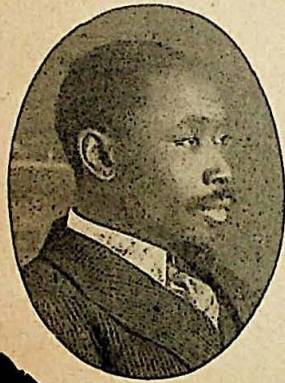
F. J. L.

Ordination of Rev. M. N. Carter.

Sunday, the 6th of May, will, without a doubt, long be held in grateful remembrance by our dear Rosebud, Ala., Christians. It was on this memorable day that Mr. M. N. Carter, after having been duly examined by an accredited committee, which

found him worthy and well prepared to shoulder the burdens and responsibilities of the holy ministry, was ordained to preach the Word of God and administer the Sacraments as a pastor of our Lutheran Church. The ordination was performed by the Superintendent of our Alabama Missions, the Rev. N. J. Bakke, Pastors Lynn, Tervalon, and the undersigned assisting in the ordination.

A large and enthusiastic audience turned out to witness the solemn ceremony, and surely every one found the entire service both inspiring and uplifting. The Rosebud choir, under the able leadership of Mr. Allen Taylor, a graduate of Luther College in New Orleans, La., added not a little to the attractiveness of the service by rendering fitting selections. Pastor Bakke preached the ordination sermon. After the ordination the undersigned addressed a few remarks especially to the congregation.



Rev. M. N. Carter.

Brother Carter is well known in our circles. For years he has been active in our missions located in North Carolina and Atlanta, Ga., in the capacity of school-teacher. A part of his education he received in Capital University, Columbus, O. As pastor of the Rosebud mission he will continue to teach school in addition to his ministerial work. He also preaches in Beatrice and 'Possum Bend stations.

May the Lord ever be with Brother Carter! May He keep His servant faithful, humble, and courageous! May He crown his efforts with His most abundant blessings! ED. H. SCHMIDT.

Another Letter from Concord, N. C.

DEAR BRETHREN AND SISTERS:—

Several months ago I wrote you a letter in which I suggested a way in which we could celebrate the four-hundredth birthday of our dear Lutheran Church in a manner suitable to the great occasion. The plan I suggested was that we begin in this year with the creation of a Church Extension Fund for our Colored Lutheran Church.

What have you done in the way of carrying

out the suggestion? Surely, you all agree with me that we should in this great Year of Jubilee make a special effort to show our gratitude to God for all the thousands of blessings that we enjoy because of the Reformation. So far I have only heard of three of our Colored Lutheran churches that have begun to raise a sum for our Church Extension Fund. I hope that others will soon follow the example of these three, until every one of our churches will be hard at work. How can we in a more practicable and convincing way prove to others our gratitude for the blessings we enjoy than by doing all in our power to make others the partakers of our great and inestimable blessings?

This year we should be particularly busy along this line. We should accept every opportunity to get others acquainted with our Church and her teachings taken from the Bible. There is no doubt, many would join our ranks if they only knew more about our possessions. It is also true that much more could be done to make our Church known, if we had the money to build chapels, and to send out missionaries to those who are without Christ. Much is being contributed annually by our white brethren for this cause, but *the time has come that WE OURSELVES should do more in this great work.* Here, now, we have an opportunity to show our gratitude in a substantial manner. Are we going to let this opportunity pass by and not do anything?

You say we have all we can do to live in these hard times? I know the cost of living is high, but are you going to let the high cost of living prevent you from doing the Lord's work? Are you not spending money for things that you could do without? Are you not throwing some of your money away for luxuries? Can you, as long as you are doing that, say that you cannot afford to do anything for the Lord's cause?

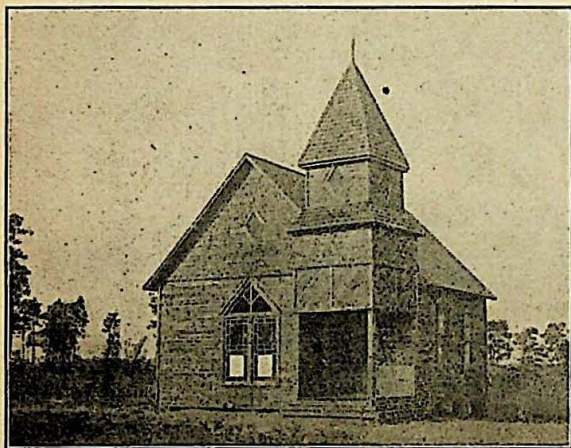
Brethren and sisters, WE HAVE TO START RIGHT NOW. Time is flying. We need the fund right now. The opportunity of the present may never come again. Let us work while it is day; for the night cometh in which no man can work. Now is the accepted time to bring the Gospel of the crucified Savior to the lost of our race. Thousands upon thousands of Negroes, millions of blood-bought souls of our fellow-men, are perishing for the want of the Bread of Life. Are we going to let starving souls perish, though our tables are loaded with good things? Shall we that are sitting at the table refuse to give the crumbs that fall from our table to those less favored than we

are? Friends, *Colored people need the Lutheran Church, and the Lutheran Church needs the Colored people.* Now, as sure as this is true, — and who will deny it? — let us get busy and take advantage of every opportunity offered us to carry out the blessed work the Lord has called upon us to do. Now, here you have the opportunity. Give toward the Church Extension Fund as the Lord has blessed you; give liberally and not grudgingly. If you are really willing to help, the Lord will also give you the ability to help.

With the hope that before another month has passed all of us will have made a determined effort to gather for our Colored Church Extension Fund, I am,

Yours in Christ,

N. N.



St. James's Chapel, Southern Pines, N. C.

Commencement Exercises of St. James's Lutheran School, Southern Pines.

On the evening of May 28th we witnessed the closing exercises of St. James's Lutheran School at Southern Pines. The exercises were held in the large and well-appointed hall of the King's Daughters, which the white ladies of that organization had kindly put at our disposal for the occasion, the school-building being altogether inadequate for the purpose. Of course, the exercises were well attended, and perfect order was preserved throughout the rendering of the program.

The undersigned was a former pupil in this school, and therefore gladly accepted the invitation to deliver the closing address.

The excellent program and its rendition gave proof of much intelligent and thoughtful labor.

The first part of the program was in charge of the Primary Department of the school, while the Advanced Department rendered the second part of the evening's exercises. There were two graduates of the school: Master William Lockhart and Miss Montez Lockhart. The former delivered an oration on "Loyalty," and the latter read a paper on "The Influence of the Parental Character on the Child." Both numbers were good and had a religious tendency. The closing address emphasized the importance of a Christian education. The teacher of the school, Miss Eliza J. Johnston, sang a solo, "Anchored," and then followed the presentation of the certificates by the pastor, Rev. C. R. March, who also reminded the young graduates of their future Christian duties and obligations. May these young people heed the words of their pastor, and faithfully continue in the path they have entered!

The good people of Southern Pines seem well pleased with the work of their teacher, Miss Johnston, and when her probable return the next year was mentioned, the house could not refrain from showing their joy by an enthusiastic burst of applause.

The exercises concluded with the singing of "God Be with You till We Meet Again," and the benediction pronounced by Rev. March.

JAMES P. HINSON.

† Napoleon Seeberry. †

Napoleon Seeberry was born July 4, 1883, at Bayou Sara, La., but while yet a small boy, was brought to New Orleans by his parents, where he attended our Bethlehem School and was confirmed in Bethlehem Chapel. After his Confirmation, which occurred in 1897, he attended the Teachers' Seminary, then located at Addison, Ill., a number of years. In the fall of 1903 he entered Luther College, New Orleans, to complete his studies. He graduated from Luther College in June, 1904, and in August of the same year was installed as teacher of St. Paul's School. In the summer of 1910 he was transferred to the Bethlehem School. Here he taught with great skill and devotion, so that the school began to grow and expand, which was not in a small measure due to his faithful work. Toward the end of February, 1914, his health began to fail, but he remained at his post till the Mardi Gras vacation began, hoping that after a short rest he would be able to resume his work with new vigor.

But God in His wise providence had decided otherwise; he should never return to his beloved task. At first his sickness did not appear to be serious; but he began to fail more and more, so that in August of the same year he decided to go to Denver, Colo., in quest of health. Here, at first, his condition seemed to improve somewhat. In October, 1915, he returned to New Orleans, apparently in better health; but the improvement was not of a permanent nature. More and more it was to be seen that his days were numbered. On the 25th of May this year, at three o'clock in the morning, death came and carried him hence, as we firmly hope, to his eternal rest and reward in heaven. The Savior, to whom he had pointed others, was also his Savior; the sweet message of the Gospel, which day after day, for almost ten long years, he had been permitted to bring to many hundreds of children, also became for him, as we do not doubt, "the power of God unto salvation," and therefore we hope that he fell asleep in Jesus' arms, and that he received at his Savior's hands the wedding-garment in which alone we are made acceptable to the heavenly Father.

He was laid to rest in Valence Street Cemetery on the 26th of May. His pastor, Rev. G. M. Kramer, officiated at his funeral and chose for his text John 3, 18: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the only-begotten Son of God." Friends had come from far and near to show their respect for the dead and their sympathy for the bereaved family, and Bethlehem Chapel was crowded to its fullest capacity.

May God, the true Comforter in all distress, prove Himself also in this instance to be the Source of all comfort to the parents and other relatives of our departed friend and brother!

Items of Interest from Our Colored Mission Field.

OUR MISSION SCHOOLS.—Judging from reports that come to us from various parts of the field, our Colored schools are able to look back upon a very successful year. The schools have been better attended than ever before, and the work done has been most satisfactory in every way. Some of the teachers that have written to us are quite enthusiastic over the results attained.

MANSURA, LA.—From Mansura we recently received two communications, and both bring good news. Pastor W. J. Tervalon, our young missionary at Mansura, writes that on May 23d a little baby girl was born to them, and that mother and child are well. May God continue to hold His protecting hand over mother and child! Pastor Tervalon also asks the PIONEER to gratefully acknowledge for him the receipt of \$5 from Rev. Wm. Pretzsch of Maspeth, Queensborough, N. Y. Rev. Pretzsch was the first missionary at Mansura, and still holds his first charge in loving remembrance, as this and former gifts from him plainly indicate.—Pastor Thompson writes from Mansura that his health is slowly improving, and that he hopes to be able to take up the work at Napoleonville by September. His nervousness has not altogether left him as yet, but he has the earnest wish to get back into the harness.

ANSWERS TO OUR APPEAL.—We are pleased to state that in answer to our appeal for proper teaching apparatus in our mission-schools several donations have already been received. Mr. H. Melcher, a contractor of Cincinnati, sent us the fine sum of ten dollars, Mr. Chas. O. Rother, of Pastor M. Walker's Congregation, Buffalo, N. Y., has donated a globe, and Pastor Walker's Sunday-school has presented a full set of Bible Picture Rolls. Besides this, the Wednesday Evening Bible Class, conducted by Pastor Walker, has presented the sum of fourteen dollars for the purchase of Bibles for our chapels in Alabama. God bless these kind donors, and prompt many others to emulate their example!

CHARLOTTE, N. C.—Teacher James P. Hinson writes that they are looking back upon a prosperous year. The school was well attended throughout the year, despite some adverse conditions. He reports the death of one of their best pupils, a boy by the name of Sam Sinclair. Sam was confirmed on his deathbed upon making confession of his faith. His funeral was attended by the pupils of Mount Zion and St. Paul's Schools. F. J. L.

WORLDLY treasures cannot bear up and comfort the soul in the day of trials and troubles and sorrow, no more than headache can be cured by a golden crown or toothache by a chain of pearls. "Thy rod and Thy staff," says the Psalmist, speaking of the Gospel, "they comfort me."

A Self-Denying Giver.

A Mr. Hamilton, who was a mere clerk in a surveyor's office in Glasgow, Scotland, and whose income was only \$350.00 a year, gave to the church every year \$100.00, or nearly one-third of his entire income. After his death his cash account was found with the Lord's offering indicated there, and it was discovered that he had spent only one shilling a day on his own needs, besides the three shillings a week for lodgings, that he might give the more to the cause of Christ. He was indeed a self-denying giver, and he gave quietly "as to the Lord, and not unto men."

BOOK TABLE.

MISSOURI SYNODICAL REPORTS. No. 12 a. *Nebraska District.* 87 pages. Price, 18 cts. Concordia Publishing House, St. Louis, Mo.

This report brings two papers. Rev. Mahler led one doctrinal discussion with an essay on "The Proper Use of the Law and Gospel." A very practical paper was presented, bearing the title, "The Provision of Deceased Pastors' Dependents." Both papers are well worthy of a careful reading. The report on Home Missions within the District is of more than ordinary interest because of the practically arranged and well-tabulated statistics referring to this part of the District's work.

LUTHER AND JUSTIFICATION. By Wm. Dallmann. Northwestern Publishing House, Milwaukee, Wis. 20 pages. Price, 5 cts. per copy; \$3.00 per hundred.

This same article has appeared in two publications before its appearance in tract form; namely, in *Four Hundred Years* and in the *Walther League Messenger*. An article that is thought worth reprinting is generally good, and this article is no exception to the rule. Send for the tract and read it, or, still better, send for a larger supply, and favor your friends, especially your non-Lutheran friends, with copies.

SAENGERBOTE. A Lyrical Quarterly. Second Jubilee Number. Success Printing Company, St. Louis, Mo. Price, 25 cts.

Brimful of lyrics and articles referring to the Reformation. The German Department brings a continuation of an excellent article on "The Singers of the Reformation." In the English Department the editor brings another instalment of "Luther's Peerless Gospel Hymns," with brief explanatory remarks. Among the original poetical selections there are some that deserve to enjoy a long life.

PSALM 46. By Wm. Drobregg. Wm. Kaun Music Co., Milwaukee, Wis. German and English texts. Price, 35 cts.; voice parts for children's chorus, 15 cts.

We understand that this superior composition is to be sung by a mass choir upon occasion of a joint Reformation service to be held in the Auditorium at Milwaukee on July 15. They who had the musical program for the occasion in hand showed good judgment in choosing this selection, for it shows a master's hand throughout. A fact that will recommend this *opus* to a large number of choir leaders is, that it is not too difficult to be sung by a choir of moderate ability. The composition opens with a full

chorus, followed by alto and soprano solos. The third part is a mixed chorus, which is succeeded by a full chorus. The composition ends with a very effective setting of Luther's "A Mighty Fortress Is Our God." A children's chorus may be substituted for the alto and soprano solos.

BADGES, BUTTONS, AND BOW-PINS. Concordia Publishing House, St. Louis, Mo., is prepared to furnish the following specialties for the Four-hundredth Anniversary:—

1. *Jubilee Badges.* This is a handsome piece of silk ribbon in three colors, red, white, and blue. Length of ribbon, four inches. The top of the ribbon is caught up by the button described in item 2. This badge we sell at 10 cts., or 75 cts. per dozen, and \$6.00 per hundred.

2. *A Celluloid Button* of good workmanship (size, $\frac{7}{8}$ in.), containing a less well-known, but splendid bust picture of Luther and the simple legend: 1517—1917. We had enormous quantities of this button manufactured, so as to bring the price down extremely low. No commission or profit is offered to dealers. All our prices are direct to the consumer. Per dozen, 12 cts. In lots of 100, 75 cts.

3. *A Small United States Flag-Button.* This is a pretty article. The button is $\frac{5}{8}$ in. in diameter with a diminutive flag held taut over the surface of the button, with a brass rim sufficiently gold-plated to last quite a while. Our special prices on this flag-button are: 7 cts. each; dozen, 70 cts.

All buttons are provided with straight badge pins.

4. *A Silk United States Flag Bow-pin.* This neat little silk bow, about $\frac{7}{8} \times \frac{3}{8}$ in., is fastened to a brass pin $1\frac{1}{2}$ in. long. This pin sells at 5 cts.; in dozen lots, 50 cts. per dozen. F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethany, Yonkers, \$16.00; Bethlehem, New Orleans, 20.00; Carrollton, 5.00; Concordia, Rockwell, 6.00; Grace, Concord, 35.00; Immanuel, Brooklyn, 3.00; Immanuel College, 86.50; Immanuel School, 3.05; Mount Carmel, Midway, 2.75; Mount Calvary, Mount Pleasant, 5.00; Mount Zion, Meyersville, 5.00; Mount Zion, New Orleans, 20.00; Mount Zion, Rocks, 7.00; St. Andrew, Vredenburg, .35; St. James, Southern Pines, 5.00; St. John, Salisbury, 15.00; St. Luke, Spartanburg, 3.00; St. Mark, Atlanta, 5.00; St. Matthew, Meherrin, from Mrs. Polly Rowlett, 25.00; St. Paul, Charlotte, 11.00; St. Paul, Napoleonville, 42.16; St. Paul, Mansura, 5.00; St. Peter, Drys School House, 5.00; Trinity, Albemarle, 2.50; Trinity, Johnson, 24.36; Trinity, New Orleans, 5.00; Zion, Gold Hill, 6.00.—Total, \$368.67.

St. Louis, Mo., June 1, 1917.

EWALD SCHUETTNER, *Treas.*,
323 Merchants-Laclede Bldg.

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.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., AUGUST, 1917.

No. 8.

The Just Shall Live by Faith.

The pious father Abraham
To Canaan out of Haran came.
A man of faith was he indeed,
And proved it by a marv'ous deed:
He'd sacrifice his only son,
That thus Jehovah's will be done.
His sins God freely did forgive,
For "*by his faith the just shall live.*"

St. Paul dwells very frequently
And likewise very earnestly
On this great theme, and makes it plain
That human works are quite in vain,
If they are done God's wrath t' appease,
And so man's guilty heart to ease,
And that *this truth alone can give*
True peace: *By faith the just shall live.*

Under the bushel lay this truth,
When Luther, Christian hearts to soothe,
Again this sweet old Word proclaimed.
Oh, let us never be ashamed
Of it, but openly confess:
Christ Jesus is our Righteousness;
By grace He doth our sins forgive.
O joy! *by faith the just shall live!*

H. OSTERHUS.

Justification.

The daily bread of our earthly lives should be received by us with thanksgiving, and greatly valued as a precious gift of God. This is true even in a higher sense with regard to the doctrine, which is the daily bread of our spiritual lives, justification by faith without the deeds of the Law, the foremost of the teachings which Luther by God's grace restored to the Church. Let us duly prize this central doctrine of the Scriptures, although we have it in rich abundance.

We stand in most urgent need of justification.

Romans 3, St. Paul proves from statements of the Old Testament that all, Jews and Gentiles, are "under sin." "All the world is guilty before God." Therefore no member of the human race is able to justify himself before Jehovah (verse 20). All must say with David, "Enter not, O Lord, into judgment with Thy servant; for in Thy sight shall no man living be justified." (Ps. 143, 2.) While natural man cannot perform any good at all, even the regenerate cannot reach the perfection which God demands (Lev. 19, 2; Matt. 5, 48). All are guilty, hence under God's curse and subject to damnation. In this respect there is "no difference" between men, not even between Christians and heathen. "All have sinned and come short of the glory of God" (Rom. 3, 23), "as the archer comes short of the mark, and the runner of the prize," in the words of an old commentator. Sinful man cannot establish a glorious, faultless name for himself before God. Hence there is a crying, aye, an absolute need among men for justification.

But is there balm in Gilead? Is justification to be obtained? Blessed be the Lord, our God, who *Himself justifies us.* "We are justified by His grace" (Rom. 3, 24); "He justifieth the ungodly" (4, 5; see also 8, 35). Justification is nothing that occurs in us (although faith is necessary as the means of receiving this gift), but God justified us on Easter, even before we were born. This means, He counts us righteous (Rom. 4, 5), He forgives our sins, not imputing them unto us, but imputes righteousness to us (4, 6, 7, 8). O gladsome message, which sounds like the sweetest music in the ear of those who fear God's wrath and hunger for salvation! O blessed truth, which lay buried during the dark ages of popery, but has again been brought to light by the Reformation!

How clearly this doctrine is revealed in the Bible; Justification is and must be *without works*. Because all the world is "guilty before God, *therefore* by the deeds of the Law there shall no flesh be justified in His sight" (Rom. 3, 20). Flesh here means the corrupted, depraved man (compare Gen. 6, 3). Because we are sinful, our works also are sinful, hence insufficient before God. The Law does not justify, but serves as a mirror to show us our sin (verse 20), as a means of opening our wounds and terrifying us. It cannot heal us by any means. "He that worketh not, but believeth, is justified." "As many as are of the works of the Law are under the curse, have fallen from grace." Even if we would work every day from morning till night, as the Israelites toiled in Egypt under those cruel taskmasters; if we would also weep many hours each day to blot out that dark spot on our souls; aye, were we filled with such zeal to fulfil the divine demands as never to allow ourselves to rest one minute,— "all for sin could not atone: God must save, and He alone."

Justification is alone *by grace*. "We are justified *freely* by His grace" (Rom. 3, 24). "The free gift came upon all unto justification of life." If justification and salvation would be of works, "grace is no more grace"; but these gifts *are* by grace. Glorious, glad tidings! But the terrified conscience may perhaps cry out: "It cannot be! It sounds too good to be true! The most high and righteous God justify me, the sinful dust? Impossible!" Nevertheless this message is sure and true. For is it not often and plainly revealed in the Bible? And were not the writers of the Bible inspired by the Holy Ghost? Is not this Book the infallible Word of God? "Has Scripture e'er a falsehood taught? Then this word also true must be: By grace there is a crown for thee."

How then, can God justify the ungodly without injury to His righteousness, which certainly demands, "The soul that sinneth, it shall die"? How can He forgive sins, not imputing them unto us? St. Paul answers, "We are justified freely by His grace *through the redemption that is in Christ Jesus*" (Rom. 3, 24). God imputed our sins to His own Son, our Substitute and Redeemer, and judged and punished Him in our stead, imputing Christ's righteousness to us. "God hath set Him forth as a propitiation, hath made His soul an offering for sin. He was wounded for our transgressions, He was bruised for our iniquities." (Also see 2 Cor. 5, 21.) In the very act of punishing

Christ in our stead, God satisfied the demands of His righteousness and declared it (Rom. 3, 25. 26). He declares the sinner righteous for Christ's sake. — In the dark ages of popery Christians trembled when they heard Christ's name mentioned. They regarded Him as a cruel Judge, being ignorant of the sweet truth which we possess again since the days of the Reformation, that in Christ we sinners have a Savior. Rejoicingly we now sing:

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.
I bring my guilt to Jesus
To wash my crimson stains
White in His blood most precious,
Till not a spot remains.

This justification, and with it salvation, are accepted, appropriated, *by faith*. "Therefore we conclude that a man is justified by faith, without the deeds of the Law" (Rom. 3, 28). Faith is here contrasted with works; it does not in any way come into consideration as a work, but is merely the hand whereby we *receive* justification. "The promise by faith of Jesus Christ is *given* to them that believe" (Gal. 3, 22). We "*receive* the promise of the Spirit through faith" (Gal. 3, 14).

Justification by faith gives *all glory to God alone*, none to us, in the matter of our salvation. Because we are justified without the works, "every mouth is stopped." "Where is boasting then?" It is excluded. By what law? Of works? Nay, but by the law of faith" (Rom. 3, 27). This teaching alone can effectually console the sinful conscience, even in the hour of death, when all human works are miserable comforters. As true Lutherans let us ever adhere to, and guard over, this priceless pearl, justification by faith, the chief article of Christian doctrine, whereby God's Church distinguishes itself from all false religions.

H. OSTERHUS.

Ordination and Installation at Meherrin, Va.

The fourth Sunday after Trinity, July 1, was a day of special rejoicing for the small, but faithful Colored Lutheran congregation at Meherrin, Va. On that Sunday Candidate J. W. Fuller was ordained and installed there as pastor of the little flock and missionary for that place by the undersigned, in the presence of the congregation, which

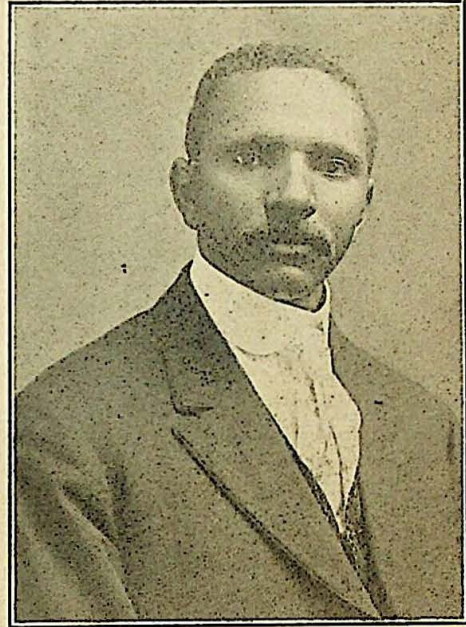
had turned out in full strength for the joyful, but also solemn occasion. All were glad that they again had a pastor, after Pastor Polzin had been called to another field of labor, and all were especially glad that their new pastor was to live among them and personally take charge of their school, and not to serve them from a distant city. The good women of the congregation had decorated the church for the occasion. The service was an impressive one. In the sermon which the writer preached on 1 Cor. 4, 1. 2, he showed his hearers how the new pastor is to regard him, how all in the congregation are to regard him, and what they are to require of him. After the ordination and installation the new pastor closed the service with a prayer and the benediction. A basket-dinner was served in the schoolroom adjoining the church.

Our new pastor and missionary at Meherrin is a graduate of Immanuel College, Greensboro, N. C., having graduated from the Theological Seminary of that institution this year. We have every reason to hope that he will be an efficient and faithful worker. He will have enough to do. Besides preaching regularly at Meherrin and teaching the mission-school there, he will conduct the mission at Washington, D. C. The Lord has given him a strong constitution. He is over six feet tall, broad-shouldered, and physically "as sound as a dollar." He is already thirty-five years of age and married. His wife, who was formerly a Methodist, became a Lutheran at the time he left the Baptist Church and joined the Colored Lutheran congregation at Concord, N. C. From September, 1916, to May, 1917, she taught the second division of the mission-school on the college grounds. Pastoral work and missionary endeavors are no new experiences to Brother Fuller. While studying pharmacy at Raleigh, N. C., he attended theological classes at Shaw University of that place, preached frequently in Baptist churches, and even acted as supply pastor to a Baptist congregation. Of course, he has had much to unlearn and much to learn. He fully appreciates the grace of God, which led him into the Lutheran Church, the Church of the pure Word and Sacraments, and made him a minister of the pure Gospel.

Instead of himself writing a sketch of the new missionary's life, the undersigned, who was one of his teachers at Immanuel College, will append the brief autobiography written by Brother Fuller for the undersigned some time ago. It is as follows:—

"I was born on December 9, 1881, at Apex,

N. C., and am the fourth son of William M. and Mary Ann Fuller. I finished the public school there at the age of sixteen, and on November 1, 1898, entered the Normal Department of Shaw University at Raleigh, N. C., spent six years in this department, and in 1904 began the study of pharmacy in the Leonard School of Pharmacy, a professional school connected with Shaw University. I finished the pharmaceutical course in 1907. In that year, after having passed a successful examination before the North Carolina State Board of Pharmacy, I moved to Salisbury, N. C., and took charge of a drug store there. During my stay of two years



Rev. John W. Fuller.

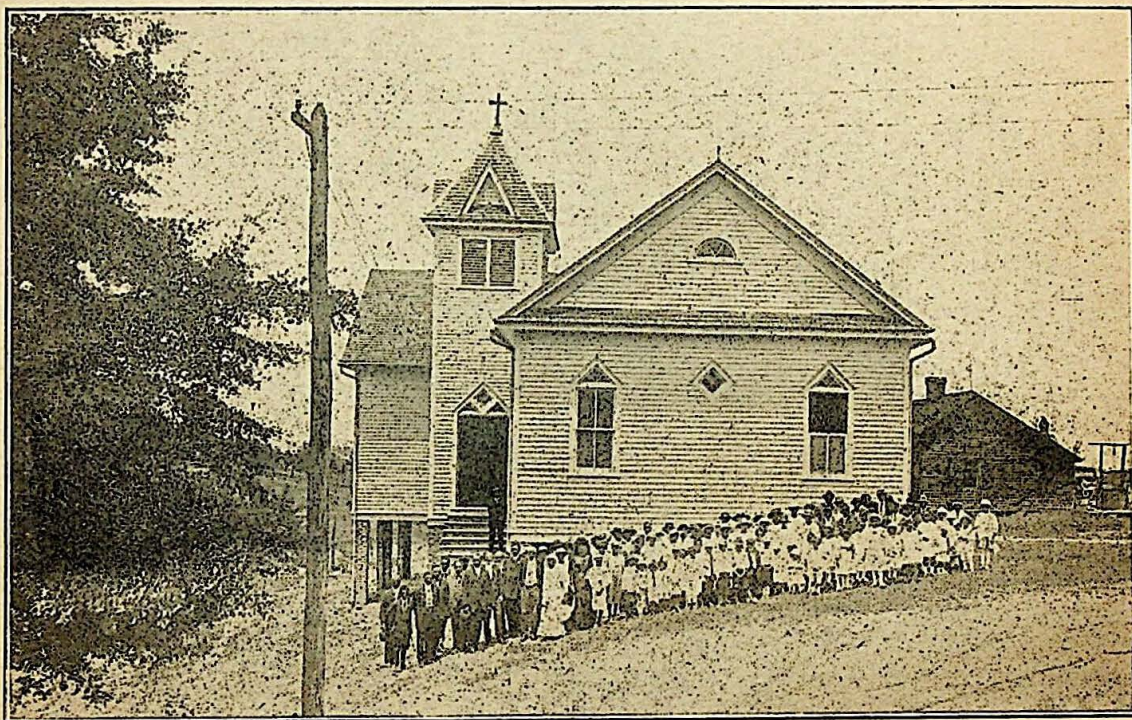
or more at Salisbury I formed the acquaintance of Revs. Bakke, J. Ph. Schmidt, W. H. Lash, Stuart Doswell, and M. N. Carter. The latter and some professional men persuaded me to open a drug store of my own at Concord, N. C. From Concord I went to Charlotte, where I had charge of three drug stores at the same time. In 1913, I moved back to Concord, as the drug store in Concord had become my exclusive property. The late Rev. Henry Kent, while he was still a student at Immanuel College, always stopped with me on his way to and from home in vacations. When he was going to, or coming from, Immanuel College, he got me interested in the study of the Lutheran Catechism. When he was on his way to take charge of the work in Spartanburg, S. C., in the summer of 1914, he

received the promise from me that, when he would visit his home again, he would find me a Lutheran. When I saw him again the following year, he was already at death's door, but it gave him great pleasure to learn that I had not only meanwhile become a Lutheran, but also, by the influence of my pastor, a student at Immanuel College. While still a student of pharmacy at Raleigh, I was married to Miss A. V. Spaulding, of Whiteville, N. C. In the following year the Lord blessed us with a son, whom we were permitted to keep until May 3, 1914, when he was killed by the kick of a mule.

thing more precious in store for him if he prove faithful in the work of the Lord, in the blessed work of winning souls for Christ and keeping them with Him. (1 Pet. 5, 4.) F. BERG.

The Summer Convention of Luther Conference.

Luther Conference was opened with a joint service in St. Paul's Church, New Orleans, on Wednesday night, June 20. Pastor Chas. Peay



New Chapel at Spartanburg, S. C.

When we were married, my wife also was a student at Raleigh, and we decided to remove to the State of Mississippi, in order that I might take a position in one of the schools of that State. However, we were persuaded by our parents to continue our studies at Raleigh, and to abandon our plans of removal to Mississippi. Now we are glad that we did not go to Mississippi, for had we gone there, we might not be enjoying the glorious blessings which we now enjoy as Lutherans, for my wife followed me into the Lutheran Church as gladly and willingly as I joined it."

The Lord bless our new missionary and his labors. He won the gold medal when he graduated from the School of Pharmacy, but there is some-

occupied the pulpit. His text was chosen from 1 Kings 6 and 7. He presented to his audience the Temple at Jerusalem and showed in a beautiful way how it may be regarded as a type, or a picture, of the spiritual edifice which Christ, through the Gospel, builds here on earth, the kingdom of God.

The writer must pause here to mention the fact that the members of our congregations were conspicuous by their absence. Let us not forget that these joint services are of prime importance. We are one in hope, faith, and Baptism, and these joint services, when well attended, are an evidence of that bond of union which binds our congregations together. Put a pin there, and let us attend those services better!

Closed sessions were held Thursday and Friday, June 21st and 22d. Prof. H. Meibohm occupied the chair. After the usual preliminaries on Friday morning, Rev. Kramer began the reading of the last two points of his paper on the subject: "Meditation on the Gospel and Our Work as Gospel-preachers." This paper was begun at the October sessions. The last two points dwelt upon were: "The Exclusiveness of the Gospel," and, "The Objections Raised against the Exclusiveness of the Gospel." So interesting and instructive was this paper that the reading and discussion of it took up the greater part of the morning and afternoon sessions.

Friday morning, Teacher D. Meibohm read a catechization on the Sixth Commandment. It was not only a model on the correct method of catechizing, but it showed in a very clear and convincing manner the extent to which a catechist should proceed in teaching this important commandment to children, neither leaving unsaid what should be mentioned, nor venturing upon ground that should not be touched.

The afternoon session of Friday was devoted exclusively to business. It will be of interest to the readers of the PIONEER that our preparations for the celebration of the Quadricentennial of the Reformation in October was one of the subjects discussed.

There will be two speakers on this grand occasion. Pastor Chas. Peay will give a historical survey of the Reformation, while the writer will show the benefits and blessings of the same. A chorus of mixed voices selected from our congregations will be thoroughly trained for the occasion, and some numbers will be offered by the Luther Conference Choir, assisted by male voices selected from the various congregations. In addition to these numbers there will be a great children's chorus of 250 voices. The chorus will consist of pupils of our parochial schools. It will be called the Luther Junior Chorus.

The reader will please pardon a digression at this point. We feel that the celebration of the Four-hundredth Anniversary of the Reformation would be incomplete unless our schoolchildren also took an active part and joined their voices in praises to God for the great work of the Reformation. Aside from the "one thing needful," the Word of God, which they learn in our parochial schools, there is one other thing which those who enter our schools learn, and that well, namely, to sing. The writer ventures to say that he has heard

no other children sing as sweetly, as grandly, and as whole-heartedly as do the children of our Colored Lutheran parochial schools.

Each member of the Luther Junior Chorus will be presented with a button bearing the image of Luther, with a ribbon attached designating him or her as a member of the chorus. The musical part of the program will be under the direction of Teacher W. B. Seeberry.

In order to accommodate the great audience which is expected to attend, Conference has already engaged a large hall with a seating capacity of 700.

Following the celebration, which will take place the Sunday afternoon preceding Reformation Day, there will be open and closed sessions of Luther Conference at Bethlehem Church.

God grant that the celebration which we purpose to hold may be according to His will!

A. W., Jr.

Aunt Polly's Jubilee Gift.

The letter which follows plainly shows how grateful our Colored Lutherans are for the blessings of the Gospel. We have heard of no more liberal thank-offering given by a Lutheran in this Year of Jubilee than this gift of Aunt Polly's.

The Editor feels proud to think that this thankful Lutheran, about twenty-seven years ago, was one of his regular hearers while he acted as supply at the Meherrin mission-station. May the example of Aunt Polly Rowlett find many imitators, and may her fine deed remove the prejudice which many still have against the work which our Church is doing among the freedmen and their descendants.

6 Locust Hill Ave.,
Yonkers, N. Y. 5/18/17.

Mr. Ewald Schuettner,
St. Louis, Mo.

DEAR SIR:—

Mrs. Polly Rowlett, who has been a faithful member of St. Matthew's Congregation at Meherrin, Va., to use her own expression: "in about thirty odd years," has proved herself an effective lay-missionary. Her specialty seems to be "inner mission work," that is, to look up those members of our mission congregation who move from place to place, and to keep them under the care of a Lutheran pastor.

During the past two decades Mrs. Rowlett has spent a great part of her time in Yonkers, N. Y.

While here, she has rendered faithful service in her special way to the cause of the Lord and toward the spreading of His kingdom through the Lutheran Church. The backsliders always know when Aunt Polly is around. It was greatly through her untiring efforts that a number of Lutherans who came here from Meherrin, Va., were held together and were successful in establishing a congregation here.

However, she has never forsaken her home congregation. She still claims membership in "Old St. Matthew's," and from time to time sends money for its special needs, and is a prominent member of the Sisters' Society of that congregation.

Having learned from the special sermons on the Reformation which are preached from our pulpit once a month that this is a Jubilee Year, and that we should show our gratitude to God for the blessed fruits of the Reformation by making special efforts towards mission-work, Aunt Polly has given me 25 dollars to send to the Mission Board as a thank-offering in this Jubilee Year. But she added: "Please send it in the name of 'Old St. Matthew's.'"

With fraternal greetings,

Yours,

W. O. HILL.

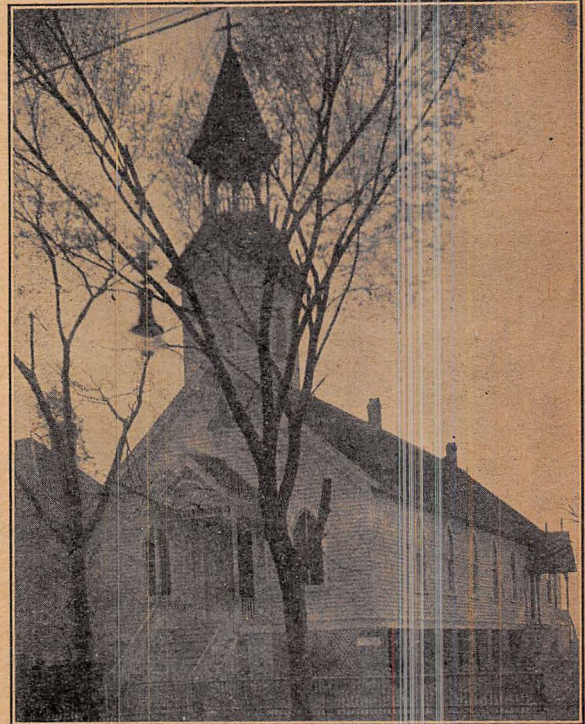
North Carolina Sunday-School Convention.

For the advancement of the Sunday-school in our mission among the Colored the North Carolina Lutheran Sunday-school Convention was organized about four years ago. This year's sessions were held July 1st and 2d in Grace Church, Greensboro, N. C. We were glad to observe the interest shown in the convention and in its meetings. We also express the hope that the meetings of this year may have aroused greater general interest in the Sunday-school and its work, and that it will have made us more efficient workers. That is our aim and purpose. Of course, where circumstances permit, we should not fail to let the children attend the parochial school during the week. In the parochial school they are taught God's Word every day, while a child that receives its sole religious instruction in the Sunday-school studies God's Word only one hour in the entire week.

A paper was read before the convention showing the relation of the Sunday-school to the Church, or rather, how the Sunday-school benefits the Church. The essayist pointed out that our Sunday-

school keeps our children out of the sectarian Sunday-schools; it keeps the sectarian Sunday-school literature out of our homes; it brings good Sunday-school literature into the home; it promotes giving for the Church; it increases the membership in the Church; it teaches indirectly many people who do not visit our Church or Sunday-school, as those who visit our Sunday-school will speak at home of what they learned there.

Two short papers were read before the convention setting forth the manner of teaching the Sunday-school lesson. One took up the *Concordia*



Grace Church, Greensboro, N. C.

Bible Class, the other emphasized that the teacher must instruct the class, *really instruct*, TEACH, the lesson. But we must not be satisfied with having imparted the lesson. We must also *apply* the lesson to the individual person. "You must appeal to the heart, to the conscience, to the will," was the way the essayist put it.

A fourth paper urged upon the members of the congregation and the Sunday-school teachers to increase the attendance at our Sunday-schools in every legitimate way.

The Sunday-schools of North Carolina collect for their own needs. They also have a treasury for Immanuel College. This year they collected \$55.04.

May God bless our Sunday-schools! F. W.

Items of Interest from Our Colored Mission Field.

MEHERRIN, VA. — Mrs. Virginia Carter, a member of St. Matthew's for many years, died on May 12th at the age of 57 years. Her husband, eight children, and a great number of friends mourn her loss.

MOUNT PLEASANT, N. C. — Pastor John Alston writes: "On June 7th Mr. Harry Lynn, a brother of Rev. R. O. L. Lynn and once a student of Immanuel College, Greensboro, N. C., departed this life in peace. He was a faithful member of Mount Calvary Congregation, Mount Pleasant, N. C."

NAPOLEONVILLE, LA. — Pastor E. R. Berger sends us the following: "We gladly report two accessions on May 6th and June 3d, one by Baptism and the other by Confirmation. May the Lord strengthen and keep these young soldiers in the faith which He has kindled in them, until they receive the everlasting crown promised the children of God!" — Rev. Berger, we are sorry to say, is somewhat run down in health. He was given a vacation up till the beginning of this month. It is probable that by the time this issue reaches our readers he will have taken charge of his new stations in Alabama, Beatrice and Buena Vista.

MIDWAY, ALA. — On June 24th Superintendent Bakke baptized 24 persons and confirmed 38 after they had received sufficient instruction from Miss Rosa Young. After the confirmation ceremonies the Lord's Supper was celebrated here for the first time. The number of communicants was 39. After the close of the service a constitution was read and adopted, whereupon Mount Carmel Congregation of Midway, Ala., was organized. — One of the number baptized and confirmed that day is seventy-five years old. 24 more catechumens are being prepared for confirmation.

NEW WORKERS CALLED. — A graduate of the Teachers' College at River Forest, Mr. Theo. Rennegarbe, was called for the school in Concord, N. C., and Candidate Martin Oberndorfer, a graduate of the Theological Seminary at Springfield, Ill., received the call to 'Possum Bend and Midway. The former has accepted, while the latter has declined, the call extended to him.

SPARTANBURG, S. C. — From last month's issue of *Die Missionstarbe* we learn that the new chapel at Spartanburg was dedicated on June 3d. We are sorry that we received no details for the PIONEER.

F. J. L.

Missionary Items on Africa.

THE MOHAMMEDAN MENACE. — Not heathenism, but Mohammedanism is the most dangerous foe to Christianity in the foreign missionary field. Every eighth person in the world is a follower of Mohammed. No less than two hundred million people every day repeat the formula, "There is but one god, and Mohammed is his prophet." There is probably not a place mentioned in the Bible that is not under the temporal or spiritual rule of Mohammedanism. Despite the heroic efforts of the little band of Christian missionaries in Africa, Mohammedanism is spreading three times as fast in the Dark Continent as is Christianity, for every Arab trader is a missionary for his faith, while most so-called Christian traders are a hindrance to the spread of the Christian religion. Of course, I do not wish to be understood as though the Christian missionaries were not successful in their work. They are very successful, but the number of Mohammedan workers is so immeasurably greater than the number of Christian workers that the latter cannot keep pace with them. — That the Christian workers, however, are not working in vain may be seen from the fact that 24,000 in Java have left Islam and become followers of Christ, and hundreds of new converts are added every year. In Northern India the Gospel is being preached by more than two hundred native preachers, who a few years ago were Mohammedans. In European Turkey are a half-million Christians to-day who once were the followers of Mohammed. No doubt, the time is ripe right now for a mighty effort against Islam in Africa, in Persia, India, China, and Malaysia. A missionary of much experience in India and Africa says: "It is my deliberate conviction that no other religion so perverts truth and blockades all progress as Mohammedanism."

AFRICA OWNED BY EUROPE. — Africa has a total area of twelve million square miles, and of this immense area only about 200,000 square miles are not under European control. Liberia in the west and Abyssinia in the east are the only African countries under native rule. While France holds the largest share, England lays claim to the richest and most valuable portions. Some of the European powers, notably Belgium, exercised a most atrocious control over the natives. Congo Free State — never was there more irony in a name! — was a veritable slave state and slaughter-pen for its native inhabitants, until other powers called a halt. Before the

war France, England, and Germany owned three-fourths of the whole continent. European ownership, of course, brings with it dishonest traders and officials and also other evils in great number; but, on the whole, it is a material, mental, moral, and spiritual blessing for the native people.

CHRISTIANITY AND WOMEN IN NORTHERN AFRICA.— Before the coming of Christianity the farmer of North Africa used to harness his wives with his donkey to the plow, and after the day's work was done, he would ride home on the donkey's back, while the wives carried home the plow on their backs! "You are a mere woman and have long hair and little understanding. Therefore you must rely on your husband's judgment in all things," so says the Mohammedan husband of North Africa, and he very consistently lives up to his conviction. If a husband gets tired of his wife, he simply says to her, "You are divorced," and the marriage is annulled. Neither State nor Church in Mohammedan countries concerns itself about marriages and divorces. But with the coming of Christianity the lot of women changes. No longer a slave, she becomes the husband's helpmeet. She is no longer classed with the mules and donkeys, but becomes the social equal of her husband. In the history of civilization a very large place should be given to the wonderful work done by the Christian missionaries in giving woman her rightful place in society. And Christian women everywhere should not forget what Christianity has done for them, and be willing helpers in bringing the blessings they enjoy to their heathen and Mohammedan sisters.

F. J. L.

It is certainly true that the more a Christian suffers persecution from without, the happier he is in heart, and the more peace he possesses. The reason is that he loves Christ. But human reason does not understand this. — *Luther*.

BOOK TABLE.

The Great Reformer. A Life Study of Dr. Martin Luther. By W. Wegener; translated by F. G. Wyneken. 127 pages; substantially bound and well illustrated. Concordia Publishing House, St. Louis, Mo. Price, 35 cts., postpaid. Special introductory prices given to schools.

This English version of the German *Der Reformator*, which left the press only a few months ago, has the same advantages that the original has: 1. simplicity of language; 2. Biblical mottoes at the head of each chapter; 3. above all, an excellent *résumé* at the end of each chapter.

Statistisches Jahrbuch der Missouri-Synode fuer das Jahr 1916. Concordia Publishing House, St. Louis, Mo. 208 pages. Price, 75 cts.

This *Statistical Year-book* shows that the Missouri Synod has had a healthy growth generally since the last issue of the Year-book three years ago. Then the Synod numbered 2,500 pastors and professors, 4,000 congregations, 950,000 souls, and 2,260 parochial schools with 96,000 pupils. To-day there are 2,743 pastors and professors, 4,171 congregations, 972,138 souls, and 2,313 schools with 96,737 pupils. Besides detailed statistics for each parish, this Year-book gives a complete survey of all the higher educational and the various benevolent institutions within the bounds of the Missouri Synod, and a comprehensive report of the Synod's missions at home and abroad. There can be no doubt that he who desires an intelligent insight into the numerous and varied activities of the Missouri Synod, and really to appreciate what all it stands for, will have to procure a copy of this Year-book.

Synodical Report of Missouri Synod. No. 13. Kansas District. 52 pages. Concordia Publishing House, St. Louis, Mo. Price, 14 cts.

This report contains the conclusion of a doctrinal paper submitted to the District Synod of Kansas by Prof. M. Graebner, bearing the title, "The Conflict of the Spirit against the Flesh." The report of the Board for Home Missions within the District is very comprehensive in its contents, and gives answer to practically every question that might be asked concerning the work done and the success attained in every one of the 145 mission-parishes of the District.

F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethany, Yonkers, \$16.00; Bethlehem, New Orleans, 20.00; station at Catherine, Ala., 1.35; Christ Church, Rosebud, 30.00; Concordia, Rockwell, 3.00; Grace, Concord, 35.00; Immanuel, Brooklyn, 3.00; Immanuel College, 1.00; Immanuel School, 1.00; Luther College, 19.10; Messiah, Fayetteville, 1.00; Mount Calvary, Mount Pleasant, 3.00; Mount Calvary, Sandy Ridge, 1.35; Mount Zion, Meyersville, 5.00; Mount Zion, New Orleans, 20.00; Mount Zion, Rocks, 3.00; Redeemer, New Orleans, 11.63; St. John, Salisbury, 15.00; St. Luke, Spartanburg, 3.00; St. Mark, Atlanta, 5.40; St. Paul, Charlotte, 11.00; St. Paul, Mansura, 5.00; St. Paul, Napoleonville, 21.02; St. Paul, New Orleans, 30.00; St. Peter, Drys School House, 2.00; Trinity, Albemarle, 1.00; Trinity, Elon College, 1.53; Trinity, Johnson, 3.25; Trinity, New Orleans, 5.00; station at Winston, 2.60; Zion, Gold Hill, 3.00. — *Total*, \$283.23.

St. Louis, Mo., July 1, 1917.

E. SCHUETTNER, *Treas.*,
323 Merchants-Laclede Bldg.

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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. XXXIX.

ST. LOUIS, MO., SEPTEMBER, 1917.

No. 9.

Onward in the Strife.

Onward, child of God Almighty!
Do not falter in the strife.
Though the Evil tempts and calls you,
Fight it as you would for life.

Satan's helpers there are many,
Who rejoice to see you fall;
But remember God is with you,
For He watches over all.

Though the fight is hard and bitter,
And your heart is filled with fear,
God the Father's ever near you,
Giving comfort, strength, and cheer.

He will help you past all danger;
Trust Him, He will guide you right
From the path of sin and darkness
To the path of peace and light.

E. E. HOEFS.

Sanctification.

The Holy Ghost calls us by the Gospel, works and preserves faith in us until we die, and thus appropriates eternal salvation to us. This entire work of the Spirit we call sanctification in the wider sense.

Sanctification in the narrower sense, however, which is our present subject, is described in the following words of our Synod's short exposition of Luther's Small Catechism: *The Holy Spirit has sanctified me in the true faith; that is, He has by faith renewed my heart, and gives me power to struggle against and overcome Satan, the world, and the flesh, and to walk in godliness and good works.*

When a man is regenerated and justified by faith, he is also sanctified by the Spirit of God; for where there is faith, there also the fruits of faith are found, which consist in thankfulness for divine grace, a new (2 Cor. 5, 17) and willing obedience

(Ps. 119, 32) to God's Law, love to God and the neighbor, and a sincere resolution to wage continual warfare against our spiritual foes and all that is evil. "This is the will of God, even your sanctification" (1 Thess. 4, 3). — One who is without faith cannot do good works in God's sight; but he who "abideth in Christ" by faith "bringeth forth much fruit," many good works; "for without Christ we can do nothing" (John 15, 5).

As soon as the Holy Ghost has entered a sinner's heart and given him a new principle, the spirit, He brings forth fruits in that person, as St. Paul writes to the Galatians: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (chap. 5, 22, 23). At the same time the new man in us fights against the sinful flesh which still clings to us, and the works of darkness, which St. Paul enumerates in the following words: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like" (Gal. 5, 19—21). Thus there is in all Christians a continual struggle between spirit and flesh (Gal. 5, 17; Eph. 4, 24; 4, 22; Rom. 8, 3; Gal. 5, 24; Col. 3, 5). If this fight would cease in a Christian while he lives here below, his spiritual life would have become extinct. A *churchyard peace*, as it is expressed in German, would prevail within him. — Only in heaven, when we shall be completely cleansed and delivered from the flesh, shall we enjoy an undisturbed peace of the right kind; for then we shall be perfect and no longer assailed by Satan, world, and flesh. This ever renewed conflict which all members of the Church Militant must wage is a sign to us that we are not fictitious, but real Christians.

We must not only fight, but gain the victory. "If a man strive for masteries, yet is he not crowned, except he strive lawfully" (2 Tim. 2, 5). Although sin still cleaves to us, our heart must be ruled by the Spirit. "If ye be led of the Spirit, ye are not under the Law" (Gal. 5, 18). On this point read St. Paul's plain words Rom. 7, 15, and down to the end of the chapter. — Those that are found in a state of sanctification are constrained by gratitude, for the salvation which they have received gratuitously, henceforth to live no longer to self or self, but unto Him who died for them and rose again. Admiration for God, love to Him, moves them to walk in Christ's steps, and to serve their neighbors. They delight in godliness and shun ungodliness according to their inward man. They pray and patiently hope for life eternal, carrying their cross willingly.

The Holy Ghost lends us power to follow holiness, without which no man shall see the Lord. Sanctification is necessary as a fruit of faith, but it is not needful for justification, for we are saved without works. The Spirit of God works and furthers our sanctification (Eph. 2, 10), and after having received spiritual powers from Him, we should use them and in this sense be "workers together with Him" (2 Cor. 6, 1).

It is God's will that we should always grow in holiness (Eph. 4, 15; 1 Thess. 4, 1). That this might be done, we should live in daily contrition and repentance and daily renew the sincere resolution to do God's will, daily to use the means of grace and to pray to the God of all grace. The more regular we are in these things, the more it will become a habit with us, a sanctified habit to serve God. Rev. John Todd's advice given in his *Student's Manual* also applies to godliness: "Let the same thing or the same duty return every day, and it will soon become pleasant."

He who does this will certainly be kept busy. In olden times, as Caspari relates, there lived a hermit who daily complained of fatigue. Asked why this was the case, he replied: "My daily tasks are so hard that I could not perform them, were it not for divine grace that strengthens me. For I must tame two falcons, hold two hares in check, train two sparrow-hawks, subdue a dragon, vanquish a lion, and nurse a sick person. The two falcons are my eyes, which I must guard zealously, lest that which injures my soul please them; the two hares are my feet, which I must keep in check, lest they run after filthy lucre and walk in the path of sin;

the two sparrow-hawks are my hands, which I must train and urge on to work the thing which is good; the dragon is my tongue, which I must bridle continually; the lion is my heart, against which I must war; the sick person is my body, which is very often suffering from heat, cold, hunger, thirst, or pain and illness, and needs careful attention. All this makes me very tired each day."

We should, however, not live in solitude like the monks; we should live *in* the world, but not be *of* the world. Whatever we do should be devoted to the honor of God and the welfare of the neighbor according to the Ten Commandments (1 Cor. 10, 31; 1 Pet. 4, 10).

O Lord, grant that we may fulfil Thy will, even our sanctification! H. OSTERHUS.

A Visit to Our Louisiana Mission Stations.

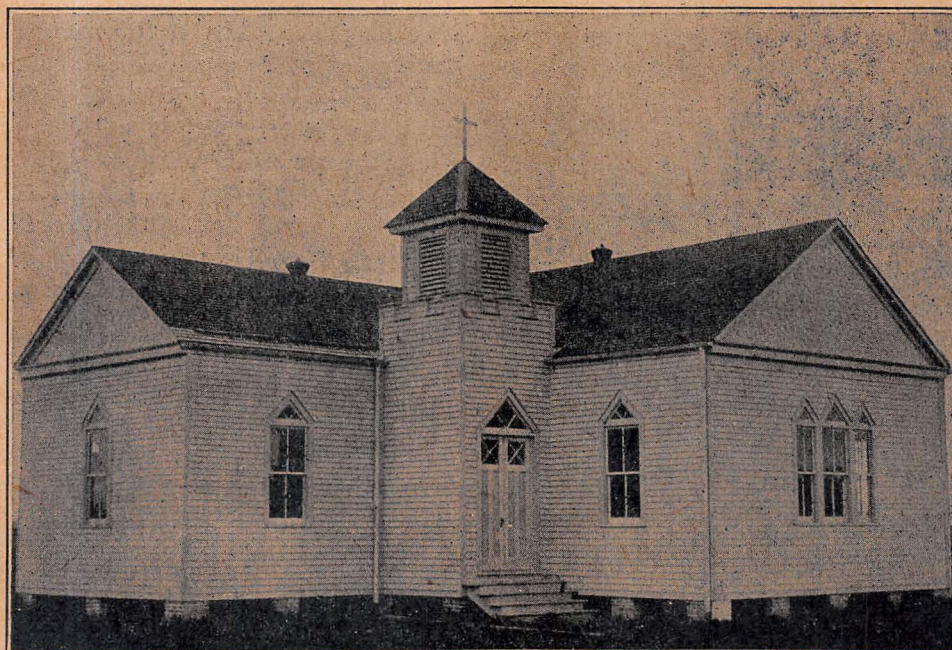
III.

Between the city of New Orleans and the Gulf of Mexico there is a country of lakes, bayous, and swamps, a land of wild scenery, wild beasts, and wild birds, a section inhabited by strange people with strange customs. And when on the day after Mardi Gras of this year I boarded the train of the Texas and Pacific Railroad to visit our Colored mission-stations in the country parishes of Louisiana, this train for a distance, after leaving the city, skirted along the fringe of this weird and gloomy country. It was a warm, balmy day, and as many of us as found room sat on the rear platform of the fast moving train to observe what we could of the scenery. Aged live oaks, draped with sad gray Spanish moss, lined both sides of the roadbed, hundreds of turtles could be seen basking in the sun on the logs half protruding from the slimy depths of the swamp, and one could not but think that behind the tall marsh grass which fringed the banks of the innumerable pools were hidden a great host of snakes and alligators. As we proceeded upon our westward journey, the swamps receded farther to the left, while on our right could be seen the interminable line of the levee, which stood as a firm barrier between the waters of the Mississippi and the rich sugar and rice plantations through which we were passing. Without a hindrance the plain stretched from the river-fringed dykes to the swamp afar off, an endless flat savanna, covered in the summer and fall with waving cane

or tangled fields of rice to where the gray cypress and green palmetto spikes bade the cultivation of man to halt. And then again we would cross a deep, black, and tortuous bayou pursuing its sluggish course through the impenetrable swamp, where alligators slept, and serpents crawled, and moss-robed cypress giants reared their gnarled heads. Later, after passing through the old towns of Donaldsonville and Plaquemine, and hurrying by a number of sleepy Cajun settlements, we, at Melville, crossed the turbulent and boiling Atchafalaya, ceaselessly rolling its turbid waters in great masses towards the gulf.

out its entire length of twenty miles this road does not leave the soil of good old Avoyelles Parish. The word 'Southwestern' gives you the direction in which the road pursues its weary way from Marksville and Mansura to Bunkie. Does that satisfy you?" It did, and so I thanked the obliging conductor for his kind information and decided that if ever I should build a railroad of my own, it's name should be equally comprehensive.

But we'll have to proceed. I arrived at *Mansura*, my destination for the day, about dusk, and found Pastor Wilfred Tervalon and several of his members waiting to take me to our mission-station



New Mansura Church and School.

At Bunkie I left the main line of the Texas and Pacific Railroad, and boarded "Old Barney," the train *de luxe* of the former St. Louis, Avoyelles, and Southwestern Railway, but now degraded to a mere branch line of the Texas and Pacific Railroad. Years ago, when I first enjoyed the pleasure of riding on this road, then principally famous because of its pretentious name and the jars, bumps, and shake-ups it inflicted upon its patrons without any extra charge, I one day asked the good-natured conductor why so short a road was given so long a name. The answer I received was: "You see, it's this way, father. 'St. Louis' designates the patron saint of the road; for, as you know, we are all good Catholics around here. 'Avoyelles' names the parish in which the road is located; for through-

in a "universal car." Of course, you know that means a Ford! At half past seven the service was to begin, and we had to hurry to reach the chapel in time. We found the church crowded. Pastor Tervalon himself presided at the organ, but the earnest singing almost drowned the sound of the little instrument. It wasn't the first time that I had addressed the good people of Mansura, and so I took it for granted that everybody had come to listen. Nor was I disappointed in my expectations. Not only did they pay the closest attention to the sermon, which was by no means short, but they attentively listened to my talk after the service. It afforded me particular pleasure when one of those present arose and in the name of all requested me to express their sincere gratitude to the Mission

Board for all it had done for them, especially in so promptly replacing the old chapel, which had been destroyed by fire, with the new church and school. Among the attendants was also Sam Young, chief of a small remnant of an Indian tribe located a few miles from our church. Pastor Tervalon enjoys the confidence of Chief Young and his tribesmen, and hopes to do something among these Indians in the near future. I encouraged Chief Young to come to our services, and he gave me his promise that he would.

The next morning I visited the school and found thirty-two boys and girls present out of an enrolment of thirty-six. The pupils were quiet and well-behaved, and I got the impression that Pastor Tervalon must be a very good teacher. The



Junior Lutheran Orchestra, Napoleonville, La.

pastor's wife told me that she intended to start a sewing-class with the girls of the congregation, and I strongly encouraged her to carry out her good intentions, which, I do not doubt, she has done by this time.

Our congregation at Mansura is not great, numerically considered, but it has been in the past, and still is, a blessing for the community, and its influence for good is felt for miles around. —

I left Mansura at 10 o'clock in the morning, my objective point being *Napoleonville*, the seat of government for Assumption Parish. "Old Barney," though wheezing awfully because of a bad attack of asthma, I suppose, got me to Bunkie in time to catch the train on the main line for Donaldsonville; and upon my arrival at the latter place a train on the Lafourche Branch was waiting to take me to Ratliff, a station lying on the left bank of the sleepy Bayou Lafourche, directly opposite Napoleonville.

Napoleonville lies in the midst of large sugar plantations, comprising thousands of acres each, and employing a great host of Colored laborers. Both branches of the Texas and Pacific Railroad leading from Donaldsonville to Napoleonville on one side and to Lafourche on the other side of the Bayou Lafourche run through extensive plantations, whose pretentious residences and large sugar-houses bear eloquent testimony to the fact that great sums of money are here invested. Despite the rich plantations, however, the Colored people are generally poor. The daily wage of a man is from eighty-five cents to \$1.25, and then the work is not steady. Neither is it only the Colored manual laborer that is so ill paid. While at Napoleonville I had the pleasure of meeting the teacher of the Colored public school, whom I found to be an intelligent and well-informed man. I was dumfounded when told that his monthly salary was \$35, and that the school-term only lasted five months! Think of it; paying a man of many years' experience and the holder of a good teacher's certificate, the petty sum of \$35 per month for an annual school-term of five months!

In the evening we had a fine, well-attended service. At least forty adults were present. Our old acquaintance, Mrs. Nelson, the wife of Dr. G. H. Nelson, kindly played the organ. Our congregation at Napoleonville has had a very slow growth, largely owing to the baneful influence of the secret societies, which are particularly strong here. Besides our own mission there are three other Colored churches in the town, and a large Catholic church with a numerous Colored membership.

On Friday morning I attended Teacher Demouy's school till 10.30. Though Mr. Demouy does not play the organ, the singing of his pupils was very good. A catechization on the Offices of Christ brought out some good answers. I do not remember of one wrong answer given by the pupils, though they were not in every instance complete. I also heard a lesson in United States History and another in Primary Reading.

When we began work in Napoleonville, there was only one school for Colored children in the town, and that was a public school of very poor quality. Since our arrival in the field the Baptists and Methodists have opened schools, and to-day each one of the four schools has an enrolment of twenty-five to forty pupils. The teacher of the public school is a well-educated man and is doing good work. The Methodist school is taught by

the pastor himself, while the school under Baptist auspices is conducted by a Mrs. Bennet. Our school had an enrolment of forty-two pupils at the time of my visit, the Baptist and public schools each had thirty-five children, and the Methodist pastor had twenty-five pupils in his charge. I was informed that the Methodist preacher had tried to increase the enrolment of his school by promising to teach the older pupils Latin and Greek! Teacher Demouy very sensibly showed the people the importance of first speaking English correctly before taking up the study of the old dead languages. —

From Napoleonville my journey took me to *Johnson*, where I arrived at about one o'clock on Friday afternoon. I found Pastor Berger hard at work teaching his pupils in an old, dilapidated hall about one mile from the station. The hall is poorly adapted to school purposes, since it has only two windows. The desks are even worse than the building. I found thirty pupils present. Though somewhat noisy, the children were not ill-behaved, and all made the impression of being above the average in intelligence. The prospects for our work, however, are very poor, since practically all the people are Catholics and want to remain such. The children attend our school up to a certain age, and then go to New Orleans to make their first Communion. After that is done, they come back to our school. One lady frankly told me that while she appreciated the good work Pastor Berger was doing among them for their children, she was a Catholic and wanted her children to be the same. "Of course," she added, "if I couldn't have a Catholic church, I would prefer the Lutheran to any other." Under such circumstances it seems plain that it is a waste of time to have Missionary Berger remain at Johnson any longer, and the Mission Board has therefore decided to transfer him to our promising field in Alabama. —

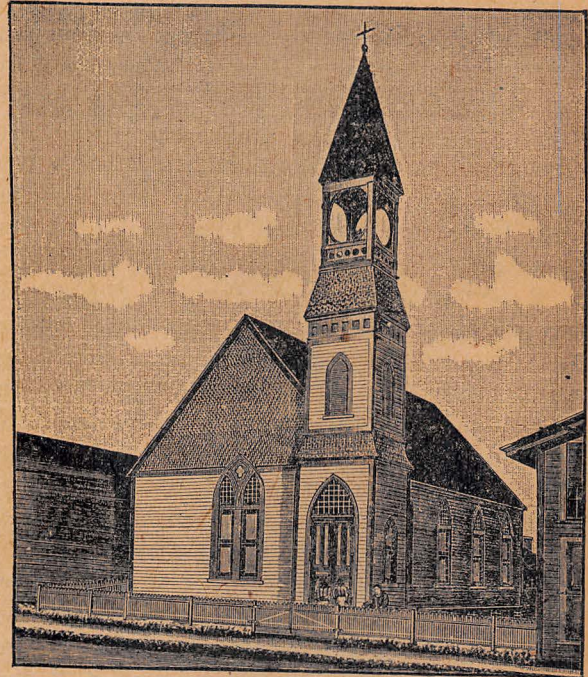
It was in the midst of a blinding rainstorm that I boarded the train at Johnson that evening, and it was still pouring down when I arrived at New Orleans two hours later to attend an interesting and highly satisfactory conference of our missionary laborers in the Crescent City, thus bringing to a happy close my visit to our Colored mission-field in Louisiana.

May the good work among the Colored people of Louisiana and elsewhere grow and prosper in the face of all obstacles, and redound to the blessing and salvation of many!

F. J. L.

Concord, N. C.

Judging from a program sent us a few days ago by Rev. W. G. Schwehn, they had "big doings" at Concord, August 5—12. During those eight days the Silver Anniversary of Grace Colored Lutheran Church was celebrated, and Immanuel Conference held its seventeenth convention there. The silver anniversary services were held August 5—7. Three services were held on Sunday, and one each on Monday and Tuesday evenings. The anniversary preachers were the pastor, Rev. W. G.



Grace Church, Concord, N. C.

Schwehn, Rev. J. Alston, of Mount Pleasant, N. C., and Rev. F. Foard, of Gold Hill, N. C., on Sunday; Rev. W. O. Hill, of Yonkers, N. Y., on Monday; and Rev. H. H. Gallmann, of Danville, Va., on Tuesday.

Immanuel Conference was opened on Wednesday evening, August 8, with a special service in which Rev. John McDavid, of Charlotte, N. C., preached the sermon. On Thursday evening Rev. C. Stoll, of Atlanta, Ga., filled the pulpit, and on Sunday, August 12, Prof. J. Ph. Schmidt, of Immanuel College, Rev. W. H. Lash, of Salisbury, N. C., and Rev. F. D. Alston, of Spartanburg, S. C., preached in the morning, afternoon, and night services. Prof. F. Wahlers, of Greensboro, N. C., submitted a paper bearing the title: "Why Was the Reforma-

tion Necessary?" and Prof. F. Berg set forth the difference concerning the means of grace as taught by the Lutheran and Reformed Churches. The conference was attended by about seventy pastors, teachers, delegates, and guests. — We hope that we may be able to bring a full report of these "big doings" at Concord in our next issue.

Confirmation Service at Midway, Ala.

Seven miles northwest of Camden, situated on the Louisville and Nashville Railroad and the county-seat of Wilcox County, Ala., and nine miles southeast of Catherine, a station on the Southern Railway, right on the bank of the Alabama River and midway the distance from the source of the river to its mouth, on a level plain, lies a large plantation owned by Judge B. M. Miller and known as the Midway Plantation. Here a branch of the great Lutheran Church has been planted amid a large Colored agricultural population.

Work was begun here on February 15th of this year, and its progress and success has been a wonder in our eyes. On Sunday, June 24, a large class could already be confirmed at Midway. Early in the morning the people began to gather from the remote sections of the surrounding communities to witness this confirmation service. Rev. N. J. Bakke, our kind and faithful superintendent, conducted the service, which continued for four hours.

First, each catechumen was examined by Pastor Bakke. [The members of this class of catechumens had been prepared for their confirmation by Miss Young. — EDITOR.] After the examination, Pastor Bakke preached a glorious and heart-searching sermon. Then he baptized twenty-three persons, five adults and eighteen children. After the baptism of this large number of persons the door of the great Lutheran church stood ajar, so to speak, and forty penitent, contrite, and humble souls presented themselves for admittance and were confirmed.

After the confirmation of all these people Pastor Bakke set the Lord's Table and administered Holy Communion to those who had made confession of Christ. After Communion a hymn was sung and Pastor Bakke pronounced the benediction.

The service proper having thus been brought to an end, Pastor Bakke gave a very timely and fatherly talk, submitted to the new members a congregational constitution, and organized Mount Carmel Lutheran Congregation.

The entire service was conducted with so much solemnity that not only our own members, but also members of other churches said that it was a glorious service, and it was the topic of conversation for many days.

The little body of Lutherans here are proud of their Church, and give promise of proving loyal and faithful by the grace of God. Besides, all the better class of people, even though they are in some cases members of other churches, concede that the Lutheran mission here is the greatest asset of Midway, and freely express their willingness to help foster the great cause.

At this writing a new class of catechumens, numbering no less than forty-eight persons, is being prepared for confirmation. Please pray that the Spirit of the living God may continue with us, and provide means and friends for our good Mission Board to carry on this great work among our Colored people.

Yours in Christ,

ROSA J. YOUNG.

Items of Interest from Our Colored Mission Field.

WE ARE GROWING! — During the past eighteen months our Colored Mission has had a phenomenal growth. The number of baptized members has had an increase of over 500, the number of communicant members shows an increase of almost 300, and our Sunday-school enrolment has been augmented by the addition of 750 pupils.

ATTENTION! — The Colored Mission Board expended \$65,970.44 last year, while its receipts from all sources amounted to no more than \$61,366.07. I rejoice in thinking that our Board has had an opportunity to spend so much money in the great cause of Colored Missions, and that God is opening the door for us in so many localities; but I regret to learn that the receipts of the Board did not keep pace with the expenses. It is very probable that it will only be necessary to tell our people the circumstances, in order to induce them to increase their contributions to this most worthy cause.

TRANSFERS AMONG THE WORKERS. — *Pastor Peay* has been transferred from New Orleans to Alabama. He took up the work in his new field on the first of August. — *Teacher Robinson* has been transferred from Trinity School, New Orleans, to the school in Carrollton. — *Missionary Berger* is expected to move to Alabama in the near future;

that is, as soon as the state of his health is sufficiently improved to warrant the change. — On August 26, *Missionary C. P. Thompson*, formerly of Greenville, N. C., but for the past year on the sick-list, took charge of our mission at Napoleonville, La. Though not entirely restored to his former strength, he feels able to take charge of his new field. — *Grace Mission School* at Greensboro will have only one teacher during the coming school-year. — From last advices it appears that *Mr. Th. Rennegarbe*, who was called to take charge of one of the rooms of our Grace School at Concord, N. C., will not be able to come since he has been drafted for the army, and the Exemption Board will not release him.

A SAD LOSS. — *Missionary J. H. Doswell*, who was obliged to give up his successful work in St. Louis four years ago and go to Denver for his health, was called to the reward of Christ's faithful servants August 16. His wife, who had been doing janitress work as long as possible, to help defray the expenses, gave up this work several weeks before her husband's death to be able to devote all her time to nursing him. May the good Lord comfort her in her sad bereavement!

F. J. L.

BOOK TABLE.

The Dark Ages. By *Prof. Th. Graebner*. Concordia Publishing House, St. Louis, Mo. 224 pages, and a few reprints of old cuts. Price, 35 cts.; library cloth binding, gilt stamping on back and cover, \$1.00, post-paid.

This book is more fascinating than a novel, and relates facts that are far stranger than fiction. We do not see how the publishers can possibly be disappointed when they anticipate, as they say, a phenomenal sale for the book. The facts which the author sets forth concerning the morals and church-life in the Middle Ages, and the long array of evidence which he submits to substantiate his statements, form a crushing indictment of the Church of Rome. The author supplies more than 300 accurate references in his footnotes, a fact that greatly increases the value of the book, and places its assertions beyond all reasonable doubt. Complete indices are also provided.

Die Abendschule. A German biweekly. Vol. 64, No. 1. Louis Lange Publishing Co., St. Louis, Mo. Price, \$2.00 per year.

The German secular press of our country may well be proud of *Die Abendschule*, one of the oldest German publications in the United States. In literary excellence *Die Abendschule* is the peer of any publication of its class in the country. Its circulation is deservedly large, and it wields a great influence for good wherever it is read.

The Influence of the Reformation on Music. Reprinted from *Excursions in Musical History*. Copies may be had from the New York Reformation Quadrcentenary Committee, 200 Fifth Ave., New York.

A most interesting booklet, well adapted to set forth the great influence of the Reformation on music. Send for the pamphlet, for you will find it instructive.

Personal Appreciations of the Reformation by Leading Americans. Published by the New York Reformation Quadrcentenary Committee, 200 Fifth Ave., New York.

This selection of expressions from prominent Americans, mostly not Lutherans, makes interesting reading, and many of the appreciations are worthy of careful study. A copy, we believe, may be had for the asking.

Soldier, Rest! Thy Warfare O'er. A musical composition. Text adapted from Scott's "Lady of the Lake." Music by *J. Wambsganss*. Published by J. Wambsganss, 287 Ninth Ave., Long Island City, N. Y. Price, 25 cts.

We have here an easy composition. The music is pleasing to the ear, and the words are timely. Well adapted for evening entertainments. May be used for mixed voices, as a solo, or in three-part harmony for children. A German text is also furnished by Miss Emma Bromm.

Annual Catalog, Luther College, New Orleans, La.

If you are interested in the educational work of our Church among the Colored people, or if you wish to become interested in this great work, send for this catalog to Prof. R. A. Wilde, 2110 Jena St., New Orleans, La.

F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethlehem, New Orleans, \$20.00; Christ Church, Rosebud, 27.15; Possum Bend, 1.71; Beatrice, 2.24; Concordia, Rockwell, 3.00; Grace, Concord, 35.00; Immanuel, Alexander, .25; Immanuel College, 7.85; Immanuel School, 1.55; Immanuel, Reimerstown, 1.00; Messiah, Fayetteville, 1.00; Mount Calvary, Mount Pleasant, 3.00; Mount Calvary, Sandy Ridge, 5.00; Mount Zion, Meyersville, 5.00; Mount Zion, New Orleans, 20.00; Mount Zion, Rocks, 4.00; St. James, Southern Pines, 3.00; St. John, Salisbury, 15.00; St. Luke, Spartanburg, 3.00; St. Mark, Atlanta, 3.45; St. Matthew, Meherrin, 10.00; St. Paul, Charlotte, 11.00; St. Paul, Mansura, 5.00; St. Paul, Napoleonville, 4.26; St. Peter, Drys School House, 3.00; Trinity, Albemarle, 1.00; Trinity, Elon College, 1.12; Washington, 2.75; Winston, 2.20; Zion, Gold Hill, 3.00. — Total, \$205.53.

St. Louis, Mo., August 1, 1917.

E. SCHUETTNER, Treas.,
323 Merchants-Laedele Bldg.

Pastor W. G. Schwehn gratefully acknowledges the receipt of an oil-painting, "Christ on the Way to Calvary," as a personal gift to his congregation by the Rev. E. F. Baese, Ava, Ill., who painted the picture himself after the original of Hofmann.

Miss Rosa J. Young thankfully receipts the following gifts for the Mount Carmel Mission in Alabama: \$8.50 from the Tabitha Club of Danville, Ill., and 1.00 from Miss Mary Smith, of Chicago, Ill.

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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 and Villere Sts.; Aaron Wiley, Pastor.—Services: Sunday, 8 P. 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.—Service: Every other Sunday, 8 P. M. Sunday-school: Every Sunday, 10 A. M.

Mount Zion, cor. Franklin and Thalia Sts.; G. M. Kramer, Pastor.—Services: Sunday, 8 P. M.; Wednesday, 8 P. M. Sunday-school, 10 A. M.

NAPOLEONVILLE:—*St. Paul's*; C. P. Thompson, Pastor.—Service: Every other Sunday, 7.30 P. M. Sunday-school, 10 A. M.

MANSURA:—*St. Paul's*; Wilfred J. Tervalon, Pastor.—Service: Sunday, 10 A. M. Sunday-school, 9 A. M.

ALEXANDRIA:—*Immanuel*; W. J. Tervalon, Pastor.

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, 904 N. Ashe St.; Prof. F. Wahlers, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 10.30 A. M. Lord's Supper on first Sunday of every second month, beginning with first Sunday in December.

HIGH POINT:—*St. Luke's*; Prof. J. Ph. Schmidt, Pastor.—Service: Sunday, 2 P. M. Sunday-school immediately after preaching.

WINSTON-SALEM:—*Colored Mission*; Prof. H. Voltz, Pastor.—Service: Every third Sunday of the month, 2.30 P. M.

ELON COLLEGE:—*Trinity*; Prof. H. Voltz, Pastor.—Services: Every second and fourth Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. 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.

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

FAYETTEVILLE:—*Messiah*; C. March, Pastor.—Services: Every Sunday of the month (except third Sunday), 3 P. M. and 7.30 P. M. Sunday-school, 2 P. M.

SOUTHERN PINES:—*St. James'*; C. March, Pastor.—Services: Every third Sunday of the month, 11.30 A. M. and 8 P. M. Sunday-school: Every Sunday, 10 A. 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:—*Trinity*; 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, 3 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.

GREENVILLE:—*Bethel*; H. Daehnke, Pastor.—Service: Sunday 8 P. M. Sunday-school, 3 P. M.

MONROE:—*Bethlehem*; H. Daehnke, Pastor.—Service: Sunday, 11.30 A. M. Sunday-school, 2 P. M.

ILLINOIS.

SPRINGFIELD:—*Holy Trinity*; G. A. Schmidt, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 10.30 A. 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:—*St. Paul's*, 2401 Pulaski St.; Paul W. Beinke, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 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.

VIRGINIA.

MEHERRIN:—*St. Matthew's*; John W. Fuller, Pastor.—Service: Every other Sunday, 10 A. M. Sunday-school, 11.30 A. M.

DISTRICT OF COLUMBIA.

WASHINGTON:—*Mission*, Cadets' Armory, 708 O St., N. W.; John W. Fuller, Pastor.—Service: Every other Sunday, 11 A. M.

SOUTH CAROLINA.

SPARTANBURG:—*St. Luke's*, 388 Cleveland St.; F. D. Alston, Pastor.—Services: Sunday, 12.15 P. M., and Wednesday, 8 P. M. Sunday-school, 11.15 A. M.

GEORGIA.

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

ALABAMA.

ROSEBUD:—*Christ*; M. N. Carter, Pastor.—Services on the first, second, and fourth Sunday of each month, 12 M. Sunday-school every Sunday, 11 A. M.

OAK HILL:—*Pentecost*; N. J. Bakke, Pastor.—Services every first, second, and third Sunday, 12 M. Sunday-school every Sunday, 11 A. M.

POSSUM BEND:—M. N. Carter, Pastor.—Service every fourth Sunday of the month, 12 M. Sunday-school every Sunday, 11 A. M.

TILDEN:—N. J. Bakke, Pastor.—Service every second Sunday of the month, 1 P. M. Sunday-school every Sunday, 11 A. M.

TURKESTAN:—N. J. Bakke, Pastor.—Service every third Sunday of the month, 12 M.

MIDWAY:—*Mount Carmel*; N. J. Bakke, Pastor.—Service every fourth Sunday of the month, 1 P. M. Sunday-school every Sunday, 11 A. M.

KINGSTON:—N. J. Bakke, Pastor.—Service every first Sunday of the month, 1 P. M. Sunday-school every Sunday, 11 A. M.

BEATRICE:—M. N. Carter, Pastor.—Service every third Sunday of the month, 1 P. M. Sunday-school, 11 A. M.

VREDEBURGH:—*St. Andrew's*; R. O. L. Lynn, Pastor.—Service every Sunday, 8 P. M. Sunday-school every Sunday, 11 A. M.

TINELA:—*Mount Olive*; R. O. L. Lynn, Pastor.—Service every second Sunday of the month, 11 A. M. Sunday-school, 12 M.

NATCHEZ:—R. O. L. Lynn, Pastor.—Service every third Sunday of the month, 11 A. M. Sunday-school, 12 M.

BUENA VISTA:—*St. James*; R. O. L. Lynn, Pastor.—Service every fourth Sunday of the month, 11 A. M. Sunday-school, 12 M.

NOTICE TO READER.

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The Lutheran Pioneer.

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REV. F. J. LANKENAU, EDITOR.

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No. 10.

Luther, the Angel of the Reformation.

(REV. 14, 6. 7.)

"I saw an angel in mid-heaven fly,
Proclaiming the eternal Gospel truth
To every tribe and tongue, to age and youth,
To all that dwell on earth, both far and nigh.

"Fear God," he cried, "and praise Him lest ye weep;
His judgment-hour is come; and bow the knee
Before the Lord that made the foaming sea
And earth and heav'n and water fountains deep."

Our Luther was this angel! — Let us, then,
As children of the Reformation, prize
And spread the Gospel, and with holy joys
Show forth God's praises to the world of men.

H. OSTERHUS.

The Watchword of the Reformation: All Glory to God!

The glory of God is the end and aim of our creation, redemption, and sanctification. David sings in the 19th Psalm: "The heavens declare the glory of God, and the firmament showeth His handiwork." When the Redeemer was born, the angelic host descended from on high and, in anticipation of the great work of redemption to be performed by the new-born Savior, sang: "Glory to God in the highest, and on earth peace, good will toward men." Referring to our sanctification, Peter writes: "Ye are a chosen generation, a royal priesthood, a peculiar people, an holy nation, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

The glory of God was also the purpose of the Reformation; its end and aim from beginning to end was the praise and exaltation of God. From the penning of the very first of his Ninety-five Theses to his last breath Luther's watchword was, "All Glory be to God!" This is most plainly to be seen from the fact that the fundamental teaching of the Reformation was that the Bible, as the written Word of God, is the only standard of faith and life.

When Luther, four hundred years ago, posted his Ninety-five Theses to the door of the Castle Church at Wittenberg, he by no means thought that he would be lauded for this deed after the lapse of four centuries by many millions of people. It was not the wish paramount in his heart to call attention to himself and his deed. His first and chief consideration, in fact, his only purpose in publishing the document, became apparent at once from his first thesis, which begins with the words, "When our Lord and Master Jesus Christ says." His one desire was that the Holy Scriptures, as God's revealed Word, be unreservedly accepted as the only rule and guide of faith and life. It was the Bible, the whole Bible, and nothing but the Bible that Luther wanted to rule supreme in all spiritual matters. With Samuel Luther said: "Speak, Lord, Thy servant heareth." Much rather would he have his right hand lose its cunning and his tongue cleave to the root of his mouth than that he should depart from the truth as revealed in the Bible. For he knew and realized that it is only by strict adherence to Scripture that all honor and glory is given to God. As sure as it is true what Samuel said to King Saul, that obedience is

better than sacrifice, so sure is it that loyalty to God's Word glorifies and honors God far more than great ostentation and the building of great cathedrals.

Luther and his coworkers, therefore, insisted, over against all error, that the written Word of God is the only standard of doctrine and life, the only rule by which all teachers and their teachings must be tried and judged. Just as the sun in the heavens is the real regulator of time, so also the Bible, which is God's revealed Word, must be and remain the one supreme and absolute rule in all spiritual things. And just as we must set our clocks and watches by the sun if we want them to measure time correctly, so also must we measure all that we say and write in matters of faith and life by the Bible if we want it to be correct. Nothing else but the Bible, not even an angel from heaven, can establish an article of faith. We must get our Christian knowledge from the Bible and from the Bible only. The Pope cannot make articles of faith, neither can councils or synods do so. Human reason can never be the fountain of spiritual knowledge, neither can we base new doctrines on visions or other pretended revelations.

In full accordance with the above, Luther also insisted, as did his fellow-laborers, that the Word of God must be its own interpreter. The Scriptures are the light and lamp to guide our footsteps, and we need no other light for the purpose. We might as well pretend to increase the light of the sun by holding a candle up to him as to try and make the Bible brighter by means of human reason, tradition, or new revelations. One portion of Scripture may, indeed, be made plainer to us by another portion of Scripture, but in such a case the Bible would still remain its own interpreter. As soon as one would use an outside rule to explain the teachings of the Bible, just so soon you would have made it subject to human authority. For this reason Luther always insisted that it is of fundamental importance that the Bible explain the Bible, and thus God be the sole interpreter of His Word and through this Word our sole Guide to heaven and salvation.

When Luther published his Ninety-five Theses at Wittenberg, he acknowledged the Scriptures as the Word of his Lord and Master, to which absolute and implicit obedience was due. When he at Worms stood in the presence of Emperor Charles and the highest dignitaries of the Church and State, neither the power of imperial Rome nor the authority of papal Rome could dazzle him; for with head up-

lifted he declared: "Unless I am convinced by the teaching of the Word of God, I cannot and will not retract anything." So also when Zwingli at Marburg pleaded with him, and again and again advocated the authority of reason over against Scripture, Luther's answer was: "It is written. The text stands there too powerfully." With Luther, God's written Word ruled supreme, for he realized that it was by acknowledging its supremacy that all praise and glory is given to God.

In thus accepting God's Word as the only source of spiritual knowledge, Luther learned one blessed truth after the other, and every truth he learned from the Bible helped to magnify God's glory. There was, first of all, the blessed truth that we are saved alone by God's grace, through faith in Christ. That doctrine gives all glory to God. And what is true of this central doctrine of the Bible is true of every other doctrine that the Reformers drew from Scripture, from the doctrine of the Holy Trinity to the doctrine of the Last Things. Whether we look up to the height or down to the depth of Bible-truths, whether we measure their length or their breadth, in every case they reveal to us God's glory, and prompt the believing child of God to sing:

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

F. J. L.

The Reformation and Missions.

The roots of modern missions reach back to the Reformation, and the plant that is to-day bringing forth such abundant fruit is four hundred years old. Martin Luther strikes the keynote of world-wide missions when he says in his Gospel Postil: "But now when Christ comes, He sends His preachers out into all the world, and commands them to go straight forward and preach everywhere to all the heathen. And 'all the world' does not mean one or two parts of it, but everywhere within it where people may live and dwell." But though Luther and others by utterances like that above sowed the seed of modern missions, and while this seed germinated, too, its early growth was below the surface, as is the case with all seed, and it was only gradually that the plant began to show on the surface. But it did show here and there, as, for example, when Gustavus Vasa, King of Sweden, sent a number of missionaries as early as 1559 to work among the heathen Laplanders.

Though missions may not have been very prominent in the first century of the Reformation, owing to adverse circumstances, yet the mission-spirit was there. As sure as it is that Luther and his co-workers again brought to life the apostolic faith, so sure is it also that apostolic life and work had to follow this revival. An evangelical Church must be evangelistic; therefore, as sure as the Reformers preached the Gospel, so sure did they also bring home to their people the debt of duty to bring the glad tidings of salvation to a lost race. Of course, after a millennium of sleep it was hard to arouse the people sufficiently to see how millions were dying without Christ, and to hear the cry of want and woe wafted by the winds from heathen lands. But gradually, one by one, the people awoke to a sense of their duty, interest in the glorious work increased, and the missionary ideas of the Gospel were more and more fully carried out. We may, therefore, truthfully say that the world-wide missions of today are the unfolding and development of principles uttered by the Reformers four centuries ago.

F. J. L.

An Interesting Letter from Alabama.

August 13th to 17th the teachers and pastors in the schools of Alabama held their Teachers' Institute at Oak Hill, Ala. The Institute opened Monday afternoon at 2.30, Rev. Bakke making the opening address. The speaker based his remarks on Luke 9, 62, and showed that we have put our hands to the plow as commanding officers in the army of the kingdom of God, and are to instruct the raw recruits in fighting the battles of the Lord. He also showed that looking back is the same as being a "slacker," that is, shirking our duty as soldiers of the Cross, or expecting gain in this world's goods for fighting in the army of the Lord. — After the opening address the new teachers were examined and sessions closed until Tuesday morning.

The Tuesday morning session was opened with devotional exercises led by the Rev. Chas. Peay. After the opening exercises Superintendent Bakke delivered a very instructive lecture on "How To Teach the Catechism." By way of introduction he showed that "it must be the object of every teacher to impart to the child the chief doctrines of the Christian religion, for this is the chief purpose of our schools." He showed that it is through the schools that we make the best citizens, the best men and women. In order to teach the Catechism

thoroughly and to the best advantage, the teacher, of course, must be well acquainted with it himself, and then he is to impart this knowledge to the child. After the lecture the different points were taken up and discussed by the various teachers.

The afternoon session was opened by Rev. Peay, after which he delivered a very interesting lecture on "Christian Discipline in the School." In discussing this subject, he showed that, in order to maintain Christian discipline in the school, the teacher must himself be a Christian, prepare his work and ask God for wisdom. The subject was discussed by the teachers with great profit to all.

Tuesday evening at eight o'clock the Rev. M. N. Carter delivered a very timely and appropriate lecture on "The Home-training of the Children." He dwelt on the "time for training," "manner of training," "kinds of training," and the "purpose of training the child." This subject was discussed with great interest by the public.

The Wednesday morning session was opened by Rev. Carter. After the devotional exercises, Superintendent Bakke delivered a lecture on "How to Teach Bible History." We were all greatly benefited by the lecture, as well as by the discussion which followed. The afternoon session was opened by Rev. Carter, and then followed the highly instructive lecture of Miss Rosa J. Young on "The Methods of Teaching the Child to Read." She discussed the "Alphabet," "Phonic," "Sentence," "Word," and "Eclectic" methods. We have not the time to point out the advantages and disadvantages of each method as they were brought out in the lecture; suffice it to say that it was finally agreed that the "Eclectic" method is the best to employ in teaching the child how to read.

Wednesday evening at eight o'clock the Rev. Peay preached. His theme was, "A Great Famine in the Land." This famine, as he showed his hearers, is the famine of the Word of God, because it is not preached in its truth and purity as it should be. (I have lost my notes on the sermon, and so am unable to give you the parts or even the text of the sermon. Kindly overlook the omission, will you? Thanks!)

The Thursday morning session was opened by the undersigned, after which he gave a little talk on "How to Teach the History of the Reformation to the Children." Well, the less said about this the better, but we finally found a way to tell the child who the Pope is, and at the same time to tell him something about Martin Luther. In the afternoon

session Rev. Carter, after the devotional exercises, delivered another good lecture on "The Teacher as a Social Worker."

Thursday evening Rev. Bakke was to have delivered a lecture on "Family Life," but a heavy rain caused all the families to stay at home, and, and — well, the lecture is still in the Superintendent's system. Visit us next year, and you may hear it. Since the lecturer did not feel that the majority of the teachers present needed a lecture on such an important subject, we gave the evening over to the transaction of business, and then went home feeling that we had missed a treat.

The session Friday morning was opened by Superintendent Bakke, after which he lectured on "How the Teacher is to Prepare and Improve Himself for His Work." After the lecture we took up business, which consisted in hearing the reports and recommendations of the various committees. All business completed, we adjourned for the day.

Friday evening was given over to entertainment. The members of the Oak Hill congregation treated the members of the Institute to ice cream and cake, and they (I almost said retaliated) reciprocated with songs, speeches, and recitations, and, and, — well, some people call them yarns. After all the ice cream and cake was gone, naturally no more songs, speeches, and the like could be had, so we said a word of thanks and good-bye, and then went home. —

This Institute for our Lutheran teachers is a new thing. But although it was an experiment, we all feel that it was a success, and hope that it will be repeated each year; for we were greatly benefited by it. Each one went his or her way feeling that they had not lost, but gained by attending it. God willing, we hope to have another one next year. — We wish to extend our thanks to the kind people of Oak Hill for the many good things they gave us while there, and also for the kind treatment accorded us.

Those who attended the Institute were: Rev. M. N. Carter, Rev. C. Peay, Miss Rosa J. Young, Miss C. M. Smith, Miss E. B. Cannon, Miss M. E. Moreland, Miss G. Marsh, Mr. S. U. Young, Mr. Jas. Montgomery, and the undersigned. All the ladies, with the exception of Miss Young, are new workers in our mission-field of Alabama. They are a fine set of Christian girls with a good education. All of them, excepting Miss Cannon, have had several years' experience as teachers in the public schools of the State. Miss Cannon is a this year's

graduate of the Camden Academy, which is located at Camden, Ala. The others are representatives of Payne and Selma Universities and the Miller's Ferry Institute. The teachers will be stationed as follows: Miss Young at Midway; Miss Moreland at Buena Vista; Miss Smith at Java or Kingston; Miss Marsh at Possum Bend; Miss Cannon at Tinela; Mr. Montgomery at Rosebud; Mr. Young at Tilden. May the blessings of God rest upon their work!

* * *

All our schools on this field open on the 10th of September, so when you read these lines our teachers will be busy with about seven or eight hundred children. We shall be teaching in "regular" schoolhouses and old log-huts, through the cracks of which you can see the beauties of Nature, and when it rains you must raise your umbrella if you wish to keep dry. But what do we care about the place in which we teach since we accomplish our purpose?

On September 2d the first Harvest Home and Mission festival to be held in Alabama by our Colored Lutherans was celebrated at Rosebud. It is needless to say that a crowd was in attendance. The undersigned preached the harvest-sermon, and Superintendent Bakke was to have preached the mission-sermon, but his car broke down so that he could not get there. The local pastor, therefore, had to take his place. All seemed well pleased with the services, and some said that "dem Lucases is always havin' somethin' new!" You bet!

We have two new arrivals, in the persons of the Revs. Peay and Berger. Welcome! Needed you long ago.

On October 7, nothing preventing it, our chapel and schoolhouse at Vredenburgh will be dedicated to the service of the Triune God. We shall have our Reformation services at that time also. Better come down and let us show you a good time.

Rev. Carter has a Ford runabout. Let us hope that, well — let us hope that he stays out of the hospital.

R. O. L. L.

Missionary Items.

AN IMPORTANT TRANSFER. — Rev. G. A. Schmidt, for the past three years in charge of the Colored Missions in St. Louis and Springfield, Ill., has accepted the position of assistant superintendent for our growing field in Alabama. As assistant superintendent he will have the supervision of our mis-

sion-schools and of all the mission-property in Alabama. Pastor Schmidt will also have charge of two mission-stations, Midway and Possum Bend. He will, for the present, make his home in Camden.



Rev. G. A. Schmidt.

— Missionary Schmidt has been a most successful worker, and had greatly endeared himself to his people in St. Louis and Springfield. The St. Louis mission has doubled its membership during the incumbency of Pastor Schmidt, which speaks well for his faithfulness and zeal and promises well for his success in the new and larger fields of labor.

THE NEW LABORER IN ST. LOUIS.—Rev. Herbert Claus, a recent graduate of Concordia Seminary at St. Louis, is Missionary Schmidt's successor, and has already put in a hard month's work on the field. He opened the school on the first Tuesday of August with the record-breaking attendance of seventy pupils. The old shack which serves as a school and chapel for our mission in St. Louis did not have desks enough to accommodate all the pupils. It was suggested to the missionary by a member of the Board that it might be possible to buy some second-hand desks from the Public School Board. But upon closer thought it was not deemed advisable to act upon this suggestion, since the city officials might in this way have their attention called to the building, and upon inspection of the premises be induced to condemn them as unsanitary and utterly inade-

quate to accommodate so many children. Reader, what do you think about that? Don't you feel that the time has come that our mission in St. Louis *must* have a school and chapel?—Candidate Claus was installed on Sunday, August 9. The installation service was held in Immanuel Church (white). Rev. C. F. Drewes, Director of Colored Missions, delivered the sermon, while Missionary Schmidt read the form installing his successor. On the Sunday after, August 16, Missionary Claus was introduced to his congregation in Springfield.—We wish to add that Pastor Claus is not a novice in the work, having had charge of the St. Louis mission-school for a whole session a few years ago.

POSSUM BEND, ALA.—This station is to have a chapel and school to cost \$600 to \$700. Building operations are to begin at an early date. The school at Possum Bend is in charge of Miss E. B. Cannon.

TILDEN, ALA.—Here the Board has bought three acres for mission purposes from the chief of police at Selma at \$30 per acre. Work on a new chapel has been begun.

MANSURA, LA.—The infant daughter of Rev. and Mrs. Tervalon died on August 11, while the mother and child were visiting relatives in New Orleans. May God comfort the stricken parents with His divine comfort!

TRANSFER OF A MISSION.—About a month ago the China Mission, hitherto conducted independently by various members of the Synodical Conference, was taken over by the Board for Foreign



Rev. Herbert Claus.

Missions of the Missouri Synod. A new worker for this mission was gained in the person of Candidate Lorenz Meyer, a recent graduate of Concordia Seminary, St. Louis. Candidate Meyer will marry a

daughter of Rev. F. Brauer near Red Bud, Ill., in the near future, and on October 15th the two young missionaries will leave for China. — Another young man had been called for China, but he declined to go.

F. J. L.

† Rev. James H. Doswell. †

Missionary J. H. Doswell passed from this life to the life that never ends on August 16th, after an illness of four years. We are pleased to give our readers the following information concerning the departed brother from data which the Director of Missions, Rev. C. F. Drewes, was kind enough to furnish us.

James H. Doswell was the son of the late Anderson Doswell and his wife Martha, née Cheatham. His birthplace was Meherrin, Va., where he was born November 9, 1876.



Rev. J. H. Doswell.

He attended the school connected with our St. Matthew's Mission at Meherrin, and at the age of eighteen years united with the Lutheran Church. In September, 1897, he entered the Concordia Seminary, at Springfield, Ill., and graduated from the same institution in June, 1904. His ordination took place on September 18, 1904, at Rockwell, N. C., his first charge. After faithfully working here for several years, he was transferred to Springfield, Ill., in January, 1907, and in September, 1909, he was once more transferred, this time to St. Louis, Mo. Upon the eve of his departure for St. Louis, on September 2, 1909, he was married to Miss Hattie Taylor. In August, 1913, he contracted a severe cold, and four months later entered the Lutheran Sanitarium at Denver, Colo. An examination by the physicians of the Sanitarium revealed the fact that both lungs and his throat were affected with tuberculosis. He remained at the Sanitarium for fourteen months, but for the past two years and over he and his wife occupied private rented apartments.

We can do no better than transcribe what his wife wrote to the Board a few days after his death: "During his long illness of four years he was always most cheerful and uncomplaining, . . . always trusting in God to do His will. . . . The past winter and

spring brought continued severe weather here in Denver, which gradually wore away his strength. On July 7th he had a hemorrhage, losing about a quart of blood, from which he had not recovered when he had another one on August 14th, losing the same amount of blood. The following day he rested fairly well, but the doctor could not entirely stop the bleeding. On Thursday morning he had another hemorrhage, but seemed to feel better. I then called our minister, Rev. Leimbrock. We took communion together, and he repeated the whole service, including the Twenty-third Psalm and the Lord's Prayer. . . . Shortly after the pastor had left, he asked me for a drink, and while I was getting it, he called me twice with a loud voice. When I got to his bed, his eyes could no longer see me; but I took his hand in mine, and he asked me, 'Who is this?' When I told him, he held my hand more tightly, looked up and smiled, and then passed away. His was a beautiful death. I did not realize that he was gone for some time, as he still held my hand tightly in his. It was just five o'clock, for the evening whistles were blowing."

He was buried on August 20th from St. John's Lutheran Church (white). While Rev. Theodore Hoyer, of the North Denver Church, officiated at the house, Pastor Leimbrock, of St. John's Church, conducted the service at the church. His text was 2 Tim. 4, 7, 8. Pastor Herman Meyer, of Minnesota, formerly President of the Colored Mission Board, who happened to be in Denver at the time, also spoke in the church, basing his remarks on Job 1, 21. Two ladies of St. John's sang "Jesus, Savior, Pilot Me." Three pastors and three members of St. John's Church served as pall-bearers. Interment was made in Riverside Cemetery.

Besides his widow, the loss of the departed is mourned by his aged mother, now living in Yonkers, N. Y., two sisters, and one brother.

Luke the Faithful!

Years ago a great famine raged in the Kanarese country. The young children and babies died in great numbers. But two children at the time found their way into an orphanage of South India. When they arrived, they were just two bundles of bones, wrapped up in rags. One was a boy, the other a little girl. A friend of the superintendent of the orphanage promised to send \$20 every year for the boy, and asked that he be called Benny, as that

was the name of his little boy that had died. The little brown fellow was called Benjamin Luke.

No one thought that the little girl lying on the floor of the orphanage building across the street would live. They were almost compelled to pry open the little jaws to get down some soup. Then followed days and nights of anxious waiting. At length, however, the big eyes opened, and returning health soon gave them a saucy luster.

Benny, in the course of years, grew up to be a sturdy lad, and was liked by everybody. The little girl also grew in body and winsomeness. At length, many years later, these two met at a social. Now there are seven chapters to Luke, all bound in morocco. But that is not the story we set out to tell. —

Benjamin Luke attended the school at the orphanage, and later took a course in manual training at one of the mission-schools. Now, one day a high-grade worker was needed for Sironcha. All eyes turned to Benjamin Luke as the best man for the place. He took charge of the station, an orphanage of sixty boys, a carpenter shop, an irrigated garden, nine outstations, a grammar school for girls, twenty-five workers, and a farm on which to raise rice, wheat, and peanuts for the boys. And for this job he gets the sum of fifteen dollars per month.

So well did Luke do his work that he soon became known far and near. One day an official of the government came to Luke and said to him: "If you will go to work for the government, we'll give you sixty dollars a month; and if you pass the examination, which I am sure you can, we'll give you two hundred dollars." Luke shook his head. "Think it over," said the English official. "Sahib, I can answer your question right now," was Luke's reply. "All that I am, all that my wife is, we owe to the mission. Please do not mention the matter to me again."

Luke's orphanage is a cowshed with mud-floors. The roof is made of grass; the sides are bamboo and mud. He has sixty boys in this orphanage to look after, and only money enough to feed twenty.

And still we hear people talking about rice Christians and making the claim that the heathen accept Christianity just for the sake of gain. Surely, the example of Benjamin Luke should go far towards silencing such uncharitable accusations.

THE greatest and most exalted work we can do is to proclaim the Gospel. — *Luther.*

BOOK TABLE.

Liturgy and Agenda. Concordia Publishing House, St. Louis, Mo. Standard octavo; 494 pages. Durable flexible American morocco binding, gilt over red-stained edges, divinity circuit. Price, \$4.00, postpaid.

All the pastors doing English work among us will be pleased to hear that after many delays this book, so long expected, has at last made its appearance. But all past delays and disappointments will be forgotten when once you have the book in hand and look it through. We have never seen a book of church-forms that can equal this new English *Liturgy and Agenda* in completeness. We know of no sacred act that may be required of a pastor for which this book does not supply a suitable form. Among other very desirable things, too numerous to mention (the table of contents covers three pages of small type), is a very full selection of pulpit prayers for various occasions. — We wish to call particular attention to the addendum, which brings a complete musical setting of the main services. This *Music for the Liturgy* may also be had in a separate edition for 60 cts., postpaid. — We cannot refrain from complimenting the publishers upon the handsome appearance of this volume, so plain and yet so rich, so devoid of all ornamentation, and yet so beautiful. May every congregation having regular English services provide its pastor with this book at an early date.

Luther Examined and Reexamined. By Prof. W. H. T. Dau. Concordia Publishing House, St. Louis, Mo. 250 pages. Two editions: Paper, 35 cts., postpaid; library edition, in full cloth, \$1.00, postpaid.

A companion volume to Prof. Graebner's *Dark Ages*, to which we called the attention of our readers last month. Luther has found an able defender in Prof. Dau, who makes out a clear case for his client on every count of the indictment, and compels every unbiased reader to bring in a verdict of "Not guilty." No doubt, our readers have heard many of the calumnies uttered against Luther by Roman Catholic authors, and at times they may have been disturbed by these slanders; but after reading Prof. Dau's brilliant defense and perfect vindication of the Reformer, and after seeing how easily he demolishes the arguments of Luther's maligners, every follower of Luther cannot but feel proud of his discipleship.

In this connection we would again call the attention of our readers to the two English books previously published by the Concordia Publishing House, which, together with the book of Prof. Dau, have the purpose of acquainting the reading public with the causes, aims, and results of the Reformation. Graebner's *Dark Ages* shows the necessity of the Reformation, Dau's *Luther Examined and Reexamined* makes it plain that Luther was the man whom God fitted out for the stupendous work of regenerating the Church, and *Four Hundred Years* devotes most of its chapters to emphasizing the glorious blessings of the Reformation. Dear reader, if you are not as yet the happy owner of these three valuable books, do not neglect to get them as soon as you can, and when once you have them, be sure to read them. Their reading will make you a better Lutheran.

Weide meine Laemmer. Von C. Manthey-Zorn. Concordia Publishing House, St. Louis, Mo. XVI and 661 pages; bound in durable gray cloth. Price, postpaid, \$1.75.

A new devotional book by a popular German writer, designed especially to reach the understanding and hearts of the children, but by no means unfitted for the use of their parents and other adults. All in all, the book brings 532 Bible-stories, covering the period of the whole Old

Testament. As a rule, every story covers about a page, and every story is followed by a brief prayer and a suitable hymn stanza. We are sure that every parent using the book will find that its simply told stories and child-like prayers will make a strong appeal to the hearts of their little ones.

Missouri Synodical Report. 15. Delegatensynode, 1917. Concordia Publishing House, St. Louis, Mo. Paper; 168 pages. Price, 50 cts.

The minutes of the Delegate Synod as found in this pamphlet show that those were ten busy days which our delegates passed in Milwaukee, June 20th to 29th. The opening address of the venerable President, his official report, the action taken by Synod on matters pertaining to missions, its educational institutions, etc., make interesting reading.

Berea Bible Class Lessons, 1917—1918. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.; in hundred lots, 7 cts.

This is the fourth lesson series published by the Berea Bible Class Association. It contains lessons on the Ten Commandments and Studies in John. The three lesson courses previously published may still be had.

Mormonism and the Bible. By *F. E. Traub*. Concordia Publishing House, St. Louis, Mo. Paper; 12 pages. Price, 5 cts.; 40 cts. per dozen; \$2.50 per hundred.

A well-arranged and well-written tract, that will do good service in combating the errors of Mormonism, that great power of evil, which is reaching out its tentacles like a huge octopus in a number of our Western States.

Quadricentennial Tracts. *Luther and America*, by *William Dallmann*. Price, 35 cts. per hundred. — *Some Present-day Fruits of the Reformation*, by *Jno. H. Volk*. Price, 60 cts. per hundred. — *The Bible Church*, by *Arthur Brunn*. Price, 35 cts. per hundred. — *The Separation of Church and State*, by *Prof. M. Graebner*. Price, 35 cts. per hundred. Published by American Lutheran Publication Bureau, 901 Summit Ave., Jersey City, N. J.

The mere mention of these titles will convince every one of the desirability of distributing them at this season. All our congregations should see to it that these leaflets be gotten out among their own members and among as many other people as possible.

In this connection we wish to call the attention of our readers to the noble work done by the American Lutheran Publicity Bureau in its chosen field of labor. Thanks to its efforts our Lutheran Church is to-day being more and more recognized by others, and our own members are more and more realizing what a glorious Church they belong to. Not satisfied to rest upon its laurels so far won, the Bureau suggests the general observance throughout our Church of a Lutheran Publicity Week from October 28th to November 4th. The suggestion seems a good one to us, for we feel that we owe it to our Lutheran Church, as well as to those among whom we are living, that we make known as far as possible the Biblical principles and glorious history of our Church. In a well-gotten-up folder the Bureau outlines what might be done during this Publicity Week, and for all that, during every other week, to attain the desired end of making known to the people the good thing we have. By all means let every pastor study this pamphlet, which may be had for a two-cent postage stamp by writing to the American Lutheran Publicity Bureau, 901 Summit Ave., Jersey City, N. J., and then let him get the cooperation of his congregation, or as large a part of it as he can, to carry out all the suggestions given in the folder that may seem practical to them.

Praise and Thank the Lord. By *H. O. Hahn*. Concordia Publishing House, St. Louis, Mo. 4 pages, quarto. Price, 30 cts., postpaid.

This composition is written for a two-voiced children's chorus, and can be used upon any festival occasion. It is supplied with German and English texts. The composer deserves our thanks for this beautiful composition, and he should be encouraged in every way to continue his laudable efforts of supplying the Church with popular and yet dignified sacred music.

F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Oak Hill, Ala., \$15; Bethel, Greenville, 5.00; Bethany, Yonkers, 32.00; Bethlehem, Monroe, 1.00; Bethlehem, New Orleans, 20.00; Christ Church, Rosebud, 10.00; Concordia, Rockwell, 3.00; Grace, Concord, 35.00; Immanuel, Brooklyn, 6.00; Immanuel College, 2.87; Messiah, Fayetteville, 1.00; Mount Calvary, Mount Pleasant, 5.00; Mount Calvary, Sandy Ridge, 5.00; Mount Zion, Meyersville, 5.00; Mount Zion, Rocks, 3.00; Redeemer, New Orleans, 1.24; St. John, Salisbury, 15.00; St. Luke, Spartanburg, 3.00; St. Mark, Atlanta, 2.25; St. Matthew, Meherrin, 11.50; St. Paul, Charlotte, 11.00; St. Paul, Mansura, 5.00; Harvest Home Offering, 16.40; St. Peter, Drys School House, 2.00; Trinity, Albemarle, 1.00; Washington, 2.00; Zion, Gold Hill, 3.00. — *Total*, \$207.41.

Jubilee Fund: Grace, Greensboro, 2.50; Grace, St. Louis, 10.40. — *Total*, \$12.90.

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St. Louis, Mo., September 1, 1917.

EWALD SCHUEITNER, *Treas.*,
323 Merchants-Laclede Bldg.

The "Pioneer" for Our Soldiers and Sailors. — Our readers will kindly read the notice in the upper right corner of the first page of this number. We strongly recommend that readers who do not save their "Pioneer" take advantage of this offer of our Postal Department. It must be borne in mind, however, that the copy must not be wrapped in any way, and cannot be addressed to any particular soldier or sailor, and the one-cent stamp must be pasted over part of the notice. Copies of the "Pioneer" not carrying the official "Notice to Reader" in the proper place cannot be thus mailed.

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NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
No Wrapping — No Address. A. S. BURLERSON, Postmaster-General.

The Lutheran Pioneer.

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ST. LOUIS, MO., NOVEMBER, 1917.

No. 11.

Dr. Luther Should Not Be Forgotten.

FOR LUTHER'S BIRTHDAY, THE TENTH OF NOVEMBER.



- D** stands for the *Dawn* of a wonderful light
That gladdened poor Christendom, wrapped in dark
night.
- R** stands for the *Reformation* that brought
The Gospel afresh to the people of God.
- L** stands for the *Liberty* Luther restored,
The glorious freedom in Jesus, our Lord.
- U** stands for the *Unction*, the Spirit, who led
The Christians by Luther again to their Head.
- T** stands for the *Truths*, the doctrines so pure,
Which unto all Christians salvation insure.
- H** stands for sweet *Heaven*, the haven of rest,
Where all that believe in the Lord shall be blessed.
- E** stands for the *Earnestness* which we should show
In spreading the Gospel that gladdens us so.
- R** stands for the *Riches* upon us bestowed
Through Luther, — the treasures that never corrode.
Indeed, *Dr. Luther*, whose name is here spelled,
Should ever in grateful remembrance be held.

H. OSTERHUS.

“Life in His Son.”

“And this is the record, that God hath given
to us eternal life, and this life is in His Son.”
1 John 5, 11.

I.

This text preaches the purest, sweetest Gospel. Some people use their speech in order to hide their thoughts. Even in the Bible there are dark places, for instance, in the prophetic books. But this is one of the vastly numerous clear texts which make the Bible the bright lamp to our feet, the unerring light to our path. There is no ambiguity about the words of our text. It plainly tells us that we receive life, eternal life, by faith in Christ, the Son of God. That the Apostle points to the believers as the possessors of eternal life is also shown by the two verses following our text: “He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

What the unbelievers call life does not deserve that name; for they live without God in the world. But in Christ we believers have found joyous, active, blessed life. This is not mere existence, not imaginary, but real life in the noblest and deepest sense of the word; we are living not only physically, but also spiritually. And this spiritual life of ours, as our text assures us, will never end, it is eternal. It is a wreath of roses and lilies that will never fade, a charming song that will never die away. We shall live above, world without

end. As the consideration of the punishment in the eternal fire is fraught with terror, so the outlook to the bliss in heaven fills the Christian heart with rare delight even here below. "We shall ever be with the Lord." He that overcomes will be "a pillar in the temple of God, and he shall go no more out." We shall obtain an incorruptible crown; for Christ has abolished death, and has brought life and immortality to light through the Gospel. What glory and bliss will be ours when we shall sit at the celestial Fountain of Life, beholding God from face to face! Perfectly conformed to His image, we shall then praise Him forever with the angelic hosts. — If God would promise us a life in paradise lasting a hundred thousand years, that would indeed be an enormous gift. But it would, nevertheless, leave room for the question of disquietude, "What will become of me after this long period of time will have elapsed?" There is not the slightest reason for our being disturbed by such a thought, for the life which God has given us is not numbered by years, it lasts forever.

Indeed, according to our text God has given us life eternal even now, here on earth. It begins while we are living here. Christians do not have to wait for it drearily until death; as our text shows, God will not give us eternal life in the near or distant future, but we receive it as soon as we believe in Christ. "God has given it to us" believers. Of course, it is, at the same time, a fact that we do not yet walk by sight, but we walk by faith; and in this sense God will give us eternal life when we shall enter into heaven. But by faith we have it at the present. When we were regenerated by Holy Baptism, when we first believed the Gospel, we became new creatures in Christ, we passed from darkness to light. Thus we were transformed into children of God and heirs of salvation, and entered into spiritual life, which our text characterizes as being eternal.

But some one might ask: "Do Christians really live forever? Must they not die as well as the unbelievers? Are not the singer's words true:

Hark! a voice saith, All are mortal.
Yea, all flesh must fade as grass,
Only through death's gloomy portal
To a better land we pass;
This frail body here must perish,
Ere the heavenly joys it cherish,
Ere it gain the free reward
For the ransomed of the Lord?"

True, the inscriptions on the gravestones in the cemeteries proclaim silently, yet none the less for-

cibly, that all must go the way of all flesh. The Christians, too, are sinners, and therefore must die. We must enter into the kingdom of God through much tribulation, and finally through death (unless we live to see the last day). But what is that grim king, temporal death, to Christians? He is stripped of all his terrors. He is to them merely "a powerless form, however he rage and storm." — As far as our souls are concerned, stern death is to us a portal that leads into paradise. The Savior said to the malefactor, "To-day shalt thou be with Me in paradise," and in Revelation we read, "Blessed are the dead which die in the Lord, from henceforth." How delightful it is to sit in front of our door, enjoying the warm summer evening after the toil of the day. In like manner death is a door which leads to heavenly enjoyment. Our souls will not be dead, not even for a moment. They cannot die. Those who depart in Christ are at once carried by the angels into Abraham's bosom. — As far as our bodies are concerned, it cannot be denied that they fall victims to the grave. But by resting in Joseph's sepulcher Jesus has sanctified our graves, making them bedchambers, wherein we lie unto the day of resurrection. Thus death is to believers a sweet, restful slumber. Jesus expressly called the death of Lazarus and of the daughter of Jairus a sleep. When we go to bed, we do not end our lives. On the contrary, without sleep it would be impossible for us to remain alive; we would eventually die from exhaustion. Calm sleep refreshes, strengthens us, and lengthens our lives. So death must serve us Christians to prolong our days eternally. When we shall arise from the graves, our bodies will be reunited with our souls, and then we shall delight ourselves forever in the living God. Terrible though death may be, Christians do not, according to their inward man, fear nor dread it, but triumphantly exclaim with St. Paul, "O death, where is thy sting? O grave, where is thy victory?"

Death cannot interrupt our spiritual lives, but ushers us into the land of perfection. The life that we, even now, possess by faith is actually eternal. — In the second part of this article we shall draw several other priceless truths from the glorious text which forms the heading of these lines.

H. OSTERHUS.

EVERY man and woman should be a partner with the Lord Jesus for the salvation of the world.

ONLY as the Church fulfils her missionary duty does she justify her existence.

The American Negro and the Lutheran Church.

We have chosen the above title for several reasons, chief of which is the fact that the Lutheran Church is this year more than ever taking a survey of her great and vast responsibility toward the world and the nations of the world because of the possessions entrusted to her care by the Lord through the Reformation of the year 1517. And since we believe this responsibility to include our duty toward the Negro, we did not hesitate to combine the two under one head. That the Lutheran Church has possessions, great possessions, will hardly be denied, but that these possessions involve a duty toward the black man will not so readily be accepted. Because of this we find that not a few people boast of the treasures of the Lutheran Church, and still are not in favor of Negro Mission. We would here like to emphasize that as great as are her possessions, so great is her responsibility toward the Colored man.

There are in this country approximately twelve million Negroes, constituting about 10.7 per cent. of our entire cosmopolitan population. The Negro belongs to a rising race. The Negro race has made, and is making, wonderful progress. If we think of the conditions of this people in the past, and compare them with the conditions and the people of the present, we can only agree that as the world has advanced, so the Negro race has advanced with it. And at the same time we wonder whether any other people under like conditions would have done as well. It is true, and no one will deny the fact, that there is still room for improvement. But when we stop and consider, we can but say they have done well. A little over fifty years ago this same people was still in bondage, a condition under which development was circumscribed. And to-day this race has advanced to a degree which causes even the most skeptical to admire and applaud. Religiously, morally, intellectually, physically, and socially the Negro has progressed. The religion, which many years ago was a mixture of Voodooism and emotionalism, and which to a very great extent divided faith and life, has to-day been replaced by a desire to worship God in spirit and in truth. The religion of feelings has largely been done away with, and in its place has come the conviction that better results are obtained by reaching the heart through the intellect. That there should have evolved out of ignorance concerning God's will a low standard of morality is only natural. But as their religion

has changed, so their morality. The statement that there exists no moral Negro, man or woman, expresses not merely a mistaken idea, but is a decidedly unintelligent remark. There are many Negro men and women who are not only pure themselves, but who are pained when they hear of any member of their race being guilty of immorality. The doctrine that the Negro intellectually can never reach a very high standard has been discredited by the thousands of Colored men and women who are represented in every profession, and who are recognized as experts by men who are in a position to judge. Men like Frederick Douglass, Booker T. Washington, Paul Lawrence Dunbar, Burghardt Du Bois, F. J. Grimke, C. E. Bently, R. H. Terrell, Charles Young, have demonstrated to the world the intellectual capacity and ability of the Negro. Negro illiteracy during the last decade has decreased from 90 to 30 per cent.

When we compare the death rate among Negroes, we are startled at the large percentage of infant mortality. And one is tempted to ask whether it is not true that the Negro is a physical inferiority. However, as one acquaints himself with the unsanitary and unhealthy conditions surrounding the Negro home, one is not at all surprised to learn that of the 225,000 deaths of Negroes annually, 100,000 are preventable, and that these 100,000 are due to existing conditions. And we might add that steps for an improvement of these conditions are being taken which will result in greatly decreasing Negro mortality.

The Negro socially is very much changed to-day from what he was thirty or forty years ago. The Negro drunkards, renegades, and criminals are looked upon by some as examples by which the whole race can be judged. This is not only unjust, but it does not harmonize with the facts. As we write this, we are thinking of Negro homes which in points of morality, cleanliness, culture, and intelligence can be favorably compared with any home. We have personal knowledge of not a few homes that are model homes in every respect. The housewife performs her duties faithfully, which is evidenced by the order and cleanliness in the house and in the yard, as well as with regard to the children, who are well fed and decently clothed. The husband is the breadwinner, as well as the head of the house. Thus a change in the social conditions, which is creating a growing sentiment for better housing, better economic and sanitary conditions, is fast taking place in every part of the country.

Has the Lutheran Church had a part in this onward march of the black man? Has she contributed toward this growth? We believe we have a right to answer this in the affirmative, even though we are challenged by some, who claim that we have done nothing. That the Negro owes, in a measure at least, his progress to the Lutheran Church is due to the fact that the Lutheran Church has something to offer the Negro which is absolutely necessary for progress. And furthermore, we think the Lutheran Church has made an effort to give her possessions to the Colored people. It is true, she has confined her activity to the establishment of churches, Christian day-schools, and two higher schools of learning, but still we maintain that this all has been a contribution to the advancement of the race, both spiritually and temporally. Go to any community where there is a Lutheran church for the Colored, and we assure you that you will find there a leaven that leaveneth the whole lump. Wherever the Lutheran Church has been planted, she has made herself felt as a force unto good. She has always stood for intelligence both in the pulpit and in the pew. And she has carried these aims out now for forty years, and her efforts have not been in vain. We believe, moreover, that her responsibility is not over, but has just begun. As the Negro advances and grows, the more responsibility does she have toward the man from Ethiopia.

If we realize that, to save them, we must pursue courses that are perhaps novel, but still purely legitimate, then let us do that. By novel ways we mean methods that are fully in accordance with the Word of God, but which have hitherto not seemed to us to be necessary to employ in the prosecution of our work among the Colored, and which, if introduced, would perhaps be novel in the estimation of some of us. Let us, once and for all times, come to the realization that we are dealing with Colored people, and also, that the Colored people of to-day are not the Colored people of forty years ago, when we inaugurated our blessed work among them. In working among Negroes we are confronted with problems different from those to be solved when working among white people, because of the different conditions. Necessarily, if the conditions are different, the application to meet the needs must be different. Some may believe this if we call attention to some methods employed by our missionaries in India. Our missionaries there preach in the village streets. Why? Evidently because they find it necessary to do so if they wish to reach the masses

with their message of salvation. They would not do the same thing among the whites in the United States. Certainly not, but because in India they are dealing with a different people and with people living under conditions entirely different from those prevalent here, they make use of the village street to reach people whom they would not be able to tell the sweet Gospel-story otherwise. We admit, this seems to us to be a little different from our accustomed Lutheran practise, and yet we do not believe that any of us condemn such action of our missionaries in far-away India.

But let us come back to America and the Negro. To reach the masses of Negro people we must study their particular needs, and accommodate ourselves to the conditions in which we find them, even though this seem novel to us. Such a novel way would be *industrial training* in our higher schools as a part of the course offered. We do not hesitate to say that the introduction of such a plan in our educational system would not only be a step forward, but at the same time it would bring more students to our institutions, and in consequence we would reach more people and get more people into our churches.

To meet an argument which will be advanced against such an innovation, we would again call attention to the fact that the Negro belongs to a rising race. To advance they must needs be producers of wealth. The Negroes themselves realize that this will not come without work, and to be able to get anything for their work their hands must be trained as well as their mind. And when the Colored man feels that he will get returns for the money he invests in education, he will take advantage of the opportunity to get such an education. As we stated above, this would give us a larger student-body, which, in turn, would enable us to graduate more young men as ministers for our Church. Then, too, a larger student-body would mean a larger influence. We may think this unnecessary, or too expensive, yes, some of us may think this un-Lutheran, but we will have to make these arrangements if we expect to reach more people and gain more Negroes for the Lutheran Church. This we may call one novelty.

Another novelty would be for an interested and competent layman to make a tour of the South and visit our institutions and principal mission-stations. This, of course, would have to have the sanction of the Mission Board. This man could see the work that is being done, could see the work that ought

to be done, and through the *Missionstaube* and PIONEER call attention to the needs and possibilities from a layman's view-point. This, we are sure, would arouse great interest, and bring our work before the people as never before. This would result in a greater interest for this grand work, in more contributions towards it and more prayers for its success. And thus we would be enabled to reach the masses of Negroes.

There is no doubt, if we, having the pure Word of God, fail to give it to the masses, there are many who are not getting the benefit intended for them also. The great problem confronting the Lutheran Church to-day is, How can she give the Gospel to the masses? It takes study, it requires time, money will be needed, men and labor must be given. Yes, all this; but above all faith and prayer. At one time when the Master was pointing out to His disciples the vastness and ripeness of the harvest-field, and calling their attention to the scarcity of laborers, instead of telling them to go to work, He bade them go and *pray*. Pray without ceasing to the Lord of the harvest for our Negro Mission. It is His will that all men be saved, and that we do our part in the Christianization of the masses. And if we wish to accomplish this, we shall have to pray to God for opportunity, for wisdom and courage to see and grasp this opportunity, and for faith to believe that God wills it. Oh, men and women of the Lutheran faith, God calls you, as His heart is moved with compassion toward the millions of souls still unsaved. May you heed His cry!

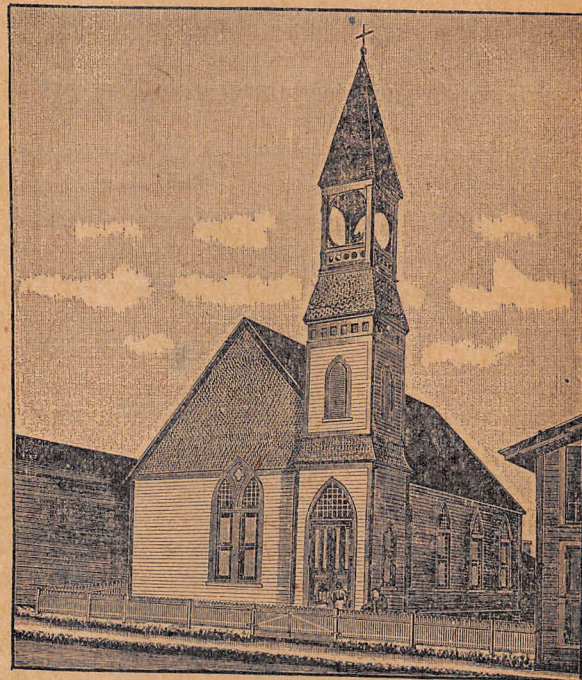
W. G. SCHWEHN.

Immanuel Conference.

The seventeenth annual convention of Immanuel Conference, held in Grace Congregation at Concord, N. C., August 8—12, was indeed in keeping with the Jubilee Year in which it was held. After a three days' celebration of the twenty-fifth anniversary of their congregation the hearts and minds of the pastor and members of Grace Church were well tuned for the occasion. Every detail of arrangement for the comfort and convenience of the visitors had been completed, even to the supplying of little ribbon badges, which were distributed among the guests as a memento of the grand occasion. And their labors were not in vain, for not only was the conference well attended by pastors, teachers, and delegates, but other members of our

mission congregations from far and near left their work and sacrificed time and money to be present at this jubilee conference. Nor were their sacrifices ill spent, for every one who attended these sessions was repaid in spiritual strength a thousand-fold. The one golden thought which permeated every sermon and doctrinal paper was: Glory to God; *all* glory to God for the work of the Reformation, since by it He has restored to the Christian Church her original privileges and duties, privileges which we in this Jubilee Year enjoy.

Conference opened with a service on Wednesday evening. The Rev. John McDavid, who preached



Grace Church, Concord, N. C.

a most animating sermon, used as his text the epistle-lesson for Reformation Day, Rev. 14, 6. 7.

Thursday morning the convention went into executive session, the chairman, Rev. W. G. Schwehn, presiding. After the preliminary work had been disposed of, the following officers were elected: Prof. J. Ph. Schmidt, president; Rev. W. O. Hill, first vice-president; Rev. F. D. Alston, second vice-president; Rev. C. Stoll, secretary; Rev. W. G. Schwehn, assistant secretary; Prof. F. Wahlers, treasurer. In this session the resolution was passed to have the minutes of Immanuel Conference printed and sold to the congregations at cost price. The pastors and delegates were requested to place this before their respective congregations, and to report,

to the business managers the number of copies each congregation desires. Since this printed report will bring the doctrinal papers and the activities of our conference to the many members and friends of our Mission who were not able to attend the convention, it is to be hoped that many and large orders for copies will be sent in. The following committees were elected to take care of this work: Pastors Schwehn and Daehnke, business managers; the professors of Immanuel College, editing committee.

The Thursday afternoon session was devoted to a paper by Prof. F. Wahlers. The subject was: "Why Was the Reformation Necessary?" By the several reasons which Prof. Wahlers brought forward to justify the Reformation our grateful appreciation of this work of God was greatly increased.

The Rev. C. Stoll, of Atlanta, Ga., preached the sermon on Thursday evening. His subject was: "The Parochial School a Reformation Blessing." After the sermon Prof. Berg, in the name of the Conference and the faculty of Immanuel College, congratulated Grace Congregation on its twenty-fifth anniversary. His remarks were brief, but most impressive.

The morning session on Friday, like that of Thursday, was devoted exclusively to business. The Church Extension Fund was the main topic of discussion. Reports of the committee appointed to investigate the possibility of creating such a fund were received. Both the pastors and delegates showed a marked degree of enthusiasm over this plan of collecting money, which otherwise would not be collected, for the purpose of expanding our mission-work in the southeastern field, and it is to be hoped that this plan will be put into operation. In anticipation of the further success of the committee, plans for the use of this fund were drawn up, the officers of Conference being named as steering committee.

On Friday afternoon Prof. F. Berg, President of Immanuel College, Greensboro, N. C., read a paper on "The Difference in the Teaching concerning the Means of Grace, as Set Forth by the Lutheran and Reformed Churches." A synopsis of this able paper, as well as of the timely one by Prof. Wahlers, will be given in the printed report. After hearing Prof. Berg's papers, Conference discussed the general welfare of Immanuel College at Greensboro, N. C. A report of the work of the institution during the past year was given by President Berg, who also added a few remarks on the

needs of the college. The one crying need is not funds, not professors, not studies, but STUDENTS. And this need is so urgent that it threatens the future welfare of our institution. Immanuel College offers, at the lowest possible rate, a thorough Christian education; something that every boy needs, whatever calling he may pursue in life. It is up to our boys to take advantage of this. It is up to us to see to it that they do. It is up to *you*, dear reader. How many of *your* sons are making use of this golden opportunity? If you have no sons of your own, how many boys of your congregation or your community are *you* encouraging and assisting to this end? Let us all "do our bit" for Immanuel College and our institution will be filled.

Friday evening was "Laymen's Evening." A large number of delegates assembled in the school-room to hold a laymen's meeting. Mr. P. W. Mott was made chairman for the evening, and Prof. F. D. Dinkens, secretary. In this meeting the men freely discussed ways and means whereby laymen can do mission-work in their respective daily occupations. Many practical points were given. The pastors present were also called upon to take part in the discussions.

Pastoral conference was held on Saturday. The morning session and a part of the afternoon session were given to business and the discussion of pastoral questions, after which Rev. Schwehn began his paper: "Do the Sectarians Celebrate the Lord's Supper?" This paper was not finished.

Sunday was indeed the climax of the Conference. The sessions and services during the week had been well attended. But the attendance at each of the services on Sunday was to the extent of an overflow. Three services were held. In the morning Prof. F. Berg preached from Matt. 24, 14. At 3 P. M. the Rev. W. H. Lash, of Salisbury, N. C., delivered a sermon based on Rom. 3, 28. In this service Holy Communion was celebrated. The Rev. H. Daehnke delivered the confessional address. His text was 1 Cor. 11, 23—25. The concluding service of Conference was at 8 P. M. Prof. J. Ph. Schmidt was the preacher. His very able sermon was based on Rom. 16, 25—27. After the sermon Mr. P. W. Mott, of Yonkers, N. Y., thanked Grace Congregation in the name of Conference for having opened her doors and homes to this convention. The president formally announced the close of the sessions, and the congregation sang, "God be with you till we meet again."

Thus ended the seventeenth convention of Im-

manuel Conference. It will be long remembered by all who attended it. The unreserved hospitality of Grace Congregation won the admiration of every guest, and the sermons, papers, and discussions sent us away greatly strengthened in those doctrines for which the blessed Reformers contended four hundred years ago.

W. O. H.

Dedication and Jubilee Services at Vredenburgh, Ala.

October the seventh was a great day for us Lutherans here at Vredenburgh, Ala. On that day our hearts were filled with joy, and our tongues and lips sang songs of praise and thanksgiving to the Giver of all good gifts. But why the joy? Why should we be so happy, forgetting all cares and sorrows for the time being, and giving ourselves over to songs of gladness when there is mourning in so many homes, when so many hearts are torn with bitterness and grief? Listen, and I shall tell you. On the date mentioned above our little chapel and school were dedicated to the service of God and His kingdom. Yes, dear reader, we have actually dedicated our building here, and you can't blame us for being proud of it, now, can you?

The good Lord favored us with a beautiful day for the occasion, and we had a "big" crowd out. The services were supposed to begin at eleven o'clock in the forenoon, but owing to the lateness of the people in gathering, we could not begin until half past twelve. But once started, nothing could stop us, and so we kept it up until it was over with. First the entire congregation assembled in front of the building, singing, "Come, Holy Spirit, come, let Thy bright beams arise," etc. After this Rev. N. J. Bakke spoke the dedicatory prayer, and then we all marched into the building to the strains of "Onward, Christian Soldiers." The dedication sermon was preached by the Rev. Bakke, who chose as his text the words of the Lord to the Church at Philadelphia in Asia, as they are found in the third chapter of Revelation, vv. 7—12. For over an hour the speaker held the attention of every one present while he spoke to them on "The Marks of a True Church," showing that the Evangelical Lutheran Church is the only one which has those marks, and that the people of the "Black Belt" should be glad and thank God that the only true visible Church is now offering them the many blessings of God's Word.

The dedication services over, the kind ladies

and friends of the congregation took care of the "inner man" by giving him a sumptuous lunch, which was served in the schoolroom. It is needless to say that every one enjoyed that part of the program, especially when I tell you that we had roast turkey (makes you think of Thanksgiving Day, eh? Well, for *us* it was a THANKSGIVING DAY, so there!), roast kid, fried chicken, cake, and, — and, well, I had better stop here, since this paper was printed for you to *read* and not to *eat*. Now, that your mouth isn't "watering" any more, we shall proceed.

At 3.30 P. M. we assembled in the chapel again for our Reformation celebration. Yes, dear reader, even we in the wilds of the "Black Belt" have not forgotten that this is the great Jubilee Year of our Church, and so we are joining with thousands of our brethren and sisters in the faith in the grand celebration. The Rev. G. A. Schmidt, formerly of St. Louis, Mo., and Springfield, Ill., but now of Alabama, spoke to us on the subject "House-cleaning," showing that it was time that the house of God be cleaned at the time it was by the servant of God, Dr. Martin Luther. He based his address on Matt. 21, 12, 13. At the close of the address many were convinced that the sectarian churches of today need just such a house-cleaning as was carried on four hundred years ago. — In the evening, at eight o'clock, the Rev. E. R. Berger addressed us. The speaker based his address on Rom. 1, 17, drawing from this passage the theme: "The Chief Blessing of the Reformation," showing that it consists in the blessed doctrine of justification by faith, and what we must do to retain it, and with it all other blessings of the Reformation.

So you see, dear friend, this was indeed a great day for us, and we had all reason to be proud. During the day the Gospel of Christ was preached to over two hundred hearers, who had come from far and near to be with us. At the end of the evening sermon, and as a fitting climax to the day's festivities, one soul was added to our number by confirmation. True to the adage, It never rains but it pours! — Our chapel was beautifully decorated with pennants and banners. Two large bouquets were on the altar, and a new carpet on the platform. The altar is a gift from the congregation of Rev. Reininga, Lohman, Mo. We wish to thank them most heartily for it. All we need now is a bell. Who'll help? I have given you a description of our building in a previous number, so it is needless to do so again.

I would like to tell you a lot of other things that, perhaps, would interest you, but I have not the time to do so now, but hope to do so later on. So watch the PIONEER, and we promise you some interesting things, since the next seven or eight weeks will be given over to Reformation and other celebrations at all the other stations in the "Black Belt." For this reason our next report will (if the editor is very, very kind in the use of his "shears" and blue pencil) be a long, newsy one.

May God bless the seed that was sown here by His servants!

We wish to welcome to the "Black Belt" the Rev. G. A. Schmidt, who comes to us as Assistant Superintendent of our work here. We wish also to welcome Teacher Geo. Demouy, who is in charge of the lower grades in the school at Oak Hill. Rev. Berger, we are sorry to state, was compelled to return to his home in Louisiana, upon the advice of the doctor, until he is completely cured of the disease from which he is suffering. May God grant him a speedy recovery!

R. O. L. L.

Missionary Items.

REDEDICATION AT SOUTHERN PINES, N. C. — As the kind reader will probably remember, the chapel at Southern Pines was considerably damaged by fire a few months ago. Missionary C. R. March now informs us that the damage has been repaired, the whole building has received a new coat of paint, and the grateful and happy congregation is again worshipping in its house of God. On September 16th three special services were held to celebrate the happy return of St. James's Congregation to its repaired chapel. "At the morning service," writes Rev. C. P. March, "the church was crowded. Our text was Ps. 122, 1. The text for the night service was Gen. 7, 1. In the afternoon Miss Eliza J. Johnson gave a program with the children, which was attended by a large crowd. Preaching by the pastor."

TILDEN, ALA. — By the time this reaches the reader, our new chapel at Tilden will probably be completed, and the happy people will have entered their church home. But there will be one thing lacking. Can you guess what it will be? I'll tell you — *a bell*. Is there any one among our readers who alone or with the aid of others will help the good people of Tilden to get a bell for their new chapel, and thus make their joy perfect? I do hope somebody will say, "Yes."

IMMANUEL CHAPEL, BROOKLYN, N. Y. — Pastor W. O. Hill tells us that Immanuel Chapel in Brooklyn is in great need of an organ, altar, and communion service. If any one of our readers wishes to correspond with Rev. Hill concerning the matter, he may reach him by addressing the letter to Rev. W. O. Hill, 6 Locust Hill Ave., Yonkers, N. Y.

BOOK TABLE.

Saengerbote. Jubelheft No. 3. Success Printing Co., 408 N. Third St., St. Louis, Mo. Price, 25 cts.

Among the German poems is a number dealing with Luther and the Reformation. These are good and timely. Also a number of articles in this number of the *Saengerbote* touch upon the Reformation and its influence for good in the sphere of poetry and music. We are sorry to state the *Saengerbote* will cease to appear with the next number, which will make its appearance in the near future.

"It Came to Pass." A Christmas program based on the entire Christmas story, Luke 2, with application according to the Three Articles of the Catechism. By *Adolf T. Hanser*. Eight pages; printed in the Christmas colors, red and green. There is also a German edition. Price, 5 cts. a copy; 25 copies, \$1.00; 100 copies, \$3.25. Lutheran Publishing Co., Buffalo, N. Y.

The program is good, and deserves to be widely used.
F. J. L.

Acknowledgments.

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ST. LOUIS, MO., DECEMBER, 1917.

No. 12.

O Little Child in Beth'lem's Stall.

O little Child in Beth'lem's stall,
Thou didst on earth appear
To save us from our sorry fall
And bring us grace and cheer.

O little Child in Beth'lem's stall,
Thou lay'st on straw and hay,
That we might all, thank God, we all,
In heaven be for aye.

O little Child in Beth'lem's stall,
Thou art so dear, so true;
A merry Christmas grant us all,
A happy New Year, too.

H. OSTERHUS.

The Birth of the Savior.

When Caesar Augustus sent forth his decree that all the people throughout the length and breadth of his great empire should be registered, he little dreamed that in so doing he was assisting in the fulfilment of a prophecy made hundreds of years before by Micah the Prophet. Micah had declared by inspiration from on high that Israel's Ruler should be born in Bethlehem, the native city of David; and to David's city did Caesar's orders bring Mary the Virgin in company with her espoused husband Joseph in time to have the promised Savior born there.

The little town had a small inn of very humble pretensions, but even its poor quarters were barred to the weary travelers from distant Nazareth in Galilee. Earlier guests had preempted every available space in the inn, and this compelled Joseph and Mary to seek shelter in a neighboring stable. And there, in that night, amid hay and straw, low-

ing cattle and bleating sheep, was born the Savior of the world!

How sad and yet how comforting! Sad, because no one was there to welcome the Child for whom heaven had furnished a herald and choir; sad, because no home in all Bethlehem was opened that night to receive the Babe who was the Son of the Highest; sad, because man, for whom He had come down from on high, was so indifferent, while the heavens were lighted up and the silence of the night became musical with the song of celestial choirs.

But comforting also was the birth of Christ in a manger, since in no way could it have been shown more plainly that the Savior had come to minister and not to be ministered unto; in no way could He have shown more convincingly His great love to all men, to the meanest as well as to the highest. This very same comforting truth was further proved by the fact that the glad tidings of the new-born Savior's birth were made known to humble shepherds, who amid the chill dews of night were watching their flocks and guarding them against wolves and robbers. Not to sages and monarchs, not to the wise and mighty, not to those who dwell in rich palaces or preside in the halls of learning, but to wakeful shepherds doing their humble duty on the lonely hills near their native village, was the most glorious news which ever man listened to first made known, and upon their untutored ear came the sweetest music that ever mortal man had heard. How precious in the sight of God must be the humblest soul!

And these lowly shepherds were the first whose homage the Savior-Child received; for no sooner had heaven's doors closed upon the retiring angelic

hosts than did these peasant believers hasten to worship Him who was to save them from their sins. "Let us go," they say to one another in their joy, and waiting not to pen their flocks, they hasten to the stable, and there find Joseph and Mary, and the Babe lying in a manger.

Oh! the wonderful faith of these shepherds, which taught them to ignore the stable and manger and swaddling-clothes, and directed their adoring gaze solely to the Child. They see the Messiah in the manger, the incarnate Jehovah in the stable,

Christmas Eve in the Luther Home.

It is Christmas Eve in the Black Cloister at Wittenberg. Outside, the snow is driving down the street and drifting into doorways and window-openings. There will be work to-morrow for Wolf. Within, in the great living-room above stairs, the household is gathered. There is the Herr Doktor himself, lightly strumming on his lute, Frau Kaethe with her baby Paul in arms, Muhme Lene, her aged aunt, and a number of university students, boarders



Christmas in the Luther Home.

and such is their faith that all this poverty and lowliness gives them no offense, but they go forth with great rejoicing, and tell the people of all that they have heard and seen.

Now let us all with gladsome cheer
Follow the shepherds, and draw near
To see the wondrous gift of God,
Who hath His own dear Son bestowed.

And then let us gratefully and trustingly say:

Welcome to earth, Thou noble Guest,
Through whom the sinful world is blest!

Ah! dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

F. J. L.

in the Luther house, and too poor to spend the holidays in their distant homes. There is also the great Philip Melanchthon, small in stature and "weazened like St. Paul," yet the teacher of all Germany; Dr. Bugenhagen, the worthy pastor of the Luther family; Justus Jonas with his wife; Nicholas Amsdorf, the bachelor, and perhaps a few other visitors and neighbors.

In one corner, opposite the great green-tiled stove, stands the Christmas-tree, glowing in the light of its candles. Underneath it is the traditional manger scene. In another corner the children are crouching, hidden in the shadows, making believe they are the shepherds watching in the

field by night. There is Hans, the eldest, the little songster of whom his father once made this parable:

"When I am at my writing-table, hard at work, Haenschen sits on the floor and lustily sings a little song. At times he pitches his song so high and sings so loud that it disturbs me, and I have to scold him a little. He does not, however, cease his singing, but merely lowers his voice, humming his song right softly, with many a scared look in my direction. That is exactly how God means us to do when He says, 'Rejoice with trembling.'"

Hans is also the boy to whom his father sent the most beautiful of all letters that ever a four-year-old had read to him.

There is Hans's shy, sweet sister, Magdalena, whose early death was to break her father's heart; and little Martin, junior; also Hans's playmates, Phil. Melanchthon and Justy Jonas, who shared in the glory of the famous letter.

The signal is finally given, and Wolf, who has had great trouble squeezing himself into his angel's costume, now bursts upon the scene in all his glory, singing to Luther's light accompaniment:—

From heav'n above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing.

To you this night is born a Child
Of Mary, chosen virgin mild;
This little Child, of lowly birth,
Shall be the joy of all the earth.

These are the tokens ye shall mark:
The swaddling-clothes and manger dark;
There shall ye find the young Child laid
By whom the heav'ns and earth were made.

With that the children rise and stand in a solemn row with clasped hands and shining faces, singing:—

Now let us all with gladsome cheer
Follow the shepherds, and draw near
To see the wondrous gift of God,
Who hath His own dear Son bestowed.

Then, suiting the action to the word, they approach the manger-crib before the Christmas-tree, and, as they imagine the shepherds to have done, fall upon their knees in adoration, and, one after the other, sing their little welcome song. Hans, a trifle pompous as becomes the eldest, chants in his clearest voice the opening stave:

Welcome to earth, Thou noble Guest,
Through whom the sinful world is blest!
Thou com'st to share my misery;
What thanks shall I return to Thee?

After him his sister Lenchen timidly takes up the strain:

Ah! Lord, who hast created all,
How hast Thou made Thee weak and small,
That Thou must choose Thy infant bed
Where humble cattle lately fed.

Last comes little Martin, who is not yet four. His mother has had a hard time teaching him his "piece," and he looks to her now for her smile of guidance before setting out. He touches only very lightly upon the words, but roars the tune all the louder, meanwhile glancing disdainfully at his little brother, Paul, in the mother's lap, who cannot sing:—

Ah! dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

Then the whole household rises, and with folded hands and faces raised toward heaven, joins in the closing chorus, Dr. Luther's clear tenor soaring high over all their voices:

Glory to God in highest heav'n,
Who unto man His Son hath giv'n!
While angels sing with pious mirth
A glad New Year to all the earth!

And then the candles are blown out, and the children troop to bed.

Convention of Luther Conference

and

Grand Celebration of the Quadricentennial of the Reformation at New Orleans.

Luther Conference met in annual session in Bethlehem Church, October 30 to November 1. The opening sermon was preached by the Rev. C. P. Thompson, now of Napoleonville, La. He chose as his text 1 Tim. 1, 15, and delivered a very edifying and comforting sermon. It was a treat to hear Rev. Thompson after a number of years. He is a theological product of Luther College, having received his preparation there before the theological department of that institution was transferred to Immanuel College.

The next morning the first closed session was held. All the brethren at present laboring in the Louisiana field responded to their names at roll-call. The election of officers showed the following result: Prof. H. Meibohm, president; Teacher E. R. Vix, vice-president; Teacher A. Berger, secretary. This session was given over entirely to routine matters and the disposing of business matters. In the afternoon, however, Teacher Vix delivered a very able catechization on the question in the Catechism, "What does such baptizing with water signify?" It was thoroughly and beneficially discussed.

The next morning Teacher Aug. Lange read

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a very instructive paper on "How to Teach Arithmetic." It was intended for primary teachers. The reading of this secular paper was in keeping with a resolution of Conference to have one such paper read in a closed session at every convention. This was found necessary because of the fact that our mission-schools have to compete with a very complete system of education in the public schools. Now as never before the public school authorities are bending their efforts to improve the conditions of the Colored public schools, and to make them attractive to both parents and children. Some of the members of their faculties hold college degrees. Our teachers, with three and four grades assigned to one room, have much to do to keep abreast with the rapidly improving conditions, and the strides that the Colored public schools are making.

On Wednesday night, the Rev. W. Tervalon, of Mansura, read an interesting paper before the open meeting on "The Lutheran Confirmation." He told of the origin, the preparation, and the vow. Pastor Tervalon emphasized the great difference between the Catholic "Holy Communion," with which many empty ceremonies are connected, and the Lutheran Confirmation, which involves months of serious and thorough spiritual preparation.

On the following night Pastor E. Schmidt read a timely paper on "The Necessity of the Reformation." It was well adapted to prepare the minds and hearts of the attentive hearers for the great Quadricentennial celebration which was soon to follow. I shall give some account of this celebration in paragraphs that follow.

Heretofore our female teachers have not had access to our closed sessions, but by a resolution of Conference passed during this session the bars have been let down. They are to be invited to attend the morning sessions, and will be requested to read papers and participate in the discussion of them. This resolution also, like the other one I mentioned, was made in view of the advancement of the Colored public schools round about us, and the opposition that our schools as well as our lady teachers themselves are "up against."

In our sessions this year we noted with regret the removal of two familiar figures from Luther Conference, the Rev. E. Berger, of Napoleonville and Johnson, and Teacher Geo. Demouy, of Napoleonville. These brethren have been transferred to Alabama. We wish them God-speed in their new field of labor. At the same time we have the pleasure of receiving Brother C. P. Thompson into

our midst. Pastor Thompson is now serving the congregation at Napoleonville, from where Pastor Berger was transferred. —

Now to come to the grand celebration of the Four-hundredth Anniversary of the Reformation. Never since the beginning of Lutheran mission-work among the Colored people of New Orleans was there any celebration on such a grand scale as this one on Sunday afternoon, November 11. It was a gala day for Colored Lutherans, a day on which their hearts and voices were attuned to songs of thanksgiving and praises to God for the blessings of the Reformation. For weeks preparations had been made for the celebration. Printed posters had been distributed broadcast. A great chorus of children and another great chorus of adults were thoroughly drilled.

The celebration was scheduled for 2.30 o'clock, but it was about 3.30 before we could begin. People came from near and far to see what the Colored Lutherans were about. In the audience were men representing various professions, sectarian preachers, doctors, and lawyers. It was a glorious picture when the curtain arose upon this great gathering, met to give glory to God for His wonderful and blessed work of the Reformation. Seated upon the stage in front were the pastors and teachers, as well as the speakers of the day, while massed directly behind them was the great chorus of mixed voices. Down in the parquet were hundreds of upturned faces. In the boxes were the families of pastors and teachers. Above in the gallery was the large chorus of schoolchildren, happy and eager to "do their bit" in singing songs of praise and thanksgiving. Sounds like a description of a theatrical performance, doesn't it? But it isn't. It is just this. Conference had rented a local theater, with a seating capacity of 700, to take care of the large attendance which was expected, and which really did present itself.

I shall not attempt to describe the singing. You can well imagine what it must have been. Suffice it to say that it thrilled the heart. The festival songs sung by both choruses were both written and set to music by Teacher Wm. B. Seeberry. Teacher Seeberry was also musical director. He was ably assisted in drilling the children by Teachers Vix and Lange.

The Rev. A. Wismar, of Gretna, La., delivered a masterful address, giving a "Historical Survey of the Reformation." The undersigned also spoke on "The Benefits and Blessings of the Reformation."

The white Lutherans displayed not a little interest in the celebration of their Colored brethren, although their celebration had been held the Sunday previous. Many white Lutherans, representing the clergy and laity, were in the audience. It was interesting also to see a number of "Sammies" in khaki. May they remember the blessed Reformation when "somewhere in far-away France"!

Hundreds of copies of the Jubilee number of the *Lutheran Witness* were distributed to those present free of charge.

Beyond a doubt, the fourth centennial celebration of the Reformation will be long remembered by the Colored Lutherans of New Orleans. God grant that, though the echoes of festival songs will die away, the spirit which actuated the celebration will abide forever!

A. WILEY, JR.

A Letter from Louisiana.

Mansura, La., November 12, 1917.

DEAR PIONEER:—

It has been indeed quite a while since you last heard from us. But our silence was not caused by the fact that we have no reason to rejoice. Ever since our new chapel was completed, we have truly felt a new inspiration to work on with zeal and zest. Our most recent causes for rejoicing we shall now briefly mention.

We would, however, first ask you to look around the church property. The chapel itself is a very neat building, and our congregation makes manifest its sincere appreciation by doing everything in its power to make it a place of beauty. The men have planted trees, repaired and painted the fences, built a brick walk leading up to the church entrance; in short, they have done all they could think of to make the property look beautiful and inviting. The interior of the church has been decorated, and the floors have been carpeted by the ever-willing ladies of our congregation.

The greatest manifestation of gratitude, however, on the part of our people is their regular church attendance. They gladly attend the services to hear the message of the Gospel.

Our this year's Harvest Home and Mission Festival was in every way a great success. This has always been a day of great rejoicing with our people, but never before did they gather in such great numbers to give proof of their eagerness to worship the Lord in His temple. Doubtless, the largest crowd

ever in attendance at any of our services was present on this day. Our chapel had been decorated for the occasion with flowers and fruits of the field. Arbors had been built to protect us from the scorching heat of the sun, as well as to provide us with a place to sit down and eat, for the dinner is by no means a small part of our festival.

On the morning of the day of our Harvest Home Festival the sun burst forth in all his splendor, and gave us promise of a fine day. Long before the hour of service a large crowd was on the grounds. What could have been more significant for St. Paul than that three of her own sons should be the speakers of the day. The preachers were the Revs. C. P. Thompson and E. R. Berger and Student P. D. Lehman. Immediately after the ringing of the last bell the strains of the organ could be heard, while the pastors present, led by the undersigned, marched from the parsonage to the church in a body. The choir sang an appropriate anthem. In the morning service Rev. E. R. Berger and the undersigned officiated at the altar, while Rev. C. P. Thompson preached the sermon. Basing his discourse on Ps. 116, 12, he set forth the benefits which we have received at the hands of the Lord during the past year, and showed his hearers in what manner they should show their appreciation of the Lord's goodness.

In the afternoon service Student Lehman spoke on Is. 55, 1—3. He set forth that the Gospel invitation is for all, and urged his hearers not to ignore this invitation for themselves, nor to neglect extending this blessed invitation to others.

In the evening service Pastor Berger spoke on Is. 40, 9. He also showed that it is the Christian's duty to spread the Gospel, upbuild the kingdom of God, and lead men to salvation.

Every one of the three services was a decided success. The attendance at all three services exceeded 500 persons. The collection for the day amounted to \$16.40, which is indeed a large sum when we consider that at this time there is practically no money in circulation.

On Sunday, November 4, we celebrated the Four-hundredth Anniversary of the Reformation in two services. Both services were very well attended, and thus the writer was enabled to speak to many of the blessings of the work which Luther did.

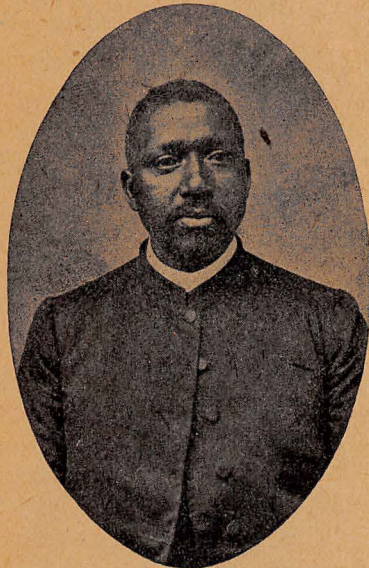
May God continue to be in our midst with His precious Word, and prove it to be His power unto salvation to many believers among us!

W. J. TERVALON.

An Appeal.

DEAR MISSION FRIENDS:—

When, some years ago, we came to Concord, N. C., to take up our duties as pastor and missionary among the Colored of this city, we naturally desired to know more about the early history of our work among the Negroes of North Carolina. We learned, among other things, to know and appreciate the work of the sainted Rev. David Koonts, which work formed the basis of the mission-work of the Synodical Conference among the Negroes of North Carolina and, we might say, of the whole Southeast. Hearing that his remains rest in the old Lutheran cemetery at Concord, there came the



Rev. David Koonts.

desire to stand at the grave of the man who, in our humble estimation, did very much to bring the Lutheran Church to his people in this region. In company with Rev. Lynn, one afternoon found us in that cemetery, eagerly seeking to locate the grave of the Rev. Koonts. You can well imagine our disappointment when we were forced to give up our search without having found the final resting-place of this man of God. We then and there resolved to bend all efforts towards finding his grave, and then to mark it so that others might know where there lies buried a man who deserves to be gratefully remembered for his work in the Lutheran Church. Some time later we were shown the grave of this man, and we made efforts to have the grave marked, but have never accomplished it. We believe it should be marked, and that right now. Have

we not enough loyal and interested friends of our work who will help us in placing a slab or, still better, a fitting monument over the grave of the Rev. David Koonts, Lutheran pioneer and missionary among the Negroes of North Carolina? All who will help to secure this memorial may send their donations to the treasurer, Mr. E. Schuettner, or the undersigned, and mark them Koonts Memorial Fund.

Trusting that we may in the near future report the unveiling of a fitting memorial stone to the Rev. David Koonts, and never doubting your interest or support in this undertaking, I am

Your missionary,

W. G. SCHWEHN.

Concord, N. C., All Saints' Day, 1917.

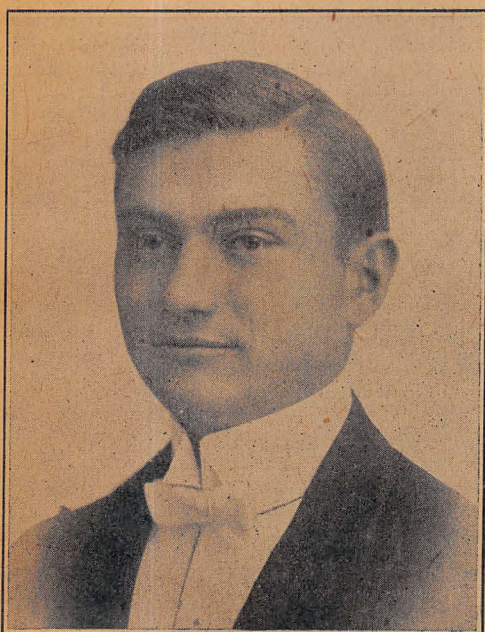
Missionary Items.

REFORMATION CELEBRATION AT MIDWAY, ALA. "Mount Carmel had a great holiday on October 28. In the early morning hours of that day the people began to gather from adjoining communities and even from remote sections to witness the great Reformation celebration. Pastors G. A. Schmidt and M. N. Carter conducted the services. The entire services were carried out most satisfactorily, and even now yet the celebration is the topic of conversation whenever a number of people meet. The chapel was decorated for the occasion with flowers, pennants, flags, and banners. The service was attended by 250 to 300 persons. That all gave cheerfully to the Jubilee Fund (Church Extension Fund) may be gleaned from the fact that the collection amounted to no less than \$55, which will be forwarded to the Treasurer of the Mission Board after our children's day celebration on the last Sunday of this month." Thus writes Miss Rosa J. Young.

MANSURA, LA. — Pastor Berger, who was transferred from Louisiana to Alabama a few months ago, was not able to stay there very long, owing to illness. At the advice of several doctors he has returned to Louisiana. From Mansura, the home of his parents, he writes that, while he is apparently improving, the doctor under whose treatment he is at the present time says that he will not be able to take up his work for some time. We hope the young brother may be able to be active again in the not too distant future.

THE MISSION SUPERINTENDENT.—The Superintendent of our Colored Mission has just returned from an inspection trip to the North Carolina field. We shall probably be able to tell our readers of his trip in our next number.

NEW WORKERS.—We are pleased to hear that *Prof. Th. Engelder* has kindly consented to assist in the mission-work in Springfield, Ill., thus taking the place of *Prof. O. C. A. Boecler*, who has accepted a call to a congregation in Chicago. The self-sacrificing spirit betokened by various professors of the theological seminary at Springfield in the past, and now again shown by *Prof. Engelder*,



Teacher Th. Rennegarbe.

is to be highly commended. — *Teacher Th. Rennegarbe* began his work in the Colored mission-school at St. Louis on October 31. Our school is enjoying great popularity among the Colored children. The school is so crowded that three children are obliged to sit on a seat intended for only two. — A school has been opened at High Point, N. C., and *Miss Mamie McTier* has been put in charge. — A school has also been opened at Rockwell, N. C., which is in charge of *Miss Wilma Barnhardt*. — From New Orleans come the glad tidings that Mount Zion, after a long vacancy, has once more its own pastor in the person of *Rev. Th. Schliepsiek*. He was installed on the 25th of November.

MISSION-WORKERS SERVING AS CHAPLAINS.—With the consent of the Board, *Rev. Ed. Schmidt*,

1479 N. Miro St., New Orleans, La., is attending to the spiritual wants of our Lutheran soldier boys at Camp Shelby, near Hattiesburg, Miss., while *Rev. G. A. Schmidt*, Camden, Ala., is doing the same for the boys at Camp Sheridan, near Montgomery, Ala.

YONKERS, N. Y.—*Rev. Hill* writes: "We had a glorious Luther celebration last Sunday. Our annual special offering for the building fund in that service amounted to \$108.87. We expect to hold our last lecture on Friday evening. *Prof. G. A. Romoser*, of Bronxville, will lecture on 'The Reformation and Modern Liberty.' A Reformation cantata, to be sung by about forty adults' and children's voices on Tuesday evening of next week, will end our celebration. I have noticed an increase in the attendance of strangers. This I attribute to our Reformation campaign." — *Rev. Hill* is at present preparing three adults for confirmation in Brooklyn. Concerning this field he writes: "Brooklyn is a large field, with special opportunities among the West Indians. It is impossible for one man to give it the needed attention, and at the same time take care properly of the growing field in Yonkers, especially since it necessitates half a day of traveling every time the field is visited."

MISCELLANEOUS.—Wisconsin is called the greatest Lutheran State in the Union. In only two counties is any other denomination stronger, and in three-fourths of the counties the Lutherans are more numerous than all other Protestants combined. — Lutherans in America now have more than six times as many ministers as they had fifty years ago, more than five times the number of congregations, and more than seven times the number of communicant members. Still more cheering is the fact that the Lutheran population, unlike that of other large bodies, is rapidly increasing. Our catechetical system insures steady growth everywhere. — In 1915 there were sixteen different American Lutheran synods supporting foreign missions, with a total of 327 missionaries and 82,433 Christians. These missions are to be found in India, Africa, Japan, Madagascar, China, and Persia. Since then more of the work in India, orphaned by the sending home of the German missionaries, has been taken over by the American synods. — About twenty-five years ago the Missouri Synod sent its first man to Oklahoma. Now it has ninety congregations and preaching places there. — *Mrs. San Yat Sen*, whose husband is one of China's great men, was recently baptized not far from where the

missionary, Robert Morrison, baptized the first Protestant convert in China a hundred years ago. — *Exchange*.

CONVERSION OF A MUEZZIN. — In Constantine, North Africa, there is a native Christian preacher who a few years ago served as a Moslem crier and chanted the call to prayer from a minaret of the Mohammedan mosque of that city. F. J. L.

BOOK TABLE.

Martin Luther. His Life and His Labor for the Plain People by *William Dallmann*. Concordia Publishing House, St. Louis, Mo. 292 pages; printed on good paper, and bound in silk-finished cloth. Price, \$1.25.

Written in the author's usual popular style, and embellished with no less than 143 illustrations, many of them quite rare, this book is bound to prove one of the best-selling biographies of Luther on the market. Every family having members who prefer English to German should put a copy of this book on its home book-shelf.

Lutheran Hymnal and Prayer Book for the Boys under the Flag. Concordia Publishing House, St. Louis, Mo. Vest-pocket size; 89 pages. Price, 15 cts.

A copy of this neatly bound hymnal and prayer-book has been presented to every one of the boys coming from our congregations, and now serving under his country's flag, by the Walther League. The selection of the 51 hymns, 14 prayers, and 11 psalms could not be better. We believe that the book will in every way serve its purpose in an eminent degree, and will, by the grace of our heavenly Father, prove a blessing to many young hearts.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1918. Concordia Publishing House, St. Louis, Mo. Price, 12 cts.

We need only call attention to this old household friend of every German-speaking Missouri Synod family, and tell of its appearance; this alone is sufficient to induce its ready sale.

Luther the Liberator. An Address by *William Dallmann*. Northwestern Publishing House, Milwaukee, Wis. Price, 5 cts. per copy; 50 cts. per dozen; \$3.50 per hundred.

This address by Rev. Dallmann was delivered by him in many parts of the United States in commemoration of the Quadricentennial of the Reformation, and is now published by resolution of the pastoral conference of which the author is a member. What makes this address particularly valuable are the many extracts from opinions on Luther and his work from other than Lutheran writers.

"Irrret euch nicht; Gott laesst sich nicht spotten!" Predigt bei der 400jaehrigen Jubelfeier der Reformation, gehalten von *Prof. Aug. Pieper*. Northwestern Publishing House, Milwaukee, Wis. Price, 10 cts. per copy; 75 cts. per dozen; \$5.00 per hundred.

We find this a somewhat extraordinary text for a jubilee sermon, and the sermon itself is equally unusual. There can be absolutely no doubt that the truths which the venerable preacher so earnestly presents in this discourse should be proclaimed from the very housetops, but we do not think that a jubilee service is the appropriate time for the presentation of these somber facts and truths. In our humble opinion a jubilee sermon should above all things magnify the blessings of God, and not dwell so extensively on the shameful ingratitude and unfaithfulness of man.

Christmas Programs: Come Hither, Ye Faithful. By *Rev. W. M. Czamanske*, Sheboygan, Wis. Price, 5 cts. per copy; 40 cts. per dozen; \$2.75 per hundred. — *The New-Born King.* By the same author. Price, 5 cts. per copy; 50 cts. per dozen; \$3.00 per hundred. — *Our Savior's Birth.* Same author. Price, 5 cts. per copy; 50 cts. per dozen; \$3.00 per hundred. Order from Concordia Publishing House, St. Louis, Mo.

Rev. Czamanske's programs have always enjoyed great popularity, and for good reasons: they are pleasingly simple, short, and sweet.

Froehliche, selige Weihnachtszeit and Come to Bethlehem. Lutheran Book Concern, Columbus, O. Price, \$3.75 per hundred.

Both these programs are new. They are in every way well arranged, and will surely find a ready sale.

F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Little Rock, \$4.00; Mount Olive, Catawba, 6.24; St. John, Salisbury, .55; Mount Calvary, Mount Pleasant, 20.00; St. Mark, Wilmington, 5.00; Christ Church, Rosebud, 10.00; St. Paul, Oak Hill, 18.16; St. Mark, Atlanta, 5.71; Bethany, Yonkers, 16.00; Bethlehem, Monroe, 1.00; Concordia, Rockwell, 4.00; Grace, Concord, 35.00; Immanuel, Brooklyn, 3.00; Immanuel College, 255.94; Immanuel School, 4.45; Messiah, Fayetteville, 1.00; Mount Calvary, Sandy Ridge, 5.00; for Church Extension Fund (Colored), 5.00; Mount Zion, Meyersville, 5.00; Mount Zion, New Orleans, 20.00; Mount Zion, Rocks, 5.00; Redeemer, New Orleans, 15.40; St. Luke, Spartanburg, 5.00; St. Matthew, Meherrin, 10.00; St. Paul, Charlotte, 11.00; St. Paul, Mansura, 5.00; St. Paul, Napoleonville, 5.00; St. Paul, New Orleans, 25.00; Trinity, Albemarle, 1.00; Trinity, Elon College, 2.59; Trinity, New Orleans, 5.00; Washington, .80; Winston, 3.50; Zion, Gold Hill, 3.00; Bethel, Greenville, 17.00. — *Total*, \$539.34.

St. Louis, Mo., November 1, 1917.

EWALD SCHUETTNER, *Treas.*,
323 Merchants-Laclede Bldg.

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