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### The Lutheran Pioneer 1918

F. J. Lankenau (Editor)

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# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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Vol. XL.

ST. LOUIS, MO., JANUARY, 1918.

No. 1.

## O Jesus, Shepherd Mine.

After the German song, *Du bist ein guter Hirt.*

O Jesus, Shepherd mine,  
Thou art a faithful Guide;  
May I sincerely trust  
In Thee and none beside;  
May I not grieve Thee, Lord,  
Nor from Thy sheep-cote stray,  
But hear Thy voice, and long  
Thy precepts to obey.

I know Thy gracious Voice,  
And follow Thee alone;  
The strangers I mistrust,  
They only seek their own.  
The hireling leaves his post  
When danger draweth nigh,  
Therefore I mind Thy Voice,  
And on Thy grace rely.

Oh, may I ever cast  
My burden, Lord, on Thee,  
And find content and joy  
In Thy sweet company,  
Awaiting quietly  
The future without care,  
Because my Shepherd knows  
My needs, and grants my prayer.

H. OSTERHUS.

## Jesus.

This is the precious name which we place over the portal of the new year: Jesus! How sweet this name sounds in the believer's ear! This name is as ointment poured forth. It is like a precious perfume, the sweet odor of which fills the whole house, as did that which Mary of Bethany poured on the Lord. Jesus — this name stands for all that Jesus is for us. Jesus — this name tells us that He saves His people from their sins. How encouraging this name, then, to us heavy-laden sinners! He who is the King of kings and Lord of

lords might rightfully have chosen some other title. He might truthfully have styled Himself Great, Glorious, and the like, but He is content to call Himself our Savior.

How sweet and precious, indeed, is this name! It has often brought cheer to our hearts when the words of kings and princes would have been uselessly spoken. This name gives us what money cannot buy — forgiveness of sins, life, and salvation. It has brought peace to our uneasy consciences, given rest to our burdened hearts, and quickened our heavy spirits. It is truly

Sweetest sound in seraph's song,  
Sweetest note on mortal's tongue,  
Sweetest carol ever sung.

It is the only name under heaven given among men whereby we can be saved. It is a city of refuge for the fleeing criminal; a sure deliverance for the sighing captive; a safe haven for the storm-tossed traveler; strengthening food for the hungry and refreshing drink for the thirsty.

Jesus — this blessed name answers all our anxious questions; solves all our worrying perplexities and doubts; supplies all our needs; fulfills all our desires; assures us of full deliverance from sin and the devil; it is the key to life eternal. Jesus — in this sacred name are wrapped up all the riches of God's grace, all the blessings of the heavenly Father, and all the treasures of heaven on high.

Happy the man who begins the new year in Jesus' name; blessed the man who trusts not merely in vague and uncertain notions of God's mercy and goodness, but in JESUS. For him this and every succeeding year will be full of true happiness and holy joy.

F. J. L.

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**"Life in His Son."**

*"This is the record, that God hath given to us eternal life, and this life is in His Son."*

1 John 5, 11.

**II.**

In many branches of human activity new methods that are more practical, expedient, and profitable than the older ones are justly employed. But would it not be folly to abandon a fully satisfactory, aye, perfect method, which could not be excelled or even matched, for a new, but less efficient one? Would it not be very unwise to exchange an old, glorious, and in every respect unequalled treasure for something of less value? The sweet Gospel of Christ and Him crucified is certainly an unsurpassed gift, a gift, therefore, to which we should adhere. We should suffer no earthly treasure or false doctrine to lead us away from it. This Gospel message is proclaimed in the text at the head of this article. Last time we considered the truth expressed in these words of John, that we, even now, have eternal life in our possession by faith in Jesus Christ. This is just as clearly stated in John 3, 36; 5, 24; 6, 40. 47. 54, etc. Death cannot interrupt our spiritual life. Let us now continue the study of our text.

Our hope that we shall reach heaven is not a thing of uncertainty to us, concerning which we would have to worry. The Christian's thoughts with regard to eternal life are not the following: "I must conduct myself as best I can, perform as many good, excellent deeds as possible, force my way through fierce obstacles and tribulations, possibly for many, many years; finally I shall perhaps be given eternal life, if my works and life please God. He will then say to me, 'Well done, thou good and faithful servant,' etc." Would not such a state of uncertainty be miserable? But we may and should be *certain in this matter*. True, as far as our own righteousness is concerned, we could not obtain salvation. We could never earn this pearl with those ragged tatters of ours. Nor is this necessary; for "God hath given it to us," and we have it "in His Son," in Jesus Christ. And mark, what the Master said of Mary is true of us: "Mary hath chosen that good part, *which shall not be taken away from her*." We should indeed tremble when thinking of our own weak selves. How great are the dangers! How many that once believed have fallen away! We should not trust in our own power. But while we should not be carnally secure,

we should, as children of God, be assured that our Father's Spirit, who has begun a good work in us, will perform it until the day of Jesus Christ, out of whose hand we, His elect, shall not be plucked.

How easily this priceless boon, eternal life, is obtained! Christians are continually and actively engaged in doing good; but not in order to be saved; we are saved by grace. If we trust in our Redeemer, we have this life. "God hath given it to us" as a present.—Here some may say with Nicodemus: "How can these things be? Think, for instance, of temporal success; is it not subject to the maxim, 'Without pain no gain'? In order that the farmer might fill his barns, it is not only necessary that the weather conditions be favorable, but also that he work in the sweat of his brow." I answer: It is not always the case even in earthly matters that a person cannot honestly obtain something valuable without hard labor. Many poor have become rich by marriage or inheritance. Or a person may have bought a piece of ground at a very low price, and later on he discovers a rich oil well in it, which makes him a wealthy man. This may serve as an—indeed imperfect—illustration of what St. John here writes by inspiration of the Holy Ghost: as soon as we put our confidence in Christ, we become enormously rich in spiritual treasures—forgiveness, life, and salvation. By faith we receive the riches which our Lord has purchased for us with His precious blood and innocent suffering on Calvary.

But John brings out another important truth. He writes in the verse preceding our text: "He that believeth on the Son of God hath the *witness* [of God; see verse 9] in himself: he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son." Then our eleventh verse follows: "And this is the record," etc. By faith the Spirit, the heavenly Comforter, enters our hearts. He bears witness, assuring us of the fact that we Christians are the children of God and heirs of salvation. This witness every believer has "*in himself*." The Holy Ghost leads us into all truth, reminds us of our Savior's words, expounds them, strengthens us, makes us firm and steadfast, prays with and for us (Rom. 8, 26), and assures us that God is our Father. We do not always feel and taste our Redeemer's kindness and love. At times our spiritual life seems dry like a desert. But if we continue to use the means of grace faithfully, this apparent desert begins to bloom and to bear fruits. Thus

we have the loveliest experiences.—The Spirit assures us that the Gospel is no falsehood, no deception, but a faithful saying and worthy of all acceptance. Indeed, we say with Luther: "This is most certainly true," and with the poet: "I cling to what my Savior taught, and trust it, whether felt or not."

One more thought: This life, which we have by faith, necessarily is a life of *righteousness*, innocence, and blessedness; not a life ruled by the flesh and given to unrighteousness. Otherwise it could not be eternal. For the lust of this world passeth away, and sin and unrighteousness are not crowned with life everlasting, but end in eternal death. Here below, it is true, even Christians are very imperfect, although, with St. Paul, they "press toward the mark." But there, in heaven, we shall be perfect. What a glorious outlook!

H. OSTERHUS.

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### A Post-Christmas Story with Added Moral.

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DEAR MISSION FRIEND,—

"They opened their treasures and presented unto Him gifts, gold and frankincense and myrrh." Matt. 2, 11. The best they had the wise men from the East brought the Christ-child. Gold, frankincense, and myrrh were the most precious of all their treasures. And they did what was right, for to the King Jesus one must present his best and most precious possessions. I know this is a hard task for children, very often still more so for grown people; but children in particular cling to their little treasures, being loath to part with them.

I once knew a little girl whose supreme desire was to possess a little golden heart-locket, a chain, of course, to go with it. She was so eager to have and wear this pretty piece of adornment that as Christmas came near, she included the locket in her prayers. Day upon day her ardent wish to possess it grew more intense. At last Christmas Eve came. To her unspeakable delight, a small golden heart-locket, with a pretty chain, incased in a velvet-lined little box, was one of her gifts. She hugged and kissed it, took it to the Christmas services, and even when put to bed, kept it in her little hands.

But as she rested in her little crib, the words came to her which the pastor had spoken during

the service, and which she had heard him say so often before: "Give Me, my child, thine heart." On that evening again the dear pastor had said: "The Savior stands before you once more, asking you, 'Give Me, my child, thine heart.'" The little maiden pressed her golden heart to her breast; she thought this little locket was meant, and for nothing in the world would she have missed it. But the words came back to her again and again, "Give Me, my child, thine heart." She grew so excited that the blood rushed to her cheeks, she became uneasy, a mighty battle was raging in her breast, and her heart was beating so fast that it seemed ready to burst. Her good pastor had said, "The Savior loves you so; would you not like to do something for your loving Savior?"

Ah, yes, she desired to do something for Him; but why must it be just this? It was not to be wondered at, however, that the Savior wanted just this pretty heart; it really was so pretty!

Suddenly she leaped from her bed, ran into the next room, where the Christmas-tree was standing, and at the foot of which was a model of the Bethlehem stable, where Christ was born. The street-lanterns cast a gleam of light into the room, so that the little maiden quickly found the Christ-child in the manger. Once more she pressed her lips upon the little golden heart and said, "Savior, here, 'tis yours," and hung it around the neck of the image. In a moment she was back to bed, and soon sweet sleep enfolded her.

And what became of the golden heart? That Christ-child's image could do nothing with the precious little gift, but the dear mother gave it to the living Savior, that is, she sold it, and gave the money realized from its sale to some mission.—

Now the moral.—January sixth will be Epiphany. What did you give your Savior as a Christmas-gift? Did you entirely forget it? Listen to me! When the Negroes received their liberty, their physical bonds were loosened, and they were bodily free, but very little did they know of the heavenly Father's gift to the world—the Savior of sinners. We are carrying on the work of teaching them the way to eternal liberty. Will you help?—How? Here is my plan.

Many a reader of the PIONEER has purchased a Liberty Bond, some of them, no doubt, a goodly number of them. Won't you be willing to donate these to my Million Dollar Fund? This is a permanent fund, of which only the interest is available. If you accede to my request, your generosity

will bring liberty to the Colored brethren, the liberty wherewith Christ has made us free, and enable them through the power of the Gospel to fight Satan, the world, and their own flesh. Send the bonds to the treasurer or to me, and I will send you a personal letter of thanks. I hope I shall be compelled to write a few thousand letters. Do you want one from your well-wishing friend? Then send the bond or its equivalent to

REV. A. H. POPPE,  
314 E. Eighth St., Little Rock, Ark.

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### Alabama Luther Conference.

Alabama Luther Conference met on Thursday morning, November 2, 1917, at Rosebud, Ala. The conference was opened with singing, the reading



Rev. M. N. Carter.



Rev. Chas. Peay.

of a Scripture-lesson by Rev. M. N. Carter, and with a prayer by the same. Conference was formally organized with the following results: Rev. M. N. Carter was elected President; the undersigned, Vice-President; Miss C. M. Smith, Secretary; and Teacher Montgomery, Treasurer. The Conference was given the name, "Alabama Luther Conference."

In the first session seven new members were added to the roll. The President, in a few well-selected words, extended a cordial welcome to the new members, to which the undersigned briefly responded. The Superintendent of this field, Rev. N. J. Bakke, then introduced the subject of getting Bibles into the homes of our people, and teaching them how to conduct family worship. This subject was warmly and profitably discussed by various members of the Conference. In the evening session Rev. N. J. Bakke read a timely and interesting paper on "Conversion." The essayist brought

out clearly the following points: There are only two classes of men, converted and unconverted; and there are only two states in which men are found, the state of grace and the state of wrath. Every man by nature is in the state of death. The change from the state of wrath, or death, to the state of grace is called Conversion. God's Holy Spirit is the Author of Conversion; but the Holy Spirit converts a sinner only by the means of grace, the Word and the Sacraments. This paper was indeed most timely for this part of Alabama, where our people are falsely taught that they must go out into the woods and to the "mourners' bench" and there wrestle and pray until they "feel the Spirit."

At 8 o'clock on Thursday evening a large crowd of people met at the church for divine services. The undersigned preached the sermon, using as his text 2 Cor. 3, 2, 3. On Friday morning the undersigned delivered a catechization on "Justification." In the discussion of this paper many valuable points were brought out in reference to the best way of imparting Christian knowledge to the children. In the afternoon Rev. Bakke completed his paper on "Conversion." Friday night Rev. G. A. Schmidt preached an instructive and edifying sermon from Matt. 18, 23—35. On Saturday morning Miss C. M. Smith read a fine paper on the subject, "How to Conduct Social Work." The members of Conference, and especially our lady teachers, took a lively part in the discussion of this paper.

Sunday, November 4, was the great day at Rosebud, for on that day we celebrated the Four-hundredth Anniversary of the Reformation. In the morning the pastor, Rev. M. N. Carter, preached the confessional sermon, and distributed the Lord's Supper. In the main service, at 2 o'clock in the afternoon, the church was filled to its utmost capacity. People had come from far and near to attend. Three sermons were delivered in this service. The undersigned showed the condition of the Church before the Reformation, basing his remarks on 2 Cor. 4, 6. Rev. Bakke spoke on the Reformation itself from Heb. 10, 38. Rev. R. O. L. Lynn chose for his subject, "The Blessings of the Reformation," using for a text Rev. 14, 6, 7. Rev. Lynn also thanked the members of the congregation in the name of Conference for their kind hospitality.

All the members of Luther Conference were filled with new zeal to go back to their respective fields of labor, and do more work to the glory of

God and the salvation of souls. Our next meeting will be held at Midway. May the Lord continue to add His blessings to the laborers and their work in Alabama!

CHAS PEAY.

### A Letter from Uncle Bob.

New Orleans, La., Dec. 5, 1917.

DEAR PIONEER:—

Howdy! Howdy! Long time between writes; eh, old friend?

To be sure! Well, it isn't Uncle Bob's fault. Those Quadricentennials, you see, come only once every four hundred years, naturally; and this one naturally came on the 31st of October, 1917, because it naturally was born on the 31st of October, 1517, when Dr. Martin Luther showed in one or the other of 95 theses which he nailed on the door of the Castle Church in Wittenberg that we are naturally sinners who could not save ourselves, but that we are justified through faith in Christ Jesus alone. Before this memorable day had dawned, History spoke of the Dark Ages, because man through popery was enslaved in ignorance, superstition, and false doctrines. But Luther emancipated the Church when he nailed the Ninety-five Theses on the door of the Castle Church, October 31, 1517.

October 31, 1917, marks the Quadricentennial of the Reformation. Throughout the land this epoch-making event was celebrated by the whole Protestant world, and especially by the Lutheran Church, as never before.

This Quadricentennial had aroused all the talent within our borders. The literary products were not only numerous, but many will be enduring monuments, whose tablets will testify to future generations that their Lutheran forefathers stood boldly for the truths as revealed to us in Holy Writ. Musical compositions, some of unusual merit, glorified the Quadricentennial in the large cities through mass choirs. The music thus rendered, in many instances, on account of its immense volume of sound, had an overpowering effect upon the human heart, and in its grandeur and majesty was incomparable.

Dear PIONEER, methinks there was lots of weeping and gnashing of teeth in the nether world while the Lutheran Church was singing about the Reformation in this year of grace 1917!

Orations and addresses on this occasion were special efforts of the speakers to present to the

people at large the historical facts and, above all, the Biblical truths of the grand work of the Reformation.

We in the sunny South, or rather, New Orleans, had two grand celebrations. On November 4, 1917, at 2.30 p. m., our white brethren gathered at the Atheneum over two thousand strong. On November 11, 1917, our Colored Lutherans gathered at the Pythian Temple, hundreds strong; and it is this latter celebration which concerns us in the Colored Mission in particular.

Long before the date set for the celebration, Luther Conference and the different congregations got busy through various committees: Publicity, Music, Hall, etc.

For a nominal sum we secured the Colored Pythian Temple, which has ample accommodations: a splendid auditorium and balcony, large stage and accessories; and modern appurtenances throughout.

The original plan of having all the speakers from our own ranks, to show what the Mission had produced in the way of able men for our Colored Mission, had to be modified, because two of the chosen speakers had been removed by the Board to the Alabama field a short time before the celebration.

Rev. A. Wiley, although not in the best of health, delivered an address which created favorable comment from every side. He especially elaborated on the many blessings of the Reformation.

Rev. A. Wismar, of Gretna, La., in his address painted in vivid colors the horrible condition of the Church just previous to the Reformation, and showed that the time was ripe for a change.

Both addresses had God and His glory for their pivot.

The singing by the Mass Choir, under the able direction of Teacher Seeberry, deserves much credit. Both leader and members labored long and diligently, and achieved a grand success.

The children's choir of 125 pupils from St. Paul, Bethlehem, and Mount Zion, surpassed our fondest expectations. Their singing was simply immense. The different teachers worked daily for two weeks to make the singers proficient. On Wednesday, November 7, the Children's Mass Choir had a rehearsal at the Pythian Temple. Bethlehem and Mount Zion marched down two different streets within sight of each other to this rehearsal. Of course, they waved to each other — all good Lutherans do this when there's a chance. St. Paul came down with Leader Seeberry from the other end of

town. The rehearsal on Wednesday was a success, and augured well for Sunday's celebration. And so it turned out on November 11.

Old Glory, of course, was on the stage. Many white brethren had come to see us. Even a few Lutheran soldiers graced the occasion. Luther buttons were to be seen all over. The *Lutheran Witness* in holiday garb was distributed to hundreds of strangers. Leaflets also went into the houses of members and strangers alike. Never before had the Lutherans advertised an event as they did the Quadracentennial of the Reformation, 1917. The memories of this grand day are imperishable, and down the vista of time will they linger until you



Rev. Th. Schliepsiek,  
Pastor of Mount Zion Church, New Orleans.

and I are no more. But, while the day is still with us, let us labor so that our children and theirs after them may enjoy the liberties of conscience and body which God's servant, Dr. Martin Luther, gave us through the Reformation. God grant it for Jesus' sake! Amen.—

Well, dear PIONEER, why do you not congratulate us? Oh, yes, I forgot to tell you. We are no longer orphans in Mount Zion. At last we have a pastor, Rev. Theodore Schliepsiek, of Merrill, Wis.—quite a jump from snow-fields of the North to the blossoming flower-beds of the sunny South.

He was formerly his father's assistant, but the Board was fortunate enough to convince him of the greater need in Mount Zion, and so it was that we were able to install him on November 25th as our

pastor. Many of the local pastors assisted Rev. Kramer on this occasion. The church was filled; members and friends had turned out in great numbers to greet the young pastor. The children from Bethlehem and Mount Zion sang a beautiful anthem; they deserve much credit for their splendid rendition.

Now I am coming to the *grand finale*. On November 28th Mount Zion gave its new pastor a fine reception. The school-room was transformed into a U. S. headquarters, with bunting all around and Old Glory in place. During the earlier part of the evening rain fell, and the weather remained unsettled. Nevertheless quite a number of members turned out to welcome Rev. Schliepsiek, and to assure him of our hearty cooperation. Many of the local pastors also graced the occasion by their presence. The committee in charge of the affair certainly outdid itself; there was nothing lacking; for the inner man ample provision had been made, and wit and humor flowed in streams. Our new pastor certainly felt at home in our midst, and so expressed himself; for no more warm-hearted assemblage ever greeted its leader than that at Mount Zion on that November evening to welcome the new pastor.

Well, Brother PIONEER, Merry Christmas and a Happy New Year!

Sincerely,

UNCLE BOB.

### Progress at Rosebud, Ala.

As far as my life and work in Alabama are concerned, the 21st of October seems to be a day of special significance to me. It was on that date a year ago that I arrived in this field to give what help I could to the demands of this important part of the Lord's vineyard. Since that time He has set me apart to be a minister of the New Testament, a steward of His mysteries. He has also made me pastor of a flock of His, the first congregation organized in our Alabama field.

On the 21st of October, 1917, my congregation and I were permitted to experience much joy at the way the Lord had directed and blessed His work. On that day five persons were added to our congregation, three by confirmation and two by baptism. Those confirmed were adults. It came to me like a flash after the service that on the first anniversary of my arrival on the field the Lord had blessed the

to be His instrument in adding five souls to His kingdom. When I thought upon this, I was glad.

One of the three catechumens, Mr. Nathan T. Ramsey, is a man to whom much interest attaches, as far as our mission is concerned. He is a man of intelligence, and had been a local preacher in the Methodist Church near us. He studied theology for a short time at Payne University, a Methodist institution at Selma, Ala. Brother Ramsey is a man who has a good reputation. This fact is readily conceded by all who know him. For twenty years he has been overseer of the J. L. Bonner plantation, one of the largest estates in Wilcox County. But better than all this, he has now enrolled himself as a student of theology to become a Lutheran pastor. He is still a vigorous man, and we pray that God will give him length of days for the work that he has chosen.

May the Lord continue to bless His servants and the work of our hands, to the end that His name be glorified and that many souls be saved.

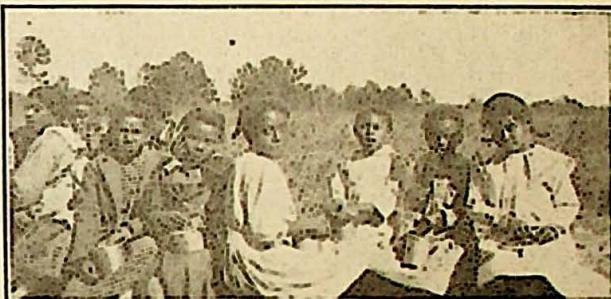
M. N. CARTER.

#### Items of Missionary Interest.

**NORTH CAROLINA.** — Several changes among the workers have occurred in this part of the field. — Immanuel College reports an enrolment of 59 students. The two dwellings of the professors on the college campus were recently painted, and now present a fine appearance. — Missionary Lynn of the Alabama field is spending some time with his parents at Mount Pleasant. Rev. Lynn's health has been poor for some time.

**ALABAMA.** — The work at *Beatrice*, Monroe County, has been discontinued for the time being, but will probably be resumed at a no distant date. — At *Buena Vista* the work is going along very nicely. A second teacher has been engaged for the school, as the number of pupils was too great for one person to do them justice. A chapel to cost \$4,000 is soon to be erected on the five acres that have been purchased here. — At *Kingston*, Autauga County, a chapel and school will have to be erected at once, since the Baptists have got possession of the building that we had been renting and using for school and church purposes. Miss Smith is now teaching the children in a small private house as best she can. — The chapel and school at *Possum Bend* are nearing completion, and we hope to be able to bring a report of the

dedication services in our next issue. — The mission-building at *Tinela*, Monroe County, is finished. It is a small log building, and serves the double purpose of chapel and school. Our teacher at Tinela is very popular among the people, and in consequence the school is crowded to overflowing with children.



Pupils of Our School at Tinela Eating Their Noonday Lunch.

**ATLANTA, GA.** — Rev. Stoll, who has been transferred from Atlanta to Concord, N. C., shortly before his departure confirmed four persons. Rev. John Alston, of Mount Pleasant, N. C., will be Missionary Stoll's successor.

**NAPOLEONVILLE, LA.** — Here Rev. Thompson is successfully working in church and school. Certain necessary repairs on the chapel were made by the members themselves. Since November Rev. Thompson is the proud father of another little boy. God bless parents and child! F. J. L.

#### TRY IT AGAIN.

The Board for Colored Missions is pleased to repeat the same offer it made last year, according to which quite a few readers of the PIONEER have considerably helped the Board in distributing the PIONEER and the *Missions-taube*, not without a little benefit to themselves.

The editors of both of these missionary publications frequently have the pleasure of being informed by the subscribers that both these publications are excellently serving their purpose, and if they do so, they are serving the purpose of the mission, bringing their mite of blessing not only to the mission enterprise, but also to the readers. It is eminently desirable that this blessing shall be extended to larger circles, and for that reason the Board is instructing our agents to present a premium to every one sending in four new subscriptions, together with the price of the subscriptions.

#### OUR PREMIUM.

Our premium is a book that sells at retail for 50 cents. It is entitled, *Our Colored Missions, Illustrated*. If so desired, the same book may be had in German, entitled, *Unsere Negermission in Wort und Bild*. Each book tells how the work among the Colored people has started, and how it has grown, until it is now one of the largest missionary activities of the Lutheran Church. Both books are profusely illustrated. Now, if you are interested,—

and being a reader and well-wisher of the Colored Missions, you should be interested,—get to work and gain new subscribers. You can easily, for the small price of 25 cents each, gain four new subscriptions. Send on the names, together with a postal money order or bank draft for \$1.00, to Concordia Publishing House, and they will gladly enter the new subscriptions, and send you for your trouble the premium you may select. Please note, however, that the subscription price in St. Louis and in foreign countries is 35 cents per copy, instead of 25 cents.

Of course, if you send two groups of four, that is to say, eight names, you are entitled to two premiums. The only additional condition which our publishers make is, that, when you are sending premium subscriptions, your own subscription must be paid, and that none of the premium subscriptions you send in are renewals.

#### The Board for Colored Missions.

#### BOOK TABLE.

**Little Folded Hands.** Prayers for Children. Compiled by *Louis Birk*. Concordia Publishing House, St. Louis, Mo. Price: Single copies, 15 cts.; per dozen, \$1.50; per hundred, \$10.00. Carriage extra.

In taking notice of this fine little book, we can do no better than quote what the publishers say about it: "This book of simple prayers, filling a long-felt want, has been compiled by one of our pastors. There are 48 pages, containing prayers for Morning, Evening, Table, During Sickness, On Birthday, For School and Church, Christmas, and General Prayers. It is handsomely gotten up in lithographed covers, and appropriately illustrated with drawings." Every English-speaking home among us, with young children in it, should have a copy of this book.

**Margery Lovell.** Concordia Publishing House, St. Louis, Mo. Neatly bound in red cloth; 105 pages. Price, 45 cts., postpaid.

This soul-stirring story takes the reader back into the Dark Ages, about one hundred years before the Reformation. It is the story of a noble woman's confession of the Gospel, and her subsequent martyrdom at the hand of Rome's minions. What a pity that books such as the one offered here are not more frequently read by our young people! Instead of devouring the trash which comes from the press in such huge quantities, our young people should turn to readable and instructive books like this. Our young folks often think that an instructive book cannot be interesting, but the reading of this story will show them their great mistake, for the unspoiled mind will not easily find a book more interesting than *Margery Lovell*.

**Against Odds.** By *K. Elizabeth Sihler*. Concordia Publishing House, St. Louis, Mo. Bound in silk-finished cloth; 150 pages; illustrated. Price, 60 cts., postpaid.

The writer tells of her experiences while taking up and proving up a land claim in the West. Her experiences were quite interesting, and she tells of them in an interesting way. Even boys in the "cub"-stage will find the book interesting. The reviewer has a boy of that age, and to see whether a woman can write so as to interest a boy in that stage of development, he gave the book to him and asked him to read it. The boy read it through in one day.—The reading of the book will prove a fine tonic for any person, man, woman, boy, or girl, lacking will-power and determination. Try it!

**The Lord's Prayer.** Music by *H. M. Hahn*. Concordia Publishing House, St. Louis, Mo. Full music size; 2 pages. Price, 40 cts., postpaid.

A most acceptable composition, emanating from the pen of one of our veteran composers. The melody is based upon an old tune, but the harmony is original. The music is very simple, and the pitch is sufficiently low to bring it

within the range of the average schoolboy or -girl. It is a composition well adapted for use at the close of the daily sessions of our Christian day-schools. Text in English and German.

**War and Christianity.** By *Prof. Th. Graebner*, Concordia Seminary, St. Louis, Mo. Published by the American Lutheran Publicity Bureau, 234 62d St., New York City. Price, 35 cts. per hundred.

A timely Scriptural tract, worthy of deepest study, withal so simply written that it can be profitably read by any person of ordinary mental capacity.

**Saengerbote.** A Lyrical Quarterly. Success Printing Co., St. Louis, Mo. Price, 25 cts. per copy.

It is with a sad heart that we take notice of the last number of this periodical. During the five years of its existence it did much good, and the greater is the pity that lack of support compels the publishers to cease its publication. As it is, the publishers have been at a considerable financial loss. In consideration of its short life one feels impelled to apply to the *Saengerbote* the word, "The good die young!"

F. J. L.

#### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: St. Mark, Wilmington, \$5.00; Grace, Greensboro, 23.20; Bethlehem, New Orleans, 20.00; Bethany, Yonkers, 16.00; Christ Church, Rosebud, 16.00; Concordia, Rockwell, 3.00; Immanuel, Brooklyn, 3.00; Immanuel College, 149.75; Immanuel School, 4.95; Kingston, 1.00; Messiah, Fayetteville, 1.00; Mount Olive, Catawba, 1.00; Mount Olive, Tinela, 5.00; Mount Zion, Meyersville, 5.00; Mount Zion, New Orleans, 20.00; Mount Zion, Rocks, 4.00; Oak Hill, 13.40; Redeemer, New Orleans, 12.20; St. Andrew, Vredenburgh, 2.99; St. John, Salisbury, 9.60; St. Luke, Spartanburg, 5.00; St. Mark, Atlanta, 8.40; St. Matthew, Meherrin, 10.00; St. Paul, Charlotte, 11.00; St. Paul, Napoleonville, 7.15; St. Paul, Mansura, 5.00; Tilden, 21.00; Trinity, Albemarle, 1.00; Trinity, Elon College, .27; Trinity, New Orleans, 5.00; Washington, .75; Winston, 1.15; Zion, Gold Hill, 3.00. Total, \$394.87.—Grace, Greensboro, for Jubilee Fund, \$26.80; for Koontz Memorial, 1.90.

St. Louis, Mo., December 1, 1917.

EWALD SCHUETTNER, Treasurer,  
323 Merchants-Laclede Bldg.

#### NOTICE.

We are sure that our readers will be pleased to hear that Rev. C. F. Drewes, the Superintendent of our Colored Missions, is just now hard at work preparing an illustrated lecture on our large and promising mission-field in Alabama. He expects to have the lecture and slides ready before the end of this month. Those wishing to make use of the lecture should write to Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo.

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

**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. BURLESON, Postmaster-General.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNOODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKEAU, EDITOR.

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Vol. XL.

ST. LOUIS, MO., FEBRUARY, 1918.

No. 2.



## For You and Me.

Our High Priest died upon the cross  
To save both you and me;  
He shed His blood and suffered  
That we might both go free.

He took our sins upon Himself  
To bear them all alone,  
That we might be forgiven,  
And might become His own.

Our God so loved the world that He  
Gave up His only Son,  
In order that the battle  
O'er evil might be won.

And He it was who conquered death,  
Yea, death and sin and vice;  
He bought for us redemption,  
His blood has paid the price.

ERNA HOEP.

## Daily We Call on Thee.

Daily we call on Thee,  
Who from our very birth  
Hast led and blessed us graciously,  
O Lord of heaven and earth.

In hours of destiny,  
In war and gloom and dearth,  
Direct, protect, us faithfully,  
O Lord of heaven and earth.

Whether we live or die,  
In sorrow and in mirth,  
Be ever with us, God on high,  
O Lord of heaven and earth.

H. OSTERHUS.

## Prayer.

The signs of Christ's advent on the last day have been and are constantly being fulfilled. The Gospel is being preached in all parts of the world. Signs have been observed upon the sun, moon, and stars. Earthquakes and great floods of water have disquieted the people. Wars and rumors of war fill the world. People's hearts fail them for fear, and for looking after the things that are coming on the earth. We should, therefore, be prepared and heed the Lord's admonition, "Watch ye; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest, coming suddenly, He find you sleeping." And to our watchful waiting we should diligently add our *continual prayers*. We should pray at all times, and especially in these times of trouble (Is. 26, 16). It is written: "Pray without ceasing." True, we cannot always pray, we must also work. But we should ever be in the spirit of prayer. The

water of Baptism is comprehended in the divine command, and connected with the Word of God; for this reason it is so efficacious. So our entire lives, as it were, should be comprehended in the divine command, and connected with the Word of our Father in heaven. With Christians all things should be "sanctified by the Word of God and prayer." Thus our lives will be indeed richly blessed. Hence let us by no means neglect daily prayer, this necessary *act of worship so pleasing to God, wherein we with our hearts and lips bring our petitions before Him, and offer up praise and thanks to Him.* Those who speak to God only with their lips find no grace in His sight; for vain repetitions are an abomination to the Lord (Matt. 6, 7). Piously the Psalmist addresses God: "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer" (Ps. 19, 14). Lovely are the poet's words:—

Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire,  
That trembles in the breast.

Prayer is the pulse of spiritual life. One who believably communes with God is spiritually alive.

God has *commanded* us to pray. This is not only shown by those familiar words, "Ask, and it shall be given you," etc., but also by numerous other texts. I shall here quote only St. Paul's words: "I exhort that supplications, prayers, intercessions, and giving of thanks be made for all men." In texts such as the two following we have the guarantee that we shall *not pray in vain*: "It shall come to pass that, before they call, I will answer, and while they are yet speaking, I will hear" (Is. 65, 24). "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them" (Ps. 145, 18, 19). We should pray for ourselves and our neighbors, even our enemies which despitefully use us and persecute us, but not for the dead (Heb. 9, 27). It is also of prime importance that we should direct our prayers only to the *Triune God*; for it is written: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve." Invoking the Virgin Mary or other departed saints is committing idolatry. Besides, they know nothing about our needs and cannot grant our petitions (Is. 63, 16).—We may ask God for *everything* for which a child of God may ask with a good conscience, both spiritual and temporal blessings. Un-

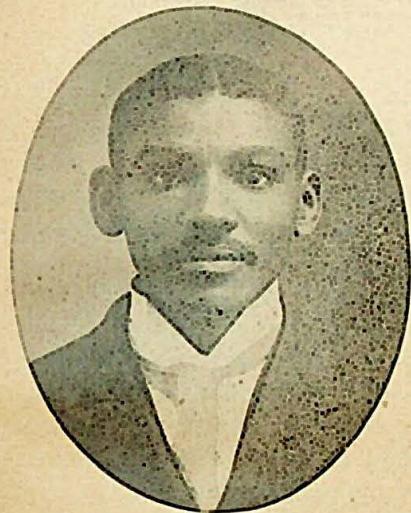
less they be such spiritual gifts as we need for our salvation, we should add the *condition*: "Lord, if Thou wilt"; "Not my, but Thy will be done." John writes: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."

But in order that our petition might be acceptable and heard, we should not approach God's mercy-seat trusting in our good works. We are worthy of none of the things for which we pray, neither have we deserved them. We should come in the name of Christ, our merciful High Priest, relying solely on His merits. God will grant our desires merely by grace, for we daily sin much and deserve nothing but punishment. See John 16, 23.—Another essential point is that we call upon God with *firm confidence*. Jesus reminds us that if we have faith as a mustard-seed, we shall remove mountains, and James warns us that he that wavereth is like a wave of the sea, driven with the wind and tossed, and adds: "Let not that man think that he shall receive anything of the Lord." In temptation it may seem to us as if God did not hear us at all. Then we should *persevere* in prayer, and it will at length become soothing, composing, and comforting. Finally, when our doubt passes away, we shall sweetly praise the Lord for His faithfulness. He hears every proper prayer, but, of course, at His time and in the manner in which He sees fit.

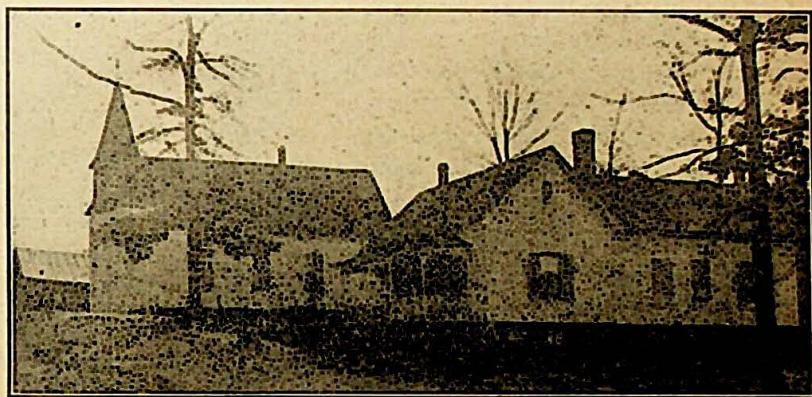
We may pray everywhere. On Sundays and holidays we should assemble at our *houses of worship*, to which Jesus' words concerning the temple apply: "My house is the house of prayer." At our churches God's Word should be proclaimed, the Sacraments administered, but also heartfelt, earnest prayer offered by pastor and congregation. The hymns we sing at church are the prayers of the congregation, which should proceed from all hearts. "The Lord looketh on the heart." The same is true of the collects offered before the altar in the name of the whole congregation.—Christians should also pray at their *own houses*. Daily family-worship should be practised conscientiously. Let the Word of Christ dwell richly among you. When God smote Egypt with the plague of darkness, all the Israelites had light in their dwellings. There is spiritual light in the home whose inmates are united in prayer. It is a tabernacle of God with men even here on earth. Its door is sprinkled with the precious blood of Christ, the Paschal Lamb without blemish and without spot. Those who live therein are safe from the avenging angel.—Again,

each Christian individually should follow Christ's words: "When thou prayest, enter into thy *closet* [or inner chamber], and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Each day let us in private make known our requests to God, accuse ourselves of sin, ask for grace, promise amendment, bring our needs and troubles before Him, commend our relatives, friends, for instance, our boys in the army, etc., to His care, and thank Him for His kindness.

We find many prayers in the Bible which show us how to commune with God, for instance, the Psalms. Especially should we make a regular and



Rev. John Alston.



Chapel and Parsonage at Mount Pleasant, N. C.

faithful use of the *Lord's Prayer*, the model prayer, in which all the contents which a right prayer should have are fitly, briefly, and beautifully expressed.

Therefore let us watch and pray  
Ever without ceasing,  
For we know with ev'ry day  
Dangers are increasing;  
And the end  
Doth impend,  
When the trumpet calleth,  
Earth in ruins falleth.

H. OSTERHUS.

### Farewell and Christmas Services in the Mount Pleasant, N. C., Charge.

Rev. John Alston, the faithful pastor of this charge for the past eight years, has been transferred to Atlanta. It was during the recent holiday season that he bade farewell to his three old congregations in North Carolina, and urged them to remain true

to their God and Church. It can be easily understood that the parting was not easy for pastor and people, since everything had gone on so harmoniously during all the years of Pastor Alston's incumbency of the charge. Also Mrs. Alston, the missionary's efficient wife, had greatly endeared herself to the people of her husband's charge by her willingness to help in the spiritual and social uplift of the communities in which her husband labored. All three congregations showed their appreciation for all that Pastor and Mrs. Alston had done for them in a practical and substantial way by presenting to them, before they left, a large number of gifts and a goodly sum of money. May the good people of the Mount Pleasant charge soon be given another faithful pastor! Temporarily Student Alex. D. Johnson of Immanuel College is in charge of the circuit.

On Christmas Eve the children of Mount Calvary, Mount Pleasant, rendered a very beautiful Christmas program under the direction of Mrs. Alston, which pleased every one in the large audience. On Christmas Day children's service was held at St. Peter's under the direction of Mr. Reid, a member of the congregation. The program was well rendered in every way, and received the hearty commendation of those present.

Rev. and Mrs. Alston left for their new field of labor in Atlanta, Ga., on Christmas Day. May the Lord bountifully bless His servants from on high and crown their labors among the people of Atlanta with abundant success to the glory of His great name and the spiritual and eternal welfare of many souls!

A. D. J.

MEDICAL missionary work often proves to be the golden key that will unlock the most strongly locked door of the heathen heart.

### Christmas in the Black Belt of Alabama.

At *Midway Place, Ala.*, the Mount Carmel School, under the supervision of its principal, Miss Rosa J. Young, had a Christmas-tree and children's service on Christmas Eve. Miss Young writes: "A short time before Christmas not a child in the school knew a Christmas hymn nor a Bible-passage pertaining to the birth of the Savior. While a few knew that Christmas is the birthday of Jesus, not one knew why the birth of Jesus should be observed. First of all, the teachers taught the children the sweet Christmas Gospel, and when they knew this, Christmas-hymns and -melodies, recitations, Bible-passages, and a catechisation were taught them. A choir of 50 voices was drilled; this choir occupied the platform on Christmas Eve. The children were seated on the platform and down in front of it. All the little people were neatly and warmly dressed, because the good Christians of various congregations had sent them clothes prior to the occasion. Their little hearts were happy, and on every face shone a sunny smile. All fear had vanished, and they all seemed eager to tell the audience that God had fulfilled His promises, and that the Savior of the world was born. They told the Christmas-message in song, recitation, and catechisation, and told it so simply, so plainly, and so distinctly that all who were present could understand the blessed truth that a Savior had been born for them. Need we tell you that these then also rejoiced with the children, and lifted up their hearts in gratitude to God for His great gift of love? Yes, and some of the simple souls that were present could not refrain from voicing what was in them. Expressions such as the following could be heard: 'Thank God for such a school, where our children learn so much about Jesus.' 'I am so glad that I am here to hear all this.'

"Their hearts for very joy did leap,  
Their lips no more could silence keep.

"In one corner of the platform stood the Christmas-tree. This tree was decorated as Lutherans decorate, and you know how. When the service had come to an end, the candles on the tree were lighted, and by the light of the candles the presents were distributed. And we are pleased to be able to say that not a single hand reached out but it received a gift.

"On Christmas morning we had Sunday-school at 9 o'clock and divine service at 11 o'clock. In

both the Christmas Gospel was once more told the children and hearers. And as the sweet story of God's love once more fell upon our ear, our hearts went out in prayer:

"Ah! dearest Jesus, holy Child,  
Make Thee a bed, soft, undefiled,  
Within my heart that it may be  
A quiet chamber kept for Thee." —

Also at *'Possum Bend* the children of our mission-school gave a sacred Christmas program. Concerning this successful service we received the following report: "The new building which is being erected at this point is about completed. We had our Christmas-service in one of the two rooms. From far and near the people came to hear what the children had learned. Of the large number of people who crowded the room to its capacity, the most had to stand, since a number of soap-boxes were the only available seats. However, from the very start it was evident that the audience would not tire of standing; in fact, had the program, which lasted for an hour and a half, taken again as much time, no one would have left.

"These children, two weeks before Christmas, did not know one Christmas-song. They knew little or nothing about the Christmas Gospel. What a revelation, this children's service on Christmas night! These little folks sang the beautiful old Lutheran Christmas-hymns to perfection, went through the program of questions and answers without a mistake, and faultlessly spoke recitations about the Christ-child in the manger.

"Mattie Williams, a teacher in our school at *Midway Place*, played the organ, while Georgia Marsh, teacher at *'Possum Bend*, directed. The people were simply carried away by the service, and requested that the program be repeated. On the following Thursday the program was given a second time before another large audience."

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### The Importance of Mission-Schools.

In any land and among any people the children are the most hopeful missionary factors. In North Africa, for example, great hosts of native Mohammedan children are attending mission day-schools. During the past few years the cause of schools has been pushed with greater vigor than ever, and as a result the Christian missionaries have gathered more Mohammedan children in their mission-schools during the past two years than had been gathered

by all the missionary forces of North Africa for fifty years previous, and it is from the children attending their Christian day-schools that these Christian workers expect to obtain the nucleus of their church-membership in North Africa.

That the Mohammedan understands the significance of the move which the Christian forces are making with their day-schools is proved by the remark which a Moslem editor made to a missionary some time ago: "We do not want you to open a school. It will do no harm to preach to the old people, for they are settled in their ways and faith, and you cannot influence them; but we know very well, if you take up with the children, they are lost to us."

The missionary forces at work in Africa are largely Methodist, Presbyterian, and Congregationalist, and while writing the above, the thought came to us how strange it is that churches have the proof of the great value of the Christian day-school for the upbuilding of the Church in heathen countries, and yet refuse to give their own children the same opportunity and great blessing at home. Their own children get a few crumbs at Sunday-school once a week, but they give to heathen children a full meal daily! Is this not very inconsistent on the part of the Christian home churches? And should not we Lutherans, who have hitherto in a practical way shown that we realize the great value of the Christian day-school, continue to prize them as inestimable and indispensable blessings?

F. J. L.

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

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**STATISTICS.**—At the end of 1917 our Colored Mission numbered 506 souls more than it did at the end of 1916. Last year also showed an increase of 205 in the number of communicant members. The number of day-schools grew from 31 to 37, in which 2,620 pupils are daily instructed by 16 male and 23 female teachers. The Sunday-schools are attended by 2,304 scholars. Among the 283 that were baptized, there were 47 adults; and of the 275 persons confirmed, 192 were adults, among them one person seventy-five years old. Our missionaries solemnized 40 marriages and officiated at 36 burials. Our Colored people contributed almost \$2,000.00 more last year than they did in 1916, namely, \$8,416.00. Of this sum the day-schools contributed almost \$1,800.00, and the students at our two col-

leges gave \$1,400.00. Our two higher institutions were attended by 84 students, an increase of two over the previous year. The past year was signally blessed by God. May all the workers and supporters of the Mission be encouraged by God's past blessings to continue the work with increased zeal in the future!

**'POSSUM BEND, ALA.**—Missionary G. A. Schmidt expects to organize a congregation at 'Possum Bend in the near future. The school enrolment at this new place is so large, that a second teacher will probably have to be engaged. At the time of this



Rev. G. A. Schmidt.

writing the new building is about to be dedicated at 'Possum Bend.

**NEW ORLEANS, LA.**—*Teacher Peter Robinson* informs us that he is the proud and happy father of a healthy daughter since the 5th of last month. May God hold His protecting hand over mother and child!—Teacher Robinson also told us in a letter written some weeks ago that the hard winter is having its bad effect upon his school attendance. Many of his pupils are without shoes and the necessary clothing. We have sent him two barrels to help relieve some of the want, and think it a good idea to call the attention of our readers to the fact that there is an excellent opportunity to help out with clothing and shoes in practically every part of our extensive field. Of course, the clothing should be sent PREPAID! To go real sure that your help is

going to the stations in greatest need, ask the Superintendent of our Colored Mission to tell you where to send your gifts. His address is: *Rev. C. F. Drewes, 3708 Sylvan Place, Pine Lawn, St. Louis, Mo.*

**NORTH CAROLINA.**—*Missionary Carl Stoll*, who has had charge of our mission in Atlanta, Ga., for the past three years, has been transferred to Concord, N. C., where Rev. W. G. Schwehn installed him on January 13. St. Mark's, Atlanta, Ga., will be served by Rev. John Alston.—*Prof. F. Wahlers* recently confirmed six adults in Grace Church, Greensboro, N. C. Among those confirmed were three students of Immanuel College.

**ST. LOUIS, Mo.**—Our Colored people in St. Louis this year again held their children's Christmas-service in the white Immanuel Church. Besides the pupils of the day-school and Sunday-school, about 100 Colored adults attended the beautiful service. No less than 300 white friends of the Mission were also in attendance. The choir of Holy Cross Church, under the leadership of Teacher Wismar, kindly assisted in the service. A collection to the amount of \$61.50 was lifted. Teacher Grote, of the Immanuel School, presided at the organ.

**BEQUESTS.**—Our Mission Treasury recently received two larger bequests, one of \$2,000.00 from the estate of the late *Albert Woelfle*, of Gresham, Nebr., the other, to the amount of \$1,500.00, from the estate of the late *Friedrich Troemel*, of St. Louis. We hope that the one or the other of our readers as he reads this item will make up his mind to follow the example of these two Christian brethren, and because we hope this, we print here a form which you may use for the purpose when you make your last will and testament: "I give and bequeath to the *Missionary Board of the Evangelical Lutheran Synodical Conference of North America for Missions among the Heathen and Negroes* the sum of \_\_\_\_\_ Dollars (\$\_\_\_\_\_) to be used for the benefit of its work among the Negroes." Be sure you get the name right.

F. J. L.  
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### Missions in Malaysia.

The fact that Malaysia is largely Dutch territory makes it natural that Dutch missionary societies should be particularly interested in the religious uplift of the inhabitants of these islands. Eight missionary societies are represented, and the annual expense of these missionary enterprises is reported to be about \$250,000. All in all, these societies have

in their care almost 300,000 native Christians. The work of the Dutch Church in Java, Sumatra, the Moluccas, and Celebes dates back to the seventeenth century.

Up to the outbreak of the present war the German Rhenish Society carried on a very successful work among the Dyaks of Borneo and Bataks along the western coast of Sumatra. Other societies are also working on various islands of the great archipelago; for instance, the Salvation Army in Central Java and the Methodist Church on a number of islands, including the Bismarck Archipelago. In Malaysia there are thirty-five million Mohammedans, whose zeal for the false prophet is great. The number of heathen found throughout the islands is estimated at eight million.

The Methodist work in Malaysia was founded and directed by the native Methodist Christians of India, and dates back to 1884. It has been largely carried on among the Chinese, who have settled on these islands in great numbers. There are no less than eleven seminaries conducted by the various societies for the training of native preachers and teachers. The attempt to make the native churches self-supporting has been quite successful in many instances. Three large hospitals have been built and a great many smaller ones. Many of the missionaries do medical work, and are sometimes assisted by trained nurses.

F. J. L.  
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### Superstition in Heathen Countries.

A missionary doctor in Siam some time ago called on an old lady who had a cataract on her eye. His purpose in visiting the old lady was to induce her to come to the mission hospital and permit him to remove it. While in the house, he noticed a little girl who showed plain symptoms of tuberculosis. He said to the woman, "This little girl seems to be very sick." "Yes," replied the woman, "she has pig's hairs in her. These hairs have got into her system in some way, and if they should get to her heart, they will surely kill her. But we are curing her." "What are you doing for her?" asked the doctor. "We are using old chicken feathers," replied the old woman. "We take an old red chicken, boil it with its feathers on; then we take the feathers off, put them into a bag, and rub her body."

In Siam the hide of the rhinoceros sells for one dollar a square foot. It is scraped into shavings and then made into a tea, which is supposed

to be very efficacious in some diseases. So also the horns of certain animals are used as a medicine. In China they often prescribe the following recipe: Powdered snake, 2 parts; centipedes, 6 parts; scorpions, 4 parts; wasps and their nests, 1 part; toads, 20 parts. Grind thoroughly, mix with honey, and make into pills. Take two at a time four times daily.

In China they stick red-hot pins into the flesh of sick people to let out the pain. For certain diseases they feed the patient a broth made of the flesh of his own child! In certain parts of Africa they beat drums when somebody is sick to drive the evil spirits away.

The government of Siam issues a calendar which tells how much rain will fall in the various sections of the country during the year, and soothsayers determine the time of plowing.

But the missionaries from the Western world are changing the old order of things everywhere, slowly but surely, and superstition is receding before the light of truth.

F. J. L.

#### BOOK TABLE.

**Prophecy and the War.** By Prof. Th. Graebner. Concordia Publishing House, St. Louis, Mo. Substantial cloth-binding; 112 pages. Price, 50 cts., postpaid.

This is a most timely book. Judging from what one may hear and read almost daily, thousands of people are anxiously asking, "Was this great World War foretold in the Bible?" Prof. Gaebner, in a most clear and convincing way, answers this question in the above-named book. The subject is treated under the following heads: 1. Prediction and Prophecy; 2. Israel's Restitution and the War; 3. The Millennium; 4. Gog and Magog; 5. The Days and Years of Prophecy; 6. How to Read Prophecy. We were about to call our readers' particular attention to the last two chapters of the book, as being especially interesting and instructive, but upon second thought we shall refrain from doing so, since that would be doing an injustice to the other four chapters. By all means, get the book, and read all six chapters for your own benefit and that of others. You will find this treatise thoroughly Scriptural, historically correct, and pleasingly common-sense.

**Lutheran Annual 1918.** Concordia Publishing House, St. Louis, Mo. 112 pages. Price, 12 cts.

This *Annual* appeared somewhat late. This is due in part to the fact that the publishers improved list No. 2, which now enumerates all the actual localities, together with the names of the respective pastors, in which services by Synodical Conference pastors are held.—Besides the almanac, the lists of pastors and teachers belonging to the Synodical Conference and affiliated synods, and other information usually found in a church-annual, twenty-five pages of good, instructive, and edifying reading-matter will be found in this publication.

**War and Christianity.** By Prof. Th. Graebner. Published by the American Lutheran Publicity Bureau, Dept. T, 234 E. 62d St., New York City. Price, 100 copies, 35 cts., plus postage.

This six-page tract is a masterpiece. The writer shows that a Christian is neither a militarist nor a pacifist;

that there is a Christian distinction of just and unjust wars; how a Christian may ascertain whether a war is just; that a Christian will in all doubtful cases give his own country the benefit of the doubt; that the present World War does not mean the total breaking down of Christianity; and, finally, that war will only end with sin.—By all means, do all you can to have this timely tract read by many.

**Dogmatik.** By Dr. A. Hoecke. Registerband. Northwestern Publishing House, Milwaukee, Wis. 92 pages. Price, 75 cts.

We suppose that the appearance of this index volume completes the publication of Dr. Hoecke's *Dogmatik*. Not having been favored with the other volumes of this work, we are, of course, not able to judge how complete and exact the indices contained in this volume may be. Four indexes are given, one each on subjects, names, Biblical-passages, and works quoted from.

**Washington the Christian.** By Wm. Dallmann. Northwestern Publishing House, Milwaukee, Wis. 16 pages. Price, 5 cts.

This booklet is dedicated to the men in the army and navy, and will make good and wholesome reading for them. Better have the publishers send copies to your friends that are serving under the flag. At the same time, don't forget to order a copy for yourself, too, since its reading will also do you good.

F. J. L.

#### Acknowledgments.

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St. Louis, Mo., January 1, 1918.

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## EVANGELICAL LUTHERAN COLORED CHURCHES.

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**Trinity Chapel**, Elmira and Villere Sts.; Aaron Wiley, Pastor. — Services: Sunday, 8 P. M. Sunday-school, 10 A. M.

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# The Lutheran Pioneer.

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## The Great Sacrifice.

Two facts are established beyond all doubt by the Word of God and fully borne out by our own experience. The first fact is, that we are all sinners; and the second is, that all sin calls for punishment. The first fact no man will be foolish enough to deny. Does not our own conscience tell us that we are sinners? Does not every ache and pain, every sorrow and anguish, every sigh and tear, bear eloquent testimony to our sinfulness? Yes, all men have sinned, and John is right when he says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—And the other fact is equally certain, that all sin requires punishment. There can be no pardon without satisfaction. The claims of the violated Law must be met before it will cease its accusations. Either the sinner must suffer in his own person, or some substitute must be found to take his place. And this substitute must be innocent and divine. The substitute must be innocent, that his suffering may be acceptable; and he must be divine, that his suffering may be sufficiently meritorious. All this Scripture makes very plain.

But where is such a substitute to be found? Infinite Wisdom and infinite Love made provision in all eternity. All the necessities of our salvation have been fully met by God Himself, namely, in this way that the eternal Son of the Father comes into our flesh and bears our sins in His own body on the tree; He suffers, the Just for the unjust, that He may bring us to God: He redeems us from the curse of the Law, by being made a curse for us. The sacrifice of the holy and the blameless Lamb is

acceptable to the holy God; the sufferings of God's own Son are infinitely meritorious. That we may escape its vengeance, He receives the glittering sword of Justice in His own innocent heart. By His infinite sufferings He slays death for us, closes the mouth of hell, and opens wide the portals of bliss eternal for the whole world of sinners. Christ's death for us, as our Substitute, is the source of life, the strength of action, the means of victory, and the pledge of eternal mercy.

"He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." May all the ends of the earth look upon Him and be saved. May all who labor and are heavy laden come unto Him for rest. He gave Himself a ransom for all, He is the propitiation for the sins of the whole world.

Oh, that all men might hear this blessed truth: Jesus, the Son of God, the Savior of all men! This message of grace is for all, and should therefore be brought to all. Every man on earth has as much personal interest in this message as if his name had been written on the cross over the inscription of Pilate, as the only sinner for whom Jesus had died. How anxious we should be to bring this message to every sinner, since every sinner needs Christ's redemption, and its unspeakable mercy is for all. Yes, let us bring the message to the nations; let us beg them to accept this precious sacrifice; let us beseech them to believe in Christ as their sufficient Savior. Let us tell them to come to Jesus without preparation; let us say to them:

"Let not conscience make you linger,  
Nor of fitness fondly dream."

Trust in no way in your own merit, but trust in the merit of the Crucified, for in Him you stand accepted before God, and enter into the fellowship of eternal life." And may God the Holy Spirit attend such message with His grace and power unto the salvation of many souls! F. J. L.

### The Invisible Church.

As soon as a person trusts in the Redeemer for salvation, he is Christ's own. Christ died, as our Catechism says, that we may be His own. The believers are also the *Father's* own; for Christ was slain and has redeemed us to God by His blood, as we read Rev. 5, 9. "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again," 2 Cor. 5, 5. So Christ Jesus is our King of Grace. All Christians are His subjects, and are collectively called the Christian Church. To the Church of the New Testament, "the daughter of Zion," Zechariah's words are directed: "Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass." We are familiar with the interpretation and fulfilment of this glorious prophecy. — The Old Testament Church was composed only of Jews, God's chosen priesthood and peculiar people. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." In these blessed days of the New Covenant God's Church comprises multitudes out of every kindred, and tongue, and people, and nation, that have washed their robes and made them white in the blood of the Lamb. Jews and Gentiles now constitute one Church. Hence St. Paul, addressing the Christians at Ephesus, which had been gathered from among the Gentiles, writes: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." The believers from the heathen world are now on equal footing with the Jewish believers. As far as our religion is concerned, distinctions of nationality, social standing, or sex do not come into consideration at all. See Gal. 3, 28. We are all one in Christ Jesus.

The word "Church," which is very often found in the New Testament, means assembly, and denotes the assembly of all that believe in Christ and therefore are God's. Accordingly, the Church is in various texts named the "assembly" of God. That the meaning of this term "church" is identical with "Chris-

tians" is also readily seen when we look at a few other places where it is used. Acts 2, 47 we read: "The Lord added to the Church daily such as should be saved," and Acts 8, 5: "Prayer was made of the Church unto God." Hence we confess that the Church is "the congregation of saints, that is, all Christendom, the whole number of all believers; for *only* believers, and *all* believers, are members of the Church." *Only* believers are members of the Church; for Paul calls Christ the Head of the Church, and we know that no one that is without the Holy Ghost can call Christ a Lord, 1 Cor. 12, 3. *All* believers belong to the Church, because every Christian is Christ's own, 2 Cor. 5, 5.

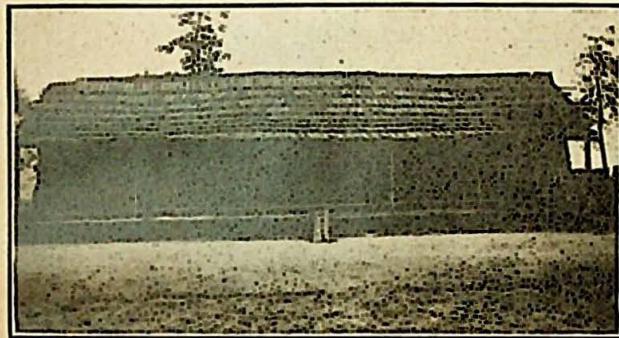
The New Testament Church appears to our spiritual eye as a most glorious and miraculous temple of the Lord, the building of which was begun on Pentecost. Eph. 2, 19—22 it is described as a living temple, each believer being spiritually alive, and thus forming one of its living stones (1 Pet. 2, 5), which are "fitly framed together," joined together in love and the spirit of unity, the fruits of their common faith. All rest on Jesus Christ, the Church's "chief Corner-stone," who is also called its sole Foundation, 1 Cor. 3, 11. All are "built upon the foundation of the Bible, which was written by the inspired "Prophets and Apostles," its sum and substance being the testimony concerning *Christ*, Ps. 40, 8; John 5, 39. This temple "grows" like a tree; for it is a living temple. Mission-work "through the Spirit" adds stone to stone. Wars and bloodshed, and whatever happens on earth, must serve to further the Church as a whole, even as all things must work together for good to its individual members, those that love God, who are the called according to His purpose. When the entire number of the elect will have been converted, the end will appear, and the Church will be transformed from a militant to a triumphant assembly of God. Christ will, at His second coming, lead His own to glory, 2 Tim. 4, 18.

The Church's very nature implies its being *invisible*. Its nature is spiritual. Christ's kingdom is not of this world, cometh not with observation, but is within us, faith being found in our hearts, Luke 17, 20, 21. As God with His gifts, forgiveness and heaven, so also the Church is an object of faith; it cannot be seen with our human eye while we are here on earth. And yet we are sure of its existence, because we believe the statement of the Bible that the Holy Ghost at all times gathers and preserves a congregation of believers. Even though

Satan and his forces continuously and furiously assail the household of God, it will ever remain invincible, being based on, and hidden in, the Rock of Ages cleft for us. The very gates of hell shall not prevail against it. Every true member of the Church is a Peter, *i. e.*, a man based on a firm Rock, being founded on Christ, concerning whom he professes: "Thou art the Son of the living God." And so it is very natural and proper that the Church should be called *Christian*. Christ is its only Head, Foundation, and King.

This being the case, and all Christians being included in the Church, it necessarily follows that there is but *one* invisible Church, Christ's body, 1 Cor. 12, 27. As there is one Lord, one Baptism, one Lord's Supper, one faith, one hope, one heavenly Father, so there is *one body*, Eph. 4, 3—6.

Then, too, the Church is *holy*. It is the com-



Old Chapel at Possum Bend, Ala.

munion of *saints*, according to Eph. 2, 19. This is self-evident for every thinking Christian; for the very heart of our religion consists in the faith that all believers are holy and acceptable in the sight of God; not indeed because of their own righteousness, but because they are clothed with the wedding-garment of Christ's blood and righteousness. Let him that asks, Why is the Church holy? ponder the beautiful Bible-words Eph. 5, 25—27.

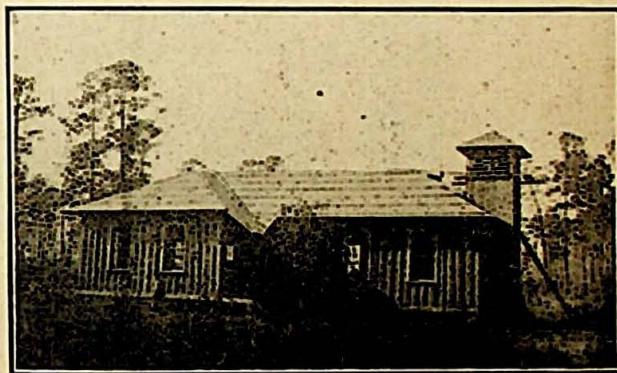
The Church is to be found "wherever and only where the Gospel of Christ is in use; for according to God's promise His Word does not remain without fruit," Is. 55, 10, 11.

How happy are all members of Christ's spiritual body! "Examine yourselves whether ye be in faith; prove your own selves." H. OSTERHUS.

• • •  
OUR remedies often fail, but Christ as the remedy for sin never fails.

### Dedication at Possum Bend.

Missionary G. A. Schmidt sends us the good news that the new chapel and school at Possum Bend was dedicated on February 10th with appropriate services. The new building, which is built in the shape of a T, contains two rooms, each measuring 20×30×11. A comparison of the two cuts accompanying this article will soon convince the kind reader that the joy of the missionary, teacher, and people must have been great when the time arrived for the final leave-taking from the old log cabin where they had been conducting their services and keeping school. The old log cabin was in every way unfit for further use, and it was high time that a new building was furnished this promising station.



New Chapel and School at Possum Bend, Ala.

The new building is covered with rough siding, painted moss-green with white trimmings. The interior is ceiled, the side-walls being painted in silver gray and the ceiling in sky blue. A plain building in every way, but with all its simplicity the source of great joy and innocent pride for our people at Possum Bend.

The dedicatory services were attended by about 120 persons, some of whom had come from Rosebud, fifteen miles away, to rejoice with the Possum Benders. After a short service on the outside, conducted by Superintendent G. A. Schmidt, the congregation entered the new building, which was named the "Church of Our Savior." The dedicatory sermon was delivered by Superintendent N. J. Bakke. The preacher based his sermon on Ps. 26, choosing for his theme, "A Christian's Love for the House of God." In the course of his discourse he showed whereon this love is based, and how it is manifested and shown. The speaker held the undivided attention of his hearers for over an hour,

and more than once did this or that person in the audience give his audible approval to what the speaker said.

Following the dedicatory sermon, Pastor Schmidt baptized 30 persons and confirmed 25 more, making the goodly number of 55 souls who on that day made

Another service was held at night, in which Rev. Carter, of Rosebud, preached to a large audience from the text, "Be thou faithful unto death," Rev. 2, 10.

Let us rejoice with the people of Possum Bend in their possession of this new house of worship and



A Mohammedan Said of North Africa.

public confession of the Savior. Rev. Schmidt attributes this large harvest of souls, next to God's blessing, to the faithful, conscientious labors of Miss March, who has charge of the school at Possum Bend. Besides teaching the school and assisting the pastor so indefatigably in the work of instructing the people for baptism and confirmation, Miss March also leads the congregation in singing and presides at the organ.

school, where old and young may now hear and learn the pure Gospel of Jesus, and let us beseech the Lord of the Church that He may continue to bountifully bless the labors of His faithful workers at this mission-station.

F. J. L.

EVERY church should support two pastors—one for the thousands at home, the other for the millions abroad.—*Jacob Chamberlain.*

### The Church in North Africa.

The early Christian Church took root and spread with wonderful rapidity in North African soil. As early as 200 A. D., Tertullian said that the number of Christians in the cities was about equal to the number of heathen. Imperial Rome in every conceivable way tried to stamp out the new religion. Persecution followed persecution from Egypt to Carthage. It was at Carthage that Perpetua, a young Christian mother, was cast into the arena to be torn by wild beasts. Here also Felicitas, a poor slave girl, chose death rather than deny her Savior. These, however, are only two out of a great host of martyrs that laid down their lives for the sake of their faith in North Africa. But as was the case elsewhere, so here, in spite of all persecution, the Church grew. Among the great leaders of the early Christian Church there were more from North Africa than from any other part of the world. Origen, Clement, Tertullian, Augustine, Cyprian, and many other church fathers were from North Africa.

Great was the missionary zeal of the early North African Church, but gradually this early ardor passed away, and when Mohammed came in the eighth century, he found a Church that had lost its old vigor and purity of doctrine, and had become weak and enervated. His triumph was an easy one. Now, however, darkness soon shut down over all North Africa. The churches gave way to mosques, and the worship of the true God gave place to the worship of Allah. The only Christians allowed in North Africa were those brought in as slaves. Christians were sold in the slave-markets of North Africa by the thousands. The towns on the coasts of the Mediterranean and the shipping on the high seas were at the mercy of the Barbary pirates. Bigotry, injustice, and brigandage held full sway in the Barbary States until Christian civilization began once more to make its entrance.

Now, that the Church of Christ is again established there, let us pray that North Africa will once

more be placed under the Cross after freed from the power of the Crescent. The United Presbyterians have a number of schools and missions in the valley of the Nile, and all along the North African coast the Methodist Church is carrying on an extensive mission-work. The latter conduct church services and Sunday-schools in Spanish, French, Arabic, and



Mohammedan Women of North Africa.

Kabyle. Their educational work in North Africa comprises day-schools, sewing-circles, Bible classes, and illustrated lectures. In Oran and Tunis they have fine dispensaries and good medical service. In Algiers and Tunis the Methodist Foreign Mission Society is working successfully among the children and women.

"If only you could draw the veil and let American Christians know the truth! But how can you

tell the truth concerning the depth of sin in Mohammedan lands!" So said an American business man upon his return from North Africa. Missionaries, doctors, and nurses tell such tales of the awful ravages of disease on account of immoral conditions as cannot be repeated. It is claimed that 80 per cent. of the children are born with the marks of disease upon them, while the continual horror of the night that covers women can be imagined, but can never be described to people in a Christian land.

What Isaiah said in his day is applicable in its fullest measure to North Africa to-day: "Darkness covers the earth and gross darkness the people." Oh, that the Christians, who have the light of the Gospel, would dispel the darkness by bringing the light of truth to benighted North Africa!

F. J. L.

### The Koonts Memorial.

Concord, N. C., February 9, 1918.

DEAR EDITOR AND FRIENDS,—

We are glad to be in a position to inform you that the response, on the part of our friends and supporters, to the appeal for funds to be used in the placing of a fitting slab to mark the final resting-place of the sainted Rev. David Koonts, Lutheran pioneer and preacher among the Negroes of North Carolina, has been so generous that we are now in a position to carry out this plan. As soon as warm weather sets in, we hope to be able to report to you the unveiling of this monument erected by you to the memory of this man of God. We wish to avail ourselves of the opportunity given herewith to express to you our heartfelt thanks for the substantial interest you manifested, and the liberal support you gave this undertaking. May the good Lord bless you for it!

Beseeching God, the Father of our Lord and Savior Jesus Christ, to grant us His Holy Spirit, who will establish us in every good word and work, and to make us all preachers of righteousness, that His kingdom may come ever more and more and His salvation to all people, I am,

Your missionary,  
W. G. SCHWEHN.

**HOME MISSIONS** does not mean Home Missions for home alone. It means missions that begin at home, and then expand and continue for all the world.

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

ALABAMA.—From *Midway* comes the news that the church attendance is quite satisfactory. A class of catechumens which is now being instructed will be confirmed in the near future. The teachers at this station, the Misses Rosa Young and M. Williams, are organizing a choir. The people of Midway are looking forward with strong hope to the erection of chapel and school within the next few months.—At *Tinela*, where a log chapel was erected not long ago, the attendance is so good that the little building is filled to its capacity. The school, which is presided over by Miss Cannon, is enjoying a fine attendance. Miss Cannon is also instructing a catechumen class at this station.—By the time this reaches our readers' eyes it is possible that the good people of *Kingston* will have a new chapel and school, so that Miss Chinetia Smith, the teacher at this station, will no longer be compelled to teach her pupils in her bedroom. A congregation was organized at Kingston last December by Superintendent N. J. Bakke and given the name of St. John's Church. One of the members at Kingston suggested another name. He said: "We will call it the Gospel Church, because it is the only church around here that preaches the Gospel."

NORTH CAROLINA.—Student E. A. Wischtokat, who is acting as supply for the Salisbury charge, has recently opened a Sunday-school in *Dixonville*, a suburb of Salisbury. The school is attended by 18 pupils.—Since the beginning of this year Miss Bessie Johnson, a former student of Immanuel College, is conducting a school at *Sandy Ridge*.—Our mission-schools in *Charlotte* were closed for two weeks by the authorities because of a number of cases of meningitis which had developed in the city.

NEW JERSEY.—Missionary Hill, of Yonkers, has opened a Sunday-school in *East Orange*, N. J., since the first of the year.

ILLINOIS.—Rev. H. C. Claus, our aggressive missionary in St. Louis, Mo., and Springfield, Ill., has favored us with the parish paper of his charge in the latter city. We are pleased to see from this paper that the work in Springfield is progressing, and that the professors and students of our Seminary in Springfield are still showing a practical interest in our mission-work. The Ladies' Aid Society and the choir of Holy Trinity Church, Springfield, we see from the parish paper, are wide-awake organiza-

tions, doing all they can to further the interests of the congregation.

**NEW ORLEANS.** — The Mission Board has given Rev. Ed. H. Schmidt leave of absence for a year to give him opportunity to serve our boys at Camp Shelby, near Hattiesburg, Miss., and at Camp Beau-regard, near Alexandria, La., as chaplain. Twice a month he will pass through New Orleans on his way from one camp to the other, which will give him an opportunity to look in upon his flock each time for a few days. In the mean time Prof. H. Meibohm, of Luther College, will act as supply for Rev. Schmidt.

**ST. LOUIS.** — The *Unknown Friend* of our Colored Mission has again made a call upon Treasurer Schuettner. As Mr. Schuettner puts it, "I stepped out of the office for five minutes to-day, during which time 'Herr Unbekannt' stepped in and left \$500." This is the twenty-seventh visit which this liberal friend of the Colored people has made to our treasurers since 1896, and during these twenty-two years he has donated to the Colored Mission cause more than \$14,000. God bless him! F. J. L.

### A Boil and a Hospital.

"It's an ill wind that blows nobody good." So runs the old saying, and, unlike a good many old saws, it speaks the truth. The following is an illustration and proof of it.

Somewhere in Siam lives a Chinaman who took to politics and became rich thereby. Now, one morning this rich Chinese politician in Siam woke up to find that a boil, and a very painful one at that, had taken root on the back of his neck. He went to his regular family physician, a native Siamese doctor, who plastered up the boil with mud; but the application brought the poor rich politician no relief. By chance, as we generally say, but providentially, as we should say, the Chino-Siamese politician met Dr. Bulkley, an American missionary doctor working under the auspices of the Presbyterian Board. The doctor noticed the facial contortions made by the poor rich Chinaman, and asked him what his trouble was. Just then the boil gave the poor politician a worse twinge than ever, and with an awful grimace on his face he showed the sympathetic American doctor the cause of all his woe and anguish. Doctor Bulkley offered to cure him, and his offer was accepted with alacrity. He ap-

plied a poultice, which soon brought relief and comfort to the patient.

But this does not end the story. The "heathen Chinee" did something which a good many Christian patients forget to do — he showed his gratitude to the doctor who had helped him out of his misery in a practical way. And since he was a rich man, the fee which he gave the doctor was a large one. In the gratitude of his heart the official gave to Dr. Bulkley the large sum of 10,000 ticals out of his own purse. That would be about \$2,700 in our money. And notice well, I say that he took this large sum out of his own purse.

But the story is not yet at an end. Just listen what the generous missionary doctor did with this large fee. With the money Dr. Bulkley erected a hospital at Toptieng, Siam, and there he ministers to a population of 200,000 people; for you must know that the purchasing value of \$2,700 is much greater in Siam than it is in our country, especially at the present time, and I venture to say that the doctor was able to do as much with the 10,000 ticals as you would be able to do with \$10,000 in the United States just now.

One more thing. Dr. Bulkley was appointed health officer of the province in which he lives by the good offices of his grateful patient, and as such he draws a salary of \$100 a month, all of which he turns into the hospital treasury for running expenses. In this way the hospital is practically no expense to the Mission Board. Think of all the good that can come of a boil!

F. J. L.

### Singapore.

The city of Singapore is a British possession and is situated on an island bearing the same name, off the southern extremity of the Malay Peninsula in the southeastern part of Asia. It is a well-built town with a population of about 300,000, of whom about 225,000 are Chinese. Singapore has a large and easily accessible harbor, which is bordered by a beautiful park. It is the meeting-point of many important ocean routes. By most of those who have had an opportunity to compare and judge, Singapore is regarded as the most wicked city in the world, though there are people who make the same claim for Port Said in Egypt. How important Singapore is as a port, you may judge from the fact that it is the eighth largest shipping-center in the world.

No less than sixty-nine languages are spoken on its streets. Probably no city in the world contains within its confines representatives of so many different nations and races as does Singapore. As stated before, probably three-fourths of the population is Chinese, which makes Singapore the most Chinese city outside of China. It is a surprising fact that it surpasses Liverpool as a seaport, its annual exports falling little below 300 million dollars a year.

The wickedness of the city may be judged from the fact that Singapore has no less than 2,000 inmates and keepers of houses of ill fame and 500 opium-joints, all running full blast. Vice is taxed in Singapore and helps to make up the necessary revenue to run the government machine. More than half the revenue is derived from the taxation of opium!

Mission-work has been carried on in Singapore for over thirty years. In 1885 Bishop Oldham of the American Methodist Church was given \$6,200 by Chinese merchants of Singapore, and with this money he founded the Anglo-Chinese School. This school has always been self-supporting, and is at present attended by several thousand students. It is the largest educational institution in the Far East outside of Japan. Its property is appraised at \$150,000, and its annual running expenses are estimated at about \$20,000. It is through the educational work of Christian schools that the people in Singapore are being evangelized. The direct work upon and among the adults has been quite barren of results, but the work among the children and youth has been abundantly blessed. Here, as elsewhere, the children prove to be the hope of the Church. *The Christians are made in the schools.*

Besides the large Anglo-Chinese school at Singapore, 70 other mission-schools have been established in the province. The children enter these schools, and the contact with Christian teachers works a wonderful change, frequently in a very short time. Long before their school days are over, these children in many cases become Christians in heart and by confession.

This experience of others in the foreign field has been our own experience in the foreign and home fields. Without our Christian day-schools our Colored Mission would be almost a failure. While our evangelistic work among the grown-ups has not been in vain, yet it remains an indisputable fact that the work in the schools has been by far most richly blessed. May we profit by our past experience in

the foreign and home fields! And may the other denominations learn to duplicate the Christian day-schools which they have in the foreign field in the home Church; for, as a rule, *Christians are made in the schools, the nurseries of the Church.*

F. J. L.

## BOOK TABLE.

### **Der Herr ist mein Hirte. Gebetbuechlein fuer Kinder.**

By Johannes Blanke. Concordia Publishing House, St. Louis, Mo. Strong cloth binding; 48 pages. Price, 15 cts.

A fine compilation of German prayers for children. The booklet would prove a blessing for every German-speaking family having small children. If your children pray in German, by all means get a copy.

F. J. L.

## Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Grace, St. Louis, \$61.50; Little Rock, 2.81; Mount Zion, Charlotte, 10.00; Mount Carmel, Midway, 10.00; St. Luke, Spartanburg, 10.00; Bethany, Yonkers, 32.00; Bethel, Conover, 1.65; Bethel, Greenville, 10.00; Bethlehem, New Orleans, 30.00; Camden, 5.00; Carrollton, 5.00; Christ Church, Rosebud, 10.00; Concordia, Rockwell, 3.00; Grace, Concord, 35.00; Emmanuel, Brooklyn, 6.00; Immanuel College, 122.50; Immanuel School, 3.73; Messiah, Fayetteville, 1.00; Mount Calvary, Mount Pleasant, 2.45; Mount Calvary, Sandy Ridge, 5.00; Mount Carmel, Midway, 10.00; Mount Olive, Catawba, 70; Mount Zion, Meyersville, 7.00; Mount Zion, New Orleans, 30.00; Mount Zion, Rocks, 3.00; Oak Hill, 9.25; Redeemer, New Orleans, 14.38; St. John, Salisbury, 9.12; St. Matthew, Meherrin, 29.03; St. Paul, Charlotte, 11.00; St. Paul, Mansura, 6.00; St. Paul, Napoleonville, 8.00; St. Paul, New Orleans, 35.00; St. Peter, Drys School House, 1.20; Washington, 1.25; Zion, Gold Hill, 3.00; St. Paul, Mansura, 53.00.—*Total, \$597.57.*—For Jubilee Fund: St. Paul, Napoleonville, 8.08; Trinity, Johnson, 5.35.—*Total, \$13.43.*

St. Louis, Mo., February 1, 1918.

EWALD SCHUETTNER, Treasurer,  
323 Merchants-Laclede Bldg.

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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.  
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# The Lutheran Pioneer.

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No. 4.



## Easter.

No longer the bonds of death and night  
Are holding our Hero in prison;  
The forces of Satan are put to flight,  
For Christ, our Lord, is risen.

No longer He hangs on Calvary's tree,  
He lies in the grave no longer;  
His vanquished foe, th' Archenemy,  
Must own Him as the Stronger.

No longer God's righteous wrath we fear  
At our transgressions shameless;  
By raising Christ, our Savior dear,  
He has declared us blameless.

No longer we dread our dying day,  
For our Redeemer liveth,  
Hence we shall also live for aye;—  
*What comfort Easter giveth!*

H. OSTERHUS.

## The Visible Church.

By the phrase "visible Church" we designate all people that profess the fundamental truths of the Christian religion, gather about the preaching of the Word of God, and partake of the Sacrament. It is unavoidable that the number of these outward professors comprise not only true, but also false Christians; not only real believers, but also pretenders, hypocrites. Even among the twelve disciples of our Lord there was one who later unmasked himself as a hypocrite: Judas Iscariot, who betrayed his Master with a kiss. Christ likens the Church, the kingdom of heaven, unto a net wherein good and bad fishes have been gathered. In another parable He likens it to a field which brings forth wheat and tares, the former having been sown by God, the latter by Satan, God's enemy. There are in all church denominations such members as for temporal advantage, profit, or glory parade as sincere followers of Christ, whereas they, in reality, are spiritually dead members of His body. Condemnation is pronounced upon them in Matt. 7, 21; 15, 8; 23, 14, and similar texts. Sanctimoniousness and lip-service are an abomination in the sight of God. Many have become traitors to God as Benedict Arnold was a traitor to his country. We cannot, however, before the end of the world, detect the hypocrites, unless their unbelief becomes evident by external ungodliness and contempt of God's Word and the Sacraments. We are forbidden to judge people's hearts (Luke 6, 37), for they are hidden from our eyes. God alone searcheth and trieth the hearts and reins. He knows His own, and is not deceived even by the shrewdest dissembler. If we

cannot plainly prove by two or three witnesses that a certain brother is impenitent, we should not exclude him from the congregation, notwithstanding our suspicions against him, which may be entirely erroneous. We should not gather up the tares, lest we root up the wheat with them, but we should let both grow together until the harvest. When Christ will return in the clouds, the great separation will take place.—

Among the many denominations on earth only one can be the *true* visible Church. As the truth is one, there can be only one such Church. All others are more or less contaminated with false teachings. We should not only let it be our earnest concern to hold to the central points of Christian doctrine, such as the Holy Trinity, Christ's divinity, the atonement, and justification by faith; but we should adhere to the truth in all other points as well. Has not Christ told us "to observe *all* things which He has commanded us"? Hence it is our duty to belong to the true visible Church, which is in possession of, and confesses, "the entire doctrine of God's Word in all its purity, and in the midst of which the Sacraments are duly administered according to Christ's institution." This is our Lutheran Church, the Church of the Reformation, because all our teachings are simply repetitions of plain, *unperverted* Bible-statements, without additions thereto or subtractions therefrom. So we cannot be wrong as far as our tenets are concerned; for it is not our own wisdom to which we adhere, but our Master's Word, who expressly tells us: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free," John 8, 31. 32. Nor can it be called presumption to make such a claim. Obedience to God demands that we cling to the clear contents of His Word, and doubt not that they are infallibly true. Be it far from us to say this with carnal pride! Quite the contrary, it must fill us with humility and contrition that Christ should have entrusted "all the counsel of God" to us, who daily sin and deserve to be punished. How thankful we should be for this treasure! How diligently we should guard it, searching the Scriptures continually, and thus restoring certainty when a doubt has assailed us. Let us not only hear God's Word "with all readiness of mind," but also "search the Scriptures daily whether those things are so" that are taught us by our pastors, as we read concerning Paul's hearers at Berea. It is our Master's will that we "adhere to the Church of the pure Word

and confession, contribute toward its maintenance and extension according to our ability, and avoid all false Churches." "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and *avoid them*," Rom. 16, 17. Also see Matt. 7, 15; 1 John 4, 1.

The tendency of our times is indifference toward purity in doctrine. In order to be able to rear imposing cathedrals, gather immense crowds, etc., churches of different denominations nowadays effect a union regardless of doctrinal differences. The result is outward union without real unity. Many have been willing to abandon certain truths of the Bible which they formerly confessed, for the sake of making a fine outward showing, by uniting with such as do not believe these truths. In this way they vainly hope to glorify Christ's name, and further His kingdom. This indifference toward Christian truth breeds also indifference toward Christian life. If the foundation of a building is neglected, the superstructure will also waver and fall. Unionism is one of the most grievous evils of our day. From this preserve us, heavenly Father!

H. OSTERHUS.

### Present-day Christian Martyrs in Bible Lands.

Take a map of Asia and draw a line from Mount Ararat to Mount Sinai, and from there to Troas and back to Mount Ararat. The triangle thus enclosed by you would include hundreds of thousands of Christians suffering untold hardships because of their faith. Many have here suffered martyrdom during the past three years because they would not deny their Savior. At a low estimate eight hundred thousand have made the supreme sacrifice, while probably two million remain to suffer and starve if not helped by their brethren and sisters-in faith.

Few races have suffered as much as the Armenians. But through all their sufferings they have faithfully clung to their faith. And though the Christianity of these poor Armenians is far from being pure, yet even in its adulterated form it has been the great moral force sustaining and inspiring them against the attacks of the bloodthirsty Kurds and other hordes, who in their fanatic discipleship of Mohammed have delighted in inflicting atrocities and barbarities untold and unnumbered on this poor race.

But the height of cruelty was reached when this poor nation was driven wholesale from their homes into the desert. Homes were uprooted, families captured, men killed, and women and girls violated or forced into harems. Such was the distress of these poor exiles that mothers threw their babes into the rivers, or sold them to strangers, to save them from starvation or butchery.

For example, at Mamuret-ul-Aziz the people were subjected for a long period to almost indescribable tortures: feet, hands, and chests were

perpetrated by man. Of Armenian Christians alone 800,000 were murdered.

Though for the past two years systematic relief has been regularly given by American missionaries in certain localities, yet the distress among the stricken people is actually beyond any power of tongue or pen to describe. The American Ambassador and consuls report that the work done by the missionaries, especially considering the limited funds at their disposal, is most commendable, and will in every way compare for system and economy



Native Houses in Asia Minor.

nailed to a piece of wood; nails of fingers and toes were torn off; the feet were hammered with nails as is done with horses' hoofs; and others were hung with their feet up and heads down over closets! Even the wives of the barbarous Kurds came with their knives and participated in this work of murder. To prevent the poor Armenians from escaping, the Turkish government left those who were to be deported into the wilderness without food for several days, in order that they would be too weak to flee. Judged by the numbers involved and the methods used, this massacre of the Armenians even outranks the persecutions of the early Christians or the Massacre of St. Bartholomew, and will therefore go down in history as the greatest single horror ever

with any relief work done anywhere. Every case is carefully investigated, and no one need fear that Armenian or Syrian relief funds are either wasted or given to the undeserving. Through soup kitchens, industrial relief, and personal supervision the greatest efficiency is secured with the most economical use of funds at the disposal of the missionaries.

How great the number of those is that stand in need of help may be judged from the following: Former Secretary Tarler of the American Embassy says that the number of children in daily need runs high into the tens of thousands. The former American consul at Mersine states that there is a population of at least fifty thousand sufferers in the

district of Adana and Konia, who are in great need of help; former Consul Jackson asserts that 120,000 dependent persons in Aleppo and vicinity have no other resource for bread than the relief coming from America, and that, once this relief stops, these people will disappear from the face of the earth. Mr. William T. Ellis writes in the *Sunday-school Times*: "In Erivan I was early overcome by the stupendous fact that I did not have to look for stories; literally every one of these Armenian survivors has a story, a tale of tragedy, any of which would be worth a column if told to an American newspaper by the original narrator. May I transcribe mere sugges-

battle, and so made their way, within the Russian lines, to this distant spot.

"Of a family of seven, one old woman and a young boy alone escaped, wounded, and lived for seven months among friendly Kurds; for some Kurds and Turks did protect Christians in the days of the great tribulation.

"A girl of eight years from Bitlis draws near, holding the hand of a pathetic baby, who had been orphaned by the Kurds. The narrator is the only member of a family of eight. Her father was killed by the Turks, and her mother died in bitter captivity. Her only sister, too, was carried off by the Moslems. Now the brave lassie is trying to care for the wee cousin, who is her only living kin.

"This woman from Mush saw a sight that would sear memory. For three days, from a place of concealment, she watched the killing of the city's Armenian men. And before her eyes the surviving women and children were herded into houses, kerosene poured upon them, and the torch applied."

The children have become so emaciated and worn that it is not an easy thing to get a smile from them. It will be hard for us to imagine children who have forgotten how to smile! Three children, quite young, were found on

a street in Jaffa extremely weary and hungry. When questioned about their home, they explained that both father and mother had recently died in Jerusalem, and that they had set out to the sea. The forty-five miles of road through hills and valleys in this war zone they had traversed by themselves, and on foot.

We may get some idea of the appalling catastrophe that has overtaken this people when we learn that of 100,000 refugees in one province fully 20,000 are fatherless children. A consul writes: "I was eating a piece of melon, and was paying little attention to the people around me. I tossed aside the rind, when instantly a man pounced upon it like a hungry wolf. He chewed on it for a few moments, and he, in turn, tossed it aside. Another



Armenians Driven from Home.

tions of a few of the narratives we heard, hot from the lips of the actors themselves?

"Out of a household of thirty-seven a little girl of thirteen years and six others escaped alive, only one of the survivors being a man, who is not now in the village. (By way of explanation let us say that in the East the old patriarchal system of three generations living under one roof still obtains.)

"Here is an interesting family of five children, boy twins of twelve, with two younger brothers and one sister. Their father was killed at Sassoun. For an entire year these little ones lived in the mountains, subsisting on berries and roots. How trivial besides theirs seems the nursery tale of the 'Babes in the Wood!' When Russia captured the city of Mush, they entered, having seen and heard the

man, who had been watching him with the eyes of a hawk, picked it up and devoured the rest." An American doctor coming down the mountainside from the Lebanon noticed in the distance a crowd of children, and wondered why so many were gathered in one place. Upon coming near, he discovered that a camel had died by the roadside, and these famished children were in desperation picking the last shreds of flesh from the skeleton of the fallen beast. Children eagerly picking grains from the dung of animals in the street have become a common sight.

One of the hardest tasks for the missionaries is that they are often compelled practically to sign the death-warrant of hundreds of poor children. For example, in one case there were 430 children to be cared for while there were funds for only seventy at hand. The missionaries were forced to select the seventy and say no to the equally or possibly more destitute 360.

So far as Syria is concerned, Beirut, Palestine, and the Lebanon have suffered most. Whole villages have become completely depopulated. An American, in passing through a village last summer, saw only one house open. In one doorway sat a little girl, apparently all alone in the world. She kept on saying over and over, "I'm hungry! I'm hungry!" The children in all the villages have the faces of old men and women. In Aleith no grapes are expected because the children have eaten the shoots and young leaves to quiet the gnawings of hunger. In many cases children have pulled up the planted wheat to eat the seeds clinging to the roots. An American consular agent reported some time ago that in his daily walk from his house to the consulate he counted as many as twelve bodies of persons who had died of starvation during the preceding night. More than half the population of the Lebanon is dead from starvation and resultant disease. Another writes of standing beside a trench which was the grave of 2,000 victims who had been cruelly murdered after they had surrendered their arms upon the explicit promise that they would be spared. The moment these poor people had become defenseless they were compelled, at the point of the bayonet, to dig the trench, into which they were forced, and then hacked to pieces with axes.

To prevent the return of the deported hundred thousands, their homes have been destroyed, their orchards and vineyards laid waste, and the trees that might afford lumber cut into lengths too short for boards. Even the terraces that held up the soil

on the steep mountainsides have been broken down, thus bringing about the destruction of what represented centuries of labor and toil.

May God bless the work of love which American missionaries are doing among these stricken thousands! May God continue to fill these laborers with love and sympathy that they may break unto these poor people bread for the soul and bread for the body! May God also open the hearts and hands of many, and impel them to assist in the work of mercy which is just now so necessary in that land where once our dear Savior performed His great deeds of mercy and proclaimed the glad tidings of the Gospel with His own sacred lips!

F. J. L.

### Don't Look Down; Look Up!

Two girls came to a greatly swollen stream of water. There was no bridge by means of which they would have been able to go over conveniently; but a little way down from where they had come up to the stream they saw a log which might afford them an opportunity to get across. They proceeded to the place where the log lay, and inspection showed them that each end of the log was firmly resting on its bank of the stream. The one girl went over quietly and bravely; but the other stepped tremblingly as the log shook under her, and cried, "I can't go any farther; I am getting dizzy; I'll fall!" "Don't look at the log shaking, but just look up and walk right along," said the girl who had already safely crossed over. The advice was taken, and the two soon stood side by side on the other bank.—

Don't look down; look up! What a blessed thing it would be for us Christians to do this at all times! Look away from your sins to Christ, your Savior from sin. Look away from your sorrows to Him that has promised never to leave nor forsake you.

And then, also, do not mind your own feelings, do not look at the state of your own heart, to see whether you are in a fit state to receive forgiveness, but look up at the promises of God in the blessed Gospel. As sure as you look at the state of your own heart, you will, sooner or later, grow uncertain of your salvation; but if you cling to the Word of God, if you look at the precious Gospel-promises with a steadfast eye, you will reach the heavenly shore in safety. Do not look down; look up!

F. J. L.

### A Letter from Meherrin, Va.

DEAR PIONEER:—

As it has been quite a long time since you have heard from us, please allow us space for just a few lines.

It has been rumored that Old Meherrin was going down. Probably this may have been true. Any crop will perish if it is not worked. We have a good vineyard here, and it will bring forth fruit with the proper attention.

December 30, 1917, was a day of joy to us all here. Although the ground was covered with snow and it was very cold, our pastor, Rev. John W. Fuller, confirmed a class of twelve. Four of them were old, gray-headed souls, while eight were our own Lutheran boys and girls.

This was the second largest class that we ever had. In 1889 we had a class of thirteen.

Our pastor has another large class, which he hopes to have ready in the near future.

So you see that we are growing, and we ask all the readers of the PIONEER to pray for us that the good Lord may continue to help and bless our work, and take care of our boys who have been called to the Army.

Meherrin, Va., March 6, 1918.

MARY H. DOSWELL.

### Items of Missionary Interest.

**MOUNT ZION, NEW ORLEANS.**—We hear that Mount Zion had a "big" night on February 25th. The services on that night were in the form of a sacred concert. The church was filled, 265 people being present, including 35 children. Besides the musical program, the following numbers were given: Reading of the Mission Board's letter to the congregation, by Mr. Hosband, a member of Mount Zion; reading of Ps. 103, 1—11, by Pastor E. W. Kuss; prayer and benediction, by Pastor Friedrich; address on missions, by Pastor Th. Schliepsiek. A collection amounting to \$7.35 was lifted. The people were all very much impressed with the service, and it is probable that a similar service will soon be held.—Another very fine bit of news comes from Mount Zion: Mrs. Ada Barsock, a member of the congregation, has donated the liberal sum of \$100 to her church. The money, as we understand, is to be used in part to procure a much-needed "runner" for the main aisle of the church, and the balance

is to flow into the church treasury. God bless Mrs. Barsock, and prompt others to do likewise.—Rev. Th. Schliepsiek, the new young pastor of Mount Zion, we are informed, is well pleased with his charge, and we have good reason to believe that our good friends of Mount Zion have also "taken a liking" to their new pastor. God bless shepherd and flock!

**CONCORD, N. C.**—Pastor W. G. Schwehn recently received three adults into the membership of Grace Church in Concord. Missionary Schwehn writes that they have put on an advertising campaign for the next three months to increase their attendance. The success they had with some recent advertising which they did in the local paper induced his people to think that a little more publicity would be still more successful. The right kind of publicity is perfectly in place, and it would be well if more of it were done by us. The proper use of the press would go far towards making our work and purposes better known among the people, and, in doing so, would open the door of many a home for the message of the Gospel. We firmly believe that all of our workers might make a judicious use of the local papers to a very good advantage.

**WILMINGTON, N. C.**—Missionary Richert writes: "St. Mark's Congregation added another member to its list in the person of Mrs. Katie Peeples. She was received on March the third. We took a special interest in Mrs. Peeples's confirmation, as her little son had been welcomed into our fold a few months previous by baptism. We hope that this confirmation will be the first of a number. I am thinking in particular of two well-grown, intelligent Christian boys, who have regularly attended school, Sunday-school, and services for the past four years. May God grant unto them and others wisdom, so that they may recognize and learn to appreciate the spiritual advantages which our Lutheran Church offers them in its pure Bible preaching and teaching."

**ALABAMA.**—At Possum Bend Rev. G. A. Schmidt held special services every Wednesday night during Lent. The services were so well attended that the seats were getting to be too few in number. The services at this station are being beautified by selections of a choir which Miss Georgie Marsh, the efficient teacher, has organized and leads. On the first Sunday in March six more were confirmed and nine baptized. The Lord's Supper was also celebrated. At this station a sick-benefit society was recently or-

ganized. The object of this society is to aid the sick by giving personal and financial assistance. The missionary and teacher would like very much to gather a library at Possum Bend. Any one of our readers wishing to donate a book or two,—and we hope there will be many,—may send same to Miss Georgie Marsh, R. 1, Camden, Ala.—The Lenten services at *Midway*, which were held on Sunday, were very well attended. On the last Sunday in February a number of persons were here confirmed and baptized. Eight souls were added by confirmation, and five were baptized. Midway also has a choir. Miss Mattie Williams is its leader.—At *Tinela*, Miss Eliz. Cannon, the teacher, has instructed a class for baptism and confirmation. This class will probably have been received into the church by the time this reaches the reader. Services, which are held here regularly every Sunday night, are well attended. At times the little log church is uncomfortably crowded.—Work has also been begun at *Nyland*, a promising field nine miles from Midway. Miss Rosa Young instructs a class here every Friday night; while Pastor Schmidt preaches at this point every Tuesday night. “The crucified Christ is held up before the people week after week, and the spirit at all the above places is excellent. God preserve this spirit, and continue to bless the efforts of His servants to the salvation of many souls!”

**OUR SICK MISSIONARIES.**—*Missionary Berger*, whose health compelled him to leave Alabama last November, writes to the Board: “I am gradually regaining my health by the help of God; but I do not feel well enough to return to work, especially since I need to be under the care of a good physician for a good while yet. I preach here once in a while for Rev. W. Tervalon, but the least work I do makes me sick.”—*Missionary Lynn*, whom illness compelled to leave his field of labor last December is still on the sick-list. When he returns to Vredenburg, Ala., to take up his work again, which we hope may soon be the case, he will find there a plain, simple parsonage awaiting him. This parsonage was made a possibility by the liberality of a kind friend of our Mission in Milwaukee.—We are sorry to report that *Rev. F. D. Alston*, of Spartanburg, S. C., is also ill. An affection of the throat has made it necessary to give him an assistant in the person of a Colored student for a few months. We hope that rest and treatment will soon remove the trouble.

**SOME MORE NEWS FROM ALABAMA.**—A new

chapel was dedicated at *Buena Vista* by Superintendent N. J. Bakke about a month ago. On the same day a number of people were also confirmed there.—Some time ago Missionary G. A. Schmidt was called to *Snow Hill*, Ala., by one of the school officials of the State. When he got there, he learned that he was to address a Colored Farmers’ Institute. Not knowing much about agriculture, he spoke to the farmers on the proper education of children, and told them that one chief purpose of our work in Alabama was that of assisting parents in this most necessary work. It seems as if our young Superintendent of Schools struck the right chord in his talk, for after the address the State official said to him, “You will have all the Negroes in your schools if you keep on.”

**ST. LOUIS-SPRINGFIELD CHARGE.**—Teacher *Rennegarbe*, of our mission school in St. Louis, was called to the colors the latter part of February. Missionary Claus, after teaching himself for a few weeks, has now secured an assistant in the person of Student E. Metzdorf. The school has a daily attendance of about seventy pupils. *More room is an absolute necessity!* Do let us all help that St. Louis may soon get a proper building!—*Springfield* is making good progress. The parsonage is getting a new roof and several other necessary repairs.

**ARKANSAS.**—Missionary Beinke, of *Little Rock*, has organized an adult Bible class. Things are beginning to look quite promising just at present.—*Rev. Lane*, who formerly served our Colored Mission in Alabama, intends to gather an independent Lutheran congregation somewhere in Arkansas. So he has reported to the Board.

**OFFICIAL VISIT OF THE SOUTHEASTERN FIELD.**—When this issue of the PIONEER reaches the reader, *Rev. W. J. Schulze*, a member of the Board, will be visiting and inspecting our various mission-stations in Virginia, North Carolina, and South Carolina. The tour will take him about three weeks. May he be able to report much progress upon his return!

**LINCOLN DAY LYNCHING.**—The inhabitants of McMinnville, Tenn., observed Lincoln Day by the lynching of a Negro, whom they first tortured and then burned. Such a horrible manifestation of mob violence is bound to injure us in the eyes of all Europeans, especially just at this time, when we have entered the great World War to fight for humane ideals for the betterment of humanity, as we claim. We are shocked at reports of barbarities coming from abroad, but what will the people of Europe think of us when they hear of such cruelties and atrocities as

are done by American mobs again and again, especially if they are told that the constituted authorities wink at such deeds! How deplorable it is that such barbarities as the one mentioned above can be perpetrated in our country!

**NORWEGIANS IN AMERICA.** — "It is said that there are over two million people of Norwegian descent in America, of which number barely one-half million are members of Lutheran congregations. That leaves a very great field for home-mission work. The Norwegian Lutheran Church of America has 230 pastors engaged in home-mission work, and appropriates \$135,000 annually for this cause."

*Lutheran Survey.*

**LUTHERAN MISSIONS IN CHINA.** — The Lutheran Church in China is forging ahead. Every day some progress can be recorded. The missionary staff of the Missouri Synod's work in China has recently been augmented by the addition of Rev. L. Meyer and wife. The five mission-schools in Hankow are well attended. The American Norwegian Church has 15 stations in Central China. The total number of Lutheran Christians in China aggregates about 44,000.

**GROWTH.** — In 1832 the American Methodist Episcopal Missionary Society took in \$17,097, and its work was wholly carried on among the North American Indians. To-day the total receipts of the Board of Foreign Missions of the Methodist Episcopal Church amounts to one and one-half million dollars, and the work is carried on in Japan, China, Korea, India, Malaysia, the Philippines, Africa, Europe, South America, and Mexico. The entire Protestant foreign missionary enterprise annually costs thirty million dollars, and adds 200,000 Christians to the Church every year.

F. J. L.

**BOOK TABLE.**

**The Book of Books.** By Prof. John Schaller. Concordia Publishing House, St. Louis, Mo. XII and 332 pages. Strong, neat brown silk binding. Price, \$1.35, postpaid.

This book will, no doubt, have a very ready sale, not only among pastors and teachers, but also among Sunday-school teachers and the many earnest Bible-readers of our congregations. It treats, first, of the name, origin, contents, and divisions of the Bible as a whole; then it proceeds to give a wealth of information on both Testaments as units and all the books individually, covering questions of authenticity, purpose, scope, authorship, contemporaneous history, language, and literary features, etc. A valuable addition are the interesting treatises on the Apocrypha of the Old and the so-called Apocrypha of the New Testament, versions, variants, the miracles and parables, the church-year, etc. An index of text-passages and subjects treated is appended."

**Proceedings of the Thirtieth Convention of the Ev. Luth. Synod of Missouri, Ohio, and Other States.** Concordia Publishing House, St. Louis, Mo. 88 pages. Price, 30 cts.

These Proceedings, though a little late in appearing, will be welcomed by many. They give the spirit of the transactions of the Milwaukee Delegate Synod of 1917 in a most satisfactory manner; all the important resolutions are given in full. We hail it with delight, and hope it will be read with interest.

**The American Lutheran.** Published monthly by The American Lutheran Publicity Bureau, 234 E. 62d St., New York City. Price, 50 cts. per year; to members of the American Lutheran Publicity Bureau, 25 cts. per year.

Especially during the year 1917 did the American Lutheran Publicity Bureau do a most commendable work in making our Church and its great work known among those who are not its members. Among other things, it also published tracts treating of Lutheran doctrine and practise, and we are pleased to state that these tracts have had a wide sale, and have done much to acquaint our fellow-Americans of other denominations or of no church affiliation with the Lutheran Church, its doctrines and practise, its work and ideals. To arouse a greater interest among our people in its work, the Bureau has now begun to publish its own organ, *The American Lutheran*. Subscribe for it!

**Acknowledgments.**

Received for *Colored Missions* from the following Colored congregations: Bethel, Conover, \$ .40; Bethlehem, New Orleans, 30.00; Camden, 15.00; Carrollton, 5.00; Christ Church, Rosebud, 12.50; Concordia, Rockwell, 3.00; Grace, Concord, 35.00; Immanuel College, 115.50; Immanuel School, 3.20; Joffre, 5.00; Messiah, Fayetteville, 2.50; Mount Calvary, Mount Pleasant, 2.00; Mount Calvary, Sandy Ridge, 7.00; Mount Olive, Catawba, 1.60; Mount Olive, Tinela, 5.00; Mount Zion, Meyersville, 7.00; Mount Zion, New Orleans, 30.00; Mount Zion, Rocks, 3.00; Oak Hill, 10.95; Redeemer, New Orleans, 5.67; St. Andrew, Vredenburgh, 8.00; St. James, Buena Vista, 8.00; St. James, Southern Pines, 10.00; St. John, Salisbury, 11.15; St. Luke, High Point, 31.56; St. Luke, Spartanburg, 5.00; St. Mark, Atlanta, 2.50; St. Matthew, Meherin, 13.00; St. Paul, Charlotte, 11.00; St. Paul, Mansura, 6.00; St. Paul, Napoleonville, 6.00; St. Paul, New Orleans, 35.00; St. Peter, Drys School House, .50; Tilden, 10.00; Trinity, Albemarle, 1.00; Washington, .60; Zion, Gold Hill, 3.00. Through Rev. G. A. Schmidt, for Chapel in Buena Vista, 35.00. Grace, Concord, for Koonts Memorial, 2.50. — *Total, \$499.13.*

St. Louis, Mo., March 1, 1918.

EWALD SCHUETTNER, Treasurer,  
323 Merchants-Laclede Bldg.

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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.  
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# The Lutheran Pioneer.

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ST. LOUIS, MO., MAY, 1918.

No. 5

## O Lord, Be With Our Soldier Boys!

O Lord, be with our soldier boys,  
And teach them how to fight  
Against the Evil Foe that lurks  
About their tents at night!

Oh, keep the Serpent's slimy trail  
And every tempting sound,  
The scarlet evil's flattery,  
Far from their camping-ground!

Oh, bid them take the shield of faith,  
And swing the Spirit's sword,  
That they be more than conquerors  
Through Jesus Christ, our Lord!

O Lord, be with our soldier boys  
In home or foreign lands,  
And let them feel that Thou art near  
With Thy protecting hands!

W. M. Czamanske.

## Go! — They Went.

The other day, while reading my Bible, I met with this expression, and it took a hold upon me. This combination of words, or such as have an identical meaning, we often may read in the Bible. Thus in the parable of the Marriage of the King's Son, the king says to his servants, "Go ye, therefore, into the highways, and as many as ye shall find bid to the marriage." And of the servants we are told: "So these servants *went* out into the highways, and gathered together all, as many as they found." In the parable of the Great Supper the master gives the commission, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the

blind"; and later the servant comes to report to his master, "Lord, *it is done* as thou hast commanded."

Where things are as they ought to be, it is the servant's delight to do his master's bidding; no sooner does the master's "Go" pass his lips than the servant hastens to obey. The same narrative that reports the master's "Go" should also be able, in every instance, to say concerning the servants, "*They went.*"

Are we servants of the Great King prompt in obeying His behest "to go"? In the sixteenth chapter of Mark, the fifteenth verse, the Lord, as He is about to ascend on high, commissions His disciples, "Go ye into all the world, and preach the Gospel to every creature"; and in the last verse of the chapter it is said of His disciples: "*They went forth, and preached everywhere.*" A plain command and a prompt obedience! The same plain command comes to us. Does it meet with the same prompt obedience? In the spirit of Christ's command to go, "Philip went down to the city of Samaria, and preached Christ unto them" there, Peter promptly went and baptized Cornelius and his household at Caesarea, and Paul proclaimed the Gospel of salvation throughout the provinces of Asia Minor, in Greece, and even in imperial Rome. Oh, that some of the fire that glowed in the bosoms of these faithful servants of the Great King would be burning in our hearts! Then would there be no lack of workers in the field and no lack of supporters of the work at home.

Above all, let us remember that the present time, above all others, when all the powers of darkness are at work, is time for us to go forth with the Gospel of God's grace in Christ, and proclaim its light-

giving tidings to a world blind unto the truth. The printing-presses are busy sending forth the deadliest spiritual poison by the ton; from thousands of lecture platforms the seed of infidelity is sown with honeyed words; the railroads are laden with the messengers of sin; and the air of our cities is polluted with the sound of ribald laughter and loud profanity proceeding from thousands of dens of iniquity. Surely, never since the fateful day in Eden, when Satan with his guileful words misled our first parents, has there been a time when it was such a reprehensible, such a cruel, such a criminal thing for the servants of the Great King to be slothful in their sacred duty of spreading the Gospel of the crucified and risen Savior.

Oh, may the ascending Savior's "*Go*" be promptly answered by a glad and willing obedience! May the Master's spirit of willing service and unselfish sacrifice impel us to go into the streets and lanes of the cities, and out into the hedges and highways, and everywhere carry the reviving, comforting, strengthening, and saving message of Him who purchased a sinful world with His precious blood! Yes, "*go ye into all the world, and preach the Gospel to every creature.*"

F. J. L.  
• • •

### The Election of Grace.

#### I.

The election of grace is taught in numerous texts of Holy Writ, as, for instance, Matt. 20, 16; 24, 22, 24, 31; Luke 18, 7; Acts 13, 48; Rom. 8, 33; and others. But the two passages in which St. Paul explicitly dwells on this doctrine are Eph. 1, 3—6 and Rom. 8, 28—30. The former of these two passages begins with these words: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Our heavenly Father, the Giver of every good and perfect gift, has richly and abundantly blessed us Christians with spiritual and eternal treasures. In the words of the following verse (4) the Apostle mentions one of these gifts. Speaking of the election of grace in which all true believers should rejoice and take comfort, he says: "God hath *chosen* us." The word "*chosen*" designates a selection. God has selected a certain number of people from Adam's fallen race in order that they should be His own. Thus Jesus said to His disciples: "*I have chosen you out of the world.*"

Who are the *persons* whom God has chosen?

Paul writes: "He hath chosen *us*," the Christians, all true believers, all that He has so richly blessed according to verse 3. For the Apostle first states that God has blessed us spiritually, and then continues, "according as He hath chosen us." Hence every Christian should have the joyful assurance that he, having partaken of God's spiritual blessings, will also be kept in faith unto salvation, yea, that he is one of God's elect. Not only Paul, but also the other Apostles simply address the Christians as the elect.

What God decides to do will *assuredly come to pass*. Those whom He has chosen unto salvation will unfailingly reach heaven. Therefore Jesus says concerning His sheep, His elect, whom the Father has given Him: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." Paul was certain that the elect would be saved. He exclaims: "Who shall lay anything to the charge of God's elect?" and then, in the same connection, asserts concerning these elect: "Who shall separate us from the love of God?" and: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord." We also read that the angels will gather together Christ's elect from the four winds, from one end of heaven to the other (Matt. 24, 31). Also compare Matt. 24, 24 ("if it were possible").

*When has God chosen His own?* "He hath chosen us . . . before the foundation of the world," Eph. 1, 4. God chose us before He had created heaven and earth and all things therein," according to the eternal purpose which He purposed in Christ Jesus, our Lord." "Before all time, when nothing beside God existed, the election of grace was enacted." "Thus the plan of a building may be, in all its details, in the architect's mind for months or even years before the building itself is erected according to such plan. But the human architect's plan may never be executed. A competitor's plan may gain the preference. But what God plans will be executed. It cannot be overthrown." Oh, the depth of God's love! He took our eternal welfare into loving and merciful consideration long before we were born, yea, ere the world had been created, and chose us for His own. The spiritual blessings mentioned Eph. 1, 3 are

greatly magnified by the fact that they proceed from God's eternal counsel.

We have been chosen "in Him," Christ, Eph. 1, 4. We were not chosen *without*, but *in* Christ. Without Christ there is no salvation. Christ is the Author, and His precious merits are the cause, of our salvation. For Christ's sake we have been chosen from eternity. "The Holy Trinity directs all persons to Christ, as to the book of life, in whom they should seek the eternal election of the Father. For this was decreed from eternity by the Father, that those whom He would save He would save through Christ; as Christ Himself says: 'No man cometh unto the Father but by Me.'" (*Formula of Concord*.)

God elected His own *unto life eternal*; but the purpose for which He chose them is stated more fully in the Book. "He hath chosen us . . . that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus to Himself" (Eph. 1, 4, 5). Predestinate means foreordain. God decreed from eternity to adopt us as His children through Jesus. The text does not say that He foresaw that we would believe and become His children and was thereby constrained to elect us. Just the opposite is stated: He predestinated us in order that we should be His children by faith in Christ Jesus. He foreordained us *unto* the adoption of children. Our faith is the result, not the cause, of His election. (Acts 13, 4, 8; 2 Thess. 2, 13.) But not only did He design and decree that we should be His justified sons and daughters, but also, that our faith should bear the fruit of good works. He purposed "that we should be holy and without blame before Him in love"; that we should lead a Christian life, walking before Him in righteousness and holiness, thus greatly pleasing Him. He willed that we should walk in love, which is the fulfilment of the Law, performing good works to His glory and the welfare of our neighbor. Finally, we were also chosen to enter into heaven. This is stated, for example, in Rom. 8, 28—30, where we read: "Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." God not only justifies His elect, working faith within them, but also glorifies them, receives them into the kingdom of glory. (Acts 13, 48; 2 Thess. 2, 13.)

Let us now return to Eph. 1. There we are also told what caused God to choose His own unto salvation. He has chosen us "*according to the good pleasure of His will, to the praise of the glory of*

*His grace, wherein He hath made us accepted in the Beloved,*" vv. 5, 6. Not anything good that He foresaw or foreknew about us, but His good and gracious will alone, caused Him to elect us. It was His will that we should not perish in our sin, that we should turn from our evil ways and be rescued. It was His firm determination that Satan, world, and flesh should not prevent our salvation. Paul very often emphasizes the important fact that not anything in us, neither our right conduct nor our good works, but divine grace alone, is the cause of our salvation. Read Eph. 2, 5—10. We are not converted, enlightened, saved by anything we did, our good deportment, etc., but by grace alone. We should with the Apostle ascribe our conversion, salvation, and election only to God's mercy and grace, and not to anything that God foresaw in us. Thus all honor is given to God. "It is therefore false to teach that not God's mercy alone and Christ's most holy merit are the cause, but that in us also there is a cause on account of which God has elected us to everlasting life." (*Formula of Concord*.)

This, then, is the doctrine of predestination as it is clearly revealed in the Bible. Next time we shall consider *how we should use this salutary doctrine aright.*

H. OSTERHUS.

### Blessed Are the Dead which Die in the Lord.

(For Memorial Day.)

O ye that have ended the years  
Of life with its joys and tears,  
And, tired on earth to roam,  
Have gone to your heavenly home.—

Ye are truly blessed indeed:  
From pain ye have now been freed,  
And crowned by the Master on high  
With glory, perfection, and joy.

Ye are singing with sinless mirth  
While we are left here on earth;  
But the longing and hope of our soul  
Reach steadily out for our goal.

And when we, too, shall enjoy  
What no earthly senses deservy,  
We'll join in your beautiful psalms,  
And rest under Eden's palms.

How thankfully shall we then  
Adore the Good Shepherd of men,  
Who smooths the careworn brow,  
And hears each prayer e'en now.

H. OSTERHUS.

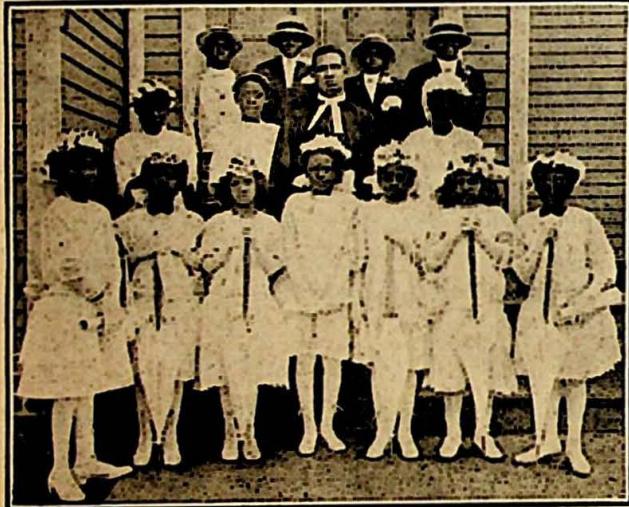
## A Letter from Trinity, New Orleans.

New Orleans, La., April 5, 1918.

DEAR MR. EDITOR:—

I have a little story to tell you and the many dear readers of the PIONEER. I hope that you will read it patiently and carefully, and that it will gladden your hearts.

You remember Trinity Chapel in the far downtown section of New Orleans. Certainly you do. Trinity, you remember, is one of the youngest of our mission-stations here. It was dedicated October 22, 1916. Not that I thought you had forgotten us; certainly not. Because, you remember, Mr. Editor, it was your congregation in Ohio that



Pastor A. Wiley, Jr., and Confirmands of 1918.

gave us our sweet-toned bell. And as for you, our Northern Christian friends, if God had not opened your hearts, you would not have opened your pocketbooks, and if you had not opened your pocketbooks, Trinity Chapel would not have been built, and if Trinity had not been built, well—well—I wouldn't have any story to tell. So there you are.

But to come to the story. Easter Sunday was a glorious day for us in more than one way—first, because we commemorated the resurrection of Christ, our King; secondly, because on that day the largest class of catechumens in our history was confirmed. On that day fourteen boys and girls vowed that they would remain faithful to God and our dear Lutheran Church until death. The little chapel was filled to capacity, and part of the schoolroom was taken by those who came to witness the beautiful and solemn ceremony and to take part in the service. Easter

Sunday, you remember, was the day appointed for the "daylight saving plan" to go into effect, and many of our good people had forgotten to set their clocks one hour ahead. So we had to begin our service much later than we had planned. But this delay had no ill effect on the joy, the interest, and the devotion of our good people. They came, they saw and heard, and they were happy.

The confirmands assembled in the pastor's home, next door to the chapel, and marched from there, headed by the pastor, to the chapel. When the procession appeared at the doorway, Mr. Charles Heim, our organist, began to play "Onward, Christian Soldiers," which the confirmands sang as they marched to their seats before the altar. In his sermon to the confirmands, the pastor exhorted his young lambs from the third chapter of Revelation, the eleventh verse: "Hold that fast which thou hast, that no man take thy crown."

Last year the mothers of three of these children were confirmed in Trinity Chapel. Mark you, kind Editor and reader, how God is gradually extending His kingdom through our Lutheran Zion! Let us rejoice and give thanks!

That is the first part of my little story. Are you ready for the second? Well, since I have begun, I must conclude. You see fourteen confirmands on one of the pictures which accompany this letter. But, dear Editor and reader, four of them would not have been there if God had not shown them particular loving-kindness. Most of our people, you know, are very poor, and it is very hard for them to make both ends meet, especially where there is a "houseful" of children, and with the present high cost of living to contend against. The pastor had been told by the parents of four of these children that it would be impossible for them to get the children ready for confirmation this year. There were so many mouths to feed, and they could not supply them with what they actually needed. This grieved the parents much and, I believe, the pastor still more. But then, thought the pastor, it is the Lord's will. Probably they will be confirmed next year. But, oh, how many things may happen between now and next year! Nevertheless—

God moves in a mysterious way—  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.

Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning Providence  
He hides a smiling face.

God has marked these children for His own, and they shall not perish. While the pastor mused over these things, lo, here is a message from Sister Alena Joseph. Sister Joseph is one of the five adults who were confirmed in Trinity Chapel in January of this year. She is an earnest and active worker. She is in the employ of Mrs. Warden, a member of Pastor Franke's congregation over there on Port St. Sister Joseph wishes to see the pastor concerning a very important matter. The pastor goes. "How do you

are now fellow-Lutherans, children of the same household of faith with you. Mrs. Warden and her Christian friends purchased the material for the girls' dresses, and also made the dresses. Four of these ladies were present on the day of confirmation, and participated in the service. On departing, they bade the children, congregation, and the pastor Godspeed. Certainly a beautiful example of Christian love and kindness, which will be rewarded by Christ the King, who said: "Inasmuch as ye have done it unto one



Trinity Chapel, New Orleans, and Part of Congregation on Easter Sunday.

do, Sister Joseph?" — etc., etc. "How do you do, pastor? Mrs. Warden wants to know how many children can't be confirmed this year on account of lacking what they must have." "Well, let me see; yes, there are four." "Aha! Well, Mrs. Warden asked me to inform you that she and a number of friends from her congregation have volunteered to supply these children with what they need." "You don't say! Thank the Lord!" Well, to make a long and interesting story very short and sweet, Mrs. Warden visited the home of each of these children, had a talk with their parents, and the result was, the children were supplied with their needs and are standing there in the picture, looking you squarely in the eye. They

of the least of these My brethren, ye have done it unto Me."

Now, dear Editor, and kind reader, I have finished my little story. I trust that you have enjoyed it, and that you rejoice with me. Peace be with you till we three meet again!

A. WILEY, JR.,  
*Pastor of Trinity Chapel.*

#### Easter Letter from Rosebud, Ala.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" These words filled us with joy and comfort as Easter came upon us

again, and we were permitted to commemorate the triumph of Jesus over death and the grave. Our hearts were filled with the thanks which the Spirit made St. Paul utter in the words quoted above. We by grace, through faith, are made partakers of the mighty conquest of the Prince of Heroes, the Chiefest among ten thousand.

But our Lord's triumph did not cease with His victory many Easters ago. Constantly, by His Word and Spirit, through His ministers, He has been making a "drive" into the ranks of the adversary, and has taken many prisoners, adding to the Church such as should be saved.

By His grace, on Easter Sunday, we were enabled to add 15 souls to the church by confirmation. These persons made a splendid public confession of the faith which the Spirit of God had kindled in their hearts when they received instruction in the Word of God. One of them was an old man, the oldest in our community. Brother Bridges is eighty-four years-old. A Mrs. Reagins was the other adult catechumen. The other thirteen were young people who are attending our parochial school. Three children were baptized. There are 8 catechumens whom we expect to confirm in the summer.—Such wedges are being driven into the enemies' lines all along the battle front in Alabama.

May the Lord continue to bless His work, and bring His true Church as a priceless pearl to many in this heretofore spiritually barren section! Let us work and fight, and, with each advance made, voice our battle-cry, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

M. N. CARTER.

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

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**MANSURA, LA.** — In a brief communication Rev. W. J. Tervalon, our missionary at Mansura, informs us that on Palm Sunday he had the great pleasure and privilege of confirming ten children.

**ALABAMA.** — At *Tinela* ten adults and ten children were recently received into the church, the former by confirmation and the latter by Baptism. This is the first class of catechumens received. It was prepared for confirmation by Miss Elizabeth Cannon, the zealous teacher at this station. The missionary examined the class in the essentials of the Christian religion before he confirmed them, and found them well grounded. After the service

the newly confirmed furnished the congregation and visitors with a substantial lunch. The chapel was crowded to its utmost capacity during the service, and many were compelled to remain outside. — *Nyland* is a new place, where preaching service was held for the first time on February eighth. A goodly number of people living at Nyland had heard of our work at Midway, and though it was nine miles to this place, a number of them had come to services there upon several occasions, though they were obliged to walk there. A number began to attend the instruction hours regularly. But the distance being so great and the roads so bad, the workers at Midway decided to hold services at Nyland. Miss Rosa Young, the efficient teacher at Midway, went there the first time about three months ago, and since then the missionary preaches there every Tuesday night. In order to reach the place, he must travel eight miles by auto, cross the river in a skiff, and make the balance of the trip on the back of a mule. Bill Kennedy, a faithful Nylander, comes four miles to the river with his mule to get the missionary, and after services again brings him back to the river, making a total distance of sixteen miles. This certainly shows the good will of Bill Kennedy, and the people as a whole showed their good will when on Easter they collected more than eight dollars. Every Friday night Miss Rosa Young goes to Nyland to instruct the old and young. Tob Ethridge, a member at Midway, but living at Nyland, gets the teacher in a buggy every Friday after school, and brings her back again the following morning, thus making two round trips of eighteen miles each! We cannot refrain from expressing our gratification over the zeal of the workers and the members. May God bless the work that is being done at Nyland! — At *Possum Bend* a special program was rendered by the children under the direction of Miss Georgie Marsh, the teacher at Possum Bend, who had carefully drilled her pupils for the occasion. The service was well attended, and Holy Communion was also celebrated. The congregation at Possum Bend now numbers sixty-four souls. At their last meeting the ladies of the Aid Society made curtains for the windows of the chapel and school. Our good people at Possum Bend are still waiting for some congregation to donate them an altar and pulpit, as well as a carpet for the altar platform. Any one who has a good story-book for the library which is being gathered at Possum Bend, may send it to Miss Georgie Marsh, R. 1, Box 97, Camden, Ala. — At *Midway* the special Easter service with a children's

program was very well attended. The choir, under the leadership of Miss Mattie Williams, the efficient music teacher at this station, rendered several appropriate selections upon the same occasion. By the time this reaches our readers, it is probable that building operations will have begun at this station.

F. J. L.

### Progress.

Twenty-five years ago there were less than two million Christians in India; to-day there are four million. In Korea every hour adds eighteen persons to the army of Christians in that country. Fifty years ago eastern Equatorial Africa was the home of the most primitive races and the scene of the most degrading slave-trade; to-day a great native church of more than a hundred thousand members, supporting its own ministers and maintaining thousands of schools, is driving out sin and sowing the seed of righteousness. Twenty-seven years ago Korea had one church, with a membership of only twenty-two, after three years of arduous labor; to-day the church in Korea is the delight and inspiration of every one interested in missions. The evangelical church in the Philippines has grown from nothing to a membership of more than sixty thousand in the past two decades.

It is particularly one missionary activity which has made great progress during the last few decades. I refer to the Christian medical missions in non-Christian countries. These medical missions treat no less than four million patients every year. Among the most notable achievements of these Christian medical missions have been the more than ten thousand cures of blindness which they effect every year. They have done much good during the frequent epidemics of cholera and plague in Asiatic countries. The poor victims of consumption, which is so widespread in missionary countries, have much reason to be grateful for the relief given them by the missionary doctors. Smallpox, which in former years was permanently epidemic in Korea, has been almost completely wiped out by Christian medical missionaries. Medical missionaries have opened medical schools where native doctors are turned out as quickly as possible, and also native women are receiving training as nurses and physicians. In China alone about one hundred women physicians go out every year from the Christian medical schools, and the number of men is considerably greater. Some of the most brilliant operations in the history of

surgery have been performed by missionary surgeons in heathen lands. Dr. Alexander Pearson, a missionary physician, introduced vaccination into China as early as 1805. Missionary doctors began the medical treatment of opium victims in China, and they were also the pioneers in the treatment of skin diseases, which prevail to such an alarming degree in all pagan countries.

F. J. L.

### BOOK TABLE.

**Lincoln's Religion.** By William Dallmann. Northwestern Publishing House Print, Milwaukee, Wis. Price, 5 cts. per copy; 100, \$3.50.

A booklet of 16 pages, dedicated to the men in the army and navy.

**Catechism Lessons.** By Adolf T. Hanser. Lutheran Publishing Co., 105 Florida St., Buffalo, N. Y. Published in seven numbers a year. Price, 35 cts. per copy; \$19.00 per hundred copies a year. Sample copies free.

A practical lesson paper for the study of the Catechism in the Sunday-school. Also a German edition is published.

### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethany, Yonkers, \$32.00; Bethel, Conover, 1.20; Bethel, Greenville, 10.00; Bethlehem, New Orleans, 35.00; Camden, 10.00; Carrollton, 5.00; Christ Church, Rosebud, 10.00; Concordia, Rockwell, 3.00; Grace, Concord, 35.00; Immanuel, Brooklyn, 6.00; Immanuel College, 92.00; Immanuel School, 4.55; Messiah, Fayetteville, 1.53; Mount Calvary, Mount Pleasant, 3.00; Mount Calvary, Sandy Ridge, 10.00; Mount Olive, Catawba, 2.25; Mount Olive, Tinela, 5.00; Mount Zion, Meyersville, 7.00; Mount Zion, New Orleans, 30.00; Mount Zion, Rocks, 3.00; Oak Hill, 9.00; Redeemer, New Orleans, 6.77; St. John, Salisbury, 12.20; St. Luke, Spartanburg, 7.00; St. Mark, Atlanta, 4.00; St. Matthew, Meherrin, 12.00; St. Paul, Charlotte, 13.00; St. Paul, Mansura, 6.00; St. Paul, Napoleonville, 10.00; St. Paul, New Orleans, 25.00; St. Peter, Drys School House, 1.50; Washington, .65; Zion, Gold Hill, 3.00. — Total, \$415.65.

**Church Extension Fund for Alabama:** From the Colored congregations: Tilden, 14.17; Camden, 18.21; Oak Hill, 50.00; Midway, 55.00; Rosebud, 25.14; Tinela, 1.50. — Total, \$164.02.

St. Louis, Mo., April 1, 1918.

EWALD SCHUETTNER, Treasurer,  
323 Merchants-Laclede Bldg.

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

## EVANGELICAL LUTHERAN COLORED CHURCHES.

## LOUISIANA.

**NEW ORLEANS:** — *St. Paul's*, 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. Melbohm, 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.; Theo. Schlepsiek, 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 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.

## NORTH CAROLINA.

**CONCORD:** — *Grace*; W. G. Schwehn and C. Stoll, Pastors. — Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 8 P. M.; Sunday-school, 3 P. M.

**SANDY RIDGE:** — *Mt. Calvary*; W. G. Schwehn and C. Stoll, Pastors. — Service: Sunday, 11 A. M.

**GREENSBORO:** — *Immanuel College Mission*; Prof. F. Berg, Pastor. — Service: Sunday, 7.30 P. M. Sunday-school, 10.30 A. M.

*Grace*, 904 S. Ashe St.; Prof. F. Wahlers, Pastor. — Service: Sunday, 3.30 P. M. Sunday-school, 11 A. M. Lord's Supper on first Sunday of every second month, beginning with first Sunday in December.

**HIGH POINT:** — *St. Luke's*; Prof. F. Wahlers, 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, 11 A. M.

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

**KERNERSVILLE:** — *Immanuel*; Prof. H. Voltz, Pastor. — Services: Every second and fourth Sunday of the month, 1.30 P. M.

**MT. PLEASANT:** — *Mt. Calvary*; Alex Johnson, Supply. — Service: Sunday, 2.30 P. M. Sunday-school, 1 P. M.

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

**REIMERSTOWN:** — *Immanuel*; Alex Johnson, Supply. — 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), 4 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 first and third 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, 2.30 P. M. Sunday-school, 10 A. M.

**GOLD HILL:** — *Zion*; F. Foard, Pastor. — Services: Every fourth Sunday, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

**ALBEMARLE:** — *Trinity*; F. Foard, Pastor. — Service: Every second Sunday of the month, 3 P. M. Sunday-school, 2 P. M.

**SALISBURY:** — *St. John's*; Student E. A. Wischtokat, Supply. — Service: Every Sunday, 7.30 P. M. Sunday-school: Every Sunday, 3 P. M.

**CATAWBA:** — *Mt. Olive*; Student E. A. Wischtokat, Supply. — Service: Two Sundays of the month, 1.30 P. M. Sunday-school: Every Sunday, 11 A. M.

**CONOVER:** — *Bethel*; Student E. A. Wischtokat, Supply. — Service: Two Sundays 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*; 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*; H. C. Claus, Pastor. — Service: Sunday, 8 P. M. Sunday-school, 10.30 A. M.

## MISSOURI.

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

*St. Louis County Infirmary Mission and St. Louis City Hospital*; H. C. Claus, Pastor.

## ARKANSAS.

**LITTLE ROCK:** — *St. Paul's*, 13th and Pulaski Sts.; 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 second, third, and fourth Sunday, 11.30 A. M. Sunday-school, 10 A. M.

## DISTRICT OF COLUMBIA.

**WASHINGTON:** — *Mission*, Cadets' Armory, 708 O St., N. W.; John W. Fuller, Pastor. — Service: Every first Sunday, 3 P. 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.; John Alston, 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:** — *St. Paul's*; N. J. Bakke, Pastor. — Services every first, second, and third Sunday, 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.

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

**MIDWAY:** — *Mount Carmel*; G. A. Schmidt, Pastor. — Service every Sunday, 12 M. Sunday-school every Sunday, 11 A. M.

**'POSSUM BEND:** — G. A. Schmidt, Pastor. — Service every Sunday, 3.45 P. M. Sunday-school every Sunday, 3 P. M.

**NYLAND:** — G. A. Schmidt, Pastor. — Service every Tuesday night, 7.30 P. M.

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

**TINELA:** — *Mount Olive*; G. A. Schmidt, Pastor. — Service every second Sunday of the month, 7.30 P. M. Sunday-school, 11 A. M.

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

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# The Lutheran Pioneer.

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ST. LOUIS, MO., JUNE, 1918.

No. 6.

## Pentecostal Prayer.

Come, Holy Spirit, come,  
Thy precious light impart;  
Endue us with Thy grace,  
And strengthen every heart.

In these beclouded days  
Of *error*, *sin*, and *strife*  
Our certain doom is death,  
Unless Thou giv'st us life.

False prophets slyly seek  
To lead our souls astray.  
Grant us Thy knowledge, Lord,  
In truthful paths to stay.

The bonds of sin are strong,  
Temptations ever grow;  
Thy help is needed, Lord,  
To down the Evil Foe.

The battlefield is red,  
With crimson overrun.  
Grant us deep courage, Lord,  
To say: Thy will be done.

Yea, let then come what may.  
Grant faith that we might see  
*Our Savior Jesus Christ*,  
Who died to make us free.

H. CLAUS.

## How Christians Should Use the Doctrine of the Election of Grace.

### II.

It is very important that people should use even God's temporal gifts aright. The greatest and richest blessings of our heavenly Father will become harmful to those that abuse them. Intemperance in eating or drinking, for instance, has ruined the most promising and prospering persons.

Also God's spiritual gifts, for example, the various doctrines of Holy Writ, will prove snares and evils if they are not used aright. Thus Peter writes concerning Paul's epistles that there are in them "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." In order to make a right use of the doctrine of predestination, we must bear in mind that the two following truths are clearly set forth in Holy Writ: 1) God foreordained a certain number of people unto eternal life; 2) God loves all (John 3, 16); Christ died for all (1 John 2, 2); the Holy Ghost earnestly seeks to convert and save all (1 Tim. 2, 4). Faith adheres to both truths alike, because the mouth of the *Lord* hath spoken them. The people that are not elected will be lost by their own fault (Matt. 23, 37; Acts 7, 51). The elect, however, are saved only and solely by divine grace, not in any way by their own merits (Eph. 2, 8, 9). This information which the Bible imparts to us is fully sufficient for us. We should by no means speculate on these things in order to search out God's mysteries. We should rather, with regard to the doctrine of predestination, do like Paul. After having treated of it throughout several chapters of his Epistle to the Romans, he exclaims: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord, or who hath been His counselor?"

How, then, should Christians use this doctrine in the right and salutary manner? The apostles simply address the Christians as God's elect; we Christians should be persuaded that we belong to

the number of the elect. God who has called and justified us will also glorify us, as the words of Paul show: "Whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8, 30). And this fact, of which we are so firmly persuaded, *viz.*, that God will glorify us in the future as He has called and justified us in the past, should, in turn, convince us that He has from eternity predestinated us; for "whom He did predestinate, them He also called," etc. So this teaching tends to encourage and assure us of our final salvation. It should, however, not make us carnally secure. We should not rely on God's election in a carnal way. Let us never forget that one of the ends for which God chose His own is that they should lead a Christian life. Therefore we should see to it that we follow after sanctification, lest we deceive our own selves, have no faith, and be *not* Christ's sheep, God's elect. Peter reminds us that we should make our calling and election sure by giving diligence to good things (2 Pet. 1, 10).

In this way Christians should draw the richest comfort and an assurance of salvation, as well as the most necessary warning and admonition, from the blessed doctrine of predestination.

H. OSTERHUS.

#### Luther Conference at New Orleans.

Luther Conference met in annual session in Mount Zion Church May 9 to 12. After devotion, in the first session, Chairman Meibohm delivered an address to the brethren on "The Time and the Times." The roll-call showed that two of the members were absent; but the next day all the brethren laboring in the Louisiana field were present. By the way, Rev. Berger, who has been recuperating from his recent illness at his home in Mansura, La., passed through New Orleans on his way back to his field in Alabama, and stopped over to attend one of the sessions. He is in much better health, we are glad to say.

By unanimous vote the same officers were re-elected. They are: Prof. H. Meibohm, Chairman; Teacher E. R. Vix, Vice-chairman; Teacher A. Berger, Secretary. It was with much pleasure that we received as a member of Conference the Rev. Th. Schliepsiek, the new pastor of Mount Zion. Pastor Schliepsiek has been with us only a short time, but the God-given zeal and enthusiasm with which he is working at Mount Zion is being commented on far and wide.

In the first morning session Teacher Berger read a catechization on the Bible-story of "Stephen the Martyr." This was a good paper, and it was discussed with much interest and profit. Teacher Berger brought out something about taking the "long route," which, I suppose, we who were there will not soon forget. The paper was concluded in the afternoon.

The next morning Teacher D. Meibohm delivered a catechization on "The Holy Ghost — His Person and Work." Teacher Meibohm is a veteran catechist, and when he reads a catechization, there is not much more for us "youngsters" to do than to bite, chew, and digest. Enough said.

The afternoon session on May 10th was a long one. It was devoted principally to business. Much was said on patriotism. This being our last closed session, we naturally spoke of the war and our duty to be loyal to the Stars and Stripes. As an expression of the loyalty of Luther Conference, the following resolutions were drawn up and ordered to be spread upon the minutes:

"WHEREAS, This our country is engaged in a world-struggle for democracy and liberty; and

"WHEREAS, The President in behalf of our beloved country has called upon all loyal citizens to assist him to the fullest extent of their means and abilities to carry on this war for democracy and freedom, and to bring it to a successful termination; therefore be it

*Resolved*, That the undersigned Conference through its President and Secretary pledge to our Government its heartiest and fullest support; and to this end be it furthermore

*Resolved*, That we encourage our people to buy Liberty Bonds, War Savings Stamps, and Thrift Stamps to the limit of their financial resources; and be it also

*Resolved*, That we support the coming Second Red Cross War Fund drive to the fullest extent of our ability.

"THE LUTHER CONFERENCE OF THE EV. LUTH.  
COLORED MISSION OF LOUISIANA."

Open sessions were held on the nights of May 9th and 10th. Let me say right here that these open meetings were a great improvement in attendance over those of the past. Chairman Meibohm presided. Pastor G. M. Kramer and the undersigned read papers. The former's subject was historical, treating of "The Gradual Transition of the Church from the Spiritual to the Temporal." It was rather deep for an open meeting, but with the clear ex-

planations made by Pastor Kramer, together with the discussion that followed, the contents were driven home to the people. The paper read by the undersigned was entitled, "The Lord's Supper—Its Benefits and Preparation." Judging by the questions asked concerning various points, we feel that the hearers profited by the undersigned's feeble efforts.

We are sorry to state that Teacher Vix, our "Uncle Bob," was prevented from attending the open sessions, due to his having suffered an attack of "nerves." We missed "Uncle Bob," and though he attended the closed sessions, his old-time liveliness and interest in the proceedings was not in evidence. Still, every now and then he forgot his feelings and was on the floor saying something. We hope he will soon be himself again.

Conference reached a glorious climax Sunday night, May 12, in a joint service with the celebration of Holy Communion. The pews of Mount Zion, the largest of our churches, were literally jammed. A chorus of children from the three larger schools sang the hymn "Glorious Things of Thee are Spoken." A joint choir, trained and directed by Pastor Schliepsiek, sang two beautiful anthems. In fact, on several evenings Mount Zion's choir was heard. The anthems they so ably rendered were the following: "Abide with Me," "Savior, Breathe an Evening Blessing," and Haydn's "The Heavens Proclaim the Glory of God." Their singing did credit to the choir's leader and its members, and we are sure it was enjoyed by all. Two addresses were made, one by Pastor W. Tervalon, of Mansura, and the other, a confessional address, by Pastor A. Wiley. After the service a patriotic address was delivered by Pastor Schliepsiek, by special request of Conference. The speaker also read to the congregation the patriotic resolutions adopted by Conference in the closed sessions. He asked the congregation to show by rising whether they endorsed the resolutions. The entire congregation promptly rose as one man.

Surely, the convention this year, thanks to God, was an immense success, and, we are glad to say, much of it was due to the hard work and interest on the part of the pastor, congregation, and choir of Mount Zion in making preparation for it. Well done, Mount Zion!

However, as reporter for Conference, I should feel that I have not performed my duty to the ladies of Mount Zion, as well as to my Conference brethren, if I failed to say what now follows. The ladies

invited us to be *their* guests between the morning and afternoon sessions, and we accepted gladly enough. Ask the brethren what good things we saw on that long table when we entered the dining-hall. Plenty of good things to eat and drink—that is, plenty on the table when we went to it, but not when we left it. And they didn't forget to give us—. (The ladies and the brethren know what the dash means, but it is a little secret, and I promised not to tell it.) After enjoying such a feast, we couldn't help talking and singing. Chairman Meibohm called upon certain brethren to make little talks. All gladly consented. So we heard, first, Pastor Kramer; then followed "Uncle Bob," Teacher Wm. Seeberry, our "eloquent member" of Conference, Pastor Thompson, our esteemed, though rather "loquacious member," Pastor Tervalon, and last, but not least, Teacher Meibohm. Responses were made by Mrs. Roberts and by "Mother" Wright, the oldest Colored Lutheran in Louisiana. (I think she is 94.) After the little speeches had been made, we all stood, and the committee of ladies and gentlemen joined with us in singing a song to our country, "America," "sweet land of liberty." And we sang a song for "Old Glory," "The Star-spangled Banner,"—

Oh, long may it wave  
O'er the land of the free and the home of the brave!

Thus you see, kind reader, we had a very successful convention from every point of view. We are looking forward and forging ahead. For this great success we give praise and glory to God.

A. W., JR.

### Our St. Louis Colored Mission.

On Palm Sunday, March 24, an event took place which ought long to remain in the hearts and minds of those who witnessed it. On this day the confirmation service of our Colored Mission was held in Immanuel Church, cor. 15th and Morgan Sts. For this occasion the Immanuel Congregation had kindly granted us the free use of their church-building. Since the confirmation service of this congregation had been held on the morning of this day, we were fortunate in having the use of their beautiful decorations for our service in the afternoon. The altar was fairly heaped with palms and beautiful flowers. The service having been previously announced from the pulpits of our white congregations in the city, a goodly

number of people were in attendance, this despite the fact that Palm Sunday is usually a busy day in Lutheran circles.

The service was opened with a prelude by Teacher Grote, who presided at the organ for this occasion. After the singing of the hymn "My Hope Is Built on Nothing Less," a collect and the 91st Psalm were read. Then followed the baptism of six children. Among these was an infant of two months. Another hymn was sung, after which your missionary addressed the catechumens on Rev. 2, 10: "Be thou faithful unto death, and I will give thee a crown of life," in the course of which he called attention to the solemn exhortation contained in these words, as well as to the glorious promise. After this a choir of twelve Sunday-school



**Missionary H. Claus and the Children He Baptized and Confirmed in St. Louis.**

Confirmands in Rear Row.

children rendered the beautiful hymn "Jesus, Savior, Pilot Me." Singing from the organ-loft, these children created a profound impression with the whole-heartedness of their effort. During the course of the examination on the Catechism which followed about 150 questions were asked. All the catechumens gave good answers, but the only boy in the class, Eugene Moore, deserves especial mention because of the unhesitating way in which he answered. One of the catechumens, an old gentleman of eighty summers, was unable to be present for confirmation, having been notified on the evening before by his employer that he would have to work on this Sunday. After the confirmation rite had been performed, and during the singing of the hymn "Jesus, Be Our Guide," a collection was lifted, which amounted to \$27.30. This collection flowed into the New Chapel Fund. The service

was brought to a close by the singing of the common doxology.

When we look back upon the time spent in instructing these children and preparing them for confirmation, we do so with a deep spirit of thankfulness to the Shepherd of souls, for He only could have granted these catechumens steadfastness and willingness to be instructed in His divine Word. May their future be guided by His will alone!

Since it was necessary for your missionary to be in Springfield on the following Sunday for a confirmation service (nine persons being confirmed, and nine being baptized in that place), it was impossible to have special Easter services in St. Louis. However, a pleasant surprise was given to the Sunday-school children on this day by the members of the Mi Sigma Gamma Society of Mount Calvary Church, who presented the Sunday-school with a large box of chocolate-coated candy-eggs. Needless to say, the children were pleased immensely. Many thanks!

H. C. CLAUS.

### Confirmation in Springfield, Ill.

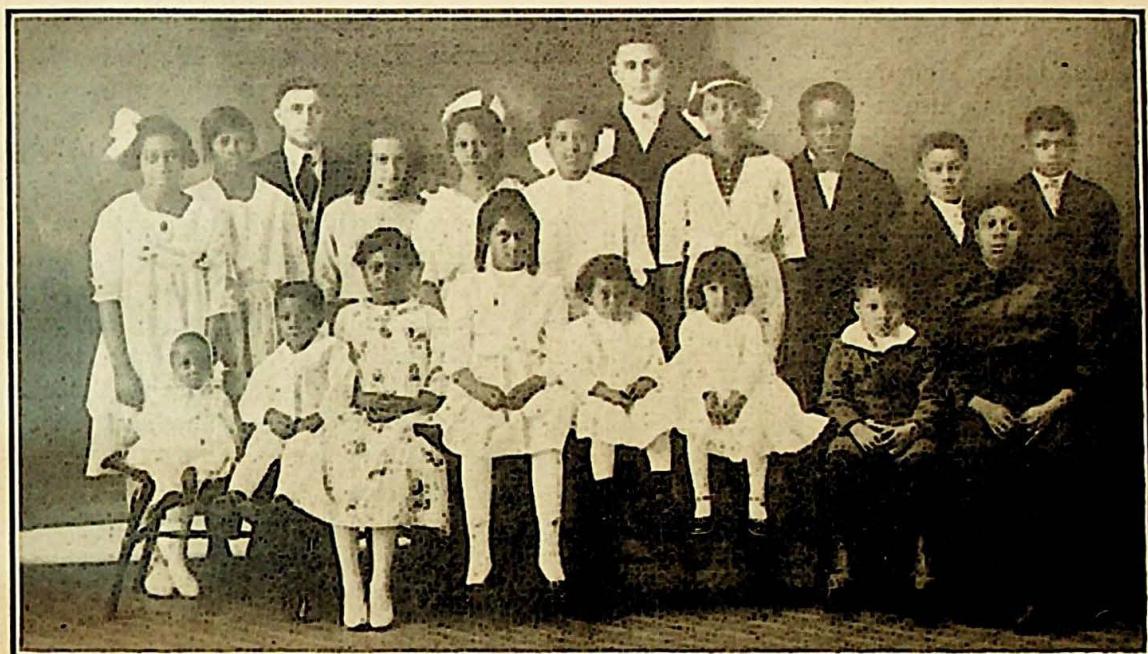
Easter Sunday, 1918, will go down in the annals of our Springfield congregation as a red-letter day. On this day eight persons were admitted by confirmation as communicant members of this congregation, and nine children were baptized. The service, which had been announced in the daily papers, and had been advertised quite extensively by individual members of the congregation, was an entire success. A goodly number of people were in attendance. This was contrary to expectations, as it had rained during a good part of the afternoon, and shortly before the beginning of the service a veritable cloudburst had broken loose. None of those, however, who braved the weather to attend, had reasons for regret. The service was enough to inspire the most indifferent heart.

After the catechumen class had marched into the church to the martial strains of "Onward, Christian Soldiers," and had taken their places before the altar, which was beautifully decorated with palms and cut flowers, the service was opened in the customary way with liturgy and the singing of a hymn. On this occasion that rousing Easter-hymn, "I Know That My Redeemer Lives," was sung. Then followed the baptism of three girls between the ages of eleven and thirteen, and that of six younger children. Another hymn followed

this, after which the undersigned delivered a short address, basing his remarks on the Easter-greeting of the risen Savior, "Peace be unto you!" Our mixed choir then rendered E. K. Heyser's spirited Easter-anthem, "Christ Is Risen." The song was sung with a vigor that was certainly fitting to the occasion. Mrs. J. Wilson presided at the organ, and to her efforts much credit is due for the beautification of the service. After the catechumens had been thoroughly examined in the Catechism, the rite of confirmation was performed. Seven children and one adult were confirmed. Two days prior

in the person of Mrs. Dr. Stoeckhardt, the president of the St. Louis Ladies' Aid for Colored Mission, who made the long trip from that city especially in order to attend our service.

On the Sunday following Easter, a meeting of the congregation was held, and it was then decided to renovate the Sunday-school room which adjoins the church. Heretofore the room had presented such a gloomy and unwholesome appearance that it was practically useless to the congregation. Shortly after this meeting the work of renovation was undertaken by several members of the congrega-



**Missionary H. Claus, and the Children He Lately Confirmed and Baptized in Springfield, Ill.**  
To the left, in rear, Student O. Klett, Rev. Claus's assistant.

to this, on Good Friday, a young lady of twenty-five years had been confirmed in her home. Since she desired to be confirmed immediately, at that time already being at the point of death, it was not deemed wise to delay this matter. The young lady was therefore confirmed while in bed. Just four days after this the Shepherd of souls called her from this vale of tears to Himself in heaven.— All told, nine persons were received as members during these days. After the confirmation ceremony the Lord's Supper was celebrated, and then the service was brought to a close by the singing of a doxology. Judging from expressions which were heard after the service, a deep impression was left upon those who attended. It might be mentioned here that we also had a visitor from St. Louis

tion, a number of kind students, and the pastor, and after two days of strenuous labor the room had been placed in tip-top shape. This room will now serve as a meeting-place for the Sunday-school and an assembly room for the congregation. The readiness with which the members agreed to the overhauling of this place demonstrates once more their whole-hearted interest in the welfare of the church. The situation in Springfield might be described with this one sentence: It's a great big family!—May the Shepherd of souls preserve this interest and guide them in the way of truth to their own and to the salvation of many other souls!

The Sunday-school continues to progress, and if it keeps on increasing in number like on the last Sundays, our dream of a large Sunday-school will

be turned into reality. Mr. Fisch, our superintendent, has asked on several occasions that the children bring the names and addresses of such as are not connected with any Sunday-school. A visit at such homes has been promised. The introduction of leaflets bearing the weekly lesson seems to have awakened quite a bit of interest. A reward has been promised to those children who have a complete set of these cards at the end of the year.

H. C. CLAUS.

### A New Orleans Letter.

DEAR "PIONEER":—

St. Paul's Station, New Orleans, La., has "gone over the top." Yes, we also are, or rather have been, the proud possessors of a Liberty Bond.

True, its denomination was rather small, and that part of our collection which "went over" was very little, twenty-three cents; but we all feel that we have "done our bit," and in the majority of the cases that means our best. So we trust the PIONEER will not find our shouting and rejoicing at all strange and out of place. As far as that little surplus of twenty-three cents is concerned, we confidently believe that by the time this article is read by our many friends, said twenty-three cents will have swelled into so many dollars. We have good reason to entertain such a hopeful feeling. Listen!

Believing that we of dear old St. Paul's ought also join our fellow-Lutherans round about us in rallying to the support of our beloved country in its endeavor to "put over" the Third Liberty Loan, we decided on a "drive" of one week's duration, for the purpose of collecting funds to purchase at least one Liberty Bond. In order to awaken the proper interest in the undertaking, and make it a success, a grand patriotic meeting was held Wednesday night, May first. Outstanding features of this meeting, which, by the way, drew out what we would term a big crowd, were singing of national anthems by the congregation, a selection by the newly organized choir, and an address by the pastor, who appeared in the full uniform of a Lutheran camp chaplain.

In his remarks to the congregation the speaker dwelt mainly on his work and experiences as Lutheran camp pastor of Camps Shelby and Beauregard, winding up with an earnest appeal for loyal support of the Government and a strict observance of all rules and regulations laid down by our

authorities toward a successful prosecution of the war.

We think the collection amply proved that the pastor's appeal did not fall on deaf ears. Too much credit, however, for the success of the "drive" cannot be given to the faithful collectors, who really did the most effective work. But let us hope that such a truly loyal spirit to both State and Church and such a laudable willingness to give toward the support of same may ever rule the hearts of our good people of St. Paul's.

Our next "big meeting," God willing, will take place in the near future, when we expect to erect in a prominent place, such as it deserves, our beautiful Service Flag with nine bright stars, one for each of our boys now serving the colors in the army and navy. Not so bad for a small mission-station — nine stars! Each of these boys has been brought up in the Lutheran Church, and we hope and pray that none will ever fail to make a good confession of his faith before friend or foe.

On Friday night, April 26, a special farewell service was held in honor of four of these young men who had been drafted, and who were to leave for Camp Pike the next day. Prof. H. Meibohm, who serves the congregation in the absence of the pastor, delivered a fitting address at this service.

While the "news" may be a bit old, still it will surely interest our friends to learn that on the past Easter Sunday morning eleven children were received into communicant membership of our mission by the act of confirmation, and two received Holy Baptism. May all of them "fight a good fight" and be faithful unto death!

ED. H. SCHMIDT.

### Some Interesting Facts about India.

The best land in Europe can support not more than two hundred and fifty persons to a square mile. In India, where the land is developed to only one-sixth of its possible efficiency, there are often eight hundred people living directly off a single square mile of land. The area of India is just a little less than one-half the area of the United States and Alaska, yet crowded into it is one-fifth of the entire population of the globe. Fourteen languages are used by more than three millions each, while 169 others are the vernacular for a total of over seven millions. India has seven religions, with not less than one million followers of each. One hun-

dred and fifty thousand miles of irrigation canals traverse the country in every direction. These canals cost fifty million dollars, but they have turned more than twenty-two million acres of waste soil into rich farm land.

India is the greatest cotton producer in the world next to the United States. One-sixth of the total output of this important staple is produced in India. Jute bags, so extensively used everywhere for coffee, wool, wheat, and the like, is a monopoly of Bengal Province, India.

India has thirty thousand miles of railroads, and ranks fourth among the countries of the world in railroad mileage. The fare on these railroads is only one-third cent per mile. Fifty thousand miles of macadam roads have been built, and seventy thousand miles of telegraph lines are in operation.

India's trade is larger than that of China or Japan. The annual exports reach the sum of about four hundred and fifty million dollars, while the imports aggregate no less than seven hundred million dollars.

Thirty-five million people are dependent for their living upon mills and factories. In 1880 India had fifty-eight cotton mills; to-day it boasts of more than two hundred and fifty. India has within its borders over one thousand tea plantations, four mints, forty-eight rubber plantations, twelve gold mines, ten paper mills, three hundred and fifty-three coal mines, three hundred and forty-one printing-presses, and eighteen auto works. F. J. L.

### Mission-Schools in Asia.

Christian schools are springing up everywhere in Asia, common schools, academies, and colleges, where the children and young people of the East are taught the Western knowledge, but, above all things, the one thing needful. Everywhere it soon becomes apparent, no matter what field of missionendeavor you examine, that, while the Church may bring the school, it is equally true that the school builds the Church. It is the same story everywhere—in Japan, in China, in India. In India there are 53 colleges under Christian management. In China the first eight colleges and universities founded by the government were established and set in running order by Christian missionaries. So also in Japan it was the Christian missionary Verbeck who founded the first college, and Roberts College, a Christian institution at Constantinople, for

years has most powerfully and beneficently affected the whole of the near East.

But even more beneficial than the higher institutions of learning, though less ostentatiously so, are the elementary Christian schools conducted by Christian missionaries in all the countries mentioned above. It is through the lower grade schools with their daily Gospel-teaching that the blessed leaven of the Christian religion is brought into thousands of households, there to do its blessed work in silence and unnoticed, but, for all that, most surely and steadily. Teaching the Gospel of Jesus, the Savior of sinners, to the heathen children day after day in the mission-schools is the most certain, reliable, and thorough way of overcoming heathenism. They who despise not to work upon the hearts and minds of the children will in the end have the most abundant and enduring success. As experience in the home church proves that churches taking the best care of the children have the most rapid and steady growth, so also experience on the foreign field shows that, the more attention is paid to the children of the field, the more rapid the growth of the Church and the more reliable the membership.

May all the Christian congregations at the home base profit by the example of their congregations in the foreign field!

F. J. L.

• • •  
WE are the children of the converts of foreign missionaries, and fairness means that I do for others what men once did for me.

### BOOK TABLE.

**Testimony and Proof.** By Prof. Th. Graebner. Concordia Publishing House, St. Louis, Mo. 32-page booklet, paper cover. Price, 5 cts., postpaid; 50 copies, \$2.00, postage extra; 100 copies, \$3.50, postage extra; in quantities of 500 or more, at \$30.00 per thousand, transportation extra.

We can in no better way prove our love to our Church and our loyalty to our country than by assisting in the wholesale distribution of this booklet. It did the reviewer's heart good when he saw the first copy, and as soon as he had read it through, he sat down and ordered 300 copies for distribution in his church. We subscribe to every word the publishers say in announcing this timely tract: —

"One of the developments of our war with Germany in many localities is the assumption that the Lutheran Church is the Kaiser's church, and that the Kaiser indirectly or directly is influencing or even governing the Lutheran Church. By some irony of fate the Missouri Lutheran Synod, which owes its real origin to emigration from the Kaiser's land on account of religious oppression and persecution under the present Kaiser's ancestors, is singled out for especial odium by misinformed persons, and in the excitement of the day such unfounded insinuations and charges gain credence in a manner and to an extent that bodes no good to our church-body."

"Professor Graebner shows from our publications long before the war, and from Germany's publications against our Synod long before the war, that we acknowledged no allegiance to the Kaiser's church, and that the Kaiser and his followers regarded the Lutheran churches of America, and particularly the Missouri Synod, as seceders from his and his theologians' school of theology.

"Professor Graebner includes in the booklet some pages from a diary of German travel he wrote in 1906 for the *Lutheran Herald*, of which at the time he was editor, and in which he, not dreaming of any future war with Germany, criticises the un-Lutheran, even anti-Lutheran principles and practises of the Kaiser's church and the effects of the new theology on the morals of Germany.

"Our booklet will just now prove invaluable as an authoritative refutation of the direct and indirect accusations made against one of the very most loyal church organizations in this country of ours. We earnestly recommend that our congregations buy it in quantities sufficient to supply their members for gratuitous dissemination if local conditions make it appear necessary that our Church and our Synod be set right in the community.

"The contents are: 1. What Connection Has the Kaiser with the American Lutheran Church? A stirring address by Vice-President Brand, of Springfield, Ill., delivered before his Men's Society, April 11. 2. Historical Notes on the foregoing address by Prof. Graebner. 3. What Connection Has the Kaiser with Our Parochial Schools? In terse questions and answers the American character of our parochial schools is vindicated. 4. The Proof Absolute.

"Under the last head, evidence is adduced from official publications of our Synod conclusively showing that our Synod has consistently opposed the State-Church idea of Germany and German theology, and that our Synod, in turn, has not been befriended, but attacked by the church-papers of Germany. One citation from a Prussian paper distinctly terms our Synod an 'enemy of Germanism.' This and other quotations are absolutely convincing. Quotations are given from Dr. Walther in proof of the whole-hearted Americanism of that theologian as far back as 1846. A strong statement from the Treasury Department, testifying to an 'intense patriotic interest,' will in itself silence many detractors. Fine patriotic passages from camp addresses by Prof. Dau and Rev. H. Zorn are adduced. Authoritative expressions of our Synod regarding the theological views of the Kaiser — his relation to radical theologians — are one of the strongest and most convincing features of the booklet.

"The 'drive' against German-language synods of the American Lutheran Church seems to be gaining momentum every day. Lay down a *barrage* of this booklet. Do it now!"

**Statistisches Jahrbuch der Missouri-Synode, 1917.**  
Concordia Publishing House, St. Louis, Mo. Paper covers; 204 pages. Price, 75 cts.

This annual publication is indispensable for every one that desires to know how this Synod is expanding, and to learn about its various activities. It is a book of figures, but, for all that, need not be uninteresting. On the contrary, if read in the right way, the reader will find it to be one of the most interesting books he ever held in his hand. A wide-spread distribution of this book will mean an increase in interest in the work of the Missouri Synod.

**Die 2. Epistel St. Petri und die Epistel St. Judae.**  
Von Carl Manthey-Zorn. Northwestern Publishing House, Milwaukee, Wis. Paper cover, 30 pages, large format. Price, 45 cts.

A commentary on these two short epistles in language so simple and thought so popularly put that everybody conversant with every-day German will be able to understand it. We have already seen commentaries that served to darken the sacred text; but this short explanation is really an explanation. Whether you will always agree with the commentator or not, you will surely have no trouble in learning what he thinks.

**A National Anthem: America.** By Louis Wagner. Music by F. Fettinger. Order from Louis Wagner, 3600 Texas Ave., St. Louis, Mo. Price, 15 cts. per copy; \$1.50 per dozen; \$10.00 per hundred.

We have in this composition a truly patriotic anthem, one that breathes the spirit of loyalty in its every word. And what adds to one's gratification is the fact that the poet so soon found a composer that caught the spirit of his words and set them to appropriate music. I just now had a friend to play the composition for me, and find it in every way well suited to the words of Mr. Wagner's stirring anthem. We hope that many a home, school, and hall may resound with the beautiful words and stirring notes of this anthem.

**After the War, What?** By O. U. American Lutheran Publicity Bureau, E. 62d St., New York City. Price, 35 cts. per hundred.

A serious subject treated in a most serious and heart-searching manner.  
F. J. L.

### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Little Rock, \$2.06; Bethel, Conover, through Rev. Lash, 13.74; Mount Olive, Catawba, through Rev. Lash, 4.59; Grace, Greensboro, 25.00; St. Luke, High Point, 3.50; Bethany, Yonkers, 16.00; Bethel, Conover, 1.00; Bethel, Greenville, 10.00; Bethlehem, New Orleans, 30.00; Camden, 10.00; Carrollton, 5.00; Christ Church, Rosebud, 11.00; Concordia, Rockwell, 3.00; Grace, Concord, 35.00; Immanuel, Brooklyn, 3.00; Immanuel College, 128.65; Immanuel School, 3.95; Kingston, 1.69; Luther College, 19.50; Messiah, Fayetteville, .50; Mount Calvary, Sandy Ridge, 11.00; Mount Carmel, Midway, 18.55; Mount Olive, Catawba, 1.60; Mount Olive, Tinela, 3.62; Mount Zion, Meyersville, 7.00; Mount Zion, New Orleans, 30.00; Mount Zion, Rocks, 3.00; Oak Hill, 5.75; Redeemer, New Orleans, 11.88; St. Andrew, Vredenburgh, 4.67; St. James, Southern Pines, 10.00; St. John, Salisbury, 14.68; St. Luke, High Point, 5.40; St. Luke, Spartanburg, 8.00; St. Mark, Atlanta, 5.00; St. Matthew, Meherrin, 15.05; St. Paul, Charlotte, 13.00; St. Paul, Mansura, 6.00; St. Paul, Napoleonville, 10.00; St. Paul, New Orleans, 30.00; Washington, 2.55; Zion, Gold Hill, 3.00. For chapel in St. Louis: Grace, St. Louis, 27.30.—  
*Total, \$574.23.*

St. Louis, Mo., May 1, 1918.

EWALD SCHUETTNER, Treasurer,  
323 Merchants-Laclede Bldg.

The undersigned has received \$25.46, through Rev. G. Schmidt, of Brooklyn, N.Y., for Bethany Church in Yonkers, N.Y.  
W. O. HILL, Missionary.

We wish to thankfully acknowledge the receipt of 26 cents from a reader of the *PIONEER* in San Francisco, Cal., for the relief of poor war sufferers in the Holy Land.  
F. J. L.

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# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., JULY, 1918.

No. 7.

## Oh, What a Faithful Friend Thou Art!

Lord Jesus Christ, my Friend Thou art,  
From whom I nevermore would part.  
  
For when my faith looks up to Thee,  
The shades of sin and sorrow flee.  
  
Thou art the Door to heav'n, the Way  
To God, with whom I'll dwell for aye.  
  
Thy Spirit Thou hast given me;  
I also have true joy in Thee.  
  
I'm peaceful even here; — and *there*  
I shall Thy bliss and glory share.  
  
Oh, what a faithful Friend Thou art,  
Lord Jesus, Sunshine of my heart!

H. OSTERHUS.

it is not possible to give our readers extracts from the eloquent addresses made upon the occasion, several of them by men of national reputation.

Surely, these Lutheran patriotic meetings, held in every part of the country, and the reports of the truly magnificent manner in which our people have responded to the demands made upon them by the Government, must convince all that are open to conviction that our people as a whole are loyal Americans. Thus a partial report from 16,000 Lutherans in Northern California shows subscriptions to the Third Liberty Loan to the amount of more than three and one-half million dollars. From other parts of the country the reports are equally encouraging. Thousands of volunteer boys from our congregations are now in the Army and Navy, not to speak of the many thousands of Lutheran select men serving the flag. One-third of the young men serving the flag from the writer's congregation are volunteers, and he has good reason to believe that an equally good proportion obtains elsewhere in our Church. If the young men everywhere in the country had responded as cheerfully as did the young men whose pastor the writer is, our country would not have been obliged to draft a single man to the present day, and the writer believes that the same can be said of thousands of Lutheran congregations in our country.

We Lutherans have been accused of disloyalty and un-Americanism, but our words and deeds have proved these accusations to be false. Our religion has been maligned by those who wished us ill, but we have shown again and again that those who spoke of us as evil-doers are slanderers. May it ever be thus; may we ever with well-doing put to silence

## The Loyalty of Lutherans.

From all over the country we hear of Lutheran patriotic meetings. From the East and the West, from the North and the South, reports of great rallies come to us. Last month's PIONEER brought us an interesting account of such a meeting held in one of our Colored churches in New Orleans. Our "Items" in this issue make brief mention of a rally held at Midway, Ala., by one of our mission-schools and its friends. But of all the rallies we have heard, that held by the Lutheran churches of San Francisco and vicinity on April 19th seems to have been one of the most successful and enthusiastic. We have been favored with a very full account of this great meeting, attended by thousands of Lutherans representing more than a dozen different nationalities, and we are very sorry that

the ignorance of foolish men and the malice of those who desire to see our ruin.

Surely, this war has done one thing—it has given us Lutherans an opportunity to prove our loyalty to America. Every Lutheran, white or colored, Danish, English, German, Norwegian, Swedish, Finnish, Lapp, Slovakian, Icelandie, Lithuanian, Estonian, Slavonian, Italian, Dutch, or French, has had an opportunity to prove that he is 100 per cent. American. And we are proud to say that they have taken advantage of the opportunity and by their loyal efforts have met the test of American citizenship, and showed beyond question that, however dear the foreign-born among them may have held the land of their birth, they in the present crisis have but one country, and that is *our* country, the sweet land of liberty.

F. J. L.

### Of the Resurrection of the Body.

Among all nations of the earth the belief is spread that the human soul will live forever. The old pagan poets, for instance, Homer, adhere to it. The ancient heathen philosopher Plato undertakes to prove the immortality of the soul in his dialog *Phaedo*. Cicero, in his treatise on old age, writes: "O glorious day when I shall depart to that divine company and assemblage of spirits, and quit this troubled and polluted scene! For I shall go not only to those great men of whom I have spoken before, but also to my son Cato [who had died]. . . . But his soul, not deserting me, but oft looking back, no doubt departed to those regions whither it saw that I myself was destined to come; which, though a distress to me, I seemed patiently to endure: not that I bore it with indifference, but I comforted myself with the recollection that the separation and distance between us would not continue long. For these reasons, O Scipio (since you said that you with Laelius were accustomed to wonder at this), old age is tolerable to me, and not only not irksome, but even delightful. And if I am wrong in this; that I believe the souls of men to be immortal, I willingly delude myself; nor do I desire that this mistake, in which I take pleasure, should be wrested from me as long as I live; but if I, when dead, shall have no consciousness, as some narrow-minded philosophers imagine, I do not fear lest dead philosophers should ridicule this my delusion."

The Mohammedan Koran and the Jewish Tal-

mud go a step farther, by teaching also *the resurrection of the body*. This idea these otherwise false and pernicious books have drawn from the Bible, our only guide in doctrine and life, the infallible, inspired Word of our God. Holy Writ plainly teaches that the dead will arise. Hence we believe concerning this point "that at the last day God will raise up me and all the dead, so that our bodies, the same bodies that have died, shall again be made alive." That the flesh that has become dust should arise again seems foolishness to human reason, which asks with Nicodemus, "How can these things be?" But consider: Even men work miracles, as it were, by transforming one substance into another by chemical processes. And does not the beautiful butterfly spring from the pupa? Does not the apple-tree grow forth from the little kernel planted in the soil? How much more is the Almighty, the Creator, who calleth those things into being which are not, able to quicken our corruptible bodies that have been sown into His Great Acre.

But now let us consider the proof-texts. Our Savior says: "The hour is coming in the which all that are in the graves shall hear His [Christ's] voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." It is easily seen that He does not here refer to the departed souls, but to the *bodies* that are in the graves. Daniel's words are very similar (Dan. 12, 2). Job's wonderfully plain prophecy concerning Christ's and the Christians' resurrection reads: "I know that my Redeemer liveth, and that He shall stand at the *latter day* upon the earth; and though after *my skin worms destroy my body*, yet in *my flesh* shall I see God: whom I shall see for myself, and *mine eyes* shall behold, and *not another*." Indeed, it is the glorious resurrection of Christ, who thus brought life and immortality to light, which most convincingly proves our own resurrection on the last day. This Paul shows in that grand fifteenth chapter of his First Epistle to the Corinthians.

The believers will rise *with glorified bodies* (Phil. 3, 21) to eternal life. But the unbelievers will come forth from the graves "unto the resurrection of *damnation*," awaking "to shame and everlasting contempt," the state of being "tormented in the flame." They will be banished from God, their Savior, the Source of life and bliss, who will say to them on that day, "Depart from Me, ye cursed." Thus He "destroys both body and soul

in hell." No mitigation of suffering is ever found there, as the story of the rich glutton and Lazarus shows, nor will any one ever make his escape out of this outer darkness; for "their worm shall not die, neither shall their fire be quenched." Also see Dan. 12, 2; Matt. 25, 41.

There are only two places, O man, in the future life, heaven and hell. There are only two paths which a person can pursue during this life, the narrow and the broad way. On which are you traveling? Remember, every step brings you closer to eternity.

O Jesus, who my debt didst pay,  
And for my sin wast smitten,  
Within the book of life, oh, may  
My name be also written!  
I will not doubt; I trust in Thee;  
From Satan Thou hast made me free,  
And from all condemnation.

H. OSTERHUS.

† Grandma Wilson. †

On the 13th of May we carried our good old Mrs. Olivia Wilson to her last resting-place. Mrs. Wilson was a member of Bethlehem for over twenty-eight years. The solemn vow which on the day of her confirmation, in the early years of our station, she made to her Lord and Master and to His Church, she faithfully kept to the last. She was an example to all that came in contact with her. She loved the habitation of the Lord, the place where His honor dwelleth. Whenever her place remained vacant on some Sunday night, we knew that there was good reason for it, and that she was otherwise serving her Lord by serving her fellow-men through acts of kindness and love. And what she preached she practised. Right cheerfully did she help according to her ability, yea, one was sometimes tempted to believe above her ability, to maintain her church, and to help the spreading of the Gospel among others. In her house the various members of her large relationship, children or children's children, always found a place of refuge, a kind word, a helping hand. She was not ashamed to own the Savior's cause before friend or foe. She had many friends, indeed, among all classes of people, and she was beloved and respected by them all. But she never cared to retain their esteem at the expense of her religion and her church. She might have had even more friends if she had been the member of some more prominent church. But

for this she cared not. For her there was but one church, and that was her dear Lutheran Church. Let her friends deride or pity, that was nothing to her. She praised her church in the face of derision, and advised the mocker to become a member of the same, to come with her and see. How often did I not hear her admonish others to leave their evil path and mend their sinful ways!

For some time already Mrs. Wilson had been ailing. But she had always been an active woman, her hands were never idle, and therefore she would not yield now, but kept on, though with heavy breath and faltering step. She dreaded to think of lying sick for a long time. How would she be able to bear that? But the Lord dealt mercifully with her also in this respect. On the previous Sunday she had been to church. The following Sunday I was summoned to her bedside. Her eyes were growing dim, her mind was flickering to and fro. She told me that she did not know where she was, nor what had really happened. I told her: "That is of no consequence; but one thing you still know, that Jesus is your Savior, and that you are His precious, redeemed child." O yes, that she still knew! Once more her eyes brightened, and her mind became clear as in **Mrs. Olivia Wilson.** touching words she praised the Savior's love, and expressed her sincere longing soon to meet Him face to face. All else was naught to her; Jesus, and Jesus only, was her one and all. The following day she recognized me once more as we prayed together and spoke of the glory that awaits us in the place which Jesus has prepared for us. Then she began to sleep. She slept on for a few days without pain or anguish, until she finally softly, gently passed over into the Savior's arms. Truly, hers was a peaceful end. Blessed is he who dies thus.—We all miss her; yes, every one does. She has left a place among us that will be hard to fill. But we have not lost her. We have added her to that goodly number which is waiting for us above.

Her mortal remains were laid to rest in Bethlehem Lot, Valence Street Cemetery. The church was filled with the friends and the mourners at the funeral. Her funeral text was: "For me to live is Christ, and to die is gain." Phil. 1, 21.

G. M. KRAMER.



### "The United-With-Heaven Business."

The following is a story of a business man in China who served his fellows, and suffered the loss of all things.

Yuan was an elder in a Presbyterian church and a well-to-do merchant. Five daughters had come into the home, but no son. This was a great grief to the family as, according to the Chinese idea, not to have a son to perpetuate the family name is a calamity. But the sixth child was a son, and great was the rejoicing. Before the birth of their

War, Elder Yuan, with another Christian leader, opened a new store. They adopted the name Tien Hnoa Cheng, or "The United-with-Heaven Business." The idea was to make money for the Lord. The firm adopted the following rules:

1. To devote to the progress of the kingdom one-tenth of all profits.
2. Elder Yuan to devote all his share of the profits to the progress of the kingdom.
3. Every evening to have a Gospel-service in the store.
4. Store closed to business all the Sabbath-day.



A Chinese Court Scene.

son Elder Yuan and his wife had been exemplary Christians. Now their zeal for God knew no bounds. At their own expense they opened Christian village-schools; they subscribed towards schools in villages where fellow-Christians were weak. They helped worthy pupils to attend village-school, and high school, and college, and theological seminary. To the poor of their church, which has adherents in many villages, they became as ministering angels. I remember that once, when some Christians were in special straits, Elder Yuan, having no ready money for the exigency, had one of his men wheel off in his barrow a squealing, fat pig, sell it in the market, and turn over the proceeds to the needy ones.

Some months before the outbreak of the World

5. No gambling or drinking allowed in the place.
6. No servants or helpers who are not earnest witnesses for Christ to be kept in employ.

With uncommon foresight and good fortune the firm, shortly before the war broke out, bought up a considerable quantity of German aniline dyes and washing soda, both highly prized by the Chinese as superior goods. The rapidly mounting trade supremacy of the Germans in China was an amazing fact, and the open secret of it was not only the quality of the goods and rock-bottom prices, but the pains taken to cater to the trade where some other traders were insolent or indifferent or dictatorial. And the Chinese showed their appreciation by giving Germans their patronage. Elder Yuan was one

of these. And when the lack of German dye-stuffs began to be felt in Europe, Australia, Africa, and North and South America, the pinch also came to the unknown villages of China.

There was such demand, ever increasing, for these goods, no longer obtainable on account of the war, that the profits therefrom became great all over the East. Elder Yuan's firm came in for its share of handsome returns. And he was planning great things for the church out of the many casks of German goods in his storehouse.

#### THE TRAGEDY.

Then one night something dreadful happened, something so dreadful that it horrified even the heathen, filled the church with distress, and made of it a company of brothers weeping for the taking away of their friend.

On the main street of the market town opposite Elder Yuan's store is a gambling joint, run by certain lewd fellows of the baser sort, and resorted to by rough and brutal men. Therein was brewed for months a plan to murder Elder Yuan and all his store force, if necessary, and seize their cash profits. A night arrived which seemed auspicious for the execution of this plot. One partner and two helpers were away at a market, while only a new and boyish apprentice was with Elder Yuan.

On that night a considerable number of desperadoes as developments revealed, stealthily entered the store simultaneously, killed the two sleeping men, and carried off the cash in the store.

#### JUSTICE WAITS.

As a sad, but startling illustration of China's need for Christ it must be said that for more than twelve months the magistrate concerned has done practically nothing in the case. According to a proverb current among the common people, "All Chinese officials are rascals and ought to be killed; but it is useless to kill them, because rascals equally bad will buy their places."

The theory of Chinese officialdom is that the official is the father of his people—the Oriental patriarchal idea. He serves the state for nothing, out of love for his country. As a matter of fact, he buys his position from somebody higher up. What the people "below" think, matters not. As the condition of holding down his job, he must be able to report to his superior that all is at peace and secure within the borders ruled by him, so that, officially, he is often quite impervious to any knowledge of murders committed in his district. He will

move heaven and earth to keep such news "under the lid." Among other things it means to him disgrace and loss of position, if he allows disturbances. In this particular instance, as is so common, it is known that the henchmen of the yamen of the magistrate concerned had taken some of the money as hush-money; and it is not improbable that the magistrate has some of it as his share of the blackmail.

Thus has the strongest, steadiest light of an infant church, shining out into the blackness of heathendom, been snuffed out. And this foul murder in an unknown Chinese village is one of the innumerable, terrible by-products of the World War.—*Men and Missions.*

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### What the American Board has Learned from the War.

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The American Board has been engaged in missionary work in foreign lands since 1812. During this period there has been no year without some kind of war, revolution, massacre, or social upheaval affecting its work. Except for the magnitude and complexity of the present struggle, it is no new situation which it faces to-day. The War of 1812, during which its India work was inaugurated; the China wars of 1840, 1857, and 1894; the Crimean War of 1853; the Civil War in America; the Boxer Uprising in 1900; and the Turkish massacres of 1876, 1895, and 1909, produced problems not unlike those which confront it at this time.

Two great lessons emerge.

*First.* Uniformly there has been marked progress in the work following the periods of war or social disturbance. Not infrequently there has been advance in the very midst of war, as now, in certain centers of the Turkish Empire, the Moslems are coming to the mission-schools and inquiring as to Christian truth in an unprecedented way.

*Secondly.* In war times the Christian people of America have stood by this work with steady loyalty and sacrificial devotion. More than once, by special gifts, they have made it possible to order an advance. During the Civil War, notwithstanding the uncertainty of business, the high taxation, and the multiplicity of appeals, the Board's treasury was so increased that three new stations were opened in China: Peking, Kalgan, and Tientsin. American Christianity rang true in those days. We believe it will be so to-day.

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

**NYLAND, ALA.** — On Sunday, June 2, a class was confirmed at Nyland. Work was begun here in the early part of February. Miss Rosa J. Young regularly instructed the class of confirmands at this place on Friday nights, while Rev. George Schmidt preached and gave instruction at this new station every Tuesday night. The confirmation services were held in an old shack, a dilapidated cabin. The place was crowded almost to suffocation, the children even piling on the little platform erected for the use of the pastor. The service lasted three hours and over, from noon till after three o'clock, the sun in the mean while burning as it only can down there in Alabama, the thermometer registering 100 in the shade, and no shade in the vicinity! Fourteen souls were confirmed, all adults but two, and nine were baptized, among them an old gray-haired "uncle." Thus twenty-three more souls were added to the Church in Alabama.

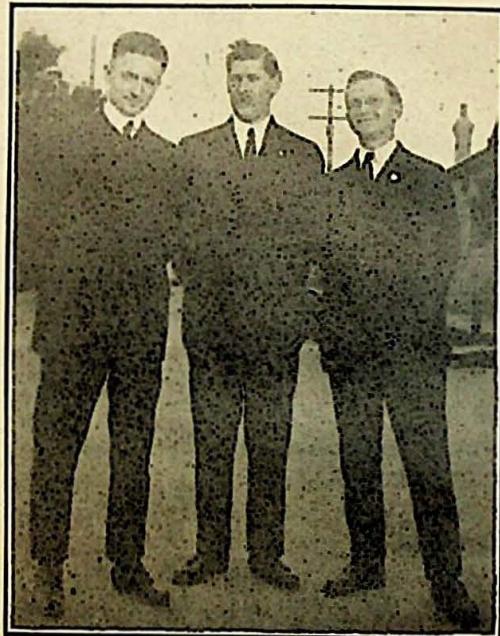
**MIDWAY, ALA.** — The Mount Carmel Institute, conducted by that indefatigable worker, Miss Rosa J. Young, held a school picnic and Red Cross rally in the latter part of May. From all accounts the rally was a very patriotic affair, and was attended by a great multitude of people, among those present being a number of white friends of our work, who took a great interest in the proceedings. During the exercises a collection was lifted for the American Red Cross. Among the donors were little tots who had to be led by their mothers to the collection-table. A number of mission-workers were also present. Several white speakers addressed the large crowd that had gathered.

**LUTHER COLLEGE, NEW ORLEANS.** — This institution held its commencement exercises on the evening of June 13th. Luther College this year graduated three students from the Normal Department, one from the High School, six from the Preparatory Department, and one from the Domestic Science Department.

**ATLANTA, GA.** — Our efficient missionary at Atlanta, Rev. John Alston, has asked the editor of the PIONEER to tell our readers that St. Mark's Lutheran Colored Mission is in need of a bell, an organ, and a number of school-desks. He adds that these items will be thankfully received by him and his people. Will our readers kindly look about to see whether they may not be able to help out our

little mission in Atlanta? Do so now, before you forget it. Address: Rev. John Alston, 357 McDaniel St., Atlanta, Ga.

**BETHLEHEM, NEW ORLEANS.** — Here are a few things that might interest our readers. — Our little congregation has dwindled somewhat in the past months. War times have brought many changes. Many of our members have gone to other parts of the country to find work there, while some of our young men are now with the colors. One of our young men is a corporal in the army, now in France; another is enlisted as laborer in France for over a year already; still others are in training at the camps. Consequently the church attendance is not



**Our Three White Missionaries in New Orleans.**

Rev. G. M. Kramer (Bethlehem) in center; to his left, Rev. Ed. H. Schmidt (St. Paul); to his right, Rev. Th. Schliepsiek (Mount Zion).

as good as it used to be. But the remaining members show the greater faithfulness in attending divine services. — Our school is doing well. The attendance is very good, though we are in the hot June days. The children are bubbling over with enthusiasm for their school-closing exercises, and they are determined that they shall not only be as good as ever, but better than ever before. We may tell you something of it later. — While we are thus trying to do our duty in church and school, we are not forgetting that the Government, too, is in need of our services. Right willingly do we therefore also render unto Caesar the things that are Caesar's. The pastor has addressed the congregation at dif-

ferent times on Liberty Bonds and War Savings Stamps. During the Red Cross week we had a special Red Cross service, in which interesting facts about the work of the Red Cross in war and peace were told. Our record to date is: Subscription for Liberty Bonds, \$350; War Savings Stamps, \$11; collected for Red Cross, \$20; for Army and Navy Board, \$4.48. — The congregation some time ago resolved to collect a Jubilee Fund to celebrate the fortieth anniversary of our Colored Mission. It was suggested that with this money a pulpit might be bought for our church. At the last meeting the pastor promised to take it upon himself to get a pulpit from some congregation in the North, and the congregation resolved to invest whatever moneys would be collected, by the collectors appointed, in War Savings Stamps. Now we are wondering who will get there first, the pastor with the pulpit, or the congregation with \$50 invested in War Savings Stamps.

G. M. K.

CARROLLTON, NEW ORLEANS.—Our little Carrollton station is not growing by leaps and bounds, but we are holding our own. Slowly, gradually, the ice seems to be breaking. Our teacher, Mr. Peter Robinson, is working himself into the confidence of the people. The school and the Sunday-school are growing from month to month. At services we also have a neat little gathering. The second last Sunday in June, God willing, the first confirmation in our new Carrollton station will take place. — On the Friday before this the school-closing exercises will take place. Mr. Robinson is working hard to make this a great success. One of his latest undertakings in the school is that he has organized a Red Cross Fund Society. It is not much that these poor little children can bring. But you ought to see how happy they are when they bring their pennies and watch their fund grow. — We may tell you more about the confirmation and the Red Cross Fund later.

G. M. K.

A TRIP OF INSPECTION.—The Superintendent of our Colored Missions, Rev. C. F. Drewes, recently returned from an extensive visit to our various stations in Alabama and Louisiana. He reports the outlook to be quite hopeful. Some of the stations in Louisiana are making good headway, and in Alabama the prospects are as promising as ever.

A SAD ACCIDENT.—Too late for mention in our last issue we heard that the venerable President of Synodical Conference, Pastor Karl Gausewitz, of Milwaukee, met with a sad accident on May 9th. While crossing the street in a severe electrical storm

an automobile ran over him. His injuries were very serious,—fracture of the skull,—but we learn that all the indications are that, by the time this reaches our readers, Pastor Gausewitz will be fully restored. May God fulfil our hopes!

GROWTH OF OUR MISSION.—The blessed growth of last year is continuing. During the first quarter of this year — this includes January, February, and March — over two hundred souls have been added.

TWO NEW WORKERS.—Two young men have finished the theological course at Immanuel College this summer. One of these, Rev. Paul Lehman, will



Rev. Paul Lehman.

take charge of the work in Wilmington, N. C., for the present, but will at a later period take over Midway and Nyland in Alabama. Concerning the location of the other young worker we hope to be able to report in our next issue.

LITTLE ROCK.—By the time this number gets into the hands of our readers, our oldest station, St. Paul's at Little Rock, Ark., will have celebrated the fortieth anniversary of its founding. On the third day of this month this congregation was organized with four members by President Berg of Immanuel College.

A GENTLE REMINDER.—Just before writing this, the editor sent to the local papers the announcement of his congregation's missionary meeting. And this, naturally, reminds him of the fact that other congregations will be celebrating their mission-festivals during the coming months. Please do not forget our Colored Mission when it comes to the

distribution of the collections! The work has been greatly enlarged during the past twelve months, and it will be necessary for us all to increase our contributions to this particular field of missionary endeavor if we want to see continued progress.

### A Martyr's Smile.

Miss Clara Leffinwell, missionary to China, gives the following account of deliverance from death by the Boxers in 1900:—

"There was a lady missionary whom the Boxers told to kneel down and have her head cut off. The lady knelt as told, but as she did so, she looked up into the man's face and actually *smiled*. As she looked at him for a moment, thus smiling, it seemed as if his face began to change and to reflect the smile. He stepped back a little, and then continued to withdraw, together with his companions, until after a little while they all fled, leaving the missionary ladies alone. As the Boxers were rapidly going away, the leader turned and said to the lady, 'You cannot die. You are immortal.' If her face had shown fear, they would have killed her without hesitation. I suppose that smile seemed supernatural. She afterward said, 'I did not know that I smiled.'"

"The Lord is my Helper; I will not fear; what shall man do unto me?" — *The Lutheran.*

### A Non-Lutheran Tribute to Lutherans.

At an anniversary of the British and Foreign Bible Society, some years ago, one of the speakers, Canon Edmonds, delivered an admirable address, in the course of which he said:—

"Of all the versions of the Bible in the whole length and breadth of India, I do not believe there is one that ranks quite with the Tamil version of the Bible in the south of India. It is natural that it should be so. You will take up a manual of missions by chance. There is a very good one; and you will be told that modern missions began in India with Carey in Bengal. They did not do anything of the sort. They began in South India, and they began with the Lutheran missionaries (Ziegenbalg, Schwartz, Schultze, and Pluetschau). That is where they began. The New Testament in the Tamil language began to appear in 1714, and then Ziegenbalg's work, later on in the century, passed into the hand of Fabricius, a beautiful character.

The work of Fabricius passed later on into the hands of men not quite of the rank of Fabricius."

These missionaries came from the institutions at Halle, whose founder was Aug. Hermann Francke. A church historian says regarding these institutions:—

"From this center streams of Christian activity proceeded in all directions. The students, teachers, and inspectors from these schools, as well as those who attended the University, proceeded from Halle in all directions to diffuse the spirit they had acquired there. In 1705 Ziegenbalg and Pluetschau went forth as the pioneer missionaries to India, to be followed by others from Halle, greatest of whom were Schultze and Christian Frederick Schwartz (1726—98)."

It is refreshing to read this testimony of Canon Edmonds, which will be read wherever the proceedings of the anniversary of the great British and Foreign Bible Society are circulated.

*The Australian Lutheran.*

### Acknowledgments.

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EWALD SCHUETTNER, Treasurer,  
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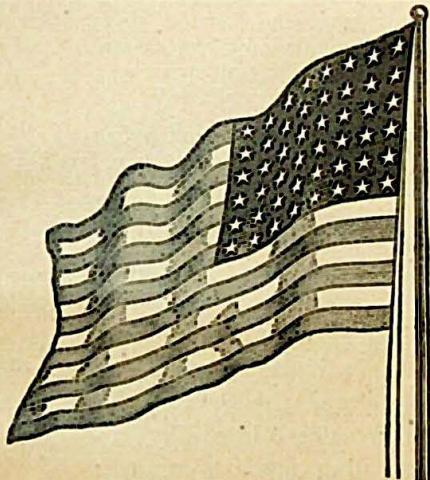
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No. 8.



## Our Boys.

(Dedicated to the Army and Navy.)

Now our boys are marching forward,  
Marching forward to the war,  
And our homes are dark and dreary,  
And our hearts are justly sore;  
But the boys are proud and cheerful,  
For they'll fight for me and you,  
For the glory of their country,  
For the Red and White and Blue.

We may fear and we may worry  
For the boys we love so well;  
May the good Lord give protection  
From the gas and shot and shell,  
And return them to their country,  
To their homes, to me and you!  
Hoist the flag, then, O ye people!  
Hoist the Red and White and Blue!

After years of toil and labor,  
When their hair is thin and gray,  
Their descendants will be learning  
Of the awful, bloody fray,  
And remember that grandfather  
Was a Union soldier, too,  
That he fought for home and country,  
For the Red and White and Blue.

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## A Patriotic Duty.

To the patriot the opportunity to further the best interests of his country is a claim upon him to do so. If I saw a way of increasing a man's value for his country, if I could show a person a better way of serving his native land, that opportunity would be a claim upon me; that chance would be for me an obligation. Now, we Christians are given an opportunity to influence for good the citizenship of our great country by bearing witness in word and deed to the great power of the Gospel of Christ, and this opportunity lays upon us a sacred obligation. We Christians know that there is no power on earth that works for the achievement of good citizenship as does the Gospel of Jesus. A good Christian must necessarily be a good citizen. It is through the Gospel of Christ that the Holy Spirit gives him the power in all sincerity to "render unto Caesar the things that are Caesar's," that is, to give to his government the obedience and service to which it is entitled. And such being the case, the spirit of patriotism will impel us to make secure the best interests of our country by promoting the vital and enduring work of the Gospel in the hearts and lives of the people. As sure as righteousness exalts a nation,—and that is sure, since God's Word says so,—so sure is it the duty of us Christians to implant true righteousness in the hearts of our fellow-countrymen by the preaching of Christ's Gospel.

There are some people foolish enough to think that the greatness of a nation depends upon the extent of territory over which its authority spreads;

others find national greatness depending upon the high culture of a country's people; and still others would have the greatness of a country determined by the victories upon the battlefield. But God tells us that it is righteousness that exalts a nation, and He also tells us that nothing so surely makes for righteousness as does the Gospel of Christ Jesus. Yes, truly, every one that is made a Christian by the Gospel is thereby also made a good patriot. The Christian, you know, is one who observes *all* things which Christ has commanded, hence also willing obedience and service to the Government. In spreading Christ's Gospel, we are therefore rendering our country the greatest possible service. We are increasing the number of those who are obeying the country's laws and serving its interests, not by compulsion, but willingly for conscience' sake. By preaching the Gospel to men, we shall be creating a citizenship that will serve its country, not because of outward coercion, but because the spirit of Christ dwells in them, and because they feel the compulsion of that love which bids them serve the best interests of their country and countrymen wherever and whenever opportunity offers itself. Devotion to Christ always means sympathy for others; hence devotion to Christ also means a love deep and sincere for one's country and one's countrymen.

Many a man that shouts for "Old Glory" to-day and grows frantic with ecstasy when he hears "The Star-spangled Banner," may be utterly selfish at heart, being only patriotic because of the advantages it may bring him; but the true Christian, he who is fully imbued with the unselfish spirit of Jesus, is a patriot, not because of what he can get out of it, but because of what he can put into it. Not he is a desirable citizen who selfishly uses conditions to enrich himself at the expense of his countrymen; but he is indeed a true patriot who will use present opportunities to preserve unto his fellow-countrymen all the glorious blessings his country affords. Instead of making it harder for men to enjoy the riches of our country, instead of aiming at monopolizing its blessings for himself, the Christian patriot will put as many as he can in the way of sharing in his country's riches and glories.

So, then, you see that the very love for your country is an encouragement to carry out the command of Christ to preach the Gospel, the only means by which God makes Christian patriots. As truly as you love your country, as sincerely as you desire its welfare, just so earnestly should you strive to spread the Gospel among your countrymen, since

the Gospel of Christ is also the power of God unto good citizenship, unselfish patriotism, and unwavering loyalty to the best and highest interests of your country and your countrymen.

May the Lord strengthen our patriotism, and give us strength and zeal to do what lies in our power that all our countrymen may become truly patriotic and loyally American in thought, word, and deed.

F. J. L.

## Heaven.

The last statement of the Third Article reads: "I believe in the life everlasting."

I'm but a stranger here,  
Heav'n is my home;  
Earth is a desert drear,  
Heav'n is my home;  
Danger and sorrow stand  
Round me on every hand;  
Heav'n is my fatherland,  
Heav'n is my home.

*According to their souls all believers will, after their death, be at once present with Christ.* There is no dreadful purgatory, where departed Christians are being cleansed by fire from their sins. On the contrary, Christ held out the assurance of instant entrance into heaven to the penitent malefactor, who surely should have gone to purgatory on account of his heinous sin, if such a place existed. When he believably implored the Savior, "Lord, remember me when Thou comest into Thy kingdom," he received the consoling, precious answer: "Verily I say unto thee, To-day shalt thou be with Me in paradise." Nor is there a text found in the Bible which mentions this imaginary state or place of purification after death, purgatory, which is merely an invention of the Roman Catholic Church made for the purpose of extracting money from the people. When Paul expressed his "*desire to depart and be with Christ*," he evidently did not count on being tormented in this place of purgation from impurities. How sweet is the hopeful assurance which we derive from the words (Rev. 14, 13): "Blessed are the dead which die in the Lord *from henceforth!*"

*After the last day all believers will be with Christ, body and soul, and live with Him in eternal joy and glory.* Although we have plenteous forgiveness even here on earth by faith in Jesus, we are not yet perfect while we live here below. In heaven, however, we shall be sinless like the angels. St. John writes to the Christians: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be;

but we know that, when He shall appear, we shall be like Him [sinless and glorious as He is]; for we shall see Him as He is." 1 John 3, 2. Then the divine image shall be fully restored to us, as the Psalmist says, "Lord, I will behold Thy face *in righteousness*; I shall be satisfied when I awake [from death's slumber] *with Thy likeness*." Having a sinless existence, the blessed shall also be free from all of sin's consequences, such as pain, disease, death, etc. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21, 4. "Sorrow and sighing shall flee away." And not only shall the days of our mourning be ended, but we shall also be filled with supreme joy and rapture. Bliss, rest, and peace will then be ours; for, "*Blessed* are the dead that die in the Lord." "They rest from their labors." "There remaineth, therefore, a rest to the people of God." The greatest delight of heaven, which will most deeply and thoroughly satisfy our entire beings, will consist in beholding God's face (1 John 3, 2; Ps. 17, 15; Ps. 42, 3; Matt. 5, 8), and in dwelling with Him. Hence David exclaims, praising God: "In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore." Ps. 16, 11. In the Book of Revelation heaven's beauty and bliss are depicted as follows: "I, John, saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God," etc. Rev. 21, 2, 3. The Old Testament discloses such a glimpse as inspires us with a longing for paradise, in the following words: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall fly away." Is. 35, 10. Ineffable glory, too, will be our happy lot in that celestial land flowing with milk and honey. We shall there see Christ's glory which the Father gave Him before the foundation of the world. John 17, 24. Glory, too great and weighty to be compared with our present light sufferings, shall then be revealed in us. Rom. 8, 18. Clothed with white robes and bearing palms in our hands, we shall praise and glorify our God, singing: "Salvation to our God which sitteth upon the throne, and unto the Lamb." Thenceforth we shall remain

with Him forever. "They which shall be accounted worthy to obtain that world cannot die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20, 36. The Good Shepherd will give His sheep eternal life. John 10, 28. The blessed will remain in God's blissful presence "forevermore." Ps. 16, 11. The believer shall not perish, but have everlasting life. John 3, 16. Paul writes: "So shall we ever be with the Lord." Peter asserts that we are begotten again "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for us.

Of course, only those that will "endure" in faith "unto the end shall be saved."

May God preserve us in faith, and "finally, when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven"! With this wish and prayer we close the series of doctrinal articles which have appeared in the PIONEER during the last few years.

H. OSTERHUS.

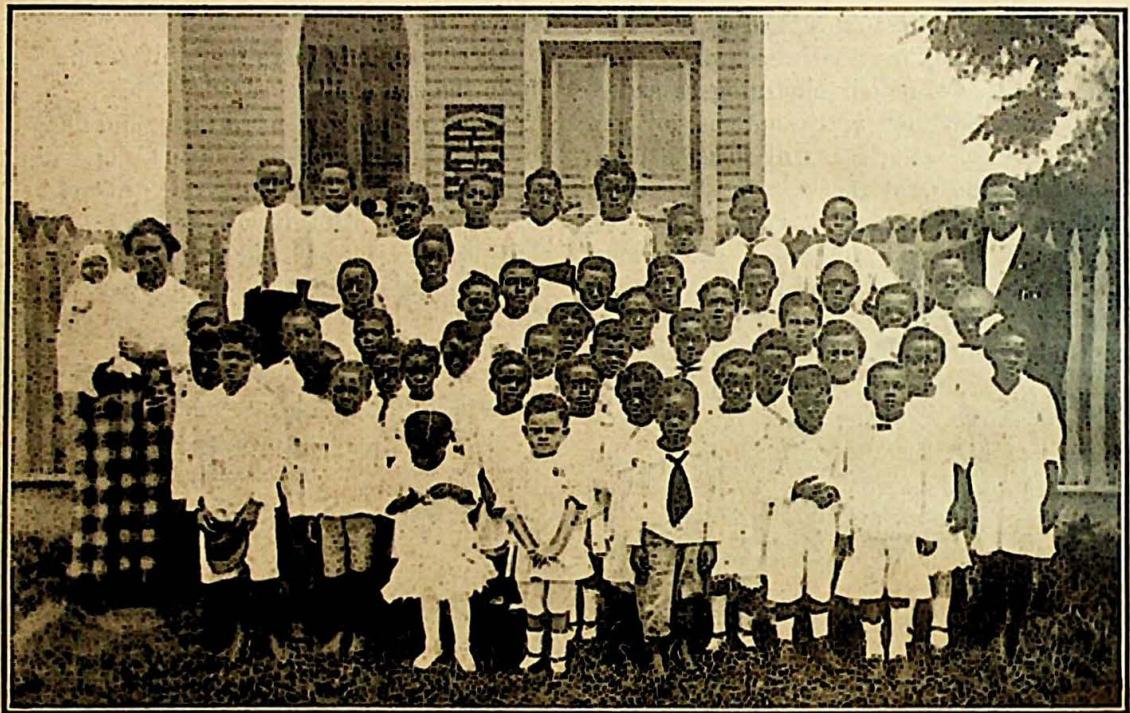
#### School-Closing Exercises in Bethlehem, New Orleans.

June 14th was school-closing day in Bethlehem. As in former years, the children again put up a splendid program, which, if anything, surpassed all their efforts of previous years. The largest audience that Bethlehem perhaps ever has witnessed crowded our rather spacious hall to the last inch, and sat for over two hours in sweltering weather applauding patriotic songs, recitations, and dialogs; and the enthusiasm seemed to grow with every new piece rendered. These children surely can sing our national hymns. I have never heard them sung with greater force and more enthusiastic cheerfulness. Listening to these children sing "America" or "The Star-spangled Banner" or "Columbia, the Gem of the Ocean," one, indeed, must be a dead patriot if his native land, our free America, does not become dearer and more precious to him with every verse and every line as it peals forth from these youthful lips. I wish that all traducers of the patriotism of the Colored people could hear these young colored patriots; perhaps, that would silence their evil mouths.

But there were other numbers, too, on the program which were received with great applause. Among them was an essay by one of our former

pupils, Miss Lillie Wall, on "What Can We Do to Help Our Government Win the War?" She showed that even the children can do their share by saving and buying Thrift Stamps, and by eating less wheat-flour and more corn-meal. The essay was simple, but to the point. The greatest hit of the evening, however, was scored by two little girls from the Intermediate Department with their cute song: "What are you going to do for Uncle Sammy? What are you going to do to help to win the war?" The audience insisted on hearing more of this, and the

way to help the same, and the parents learn more and more to appreciate what a force for good Bethlehem School is for their individual child and for the whole community. They gladly send their children to Bethlehem. They know that here they are well taken care of. They know that here—which after all, is the chief point of consideration—the way to heaven is shown them. Our three teachers, Mr. Aug. Lange, Miss Eleonore King, and Miss Lillian Walter, have performed their tasks nobly and faithfully. They cannot be thanked too much for



**Our School in Carrollton.**

To the right, Teacher P. Robinson; to the left, Mrs. Robinson.

little singers had to repeat at least part of the song before their listeners were satisfied. The hall was decorated with flags and bunting.

But it is impossible to tell you of all the good things that the program furnished. Two I might mention yet: "The Rainbow," presented by seven little girls in songs, recitations, and colors; then a dialog entitled, "Aunt Bomby Wants Her Picture Took." This dialog aroused the risibilities of the audience in no small measure.

But to be serious again—Bethlehem School, taking all in all, has closed another very successful term. The enrolment was large, and the daily attendance, even up to the very last school-day, was the best that Bethlehem perhaps ever had. The children love their school, and are anxious in every

the unselfish service they have rendered the school. These closing exercises are also a particularly great strain on them. But the fact that therewith they are giving the children a pleasurable evening, instructive entertainment to their parents, and at the same time advertising Bethlehem School in the surrounding community, is all the reward they desire.

But into the cup of joy a drop of sorrow had to be mingled. It shall ever be so in life. Joy and sorrow are two faithful companions on life's pathway.—On the afternoon of the 14th of June a very severe thunderstorm had passed over our city. No doubt, many a heart had prayed: "Lord, keep us; Lord, protect us!" Just before the opening hours of the exercises one of our little boys came and brought us the sad news that he and his little sister

could not be there and take their part, because their father had that afternoon been killed by lightning. "In the midst of life we are surrounded by death." Was their papa a member of any church? The answer was, "No." Ah, friends, here is work for us to do, work that is worthy of our greatest efforts and exertion. How many, alas, how many there are still round about us that know not their Lord and Savior Jesus Christ! Let us work in school and in church while it is day. The night cometh. It may soon be upon us.

G. M. KRAMER.

signed addressed the large audience that crowded the little chapel and even filled the yard around the same, on Food Conservation and War Savings Stamps. It was perhaps the very first time that some of those present, who for the greater part live on the very outskirts of our large city, heard something on these topics.

All in all, we may be well satisfied with our closing exercises, and if all signs do not fail, Mr. Robinson will reap the rich reward of his efforts in a still larger school attendance next fall. Our



After the Confirmation Service at Carrollton.

To extreme right in rear, Rev. Kramer; next to him, Teacher Robinson; lady with baby, Mrs. Robinson; to her right, the five confirmands of the day.

### Our Carrollton Mission.

June 21st was school-closing day in our Carrollton Mission. Our teacher, Mr. Robinson, had spared no pains in making this year's closing exercises as attractive and interesting as possible. And his efforts were surely crowned with success. The children carried their program through splendidly. There were songs, recitations, and dialogs. Especially well received by the audience were our National Hymn and other patriotic songs, of which these children, no doubt, had known nothing until they learned to sing them in our mission-school. And they soon learn to sing them with an enthusiasm which cannot help but carry those along that hear them.

At the request of the Government the under-

school is beginning to make itself known in Carrollton.

The following Sunday, June 23, our first confirmation service took place. Five children, two boys and three girls, were confirmed. One of the boys was first baptized previous to confirmation. The other four had been baptized. These five children (the reader may find them in the center of the accompanying picture) are the first-fruits of our Carrollton Mission.

Our congregation in Carrollton is still very small, but the kind Savior has permitted us to reap these first-fruits of our labor, and we have His promise that His Word shall not return void. Upon this promise we stake our hope for the future of our Carrollton Mission.

G. M. KRAMER.

## Letter from St. Mark's, Atlanta, Ga.

### DEAR EDITOR AND READERS OF THE "PIONEER":—

It has been quite a while since you have heard from St. Mark's Congregation of Atlanta, Ga. We are still here and doing nicely under prevailing conditions. Although we are few in number, yet each one is trying to let his or her light shine that others may be constrained to come over to the Lord's side.

While our little congregation has been working zealously for the spread of the pure preaching of God's Word, it has also been endeavoring to do its bit for our Government, as true citizens of America. The ladies of the congregation have organized a War Savings Club. On the 28th of June this club instituted a War Savings drive among the members and friends. It secured pledges, and sold War Savings Stamps to the amount of \$1,060.

Each house visited by the War Savings Committee is not only asked to buy a War Savings Stamp, but is also cordially invited to attend services at St. Mark's twice each week. In this way our little mission is made known to many who never heard of the Colored Lutherans of our city.

We sincerely hope that not only in Atlanta, but wherever these War Savings clubs are organized, they may prove a blessing in many ways. For our people need to learn lessons in thrift and economy. While we pledge to the support of our soldier boys at the front, may we also pledge and give more for the spread of the Lutheran Zion among us.

MRS. ISABELLE ALSTON.

### † Teacher E. R. Vix. †

He whom our readers best knew as "Uncle Bob" is no more among us. He passed away from his place of labor to the eternal rest on July the tenth after an illness of little more than a week. The immediate cause of his death we did not learn, but we are inclined to believe that it was a general breakdown. The funeral took place on July the twelfth, at 3 p. m. Services were held at the late home of the dear brother and at Zion Lutheran Church. Pastors Friedrich and Schliepsiek, both of whom had been colaborers of the departed, delivered the addresses. The choir of Mount Zion, which had been led for so many years by Teacher Vix, assisted in the service. Interment was made

in St. John's Cemetery. Besides his faithful wife, our dear brother's death is mourned by a large family of children, many relatives, and a host of friends.

Mr. Vix entered upon his work of teaching Colored children in September, 1881, almost thirty-seven years ago. Though a Southerner by birth, being a native of New Orleans, he bore no prejudice against the Colored people. On the contrary, I make bold to say that the Colored race never had a truer friend than "Uncle Bob." Never were pupils more kindly treated than were the children of Mount Zion School by Mr. Vix during the thirty-seven years that he taught there. The spiritual welfare of his pupils was the chief concern of this good man. Oh, how he did rejoice when he saw the seed he sowed bear fruit! How happy he was when he saw in his pupils even the slightest indication of the new life! How patiently he bore with the wayward; how lovingly he lifted up the fallen; and with what long-suffering did he go after the lost sheep, seeking to restore it to the fold!

All those who worked with "Uncle Bob" during the past thirty-seven years will bear me out in saying that a more zealous and faithful collaborer could not possibly be found. Not only was he willing to do his share of the work, but he was ready to help others to do theirs. +Teacher E. R. Vix.+ Never will the writer forget the kindly counsel and willing help Mr. Vix gave the young missionary twenty-seven years ago, when he first launched out upon the unknown work of the ministry. It was "Uncle Bob's" advice that helped him in many a difficult case, and it was his ready help that came to the novice's assistance upon more than one occasion.

But our departed brother was also an exemplary father and husband. Oh, how he loved his home, and what a pleasure it was for him to pass whatever time he could find in his busy life in the circle of his loved ones! Yes, wife and children will miss his presence, his cheerful smile, and tender word. Their loss will be even greater than ours; for he was to them all he was to us, and much more besides. May God comfort them in this hour of sad bereavement, and sustain them in their great sorrow! May He, who alone can give true and lasting comfort, be with them and us, and teach us to trust in Him in these dark days of loss and sacrifice!

F. J. L.



## Missionary Items from the Colored Field.

**A HUMBLE REQUEST.** — May all those who have the disposal of mission-moneys in hand not forget the great needs of our Colored Mission. The work is progressing as it never did before, and as a matter of fact its financial needs have increased in proportion. Do not forget us when you celebrate your annual missionary meeting.

**PATRIOTIC ACTIVITY AMONG OUR COLORED BRETHREN.** — It must be a pleasure to every patriotic reader to hear of the many patriotic meetings and rallies which we have reported in our last issue of the PIONEER. These manifestations of loyalty by word and deed must be a source of great gratification to every American. By the way, would it not be a fine thing if all our Colored congregations could follow the plan of the little flock in Atlanta? They helped Church and State, and yet did not get them mixed.

**SYNODICAL CONFERENCE.** — The various District Presidents within the bounds of the Synodical Conference have concluded that, owing to peculiar conditions and circumstances, it would be best for the Synodical Conference not to convene this year.

**CONCORD, N. C.** — On July third the congregation at Concord welcomed a stranger into their midst, for on that day a strong healthy boy was born to Missionary Schewhn and wife. May the heavenly Father hold His protecting hand over mother and child!

**ALBEMARLE, N. C.** — The Lutheran Colored Mission-school, at Albemarle held its closing exercises on June third. The school has had a most successful year, and all connected with it rejoice over the good results attained. In his address at the closing exercises Pastor Foard spoke in earnest and convincing terms of the great value of Christian training, and showed how such a training was given in our mission-schools. Rev. Foard's remarks were well received by his hearers, as was evinced by the enthusiastic applause given him.

**AN ENCOURAGING LETTER.** — One of our missionaries recently received the following letter from one who had been under his spiritual care some years ago. The writer of the letter is described as a splendid young man by the missionary. In his boyhood days he had attended one of our mission-schools, and already at that time had the fervent desire to connect himself with us, but was prevented from carrying

out his intention by the persistent opposition of his father and others. At last, however, he has taken the long contemplated step. The letter tells his sentiments after joining the Church: "Dear Pastor: — I have at last carried out my intentions, and I wish to thank you ever so much for your kindness. I was confirmed this afternoon at three o'clock, and three young ladies were confirmed with me. I am now satisfied that I am a member of the Lutheran Church, and I wish to continue such until the end. I feel that I could not have done a better thing, as I have been so wonderfully blessed through life, and wish to thank God for the blessings He has bestowed upon me. I have promised to assist my pastor by teaching in the Sunday-school during his absence. I am indeed glad to do all I can to bring others to know God. I remain, —."

**ALABAMA ITEMS.** — On the Fourth of July a number of patriotic meetings were held in various parts of our Alabama field. At *Possum Bend* Miss Georgie Marsh had charge of the celebration. The children sang patriotic songs, Miss Marsh read the Declaration of Independence, and all left with the renewed determination to be loyal to country and flag. (The gentleman that sent us the above report states that he was not able to stay for the celebration, because the people came late, and he was obliged to attend another meeting. He asks the Editor to call our readers' attention to the tardiness of the people upon this occasion, as well as at other times. He claims that if a kind reader would donate a bell for the chapel at Possum Bend, the people would never again be guilty of tardiness. We think it would be worth trying. Will not some kind reader donate the bell, so that the plan may be tried out?) — From 350 to 400 people turned out at *Midway* to listen to the very able patriotic address of Mr. Donnelly, the postmaster at Camden. A new flag was raised upon the occasion. A collection was raised for the Red Cross. A number of people had also come across country from *Nyland* to attend the celebration, and Miss Mattie Williams, the teacher at Nyland, led the singing on the organ. Luncheon was served by the members at Midway, and the proceeds from the sale will be given to the Red Cross. The whole celebration at Midway was in charge of Miss Rosa Young. — At *Oak Hill* they also had a patriotic meeting and flag-raising, but we have received no particulars concerning the event.

**THE ALABAMA TEACHERS' INSTITUTE.** — The Institute of our mission-teachers in the Alabama field convened at Oak Hill, July 22 to 26. We hope to

bring particulars of this meeting in our next number. The Superintendent of Schools for Alabama writes that no less than 17 teachers will be engaged for the coming year, and that a total enrolment of about 1,000 pupils is expected. At present our people are working at 10 stations. What untold blessings by God's grace will flow from these schools into hundreds of homes and into thousands of hearts!

### Their Deep Poverty Abounded.

Fresh proof of the generosity and self-sacrifice of Christians in the mission-lands comes from Sirur, a station of the Marathi Mission in India, which, like other places in that field, has recently emerged from an epidemic of plague. The Church of that center has assumed a budget which, in addition to support of pastor, extensive repairs on church-building, and contributions to the National Missionary Society and to the Bible Society, provides aid for three of the weaker churches in the district. All of the churches in the district are now made independent of help from mission-funds, and money heretofore used toward their support is set free to open up work in new villages. For the Sirur Church the raising of this budget means giving to the sharp point of sacrifice. For all must give out of their poverty. Every worker has promised a full tenth of his salary, and that will come pretty hard on men who receive but from four to five dollars a month upon which to support a family. This Church will spend more on missions, that is for others, than on its own local expenses. That is not a common occurrence in this free-handed America.—*Missionary Herald.*

No man has money enough and no man can give money enough to excuse him from personal Christian service.

### BOOK TABLE.

**Church and School in the American Law.** By Carl Zollmann. Concordia Publishing House, St. Louis, Mo. Paper-cover; 35 pages. Price, 25 cts.

The size of this pamphlet is no indication of its value. It is one of those few publications of which we can say that they are worth their weight in gold. Like the author's *American Civil Church Law*, this monograph on the legal status of the parish-school will soon occupy an honored place in the library of every constitutional lawyer of the country.

**Our Boys.** Dedicated to the Army and Navy. Solo for medium voice. Words and music by Herm. M. Hahn. Published by Herm. M. Hahn, 2852 Broadway, Fort Wayne, Ind. Price, 25 cts., net. Order from Concordia Publishing House, St. Louis, Mo.

Here is a composition that is bound to meet with instantaneous and rapid success with people possessing a certain taste in music. Both words and music, we are certain, will appeal to our people. *Our Boys*, we are told, has been successfully sung by Ernest Moeller, the leading baritone with the American Grand Opera Company. May all the singers among our readers take a try at this fine musical composition!

**Going Over? Take the Captain Along.—Lutherans and the War.—War-time Hymns for Church and Home.** Order from the American Lutheran Publicity Bureau, 234 E. 62d St., New York City.

The first-mentioned publication is a tract especially written for our boys in the army and navy. The second, also a tract, gives a series of loyalty resolutions passed by the Atlantic District of the Missouri Synod. Price, 35 cts. per hundred. The last-named are eighteen songs and hymns for these days of war. The compiler was happy in his selections. Price, single copies, 5 cts.; \$2.00 per hundred.

F. J. L.

### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: St. Mark, Wilmington, \$22.00; Grace, Greensboro, 14.00; St. John, Salisbury, 11.55; Bethel, Conover, 1.00; Mount Olive, Catawba, 1.75; Bethlehem, New Orleans, 30.00; Carrollton, 5.00; Bethany, Yonkers, 16.00; Bethel, Greenville, 10.00; Possum Bend, 5.00; Christ Church, Rosebud, 10.00; Concordia, Rockwell, 3.00; Grace, Concord, 35.00; Immanuel, Brooklyn, 3.00; Immanuel College, 4.50; Immanuel School, 2.85; Kingston, 5.40; Messiah, Fayetteville, .50; Mount Calvary, Mount Pleasant, 3.00; Mount Calvary, Sandy Ridge, 10.00; Mount Carmel, Midway, 11.65; Mount Zion, Meyersville, 7.00; Mount Zion, Rocks, 3.00; Oak Hill, 5.00; St. Andrew, Vredenburgh, 3.50; St. James, Southern Pines, 10.00; St. Luke, Spartanburg, 9.75; St. Mark, Atlanta, 3.00; St. Matthew, Meherrin, 10.83; St. Paul, Charlotte, 13.00; St. Paul, Mansura, 7.00; St. Paul, Napoleonville, 8.00; St. Paul, New Orleans, 25.00; St. Peter, Dry School House, 5.00; Trinity, Albemarle, 1.00; Washington, 4.00; Zion, Gold Hill, 3.00.—*Total*, \$321.90.—For *Army and Navy Board*: Grace, Greensboro, 10.25; St. Luke, High Point, 10.80.—*Total*, \$21.05.

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Ewald Schuettner, Treasurer,  
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No. 9.

## The Fruits of the Spirit.

Because he is no heathen, Jew, or Turk,  
But God's own child, the Christian longs to work  
God's works, thus showing gratitude that grew  
Deep in his heart for mercies daily new.

Because he is no heathen, Turk, or Jew,  
The Christian daily trusts his Father, too,  
And asks Him, "Help me e'er Thy path to tread;  
For he is happy who by Thee is led."

H. OSTERHUS.

## The Holy Apostles' Salutary Witness concerning Christ.

1 JOHN 1, 1—4.

When we think of our spiritual fathers that are no longer with us in the land of the living, such as Luther, Walther, Stoeckhardt, A. L. Graebner, and many others, we are impressed with the fact that they led lives of unceasing and unusually successful activity in the Lord's vineyard. Other eminent witnesses of Christ have taken their place. But as we look over the throng of Christ's confessors here on earth, the gigantic figures of the holy apostles loom high before us above all others. These infallible religious teachers of mankind were Christ's special and immediate witnesses, who were to direct their appeal to a world of sinners, that always has been and still is most urgently in need of the gladsome tidings of the Gospel. The above text presents to us St. John's salutary witness concerning Christ. The apostles, in whose name St. John is here writing, were particularly fitted for being His first witnesses, because they had not received their in-

formation concerning Jesus from others, but had themselves "heard" Jesus in the days of His flesh. For three years they had been His constant companions, and as such had carefully listened to His public discourses and private utterances. What is especially important: they had heard the risen Lord instructing them, charging them to teach and baptize all nations, and blessing them as He parted from them. Again, they had "seen" our Lord "with their eyes," and had daily "looked upon Him" when they accompanied Him in the days of His public ministry. They had seen Him perform His miracles; three of their number saw Him transfigured on the mount; John saw Him hanging on the cross. All saw Him after His resurrection; He showed Himself alive to all disciples. They looked at Him steadfastly as He ascended, until a cloud took Him away from their sight. They also touched Him, their "hands handled" Him. His hand held Peter's when the latter, afraid of an approaching wave, had begun to sink into the water. We read that the women touched the risen Lord's feet and believed. Thomas laid his fingers into His nail-prints and his hand into His side, and exclaimed, fully persuaded, "My Lord and my God."

St. John here testifies *concerning the Savior*, the "Word of Life." A word proceeds out of the mouth of the speaker. So Jesus proceeded from the Father as His Son. He is a *living Word*. The Father is alive in the deepest sense of the word. He is the Source of all physical, intellectual, and spiritual life. Jesus, being the living Son of the living Father, is likewise the Fountainhead of life. Father and Son are of the same essence. Hence John here

further writes concerning Christ that He was "from the beginning," or, as he expresses himself in another text, "in the beginning" (John 1). When all creatures began, were made, entered into existence, the Word *was*, was in existence even then. He was, accordingly, before the beginning, from eternity. Therefore John in our text outright calls Him "the Eternal Life." He was not made, but begotten from the Father from eternity.

For reasons that we know well, it was necessary that our Redeemer should be *divine*. But John at the same time points to His *human* nature when he says that they *heard* Him, *saw* Him, *handled* Him. For reasons with which we are likewise familiar it was needful that our Redeemer must also be truly human. And why this? Why must He be God and Man in one Person? In order that He might by His work of redemption impart to us the life that we had lost by sin, but now may regain by faith. He is Eternal Life. In Him, as all apostles and evangelists uniformly testify, the thirst-quenching waters of eternal life are found for every penitent and believing soul, as the poet sings:

I heard the voice of Jesus say,  
"Behold, I freely give  
The living water; thirsty one,  
Stoop down, and drink, and live!"  
I came to Jesus, and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in Him.

This leads us to the *salutary purposes* of the apostles' witness concerning Christ. One purpose of theirs is stated in the words: "That which we have seen and heard *declare* we unto you," v. 3. What is the force of these words? Evidently St. John seeks to impress his readers with the certainty of his message, which is a faithful saying and worthy of all acceptance, being the word of the authoritative, immediate witnesses of Christ who sat at table with Him after His resurrection.

Another purpose is stated in the words: "That ye also may have *fellowship* with us," v. 3. In like manner Christ is preached in our day to assure people of His truth and grace, and also to convert people, and, having converted them, to strengthen their faith. Thus all that believably listen to the Word of the cross will have fellowship together, and will be furthered therein. All will partake of the same truth, grace, salvation, hope, and conviction which was alive in those sturdy apostolic hearts. "And, truly, our fellowship is with the *Father* and with His *Son Jesus Christ*," v. 3. The uniting of Christ with the human souls by faith will ever re-

main the object of all evangelical preaching. How blessed are those that have fellowship with Christ by faith! Filled with the Spirit, they walk in the narrow path that leads to life, being led by Christ hour for hour, implicitly trusting in Him, and diligently, though imperfectly, obeying His precepts. As God through Christ's self-sacrifice has become our reconciled Father, so all that believe in Christ enter into communion with the *Father* also. How precious is the life of God's children in time and eternity!

The final purpose of the apostles' witness concerning Christ is stated in v. 4: "And these things write we unto you that *your joy may be full*." Earthly things cannot fully satisfy the human heart, because they will pass away. Our inmost souls crave for something stable; we need the grace, love, and faithfulness of the great God Himself, who will never pass away. Christians greatly rejoice in the Lord, who has clothed them with garments of salvation, who has covered them with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels. During their whole lives they neither can nor will forget the Christmas-message concerning the great joy that shall be to all people. Finally, in heaven, our joy will "be made full" in the highest sense of the word; for there is fulness of joy in God's presence, and pleasures forevermore at His right hand.

Christians, apply these truths that never grow old to you.

H. OSTERHUS.

#### Immanuel Lutheran Conference.

On Friday, August 2, Immanuel Lutheran Conference, composed of the mission-workers and delegates of our Southeastern field, met for its eighteenth annual convention in St. Paul's Church, Charlotte, N. C., of which the Rev. J. McDavid is pastor. After devotional exercises, which were led by the Rev. W. O. Hill, of Yonkers, N. Y., the conference was formally opened. Hereupon the regular order of business was taken up and conference organized itself. The delegates were seated, and then the election of officers took place, which resulted in Prof. Berg's being elected president, Rev. Schwehn and Prof. Wahlers first and second vice-presidents, respectively, while Teacher E. H. Buntrock was chosen secretary and Rev. W. Fuller, treasurer. Conference, gathered at this critical time in which

our beloved country is engaged in the mighty struggle across the seas for right and not for might, also recognized the importance of a united country, and upon motion framed and accepted the following resolutions of loyalty:

"WHEREAS, Our beloved country is engaged in a struggle demanding a united people, filled with unselfish and sacrificing devotion to the Government; and

"WHEREAS, We, the members of Immanuel Lutheran Conference, gathered for its eighteenth annual convention, believe that it is not only a patriotic obligation, but also a Christian duty to give to our President our fullest and heartiest support in the execution of the war program; be it therefore

*"Resolved,* That we do hereby pledge unto our Government our sincere loyalty in this great crisis; be it furthermore

*"Resolved,* That a copy of these resolutions be sent to the President, published in the local papers, also in the *Missionstaube* and the *PIONEER*, and recorded in the minutes of this session of Conference.

"REV. W. G. SCHWEHN.

"REV. W. O. HILL.

"DELEGATE J. E. HEILIG."

Conference again welcomed Rev. Lauterbach, who for many years has attended the sessions of our Conference, and gave him the privilege of the floor. And since Rev. Lauterbach has resigned his charge in Ridgeway, and will soon leave the confines of our Conference, Conference, by rising, thanked him for the interest manifested, and made him an honorary member of our body. .

Now the question was broached whether or not it was in order for the conferences of our Colored Lutheran Church to organize themselves into a separate synod. In the lengthy debate which followed it was shown that the organization of a separate body was premature in view of the fact that we as yet had not come to that stage where we would be able to perform the functions of a synod. Still, Conference agreed that we should work to that end, realizing the great value of such an organization for the successful prosecution of our work among the millions of Negroes in our country. In order that this might not be forgotten, and that a goal be set which would bring about such an organization, Conference adopted the following resolutions:

"We regret that during the past forty years the work of our Colored Lutheran Missions has not

progressed to such a degree that we are now in a position to form an independent synod. Be it therefore

*"Resolved,* That we do everything in our power to work to that end:

"I. By bringing our congregations to the state of self-support;

"II. That we support our college with students and means, and finally assume the entire responsibility thereof;

"III. That we take up mission-work independently, and in general assume and perform the functions of a synod.

"PROF. F. BERG.

"REV. W. G. SCHWEHN.

"REV. W. O. HILL.

"REV. C. STOLL.

"REV. J. McDAVID."

On Friday night Rev. Hill, of Yonkers, N. Y., preached an impressive sermon on Ps. 126, 6, pointing out the great things which the Lord has done for us in the past forty years, which should cause our hearts to go out with grateful praise to the Lord of the Church, and pray Him to continue to bless us in the years to come, that many may be led to the knowledge of the saving truth and made free eternally.

Saturday morning was devoted to a pastoral conference. To the regret of all, the Director of our Missions, Rev. Drewes, who had contemplated being present, found it impossible to be with us. A resolution was passed to ask the Director to annually attend one of our conferences, in order that such things as pertain to our field can be discussed in his presence, and the proper advice given.

In the absence of Rev. Drewes, Prof. Berg communicated the message of the Board. The first matter which he mentioned was the appointment of a visitor for this and the other fields in our Mission, which institution the Board felt to be necessary for the successful furtherance of our work. Prof. Berg read the regulations of this office, which were received with the addition that the Board permit the conference to suggest three names from our ministerium as candidates for this office. The brethren nominated were Revs. John Alston, John McDavid, and W. G. Schwehn. The sentiment was also expressed that we petition the Board to remember the great opportunities which our Southeastern field offers for the carrying on of our Lutheran work.

Rev. J. F. Yount, at present camp pastor at Camp Greene, was given the privilege of the floor.

He made a short talk on the work in the camp, and impressed upon us the importance of instructing our boys who go to the different camps to look up the respective camp pastors.

Prof. Berg again received permission to address the Conference, and among other things he informed us that our efficient treasurer, Mr. Ewald Schuettner, on account of his many other duties, found it necessary to resign from this office. Conference resolved to thank Mr. Schuettner for his past services.

Pastor Lutz, in charge of a Lutheran congregation in Charlotte, made some encouraging remarks concerning the work of the Lutheran Church among the Negroes. We were glad to hear this, coming from one who knows the Negro's needs, and who had occasion to observe our work.

At this time Prof. Berg, who had organized the first Colored Lutheran congregation in Little Rock, Ark., forty years ago, reminded us that our Negro Mission is now forty years old, and also related some interesting things about the members and the congregation at Little Rock. Conference passed a number of resolutions in view of the fact that God has permitted us to enjoy His blessings in our work. These are the resolutions:

"Since we can look back upon a period of forty years of Lutheran mission-work among the people of our race, be it therefore

*"Resolved,* first, that we with grateful hearts review the great blessings God has bestowed upon us, and thank Him for the great Christian courage and fortitude with which He has endowed our laborers;

"Secondly, That we fervently pray the Lord of the Church for further guidance and blessing, and, especially, for a greater number of workers in the harvest;

"Thirdly, That we herewith express our grateful appreciation to the vast number of liberal Christians who in the past have made this work possible;

"Fourthly, That we extend our heartfelt thanks to the several Mission Boards, past and present, who have unselfishly given of their time and labor that the affairs of this work might be advantageously prosecuted.

"REV. C. STOLL.

"REV. J. McDAVID."

"REV. W. G. SCHWEHN."

Conference paused for a moment to congratulate Prof. Berg on the occasion of his fortieth anniversary in the ministry, and passed some fitting resolutions.

Prof. Berg responded as well as he could, being moved greatly, for he had hoped that this occasion would go by unnoticed, and urged Conference to give God all praise for having permitted him to labor in His kingdom for these many years. Conference passed the following resolutions:

"Since the Ven. Prof. F. Berg, the president of our Immanuel College at Greensboro, is permitted to look back on a blessed ministry of forty years in the Lord's vineyard, and has been and is now again engaged in our Colored Lutheran Church, and we feel that we cannot permit this extraordinary occasion to pass by totally unnoticed, be it therefore

*"Resolved,* first, That we thank Almighty God for thus bountifully blessing this His faithful servant.

"Secondly, That we invoke the Lord's further bestowal of grace upon him and his work, and that He may grant him continued years of activity.

"Thirdly, That we congratulate him upon all these unusual favors at the hand of God.

"Fourthly, That a copy of these resolutions be given to Prof. Berg and spread upon the records of Immanuel Conference.

"REV. W. G. SCHWEHN.

"REV. C. STOLL.

"REV. J. McDAVID."

Sunday, the last day of Conference, was graced with three well-attended services. In the morning Pastor Schwehn, of Concord, based his sermon on the first portion of the Gospel-lesson for the Tenth Sunday after Trinity, taking as his subject, "Wasted Spiritual Opportunities." Pastor McDavid preached the confessional sermon, after which Holy Communion was celebrated. About 150 guests partook of this blessed Supper to their faith's strengthening.

In the afternoon Conference celebrated Prof. Berg's fortieth anniversary. It was a complete surprise to the venerable brother. Pastor McDavid occupied the pulpit and based his remarks on Deut. 8, 2.

After this service a resolution was passed that Conference would in the course of the next year raise \$1,000 as a memorial fund. In this service the fund was started with \$100. In the night service the Rev. Frank Alston preached a very instructive sermon on the introduction to the Lord's Prayer. Thereupon Mr. J. Doswell, delegate from our congregation in Meherrin, Va., thanked St. Paul's congregation in the name of Conference for the hospitality and kindness showered upon the visiting pastors and delegates.

With the singing of "God be with you till we meet again" the eighteenth convention of Immanuel Lutheran Conference came to a close. Much joy and courage came to us in these days. May God give us the men and the means that we may be in a position also to gather in the harvest which He wants to give us in this Southeastern field!

### Alabama Teachers' Institute.

Our annual Teachers' Institute convened at Oak Hill, Ala., July 22—26. All the missionaries and teachers of the Alabama field were present. The chairman, Rev. N. J. Bakke, in his opening address based his remarks on 1 Cor. 4, 2. In his remarks the speaker showed what is meant by a steward. He pointed out that a steward is a servant and not a master, and that as such he should discharge the duties of his office in full obedience to the real Master's will. Then he also told us that faithfulness is the one thing required of a servant, neither more nor less.

The religious examination of the applicants who desired positions in our schools then followed. This examination was based on the Six Chief Parts of the Catechism.

In the afternoon the teachers were examined in the secular branches, and Rev. Geo. A. Schmidt took up the explanation of the course of study to be followed in our mission-schools. Those parts of the course of study that were read were also profitably discussed by the members of the institute. In a subsequent session the further study of the course was taken up. In several morning sessions Rev. Bakke gave to the members of the institute very carefully worked-out outlines of the first three commandments, and by means of these outlines the teachers were given practical hints on the methods they were to use in teaching the Catechism to their pupils.

A number of very instructive papers were presented to the institute and thoroughly discussed. Miss Rosa Young read a paper on the subject, "How to Attain Regular School Attendance from the Beginning to the End of the School Term." The members of the institute derived much benefit from this carefully prepared paper. Rev. Peay presented a paper bearing the title, "The Way of Salvation according to Scripture and the Confessions of the Lutheran Church." Pastor Peay brought out these points in the course of his discussion: All men are

in need of salvation; man cannot save himself; Jesus came into the world to save sinners; the Holy Ghost applies the merits of Jesus to the hearts of sinners through the means of grace, the Word and Sacraments; finally, the sinner appropriates the merits of Jesus by faith. In one of the sessions Miss Mattie Williams read an essay on the subject, "The Importance of Vocal Music in the School." Rev. Schmidt spoke on the importance of properly teaching our hymns, and in his remarks he insisted that the words of the hymns should be thoroughly explained to the children. Teacher Montgomery spoke very interestingly and instructively on "Teaching Geography to Beginners," Teacher S. U. Young presented the reasons why the tuition in our mission-schools should be raised in our schools, Miss Chintia Smith gave a very interesting recital of what she has done to introduce the Bible and church-papers into the homes of the people, and Miss Georgia Marsh spoke on the means that should be employed to improve the home and homé-life of our people. A paper prepared by Rev. Carter could not be read because of lack of time, but it will be heard at a later institute.

On Wednesday evening, at a special service, Rev. E. R. Berger preached a sermon based on John 8, 31, 32, and on Friday evening the members of the institute rendered an appropriate program, consisting of addresses, recitations, solos, and songs. After the program refreshments were served to the members of the institute.

The institute was a success in every way and went far towards helping the laborers in the Alabama field solve the problems that loom up before them.

E. R. B.

### Sad News from Napoleonville, La.

#### DEAR READERS OF THE "PIONEER":—

Some years ago, through your missionary love and zeal for the spread of the Master's kingdom, a mission-station was opened, and soon after a little church was built in Napoleonville, situated on Bayou Lafourche, in the sugar-cane belt, about sixty miles west of New Orleans, La. For a number of years the little church stood the test against the fury of the raging tempests which frequently sweep along the lower Mississippi Valley. However, about four or five years ago, the church, unfortunately, was swept off its foundation by a storm, and sustained great damage. It was through your liberal Christian giving that it was made possible

to raise and replace the prostrated building on its foundation, and make the necessary repairs. Owing to the disastrous fall it sustained in that storm, it never stood up as firmly as it had before, but like a cradle it rocked to and fro in severe storms. In time it became evident that it was getting more and more dangerous to seek shelter under its roof, even during a moderate wind-storm. On two occasions, during school-hours, when the wind struck the church, there were heard such rattling sounds as though every board were falling off the building; the children were thrown into a panic. It was thought, after these experiences, to be better to dismiss the school when signs of a coming storm were seen, to avoid any more panics.

On the 18th of June, when a storm passed over our section, damaging and demolishing many stores, halls, and dwellings of our town, our chapel was again seriously damaged. Though not swept off its foundation this time, yet it is in a very dangerous condition — twisted and leaning to the west side, the torn roof allowing the rain to come in in torrents, and apparently awaiting the next severe wind to utterly destroy it.

When the Mission Board bought the lot for the church, there were many empty lots facing the church lot. One of these was believed to be the public thoroughfare. But unfortunately this was a mistake. These empty lots have all been built upon, and our church is now cut off from the street. This situation has made it impossible for us to reach our church by means of a public outlet. For want of an outlet to our church we were compelled to beg a passage of the people through their yards. By this means our members are afforded a passage to our church. But it is a poor arrangement for visitors and strangers who wish to visit our services, and who are not acquainted with the obscure path to our church.

But the saddest news, dear readers, we have to tell you is coming now. Listen! You know what is the prime object of our parochial school. You know how much stress and importance we Lutherans place upon it. Many of you have been brought up in it. The voice of warning given by a teacher or a pastor is still thundering in your breast, telling you to flee from evil influences and profane language. What a pity, right before the door of our school our city authorities have established the "red light district." It is sad, indeed, that our school-children must have constantly before them such immoral influences and hear the low, common, and

profane language of these prostituted inmates. Some parents refuse to send their children to our school as long as our school continues in this locality. Do you blame them, dear readers? Would you not do the same? But remember, dear readers, to move would require us to secure a new lot. Will you help us to do so? God grant that you will. If you help us to raise a sufficient fund with which to secure a new lot and erect a new chapel, you will have also helped us to solve another difficult problem which confronts us; namely, the need of a cemetery. A cemetery has become an urgent need with us. There are no city cemeteries in which our people can be buried. Years ago our people were allowed a burial-place on plantation cemeteries; but now this is no longer allowed. The old church lot, however, would serve admirably for a Lutheran cemetery.

Now, dear readers, we have told you our sad story. Will you not come to our aid?

C. P. THOMPSON.

### Good News from Napoleonville, La.

Our long silence has undoubtedly caused us to be forgotten by most of the readers of the PIONEER. But we are still here on Bayou Lafourche, and are working hard for the Master.

Sunday, July 7, three members were confirmed, Lillian Head, Ernest Harris, and Eddie Nelson. They had been duly instructed by Pastor C. P. Thompson and in their public examination answered the questions put to them correctly and promptly. Our little church was well filled on this special occasion, and you cannot imagine how glad and thankful we were to God for adding three more souls to our little congregation. We take great pleasure in telling you of our rejoicing, because we want you to rejoice with us and help us in praising and thanking the Lord for the kindness and goodness shown to us.

Our service on this particular Sunday was much beautified by the tones of a splendid organ which we had just received from our dear friends, Mr. and Mrs. Sonneborn, members of Rev. H. W. Rabe's church, Warsaw, Ill. We highly appreciate this useful and handsome gift, because we were badly in need of an organ. The organ was untouched until Rev. C. P. Thompson dedicated it to the service of the Lord. We heartily thank the donors for their welcome present.

The boys have come home from Luther College

to spend their vacation with father and mother. In September we expect a few more to follow them back to New Orleans to fit themselves for the service of the Church as pastors and teachers.

CHAS. E. HEIM.

### Important Publishers' Notice.

Beginning on October 1, 1918, we are putting our entire periodical business on a strictly cash basis, which means that no subscriptions, neither from individuals nor from agents, will be accepted except on payment of the subscription price in advance, and all subscriptions will automatically be canceled on that date unless paid for.

We rather expect to lose a few subscribers on account of this move, but we confidently expect that those of our subscribers who do not realize the justice of our new cash-strictly-in-advance policy will realize the patriotic duty and civic necessity of instituting this policy, and we are confident that the loyalty and patriotism which characterizes our patronage will prompt them to help us make the transition to the new policy with the least possible discomfort to all concerned. Those subscribing through agents, for instance, will save themselves and their agent annoyance by paying him in ample time to enable his remittance to reach us before October 1, 1918.

At the same time we beg to announce a change in our addressing system, which we hope to complete by January 1, 1919, if we can get the new equipment by that time. From now till then we shall not change the date of expiration on the present address labels, and subscribers are cordially asked to be patient with us during this period.

The expensive and really unnecessary individual wrapping of most papers will be discontinued,—another item of economy we must introduce if we wish to materialize our determination to delay the increase of our subscription rates to the very last, forever if we can.

If your subscriptions to any of our periodicals are not yet paid, do not wait for statement, but please pay at once. You will be serving yourself, your Government, and your publishers.

Concordia Publishing House, St. Louis, Mo.

### BOOK TABLE.

**Die Pastoralbriefe.** By P. E. Kretzmann, Ph. D., Professor at Concordia College, St. Paul, Minn. Concordia Publishing House, St. Louis, Mo. 356 pages; cloth-binding. Price, \$2.00, postpaid.

A timely commentary on the two epistles of Paul to Timothy and his letter to Titus. Though written for theologians, it may be read by educated laymen with profit. Every page shows the great philological knowledge of the author. Pastors will make a great mistake if they do not acquire this excellent book for their library.

**Principles of Teaching.** By Rev. J. H. C. Fritz. Concordia Publishing House, St. Louis, Mo. 23 pages. Price, 10 cts. per copy, postpaid; 96 cts. per dozen, postage excluded.

Sunday-school teachers, before you forget it, send for this booklet. You will miss something if you don't. I don't care how many books on teaching you may have read, I am sure that you will never be sorry to have read this booklet.

**Proceedings of 25th Convention of Southern District, Missouri Synod.** Concordia Publishing House, St. Louis, Mo. 87 pages. Price, 22 cts.

This report contains two papers, an English one on "The Twentieth Chapter of Revelation and Chiliasm," and a German one on "The Tower of Babel." The first-mentioned paper is particularly timely, but the reader will find the other no less interesting. The pamphlet also brings the report of the Board on Home Missions for the Southern District.

**Sermons and Addresses on Fundamentals.** By Louis Wessel, Professor at Concordia Seminary, Springfield, Ill. Concordia Publishing House, St. Louis, Mo. Bound in silk-finish cloth; 201 pages. Price, \$1.00, postpaid.

We have here truly a book of addresses on the fundamental doctrines of the Bible. The person that reads through this book has in the course of his reading been brought face to face with every important teaching of Scripture. These sermons and addresses are thoroughly Scriptural in their contents, and the manner in which the author presents his subject-matter is fresh and pleasingly natural. We are sure that this book will prove welcome to the preacher, the teacher, and the layman.

**Publications of the Lutheran Publicity Bureau,** 234 E. 62d St., New York: *War-time Hymns for Church and Home*, \$1.00 per hundred. Tracts: *Family Worship*, by L. Buchheimer; *Conversion*, by Prof. Theo. Graebner; *Shall We Stop Praying in War-time?* by Rev. Paul Lindemann; *Autocracy? Democracy? Which?* by Rev. Arthur Brunn. Uniform price of all above-named tracts is 60 cts. per hundred. A pamphlet bearing the title, *Local Church Publicity*, will be sent free of charge to any address.

The Lutheran Publicity Bureau is pursuing a most laudable purpose, and deserves to be supported in every way. The tracts that have been put out by the Bureau have always been timely and on important subjects. This is also the case with the tracts mentioned above. Brief, terse, and to the point,—thus every one of them may be characterized.

F. J. L.

### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethany, Nyland, \$2.88; Bethany, Yonkers, 16.00; Bethel, Conover, .50; Bethlehem, New Orleans, 30.00; Carrollton, 5.00; Christ Church, Rosebud, 10.50; Concordia, Rockwell, 3.00; Grace, Concord, 35.00; Immanuel College, 11.00; Immanuel, Kernersville, 16.20; Mount Calvary, Sandy Ridge, 10.00; Mount Carmel, Midway, 8.07; Mount Olive, Catawba, 1.00; Mount Zion, Charlotte, 7.00; Mount Zion, New Orleans, 30.00; Mount Zion, Rocks, 3.00; Our Savior, Camden, 15.00; Redeemer, New Orleans, 3.90; St. Andrew, Vredenburgh, 3.66; St. John, Salisbury, 9.29; St. Mark, Atlanta, 3.00; St. Matthew, Meherrin, 10.15; St. Paul, Charlotte, 13.00; St. Paul, Mansura, 3.60; St. Paul, Napoleonville, 8.00; St. Paul, Oak Hill, 5.00; Trinity, Albemarle, 1.00; Trinity, Elon College, 7.42; Trinity, New Orleans, 5.00; Washington, 2.00; Winston, 2.08; Zion, Gold Hill, 3.00; St. Peter, Drys School House, 5.00; St. Luke, Spartanburg, 5.00; Messiah, Fayetteville, .75; St. James, Southern Pines, 10.00.—*Total*, \$305.00.

St. Louis, Mo., August 1, 1918.

EWALD SCHUETTNER, Treasurer,  
323 Merchants-Laclede Bldg.

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

## EVANGELICAL LUTHERAN COLORED CHURCHES.

### LOUISIANA.

**NEW ORLEANS:** — *St. Paul's*, 1625 Annette St., near N. Claiborne Ave.; vacant. — 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 N. Dupre St.; Prof. H. Melbohm, Pastor. — Services: Every first and third 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. Cohn and Holly Grove Sts.; G. M. Kramer, Pastor. — Service: Every other Sunday, 10 A. M. Sunday-school: Every Sunday, 11.30 A. M.

**Mount Zion**, cor. Franklin and Thalia Sts.; Theo. Schliepsek, Pastor. — Services: Sunday, 10 A. M. and 8 P. M.; Wednesday, 8 P. M. Sunday-school, 11 A. M.

**NAPOLEONVILLE:** — *St. Paul's*; C. P. Thompson, Pastor. — Service: Every 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, 9.30 A. M.

### NORTH CAROLINA.

**CONCORD:** — *Grace*; W. G. Schwehn, Pastor. — Services: Sunday, 11 A. M. and 7.30 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, 10.30 A. M.

*Grace*, 904 S. Ashe St.; Prof. F. Wahlers, Pastor. — Service: Sunday, 3.30 P. M. Sunday-school, 11 A. M. Lord's Supper on first Sunday of every second month, beginning with first Sunday in December.

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

**WINSTON-SALEM:** — *Colored Mission*; vacant. — Service: Every third Sunday of the month, 11 A. M.

**ELON COLLEGE:** — *Trinity*; vacant. — Services: Every second and fourth Sunday of the month, 10 A. M. Sunday-school: Every Sunday, 10 A. M.

**Mt. PLEASANT:** — *Mt. Calvary*; W. G. Schwehn, Pastor. — Service: Sunday, 2.30 P. M. Sunday-school, 1 P. M.

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

**REIMERSTOWN:** — *Immanuel*; W. G. Schwehn, 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; Paul Lehman, Pastor. — Service: Sunday, 4 P. M. Sunday-school, 2.30 P. M.

**FAYETTEVILLE:** — *Messiah*; C. March, Pastor. — Services: Every other Sunday, 4 P. M. Sunday-school, 2 P. M.

**SOUTHERN PINES:** — *St. James'*; C. March, Pastor. — Services: Every other Sunday, 11.30 A. M. and 8 P. M. Sunday-school: Every Sunday, 10 A. M.

**ROCKS:** — *Mt. Zion*; F. Foard, Pastor. — Service: Every first and third 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, 2.30 P. M. Sunday-school, 10 A. M.

**GOLD HILL:** — *Zion*; F. Foard, Pastor. — Services: Every fourth Sunday, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

**ALBEMARLE:** — *Trinity*; F. Foard, Pastor. — Service: Every second Sunday of the month, 3 P. M. Sunday-school, 2 P. M.

**SALISBURY:** — *St. John's*; O. Richert, Pastor. — Service: Every Sunday, 7.30 P. M. Sunday-school: Every Sunday, 3 P. M.

**CATAWBA:** — *Mt. Olive*; O. Richert, Pastor. — Service: Two Sundays of the month, 1.30 P. M. Sunday-school: Every Sunday, 11 A. M.

**CONOVER:** — *Bethel*; O. Richert, Pastor. — Service: Two Sundays 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*; 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*; H. C. Claus, Pastor. — Service: Sunday, 8 P. M. Sunday-school, 10.30 A. M.

### MISSOURI.

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

*St. Louis County Infirmary Mission and St. Louis City Hospital*; H. C. Claus, Pastor.

### ARKANSAS.

**LITTLE ROCK:** — *St. Paul's*, 13th and Pulaski Sts.; 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 second, third, and fourth Sunday, 11.30 A. M. Sunday-school, 10 A. M.

### DISTRICT OF COLUMBIA.

**WASHINGTON:** — *Mission*, Cadets' Armory, 708 O St., N. W.; John W. Fuller, Pastor. — Service: Every first and second Sunday, 3 P. M.

### SOUTH CAROLINA.

**SPARTANBURG:** — *St. Luke's*, 388 Cleveland St.; C. Stoll, 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.; John Alston, 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. — Service, 12 M. Sunday-school, 11 A. M.

**OAK HILL:** — *St. Paul's*; Chas. Peay, Pastor. — Service, 12 M. Sunday-school, 11 A. M.

**TILDEN:** — N. J. Bakke, Pastor. — Services every second and 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.

**MIDWAY:** — Mount Carmel; G. A. Schmidt, Pastor. — Service, 11 A. M. Sunday-school every Sunday, 10 A. M.

**'POSSUM BEND:** — G. A. Schmidt, Pastor. — Service every Sunday, 3.45 P. M. Sunday-school every Sunday, 3 P. M.

**NYLAND:** — *Bethany*; G. A. Schmidt, Pastor. — Service every Tuesday night, 8 P. M. Sunday-school every Sunday, 11 A. M.

**VREDENBURGH:** — *St. Andrew's*; E. R. Berger, Pastor. — Service every Sunday, 8 P. M. Sunday-school every Sunday, 11 A. M.

**TINELA:** — *Mount Olive*; E. R. Berger, Pastor. — Service every second Sunday of the month, 7.30 P. M. Sunday-school, 11 A. M.

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

NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.  
No Wrapping — No Address. A. S. BURLESON, Postmaster-General.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

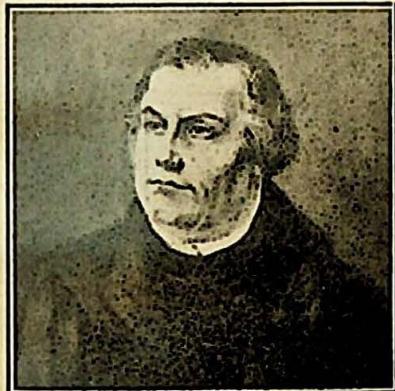
REV. F. J. LANKEAU, EDITOR.

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Vol. XL.

ST. LOUIS, MO., OCTOBER, 1918.

No. 10.



## On Reformation Day.

A picture of our Luther on my wall  
Reminds me of our Lord, who saves us all;  
For Luther's features to me seem to speak:  
"Alone in Christ thy soul's salvation seek,  
Believe in Him, the loving Son of God,  
Who for us died, the spotless Lamb of God.  
Not by our works will heaven be our own;  
For we are saved by faith, by faith alone."—  
While Luther also preached the Law aright,  
'Twas his chief aim to spread the Gospel's light.  
He was a sturdy oak-tree, full of trust,  
Not shaken like a reed by every gust.  
The Word of God was his foundation good,  
His feet were standing where St. Paul's had stood.  
The hero by God's might Rome's power broke,  
And freed the Christians from the tyrant's yoke.  
The Bible he translated, and composed  
His Catechism and his hymns, disclosed  
God's grace by preaching still with mouth and pen,  
And let his light thus shine before all men;  
Likewise by godliness. In peace he died,  
With Jesus Christ in heaven to abide.

His picture fills my heart with joy's sweet ray;  
"A Mighty Fortress," let us sing to-day.

H. OSTERHUS.

## Walking in the Light.

1 JOHN 1, 5—7.

St. John is eager to deliver a divine message to his readers in the above text. He tells us that he received this message from Christ, with whom he as well as his fellow-apostles had associated every day for a period of three years, listening to His discourses and witnessing His miracles, the seals of His doctrine. He "declares" this message to his readers as one having authority. He knew its import full well, and vividly realized it as his sacred duty to impress his readers with the lesson of our text. In it he teaches, warns, and comforts us.

This is his theme: *As God is Light, only those that walk in the light have fellowship with Him and are His true children.*

"God is Light," John writes. The term "light" in the Bible denotes spiritual knowledge, wisdom, and understanding (2 Cor. 4, 6). God is all-knowing. The Psalmist exclaims: "O Lord, Thou hast searched me and known me. Thou knowest my downsitting and uprising; Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." — God is all-wise. Proof of this is the plan of our salvation which He devised before the foundation of the world was laid, choosing Christ, His own Son, for the Captain of our salvation, by whose stripes we should be healed. — "Light" also stands for righteousness, goodness, and perfection (Ps. 37, 6; 50, 2). God is

good and holy. Standing before Him, even the highest angels, cherubim and seraphim, cover their faces and cry with a loud voice, "Holy, Holy, Holy!" and Daniel makes the confession: "O Lord, righteousness belongeth unto Thee, but unto us confusion of faces." All of God's great attributes, His omnipotence, omniscience, omnipresence, etc., harmonize perfectly. He is entirely good, faithful, long-suffering, gracious, and He is Love itself.—"Light" also designates glory and bliss (1 Tim. 6, 15, 16). God is glorious. "O Lord, our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens." The heavens are His throne, the earth His footstool, thunder and lightning His servants, angels and archangels His messengers. All that has breath and life should bow down before Him, who dwelleth in heaven, where bliss and eternal pleasures are found at His right hand forevermore.

"God is Light, and in Him is no darkness at all." Darkness is the opposite of light. It consists in ignorance and blindness in spiritual things; wickedness, enmity against God, unchastity, dishonesty, and all other sins and vices; all shame, disgrace, and unhappiness resulting therefrom. Light has nothing in common with night and darkness. Hence it is impossible that those who *walk in darkness*, i. e., lead a life of darkness, an ungodly life, yield their members to perform the works of the flesh, should have fellowship with God. On the contrary, their ungodly works bear witness to the sad fact that such persons are still dead in trespasses and sins, bound with Satan's chains, are sheep without a shepherd, wretched hearts without the hope of eternal life, without God in the world.—"If we say that we have fellowship with God, and walk in darkness, we lie, and do not the truth," v. 6. There are those who claim to be Christians, and yet perform the works of night and darkness. There are those who say, "Lord, Lord," with their mouths, but are not willing to do the will of the heavenly Father. They have the form of godliness, but deny the power thereof. Their works give their words the lie. We should speak and "do the truth," v. 6. Our words and works should be in harmony with each other. Our walk should prove the sincerity of our words. We should walk in the truth, doing truly good works, following our faithful God.

Hence the closing words: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin," v. 7.

True Christians walk in the light, bring forth fruits of the light, good works, virtues. Believers walk in the light as He is in the light; they imitate God. By performing works of light, they show that they have indeed fellowship with the Father and His Son. In this way they prove themselves to be children of God, sheep of Christ's fold. And thus they likewise have fellowship one with another, helping, praying, speaking, and acting for one another, and with one mouth glorifying God, the Father of Christ. They take grace for grace from His fulness, and daily experience the cleansing power of His precious blood. Blessed are those who walk in the light; for they are true children of God, who is Light.

H. OSTERHUS.

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### News from St. Mark's, Wilmington, N. C.

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Sunday, July 28th, was a day of special rejoicing for St. Mark's Mission. On that day two souls were added to the church by confirmation. The converts were boys who have attended our school here, and, having been taught the saving wisdom of the Gospel, were eager to join our humble band. May God bless these young Christians, and keep them ever faithful to their vow!



Rev. W. H. Lash.

A still greater joy, perhaps, was ours when on Sunday, August 11th, Rev. W. H. Lash, who for fourteen years had served the congregation at Salisbury, was installed as pastor of this station.

The little "shack" in which we worship was crowded to its fullest capacity, while many stood without, eager to see and hear what was going on.

Our "shack" (for such it is, kind reader) was decorated with many flowers, and the fragrance thereof was truly pleasing. The kind ladies of the congregation left nothing undone to make its appearance churchly and neat. Believing that the Lord dwelleth not only in magnificent temples, devout Christians take pride even in such a lowly house of worship.

But to go back to the installation. Long before the hour of service every seat was taken by hungry souls, anxious to be fed with the Bread of Life.

Our choir (O yes, we have a choir, too) sang the familiar anthem, "How Blest are They who Strive Their Lord's Commands to Keep!" The undersigned preached the sermon. Basing his remarks on 1 Tim. 4, 6, he charged the brother to preach the pure Gospel of Jesus Christ with all diligence and with utmost fidelity, and by a godly life to be an example to the flock committed and entrusted to his care. He admonished his hearers to receive their new pastor as a servant of Jesus Christ and as a steward of the mysteries of God. That the sermon was well taken to heart could be seen from the frequent nodding of heads and by an occasional "Amen."

At the evening service the newly installed pastor occupied his pulpit, or rather, platform, for the first time. A large number was present also at this service. The speaker based his remarks on 1 Cor. 1, 18. Pastor Lash told his hearers that the cross of Christ was the only hope for a perishing world. He assured them that during his ministry in their midst he would preach unto them the saving truths from the Word of God. It was a great sermon, dear reader. I will not tell you what happened at this service, but, well, we had a few Baptists in attendance, and you know what they will do at times.

St. Mark's is badly in need of a chapel. The prospects are indeed bright here; but give us a chapel! We cannot work advantageously without one. Who will help that these Christians may soon have an appropriate house of worship? Surely our Christian brethren will come to the rescue of these poor Christian people. Indeed, God grant that we may soon be blessed with a chapel, where His never-failing Word may be preached in its truth and purity, to the glory of His kingdom and the salvation of many souls! P. DAVID LEHMAN.

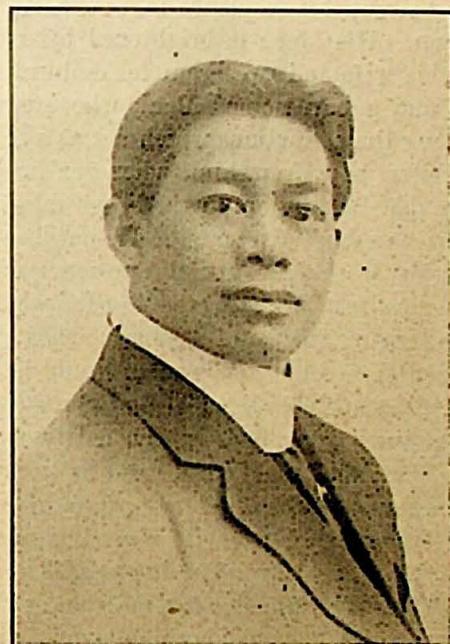
### The Maori Mission in New Zealand.

Having been asked by some Missourian friends to furnish periodical reports on the Maori Mission, and the Editor of the *LUTHERAN PIONEER* having kindly consented to accept and publish, in these columns, contributions upon that subject, the undersigned has decided to avail himself of this offer and to keep the readers in touch with this mission, hoping thereby to satisfy the wish of old friends, as well as to gain and interest new ones.

It is my intention, if God grants me health and strength, to relate from time to time anything of in-

terest gleaned from the quarterly reports sent me by our missionary, and also to publish in these columns what will, I believe, be the first connected history of the Evangelical Lutheran Mission among the aborigines of New Zealand. Probably later on some one more fitted for the work may be prevailed upon to give a still more complete and up-to-date history than it has been possible for me to give with the limited information at my command; but if I can interest the readers of the *PIONEER*, and at the same time furnish the foundation for a better history, I shall have accomplished as much as I dare hope.

When reading these reports, the reader will,



Rev. Hamuera Te Punga.

I trust, bear in mind that there is and can be no comparison between the successful and extensive missions carried on by them in their own country as well as in India and the Maori Mission of our Church in New Zealand. While at one time there might have been justification for almost extravagant visions of a great Maori Lutheran Church, the Lord has not permitted these visions to become a reality. And when we search for the human causes of the failure, we note several factors which undoubtedly have been largely responsible: lack of funds, the enforced temporary suspension of the work owing to the Maori War, and finally the want of a missionary at a critical period. Other causes will be noted by the reader when he follows the promised history of the Mission. And now that the work has been taken up again, it requires enthusiasm for mission-

work, hearty, sincere and trustful prayer, and the ability and grace to be intent upon not the outward success as much as upon the real aim of the work, to save souls — many, if God deigns to bless our labors abundantly, but at least a few, all those whose names are written in the Book of Life.

The opening chapters of the history must be reserved for another number of the PIONEER, but for the benefit of old friends of the Maori Mission I shall note down a few items of information regarding the present status of the work.

Our only missionary, Rev. Hamuera Te Punga, is known to some of you. On arriving in New Zealand, he took up his residence in Lower Hutt, near Wellington. His home is brightened by a devoted and capable wife and two beautiful children, a girl, Martha, and a boy, named Paul, who are not the least among the attractions which act as a lodestone to the writer, and draw him, whenever he has occasion to visit Wellington, to the hospitable home of our Maori "bishop." In spite of the hard and often discouraging work, our genial missionary has retained a steadfast trust in the Lord, love for his work, unflagging zeal, and a kindly heart.

A much-needed aid to his work would be a suitable hall or chapel for services and Sunday-school. At present the latter want has been partly overcome, as one of the Maoris placed a room at the disposal of the missionary. Ten children are at present attending Sunday-school; one is receiving special instruction. A supply of mission-hymnals is also badly needed, as Rev. Te Punga writes me; but as the mission is hardly able to make both ends meet, it is impossible to do anything in this direction.

In conclusion let me ask you dear readers not to forget our Maori Mission when you offer up your prayers to the Lord of the Church and ask Him to bless the mission-work of our Church.

Sincerely yours in Christ Jesus,

ARTHUR APPELT.

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

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**SPRINGFIELD, ILL.** — On July twenty-first three persons were added to our congregation at Springfield: Lee Washington Herbert and Daisy Rosetta Rhodes by holy Baptism and Mrs. Harriet Davis by the rite of Confirmation. May the Lord guard and keep His members!

**MANSURA, LA.** — On Thursday, July eighteenth,

there was born to Rev. and Mrs. W. J. Tervalon a strong, healthy boy. The father informs us that mother and child are doing well. God bless this happy family!

**CAMDEN, ALA.** — On Sunday, August twenty-fifth, Rev. E. R. Berger confirmed three persons. All three were adults, and were admitted after a thorough course of instruction. May they ever remain true to the truth as they have learned to know it!

**SOUTHERN PINES, N.C.** — On Sunday, August twenty-fifth, Rev. C. R. March ordained and installed Candidate Jesse A. Hunt as the new pas-



Candidate Jesse A. Hunt.

tor of St. James' Church, Southern Pines, N. C. A large audience attended the services. Our church at Southern Pines enjoys the favor of both races. May the Lord of the Church be with His young servant, and endue him with wisdom and strength!

**CHARLOTTE, N. C.** — The Lutheran Sunday-school Association of North Carolina held its convention at Charlotte, N. C. The attendance was very gratifying, and a number of very instructive papers were read. The members of the convention also gave expression to their patriotism and loyalty by the adoption of appropriate resolutions. The members mutually encouraged one another to buy Liberty Bonds and War Savings Stamps. Edifying sermons were preached by Rev. W. G. Schwehn and Rev. John McDavid. Miss Lurena McDavid read a paper on "The Qualifications of a Sunday-school

Teacher," Mrs. M. Kay, in a paper, described "The Model Sunday-school," and Miss Pearl Todd read an essay bearing the title, "The Boy and the Sunday-school." On the last day of the convention a special musical and literary program was rendered by a number of members. A special collection amounting to \$41.73 was donated to Immanuel College.

**CHARLOTTE, N. C.** — From Charlotte comes the sad news that our young missionary at Greenville, Rev. Daehnke, has been obliged to give up his work and seek a different climate because of a severe affection of the lungs.

**VACANCIES.** — There are still a number of vacancies in the working staff of our Colored Mission. The Board has called again and again, but so far has been unsuccessful in its endeavors to secure new men. Among others, the important position left vacant by the death of Teacher Vix has not yet been filled.

**NAPOLEONVILLE, LA.** — Mrs. Anna Nelson, a teacher of experience, has charge of our mission-school at Napoleonville. Two of Mrs. Nelson's boys are attending Luther College at New Orleans with the intention of preparing themselves for the ministry.

**INDIGENT STUDENTS' FUND.** — This fund is almost empty. Who is willing to assist worthy young Colored men in their preparation for the ministry? You know we need the men, and we know that these young men in many cases need financial assistance. Lend a hand, please. Send your gifts to the Treasurer of the Board, Mr. E. Schuettner, 323 Merchants-Laclede Building, St. Louis, Mo.

F. J. L.

### Items of General Missionary Interest.

**MAORI MISSION, NEW ZEALAND.** — We are pleased to bring our readers a short article from the pen of Rev. Arthur Appelt of New Zealand, which is the first of a series of articles on the mission carried on by our Church among the Maori aborigines of New Zealand. We are sure that the initial instalment of Rev. Appelt's story will whet the appetite of all our readers and cause them to long for more.

**TAKE NOTICE OF THIS.** — A Lutheran War-time Council, appointed to look after the spiritual welfare of the Lutheran men in the army and navy, some time ago unfurled a Service Flag bearing the large number 195,000. This great number signifies that almost two hundred thousand Lutherans are at

this time serving their country by bearing arms. While only one person out of every thirty is a Lutheran in our country, there is one Lutheran to every ten soldiers and sailors. We surely need not be ashamed of our record.

**MEDICAL MISSIONARIES IN INDIA.** — The first medical missionaries in India were Lutherans. The very first was Dr. Schlegelmilch, who was sent to Tranquebar from Halle. He landed in India in 1730, but his service was of very short duration, since he drowned only a fortnight after setting foot on Indian soil. In 1732 Dr. Cnoll came, and he was later followed by Drs. Koenig, Martens, and Klein.

**THE PRESIDENT AND FOREIGN MISSIONS.** — At the present time, when the eyes of the whole world are so intensely centered on the war in Europe, we must not forget our missionary obligations. Recently President Wilson wrote on this point as follows: "I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued at its full force seems to me of capital necessity, and I, for one, hope that there may be no slackening or recession of any sort. I wish that I had the time to write to you as fully as this great subject demands, but I have put my whole thought into these few sentences, and I hope you will feel at liberty to use this expression of opinion in any way that you think best."

**ILLITERACY AMONG OUR SOLDIERS.** — The draft has revealed an unexpected degree of illiteracy among young men of military age, native as well as foreign-born. The Negroes in the draft comprise a considerable percentage of the native-born illiterates. To correct these conditions the Y. M. C. A. is conducting classes in reading and writing for 30,000 illiterates and for 40,000 foreign-born soldiers. Illiterate and non-English speaking soldiers are usually under orders to attend the classes in English. There are about three hundred educational secretaries in the Y. M. C. A. doing educational work in American camps. The "Y" huts, which are used as classrooms, are generally filled to capacity — 400 men — at least one night a week, and in some huts oftener. As a result at least 200,000 soldiers receive such an educational instruction each week. We should remember this when the time comes to subscribe.

F. J. L.

### Remarkable Oriental Generosity.

Going beyond the highest hopes of the Singapore Mission, contributions to the new Anglo-Chinese College have already reached the sum of \$550,000 in cash, and are not at all likely to stay put at that figure.

About \$50,000 of the total was collected in the United States by the efforts of Bishop William F. Oldham and Rev. K. E. Pease; \$100,000 more was given through the medium of the Mission. Twenty-seven Chinese donors contributed the rest of the money, the principal gifts being \$100,000 from Tan Kah Kee, \$100,000 from Tan Wi Yan, \$50,000 from Lee Choon Guan, and land valued at \$1,000,000 from Chan Kang Swi.

These Chinese have the distinction of being in the very vanguard of the Centenary drive, as the college is one of the chief projects listed for Singapore.

Pastors who have struggled and perspired over raising \$100 probably think that the printer slipped in some extra ciphers by mistake. To any one not acquainted with the generosity of the Chinese millionaire, the figures sound like the dream of a neglected missionary, just before his alarm-clock disturbs the calm of an Oriental dawn.

It all began when Rev. J. S. Nagle, principal of the Anglo-Chinese School, appealed to Lee Choon Guan for a contribution toward a \$20,000 repair fund. The school, with its enrolment of 2,200 pupils, was so overcrowded that the British government had protested against the use of the poorly lighted basement for classroom purposes.

Lee Choon Guan was not at all interested.

Mr. Nagle, who refused to go down on the first count, returned a few days later to present his case again. The merchant played with an ivory paper-cutter, and apparently gave the missionary but scant attention.

Suddenly he wheeled around in his American office chair. "Look here," he said, "for a great many years you and Bishop Oldham have been talking about starting a college. Why bother with this smaller school? Why don't you do something big?"

The Methodist missionary saw light. Lee Choon Guan had failed to become enthusiastic because the amount asked for was too little. If he gave at all, he wanted to give a large sum. He was not interested in chicken-feed.

"If the Chinese are ready to support it, I am ready to push it," responded Mr. Nagle.

"Then I will give you \$50,000," said Lee Choon Guan as calmly as if he had said, "I will give you a cup of tea."

First, however, he advised the American to visit Tan Kah Kee, a wealthy Chinese of Singapore, who is famous throughout the Orient for his benevolences, and who, he said, might head the subscriptions with a larger sum.

Mr. Nagle had heard of Tan Kah Kee. He is what Americans call a self-made man. His only schooling was gleaned in a small Chinese institution, where children sat with their backs to the teacher and chanted the sayings of the sages. When still a boy, he came from Amoy to Singapore, bent on seeking his fortune. So well did he succeed that he now owns one or two steamships, a large rubber plantation, and many acres of rice-fields.

As soon as a mutual friend had arranged a meeting with Tan Kah Kee, the minister began a conversation about the prospective college. But he didn't do any more than begin it. Tan Kah Kee at once took up the subject and put the missionary through a long quiz. Though his own acquaintance with colleges had been limited to the outside, the Chinese proved himself to be a man of quick judgment and keen intelligence.

"Come back in three days. I want to think this over," he said at the end of the interview.

When the three days were up, Mr. Nagle returned. Tan Kah Kee asked a few more questions. He reflected on the answers for a minute or two, and then calmly remarked, "I will give you \$100,000."

The missionary states that only the support of a wall behind his chair saved him from turning a most undignified somersault. To have \$100,000 fall in his lap after two interviews is enough to unnerve any one. As soon as he had pinched himself and made sure that he was awake, he went with Tan Kah Kee to a solicitor's office, where the check was duly signed.

That started the ball rolling. Within just a few months twenty-five more Chinese answered Mr. Nagle's appeals with gifts, none of the donations being under \$1,000. Tan Wi Kan, a rubber merchant, contributed \$100,000 after far less argument than is generally necessary to obtain \$100 from a well-to-do American.

While visiting the city of Malacca, Mr. Nagle met Chan Kang Swi, who donated \$20,000 in cash, besides a deed to 100,000 square feet in the heart

of Singapore. This property is valued at \$1,000,000 and will be worth several times more if the city continues to grow at its present pace. The rental of the ninety-two buildings which occupy the land will be turned over to the college as soon as certain leases expire.

With the establishment of the new college assured, representatives of the Mission began to look about for a site. Upon the brow of a hill commanding the harbor and in the path of every cooling breeze that blows from the straits, Mr. Nagle found exactly what he wanted. A stretch of forty-four and one-half acres promised to make an ideal campus.

After the Mission had decided to acquire the property, the American called on his neighbors. The Chinese who lived in the beautiful house on the right smilingly promised to donate his home and the five acres of gardens surrounding it as soon as work on the college should begin; the Chinese on the left offered a deed for twenty-six and one-half acres more, land which could not be purchased for less than \$55,000.

And so, through the generosity of the Chinese millionaires, the long-cherished dream of Bishop Oldham's is about to become a reality. Strangest of all, none of the men who gave so liberally to the Anglo-Chinese College are Christians. None of them ever signed a stewardship pledge; yet many are more than tithing their incomes. Tan Kah Kee supports six Chinese schools, and devotes more time to philanthropy than to business. Despite the fact that he is a very rich man, he gives so much away that he cannot afford to own his own home.

The Chinese millionaire, or taukey, as he is called in Malay, does not think in small figures. When making a gift, he is blind to anything less than \$10,000.

When the British government passed the hat, a tank, several airplanes, and a battleship were dropped in. The ship, which was christened the "Malaya," played a glorious part in the Jutland battle. When the Red Cross passed the hat, \$57,000 was donated at one lawn party.

Upon a high hill of Singapore is to stand one of the greatest Christian colleges in the Orient, a perpetual monument to the generosity of the taukeys, men who have furnished the whole world with lessons in giving. With the non-Christian merchants of the Far East setting such a high standard, American church-members will undoubtedly feel a strong urge to reach their quota.

*Western Christian Advocate.*

### Take Heed to Your Words.

A probable purchaser, a rich nobleman, was being shown through the famous Wedgwood potteries in England by the proprietor, and a boy went along to help. The visitor, who was an atheist, made several objectionable remarks about religion. The boy looked puzzled, and then smiled, and finally laughed aloud at some of the sayings. Mr. Wedgwood said nothing, but afterward, when he had shown an exquisite vase to the nobleman, he stretched out his hand and knocked it to the ground, dashing it to pieces. "That was unpardonable carelessness," remarked the nobleman, "for I wished to purchase that for my collection, and nothing can restore it now." "No," replied Mr. Wedgwood; "you forget, my lord, that the parents and friends of the lad who has just left us have used their influence to make him a vessel fit for the Master's use, and that you, with your touch, have undone the work of years." This quite staggered his lordship. The words, however, went home, for, holding out his hand, he exclaimed: "Sir, I beg your pardon. I never thought of the effect of my words."

• • •

### Why the World Needs Mission-Schools.

"Educate—educate—educate," says the Anglican Bishop of Madras, India. And well he may; for, with the exception of China, India stands at the head of the list of illiterate nations. About ninety-four per cent. of her people can neither read nor write.

China stands one point ahead of India, averaging ninety-five per cent. illiteracy. In this country only one out of every twenty-five children is in school.

In Mexico about eighty per cent. and in South America sixty-nine per cent. of the people are illiterate.

Even Europe is not fully educated. The percentage of illiteracy in the different countries is as follows:

Belgium	12.7	Russia	87.3
France	14.1	Greece	57.2
Italy	37.	Bulgaria	65.5

Except in Germany, government schools are inadequate to care for the needs of primary education in all the countries of Europe where we are at work.

In spite of the excellent public school systems established by the United States, fifty-five per cent.

of the people in the Philippines are still illiterate, and three-fifths of the children of school age are not in school. Porto Rico is still sixty-six per cent. illiterate, and Hawaii twenty-six per cent.

Japan has reduced her illiteracy to only eight per cent., though her educational system is not only antichristian, but to a great extent antireligious. As for Africa, her ignorance is so wide-spread that there are not even any statistics of her illiteracy. The primitive African must be taught, from the bottom up, everything that goes into the making of Christian civilization.

But how about our own United States? Of the foreign-born white people, more than twelve per cent. are illiterate; of the negroes, over thirty per cent.; of the Indians, over forty-five per cent.; of the Chinese, over fifteen per cent.; and of the Japanese, more than nine per cent.

#### BOOK TABLE.

**Proceedings of the Atlantic District Convention, Missouri Synod.** Concordia Publishing House, St. Louis, Mo. 41 pages. Price, 12 cts.

**Christian Science.** By Martin Sommer. Concordia Publishing House, St. Louis, Mo. 15 pages. Price, 4 cts., postpaid.

This is the second edition of a previously published pamphlet. It is, however, not a mere reprint of the first edition, for the author has very carefully revised his first text, and brought it up to date. We are of the opinion that the author hits the nail on the head in this booklet.

**Outline of the Course of Study for Lutheran Schools.**

With Supplement. Approved and issued by the General School Board of the Ev. Luth. Synod of Missouri, Ohio, and Other States, August, 1918. Concordia Publishing House, St. Louis, Mo. 8 and 7 pages. Price, 5 cts.

"The aim of this *Outline* is to unify the work in our schools by furnishing the basis for a closer and more effective direction and supervision." Every teacher and pastor should have a copy of this *Outline*.

**A White Field.** By G. W. Lose. Concordia Publishing House, St. Louis, Mo. 71 pages; well bound in red cloth. Price, 35 cts.; quantity prices on application.

It would be carrying coal to Newcastle to tell our readers about the author of this story, for we feel that there isn't a reader of our little PIONEER who has not heard of Rev. Lose, and has not read some of his stories. For this reason we shall only say of this story that it is a mission-story written in the author's best vein. The subject and author should surely conspire to find for the book a ready sale among our readers, who are all the friends of missions, and who all like a good story well told.

**Announcements for the Regular Church Services.** Concordia Publishing House, St. Louis, Mo. Imitation morocco, 80 cts.; seal grain, full gilt edge, \$1.35.

This is a well-bound book, containing about 200 blank pages, on which the pastor may write the announcements which he wishes to make in the services. The price of the book is so reasonable that no pastor will be excusable if in future he will still write his announcements on loose slips of paper, which are so easily lost. Space is also provided for the notation of the hymns to be used in each service.

**Great Religious Americans.** By William Dallmann. Northwestern Publishing House, Milwaukee, Wis. Cloth-binding, 84 pages. Price: Single copies, 25 cts.; 12 copies, \$2.40; 100 copies, \$15.00. Order from Concordia Publishing House, St. Louis, Mo.

In this booklet the writer gives short biographies of fifteen well-known Americans, and brings out the fact that these noted men were all religious. In doing this the writer has done a great service to our youth, who are so apt to imbibe the idea that men of renown care little for religion. We call attention to this book as one that would be well adapted as a Christmas gift for day-schools and Sunday-schools.

**My Flag.** A Patriotic Song, by J. H. Hartenberger. Music by Herm. M. Hahn. Published by J. H. Hartenberger, Red Bud, Ill. Price, postpaid, 25 cts. Order from Concordia Publishing House, St. Louis, Mo.

A beautiful text set to appropriate music. In these days, when so much would-be patriotic verse is set to would-be music, it is a genuine treat to meet with a composition such as this is. Procure a copy and find out for yourself.

**His Last Message from France.** Solo for medium voice. Words by Mary Huber. Music by Herm. M. Hahn. Published by Mary Huber, 1817 S. Harrison St., Fort Wayne, Ind. Price, postpaid, 25 cts. Order from Concordia Publishing House, St. Louis, Mo.

The last words of a soldier lying wounded on a battlefield of France, a dying message, which he sends to his mother through a companion in arms. The words of the sad song have been set to suitable music by the well-known composer, Mr. Herm. M. Hahn.

F. J. L.

#### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethel, Greenville, \$20.00; Bethany, Yonkers, 16.00; Bethlehem, New Orleans, 30.00; Carrollton, 5.00; Christ Church, Rosebud, 10.00; Concordia, Rockwell, 3.00; Grace, Concord, 40.00; Immanuel, Brooklyn, 6.00; Luther College, 14.00; Messiah, Fayetteville, .50; Mount Carmel, Midway, 2.62; Mount Zion, Meyersville, 7.00; Mount Zion, New Orleans, 30.00; Mount Zion, Rocks, 3.00; Our Savior, Camden, 5.00; Redeemer, New Orleans, .51; St. Andrew, Vredenburgh, 8.64; St. James, Buena Vista, 3.00; St. James, Southern Pines, 6.00; St. Luke, High Point, 15.25; St. Luke, Spartanburg, 5.00; St. Mark, Atlanta, 5.00; St. Matthew, Meherrin, 33.52; St. Paul, Charlotte, 13.00; St. Paul, Mansura, 2.51; St. Paul, Napoleonville, 8.00; St. Paul, Oak Hill, 5.00; Trinity, Elon College, 1.44; Trinity, New Orleans, 5.00; Washington, 1.90; Winston, 2.06; Zion, Gold Hill, 3.00. — Total, \$310.95.

St. Louis, Mo., September 1, 1918.

EWALD SCHUETTNER, Treasurer,  
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NOTICE TO READER.  
When you finish reading this magazine, place a 1-cent<sup>2</sup> stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.  
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# The Lutheran Pioneer.

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Vol. XL.

ST. LOUIS, MO., NOVEMBER, 1918.

No. 11.

## The Christian's Cross and Crown.

Each Christian trav'ling through the ling'ring years  
Upon the way that leads to heav'n's abode,  
A cross must carry, oft with bitter tears,  
While bleeding footsteps mark the rocky road.

The cross is heavy; oft its weary weight  
Too great a burden seems for me to bear;  
And as I travel on to heaven's gate,  
I'm tempted oft a lighter load to share.

For siren voices sound on ev'ry side,  
Intoning notes enchanting to entice  
Unwary bearers into pathways wide,  
That lead to sinful pleasures, shame, and vice.

And when these lurking temptresses are passed,  
Despair in terrifying shape appears,  
Who fain his nets about each soul would cast,  
And lead them on to doom through doubts and fears.

Each year brings dangers new, each day a foe,  
To sap the strength from out my burdened heart.  
"Lord God, do help Thy servant here below;  
Help bear the slipping cross, Thy strength impart!"

I lift mine eyes, and, lo! there looms to view,  
Far down the narrow path, a cross of gold,  
Which bears these wondrous words: HE DIED FOR YOU!  
They're blood-stained, yes, but glorious to behold.

These words give life: I grip my cross,  
Pass by all sinful pleasures, worldly gain,  
And look to Christ — all else is worthless dross.  
For Him I'll gladly suffer scorn and pain.

In splendor now another message saith,  
In words of promise for eternity,  
Above His cross: "Be faithful unto death,  
And I a crown of life will give to thee."

H. C. CLAUS.

## Confession.

1 JOHN 1, 8—10.

The old Lutheran theologian Urbanus Regius (1490—1541) in his once famous booklet, "How to Speak Cautiously and without Giving Offense of the Foremost Articles of Christian Doctrine," also touches upon the false doctrines and practises of the Roman Catholic Church with regard to confession. He censures the practise of forcing the laity to enumerate all their sins in confession, which is impossible. He also condemns the pernicious and injurious delusion as if sins were forgiven on account of the human works of contrition and confession, which entirely passes over Christ's merits. May God preserve us from such errors!

Our Catechism, which teaches the chief parts of Christ's religion, speaks indeed "cautiously and without giving offense," according to His Word. Concerning confession, the special service which prepares us for the reception of the Lord's Supper, we read in our Catechism: "Confession embraces two parts: one is that we confess our sins; the other, that we receive absolution, or forgiveness."

We should *confess our sins*. In 1 John 1, 8 we read: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." There are many that say, "We have no sin." Modern disbelievers assert that "there has been no transgression in the proper sense, but only an upward movement from a half-brute existence to civilization and enlightenment, the last step of advancement being the discovery that sin is not guilt, but only a point of

development, and that evil really is good." Such denial of sin and guilt is a fatal self-deception. Such unbelievers as well as all Pharisees of every kind or description fancy in their hearts that they are rich, increased with goods, and have need of nothing, being in an excellent condition; they have no inkling of their spiritual misery, poverty, blindness, and nakedness. They have need of "anointing their eyes with eye-salve that they may see." "The truth is not in them." They are in Satan's bondage, who is a spirit of falsehood and a father of lies; when he speaketh a lie, he speaketh of his own.

But those that with sorrowful and heavy-laden hearts, as contrite and penitent sinners, appear before God, sincerely confessing their guilt, and asking for pardon, do not deceive themselves. They do not try to hide or extenuate their guilt. They honor God's truth which dwells in them. Sadly they exclaim with the Psalmist: "Behold, I was shapen in iniquity," and: "My sin is ever before me." They cry out with the great Apostle: "I know that in me, that is, in my flesh, dwelleth no good thing."

V. 10: "If we say that we have not sinned, we make Him a liar, and His Word is not in us." There are those that say that they have *not* insulted God each and every day, time and again. They deny that they have provoked His anger and merit His righteous punishment. They do not plead guilty of having sinned in desires, thoughts, words, and deeds. Many flatly deny or conceal their sins, or make them appear trifling or even virtuous. Lightly and unconcernedly others repeat the general truths: We all are sinful; no one is perfect. They add the words, "I, too, have my faults." But their words are not much more than unmeaning talk. At any rate, they are by no means convinced that they deserve nothing but punishment. They think, "We are not worse than others." They are not terrified by the Law. They do not look at their sins with seriousness, nor regard them "as great indeed." Now all such as either in express words or in effect deny that they have sinned dishonor God, "make Him a liar." God says: "Every imagination of the thoughts of man's heart is only evil continually." They antagonize this divine verdict, and oppose it as if it were a falsehood and had proceeded from Satan. Hence God's Word is not found in such. The truly penitent and believing souls, however, that confess their sins do not dishonor God and His holy Word, but exclaim: "Against Thee, Thee

only, have I sinned, and done evil in Thy sight, that Thou mightest be justified when Thou speakest, and be clear when Thou judgest."

Confession embraces two parts. The *second* is that we *receive forgiveness*.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (v. 9). In order to confess our sins aright, we must first learn to know them, feel sorry for them, feel their weight, and understand their woeful significance. We should confess our sins not only with our lips, but also with our hearts. At the same time we should not despair, although we merit punishment. For if we confess our sins, God is faithful. He will then not condemn us. He will deal with us faithfully, according to His promises of grace, which we receive by faith. Such promises are: "Be not afraid, only believe!" "The mountains shall depart," etc. If we confess our sins, God is not only faithful, but also just. Are we not lost if He will deal with us according to His strict justice? Indeed, if Christ had not assumed the human nature, if He had not fulfilled the Law as our Substitute, if He had not suffered and died on the cross in our stead, He could not but condemn us. But since Christ died for us, God must absolve us, if He would be just; for He has punished our Substitute 1900 years ago. Christ's merits and holiness, which are ours by faith, are fully sufficient to appease the heavenly Father's wrath and to win His favor. He justifies those who confess their sins. They receive forgiveness from Him. He grants their petition, "Forgive us our trespasses." He most graciously absolves them from sin and iniquity. When the called ministers of Christ absolve us, our Savior Himself forgives our sin. He also "cleanses us from all unrighteousness." He purges us, cleanses us from sin and impurity.

We surely have ample reason to praise God both in time and eternity for His faithfulness and grace.

H. OSTERHUS.

### A New Baby.

The baby's name is Nyland. No, neither boy nor girl. It is a place in Alabama, but you cannot find it on the map. It consists of an old cabin and a large number of Negroes. We have adopted this child and taken it into our Alabama family. We feared to do so at first, because of the additional expense. But it pleaded so insistently that we could not turn a deaf

ear to its cry. Trusting in the Lord, and believing that our dear Christian friends would come to our assistance, should need arise, we boldly decided to adopt Nyland. Thus we now have another member in the Alabama family, and the baby needs help.

A few words about this new station. What was it that prompted us to take up the work here? Eleven miles northeast from Nyland we have a mission, known to the readers as Midway. News of the work which our Church is doing among the people of Midway also reached Nyland. People traveled the eleven miles to come to services. They came again, bringing others with them; for they had tasted of the bread which their hungry souls were craving. If we could but let you see these people as they traveled the eleven miles to Midway to hear the Word of God, we know that you would understand why it is that we have opened the new station. Over the most abominable roads, up hill, down hill, through sandy stretches and marshy land, even bringing little tots with them, they *walked* the eleven miles to hear the Word for which their souls were longing. I wish you could hear them tell of the night when, on their way home, they were overtaken by a storm. The little flock scattered as the rain swept down upon them, some finding shelter here, some there. In the morning they walked the remaining distance over the well-soaked ground. But they came again, came until it was impossible for them to come. It is an impossibility for these people to come eleven miles through the country during the months of December, January, and February because of the heavy rains at Midway, to say nothing of the little folks who desire to come to school. And because these people pleaded that we bring the glad tidings which they had heard to their community, because we could not close our ears to the pleading of these people, because we knew it to be the Lord's will to hand to these hungering souls the bread of life, and because we believed our friends would stand by us, should we need their help, we opened this new station, and adopted the baby.

Nor are we sorry that we took this step. The Lord has put His stamp of approval on the work. When the work was taken up at Nyland, *Miss Rosa Young* gave instructions on Friday nights. Because the missionaries were busy at other stations on Sunday, it was decided that the undersigned serve these people on Tuesday nights. This was done. In order to reach Nyland from Camden, it was necessary to travel twelve miles by auto to the Alabama River. This was crossed by ferry. An appointed member

would travel the four miles from Nyland to the river to meet the missionary, return the four miles with him to service, after service bring him to the river again, and then return home late at night. Sixteen miles were thus covered on muleback each and every time services were held, in all kinds of weather, and at all hours of the night. Eager and desirous these people are to hear the Word of God, to hear the story of the Savior who shed His blood for them. At this early date the congregation numbers 30 odd souls, and a good attendance is reported at school. The future looks bright.



Miss Rosa J. Young.

We ask the dear friends for a building for this new station. At present we are in an old, deserted cabin, which a kind Southerner has placed at our disposal. But it does not at all serve the purpose. There are no windows in the house, though it does boast of two holes in the walls. There are no desks for the children in school, which even with an enrolment of 50 would be overcrowded. Services are well attended (60 to 100), and the room is frequently uncomfortably crowded.

If this child is to grow and prosper, our dear friends, *who have never failed us*, must come to the rescue. May the love of the Savior prompt you to give a gift!

G. A. SCHMIDT.

## "God Bless the Church Back Home!"

A soldier boy was lying on a cot, swathed in many bandages, in far-off France. The poor young man was restless and terribly sick upon his bed, in one corner of the large room. His nurse was standing by, smoothing out the sheets and readjusting the bandages on his face and over his eyes.

A few beds away somebody was speaking. It was a soft, low voice that came to the boy's ear, and to him it sounded strangely familiar as he heard it repeat words of a familiar hymn and speak a brief word of prayer. The voice carried him back home to distant Ohio, to the little town where he had lived until the call of his country had taken him away from his loved ones to the camp and the foreign battlefield in France. There arose before him the spire of the home church, and it was to him as though he could see the cross glittering in the light of the setting sun. He knew the church and its shining cross were far away, and yet that voice a few beds away seemed to bring home so near.

The voice was still speaking.

"Nurse, who is that man speaking over to the left?" asked the boy.

"Oh, I don't know," replied the weary nurse, "but I suppose that it is some Red Cross man."

The boy again listened in silence.

"Nurse, will you please tell me what the man looks like?"

The patient nurse cast a look at the man, and then said, "He is of medium height, of slender build, and his hair is dark."

"Has he a closely cut beard, slightly gray?"

"Yes, I think he has. And he also wears glasses. But now you must be quiet, for I rather fear that your temperature has again gone up. Let me see."

"Oh, nurse, please; one minute before you put the thermometer under my tongue. Kindly go and ask that man to come to my bed before he goes away."

"All right," replied the patient nurse. She had been on duty for a long time, and many hours of weary watching and nursing were still before her till relief would come.

While the nurse was gone to call the man to his bed, the soldier boy's heart was beating rapidly. He knew to a certainty that his temperature was rising to a dangerous point, and that the nurse would scold him when she returned. The bandages around his head and over his eyes were almost unbearable; the

helpless arm at his side began to ache. Now the nurse was coming back, and he could hear that she was not alone. He could feel their presence at his bed.

"Our soldier here wants to speak to you," said the nurse.

"Yes," said the wounded boy; "I heard you speaking a few beds away, and your voice seemed familiar to me. You know they have bandaged my eyes and I can't see. Would it be impudent if I were to ask you where you are from?"

"Not at all," answered the Red Cross man; and he named a small town in Ohio.

The boy was very sick and very weak; he was near fainting, but a happy smile came to his face as he held out his well hand and said, "You don't know me with all these bandages over my face and eyes, pastor; but I am one of your boys; I am William Smith." Then to the nurse, "He is my pastor from back home. I always knew he would come. You'll let him stay a little bit, will you not?"

The nurse was in doubts; the boy was so very sick. "If you promise to be real quiet and let your pastor do the talking, he may stay just a wee bit." Then turning to the pastor, she went on, "He is a very sick man." And with her words went a look which told the Red Cross man that his recovery was very doubtful.

The pastor now sat down on a chair at the side of the bed. Hundreds of questions rushed to the soldier's lips.

"How is mother? and father?" The double question came from trembling lips.

"They are well, William. And they gave me a message for you." And then words came to the ears of the soldier boy from father and mother, a message simple, but sacred, a message for his ears alone, true balm for his homesick heart.

"How are your wife and the boys, pastor?"

"Two of the boys, William, are over here. The rest are well at home, I trust."

"And the church, pastor? How is the church going to get along without you? How did the people ever give you leave of absence to come over here?"

"Yes, Will, it is strange that they ever consented to let me come. But God made them willing to send me over here to do what I can for the boys. I am here to do our Church's part in the war."

"Oh, pastor, I am so thankful that God sent you here to me to-day. I must now be quiet if I do not want to lose my sight. But will you not stay here with me a little while till I have gone to sleep, and

then come back to-morrow, if nurse gives her consent?"

"Son, I'll stay right here till you are asleep, and I'll certainly come again to see you to-morrow. Here comes the nurse now."

Once more a sweet smile came to the young soldier's lips as his well hand crept out from beneath the cover, and grasping his pastor's hand, he said, "God bless the good old church back home that sent you to me. And, oh, pastor, have they a Service Flag hanging in the church at home?"

"Yes, indeed, we have. And we have a star on it for you. Twenty-five stars are on our flag, and every time we meet for service, we ask God to bless those for whom these stars are there."

"God bless the church back home; bless them for the stars they have put into the flag; bless them for sending you to us!"

The exhausted boy relapsed into silence. Soon his deep breathing told the nurse and pastor that he was fast asleep.

The Red Cross pastor stayed there for a long time, holding the hand of the boy in his own. Though weary from a long day's work in the base hospital, he was happy to think that he had met one of his boys, and had been able to bring good cheer where it was so much needed. In his heart was the sweet echo of the boy's words, "God bless the church back home for sending you to me!"

The pulse of the boy was growing stronger. It was as though the strong pulse of the well man had imparted some of his strength to the wounded boy. The nurse came and felt his wrist. "He is better, pastor. You have saved his life. He will be much stronger when you come to-morrow."

The boy stirred in his sleep. He moved his lips. They heard him murmur, "God bless the church back home!"

And as the Red Cross pastor went on his way, he also said, "God bless the church back home for letting me come here! If I do no more than I have done, my labor was well repaid in having been able to bring life and comfort to this one boy."

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

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**SPRINGFIELD, ILL.** — From the parish paper published by the Holy Trinity Church of Springfield, Ill. (Rev. Herbert C. Claus, pastor), we glean the following items: On October 20th Trinity cele-

brated its annual mission-festival, and we understand that the collection lifted was largely intended to help on the work in our promising Alabama field. — Pastor George Schmidt, the former pastor of Trinity, but now the superintendent of schools and buildings for our Mission in Alabama, recently paid his old parish a visit. — Trinity has a well-attended Bible Class connected with its Sunday-school. These Bible Classes should be everywhere established in our congregations, and, when once existing, all our confirmed should take advantage of the opportunity offered them to get better acquainted with the Bible under the guidance of a competent leader.

**ST. LOUIS, MO.** — Grace Lutheran Colored Congregation commemorated its fifteenth anniversary on October 27th. We understand that every member aimed to bring at least a dollar on that day as a special thank-offering. We hope that this active congregation may be able in the not too distant future to have a chapel of its own in which to worship. The present building, used for church and school purposes, is wholly inadequate and unsuitable for the purposes for which it is used. The good ladies of our white congregations in St. Louis have formed a society, "The Lutheran Ladies' Aid for Colored Mission," whose special and first aim is to help secure for our Grace Congregation a suitable place of worship. Each member of the society pays not less than 10 cents a month into the treasury. While this sum is small, yet we understand that these Christian ladies have already gathered a goodly sum, and a church for our Colored mission congregation in St. Louis is now much nearer an actuality than it was when the society was founded. Many drops will finally fill the biggest bucket. Who will give a drop to fill this bucket? Will you?

**OUR ALABAMA MISSION SCHOOLS.** — Superintendent Schmidt reports that at the end of September a teaching force of thirteen was working in ten different schools in our Alabama field. At Rose Bud, Oak Hill, and Midway the schools have each two teachers, while the schools at Tinela, Vredenburgh, Buena Vista, Possum Bend, Tilden, Nyland, and Kingston have each one teacher. Three of the missionaries are teaching school, besides doing pastoral work — Pastors Berger, Carter, and March. At the end of September the schools were attended mostly by primary children, since the older boys and girls were helping their parents in the fields, which bore excellent crops this year. By this time probably more than 1,000 scholars are attending our ten mission-schools in Alabama.

**ALABAMA SCHOOL WANTS.**—Superintendent Schmidt writes that the schools are badly in need of *desks*. Any one in position to send old desks, or money to buy new ones, should get in touch with him. Rev. Schmidt is also very anxious to get a number of *sewing-machines*, new or old, for our schools. We do earnestly hope that a number of friends will be found to furnish these so much needed sewing-machines. We should do all we possibly can to teach the girls that attend our mission-schools the important accomplishment of sewing. The hope of the Colored people are the future

till the right person hears us and answers our plea." *Who is the right person? Are you, perhaps, dear reader?*

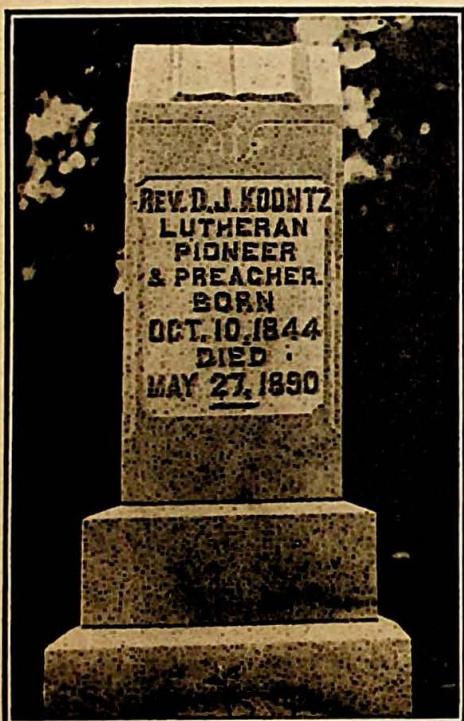
**SUNDRY ALABAMA ITEMS.**—By this time the new building at *Midway* will be under construction. The necessary lumber had been hauled over a month ago, and the workingmen were then soon expected.—Concerning *Nyland*, our youngest station in Alabama, the news is that it is growing apace. Just recently a number of accessions were made, and the congregation already has a membership of thirty. There are very good prospects for a large catechumen class.—During this month—the exact time is not known to us—a *conference* will be held at Midway. This conference will be attended by all the pastors and teachers of the field, and every congregation will be represented by a lay delegate. All the members of the conference will be taken under the hospitable roofs of the members of Mount Carmel, at Midway. May God's bountiful blessings rest upon this conference and all the people represented!

**DEDICATION OF KOONTZ MEMORIAL.**—A few weeks ago a memorial to Rev. Koontz, the pioneer Colored Lutheran pastor of North Carolina, was dedicated with appropriate ceremonies. Prof. F. Berg of Immanuel College, Greensboro, delivered the address, while the youngest daughter of the honored dead unveiled the monument.

**REV. HENRY DAEHNKE.**—This young worker, who has been obliged to leave his work temporarily, is now at Strawberry Hill Sanitarium, Asheville, N. C. He writes that he has been doing well since he is there, and expresses the strong hope that he may be able to resume his labors within a reasonable time. Missionary Daehnke is a hard and faithful worker, and we hope and pray that he may soon be among his flock again.

**VACANCIES.**—The Board is still seeking a pastor for St. Paul's and a successor to Teacher Vix in New Orleans. There is also a vacancy at Greensboro College. Last month two students of our Seminary at St. Louis entered the service of the Mission to fill some of these vacancies temporarily. Mr. Enno Schuelke has gone to Greensboro, and Frank J. Lankeau went to New Orleans.

**OFFICIAL VISITOR FOR NORTH CAROLINA.**—Pastor W. G. Schwehn, of Concord, has been chosen to fill the newly created office of Visitor for the Immanuel Conference District, comprising our northeastern mission-field. May God bless him in the performance of the duties of his important office!



Koontz Memorial in Concord, N. C.

mothers of the race, and all that we do to prepare the mother and housekeeper of to-morrow for her important task will bear fruit a hundredfold. *Those having old school-desks, old sewing-machines, or money to buy desks and sewing-machines, please get in touch as soon as possible with Rev. George Schmidt, Camden, Ala.*

**POSSUM BEND, ALA.**—Possum Bend still is in want of a bell. The people there still get late to services because they have no bell. The missionary writes: "It seems that our plea for a bell for Possum Bend has fallen on deaf ears," and then adds the plaintive inquiry, "Shall we try again?" We answer, "Sure, we'll try again, and then again and again,

**ASSISTANT TREASURER.** — Teacher Karl Roemer, of St. Louis, was chosen assistant treasurer of the Colored Mission Board.

**A TRANSFER.** — Pastor Carrington March was recently transferred from the Fayetteville-Southern Pines charge to Mount Pleasant, N. C. He was installed by Visitor Schwehn.

F. J. L.

### Danger for Missionaries Increasing.

On account of the war, Chinese brigands and pirates are becoming more active. No longer do they fear punishment from the foreign nations now grappling on the western front. Their own home government is relatively weak, and unable to repress these internal disorders. A missionary named Graham, of the Anglican Church, in Fukien Province, was recently murdered. "He was out along the coast in their mission-boat, a sort of house-boat, when he heard a gunshot. He immediately went out on deck and found that one of his boatmen had been killed, and that they were surrounded by pirates. He told the pirates that it was a mission-boat, that a foreigner was on board, and they should not shoot. But the pirates let loose a volley and killed him instantly. They looted the boat, stripped off everything from his body having any value, threw the body overboard, and made off." Not long ago a missionary was seized by brigands, and he made his escape only after great difficulty. Certain places are now avoided by the missionaries on account of the local brigand troubles disturbing the entire population. This missionary adds: "But such things are not a sufficient reason to give up missionary effort. They only make it the more necessary."

### A Gift of Love.

One time, at a meeting of the Presbyterian General Assembly, an effort was made to raise funds enough to send a young Princeton graduate to India as a missionary. A teacher in a Home Mission school was seen by her hostess to slip a gold ring from her finger and put it on the collection-plate. Asked afterwards by the lady whose guest she was why she did it, she replied, "Because I had no money, and because I knew what it would mean if the effort to send this missionary failed." Not long before she had been told that she would have to give up her own school because there were no funds to support it. But she would not give it up. She held on

with magnificent heroism, and she contributed the ring with all its sacred associations to help another to do what was so near her own heart.

Next morning a commissioner brought the ring into the General Assembly and told the story of it. It was worth about five dollars. "I will give five dollars to send the ring back to the young woman," said a minister. "I will give five dollars," said the stated clerk. A newspaper reporter handed up five dollars to the platform. Pastors, missionaries, visitors, came forward readily with the cash, each one eager to have some share in restoring the ring. In less than ten minutes more than three hundred dollars had been passed up to the desk. It was all caused by the vision they got of the self-sacrificing love that flamed in the heart of that little woman, making her glad to do something for her dear Master.

R. F. Coyle.

### What Our Nation's Daily Drink Bill Would Do for Our Boys in France.

Uncle Sam has asked the nation to invest \$2,000,000,000 in War Savings Stamps during 1918. According to the latest available figures, our drink bill for a year is over \$2,400,000,000.

During the last Liberty Loan drive I picked up a circular entitled, "Turn the Key on Kaiserism — Invest in Liberty Bonds," telling what Liberty Bonds of various sizes would purchase for the boys over there. Using these figures, it is interesting to see what we could do with the money that we pass over the bar for booze every day while the boys are in France.

Our drink bill for *one day* would pay for any one of the following items, and for a *week* it would buy all of them.

1. Buy a \$5 pair of shoes for 1,500,000 men.
2. Purchase gas-masks for 253,000 men, at \$27 each.
3. Clothe and feed 22,830 soldiers in France for an entire year, at \$300 each.
4. Furnish 6,850 motor-rolling kitchens, at \$1,000 each.
5. Buy 4,566 motor ambulances, at \$1,500 each.
6. Construct 157 base hospitals, with 500 beds each, at a cost of \$50,000 per hospital.
7. Fully equip 2,055 hospital wards, with 50 beds each, with beds made up and linen in reserve, chairs, tables, mirrors, foot-tubes, 120 pairs of pajamas, bath-robies and -towels, at \$3,350 per ward.

M. R. SHAW, in *American Issue*.

## BOOK TABLE.

**Amerikanisches Luthertum.** By Prof. F. Bente. Concordia Publishing House, St. Louis, Mo. 92 pages; bound in cloth. Price, 75 cts.

Some time ago Prof. Bente published a book in which he showed what stood in the way of a union of the various Lutheran synods of our country. The above-named book, bearing the title, *American Lutheranism*, may be fitly called an introduction to the first published monograph. The chapter-headings of the new book are: I. The Lost Swedes and Salzburgers; II. Dutch and German Lutherans in New York; III. Lutherans in Pennsylvania; IV. Lutherans in the Southern States; V. The Tennessee Synod. All that have an interest in the early development of the Lutheran Church in America will find this book most interesting reading. We found the chapter treating of the Tennessee Synod especially interesting.

**Synodical Reports of Missouri Synod.** No. 3: *Michigan-Distrikt.* No. 4: *South Dakota-Distrikt.* Each 96 pages. Price, each 24 cts. Concordia Publishing House, St. Louis, Mo.

The former report has a fine address on the purpose of the Church, and a very lucid doctrinal essay on "The Way of Salvation." The latter report brings a splendid paper on Eddyism, misnamed Christian Science. We deem both these reports of more than ordinary value and interest.

**Supplement to Outline of the Course of Study for Lutheran Schools.** Concordia Publishing House, St. Louis, Mo.

This Supplement brings the course in Bible History and Catechism. It is furnished free to all that bought the *Course of Study* published a few weeks ago. The *Course* with the *Supplement* costs 5 cts.

**Latest publications of the American Lutheran Publicity Bureau,** 234 E. 62d St., New York City.

We have received from the Bureau two fine tracts. One is on *Prayer*, and the other, bearing the title, *The Great Physician*, is especially intended for soldier boys that are in hospitals. Either tract may be had for 35 cts. per hundred. The Bureau has also gotten out a large sheet, containing *Sermon Helps* for Patriotic Exercises, Reformation Services, and the like. This large sheet may be had at the price of only five cents per copy. Here are some of the headings found on the sheet: "The Lutheran Church in America, and What It Stands For." "What Contribution has the Lutheran Church Made to Liberty?" "God's War-time Call." "Our War-time Duty." "The Influence of Lutheranism on the Principles of Government." "The Opportunities of a Free Church in a Free Land." "Dedication of a Service Flag." "Unfurling of U. S. Flag."

**Our Boys.** Arranged for mixed voices and also for male quartet. Words and music by Herm. Hahn. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

We called attention to this fine musical composition arranged as a solo in a recent issue. Its popularity as a composition for a single voice will help to sell it in the new arrangement.

**Christ Is Born. Froehlich soll mein Herze springen.** Northwestern Publishing House, Milwaukee, Wis. Price per copy, 5 cts.; 50 cts. per dozen; \$3.00 per hundred.

A new English-German program. The songs used are all old favorites. F. J. L.

## IMPORTANT NOTICE FOR OUR MISSION-WORKERS.

The regular monthly meetings of the Colored Mission Board will in future be held in the afternoon of the fourth Thursday of every month. All the mission-workers will kindly take notice of this change and be guided thereby.

BOARD OF COLORED MISSIONS.

## OUR FUNDS WILL NOT HOLD OUT,

unless something soon happens. During the first nine months of last year the receipts were \$46,273, but in this year, for the same period of time, the receipts only total \$37,593. By a simple operation of subtraction you will find that that is a decrease of no less than \$8,680 in nine months. And all this time the expenses are growing. The Board is paying out \$450 more every month in the way of salaries than it did last year, and the increase in salaries ought to be still more. The small increase in salary given the laborers is by no means in proportion to the increase in the cost of living. But even the meager salaries of the workers cannot be paid out by the Treasurer of the Board if our people do not remember their Colored Mission Treasury more liberally.

BOARD OF COLORED MISSIONS.

## ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. John, Salisbury, \$2.53; Grace, Greensboro, 22.65; St. James, Southern Pines, .33; St. Mark, Wilmington, 2.50; Bethany, Nyland, 2.13; Bethany, Yonkers, 16.00; Bethlehem, Monroe, 1.00; Bethlehem, New Orleans, 30.00; Carrollton, 5.00; Christ Church, Rosebud, 10.00; Concordia, Rockwell, 3.00; Grace, Concord, 40.00; Immanuel, Brooklyn, 3.00; Immanuel College, Greensboro, 11.37; Messiah, Fayetteville, .50; Mount Calvary, Mount Pleasant, 11.00; Mount Calvary, Sandy Ridge, 10.00; Mount Olive, Tinela, 3.08; Mount Zion, New Orleans, 30.00; Mount Zion, Meyersville, 7.00; Mount Zion, Rocks, 20.00; Our Savior, Camden, 5.00; Redeemer, New Orleans, 3.42; St. Andrew, Vredenburgh, 2.70; St. James, Buena Vista, 1.13; St. James, Southern Pines, 6.02; St. Luke, Spartanburg, 5.00; St. Mark, Atlanta, 5.00; St. Mark, Wilmington, 2.50; St. Mark, Meherrin, 54.70; St. Paul, Charlotte, 20.00; St. Paul, Mansura, 8.52; St. Paul, New Orleans, 25.00; St. Paul, Oak Hill, 7.50; St. Peter, Drys School House, 5.00; Washington, 3.00; Zion, Gold Hill, 15.00; St. Luke, High Point, 2.65. — \$413.32.

St. Louis, Mo., October 1, 1918.

CARL ROEMER, Ass't Treas.,  
3678A Folsom Ave.

Received from Miss M. S., San Francisco, Cal., \$.25 for the chapel at Napoleonville, La. F. J. LANKENAU.

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**NOTICE TO READER.**

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.  
No Wrapping — No Address. A. S. BURLESON, Postmaster-General.

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No. 12.

## Look to Bethlehem!

When comes the merry Christmastide,  
Not all will share the joy and mirth  
Which princely pelf and treasures bring,  
Those joys of momentary worth.  
But, ah! a look to Bethlehem  
Brings lasting joy to all the earth!

Some playful hands will ask for gifts,  
Some hungry mouths for food will call;  
But mother-eyes will look in vain  
For more than crusts of bread — her all.  
But, lo! in Bethlehem there lies  
A Gift for them — in humble stall!

The tear-stained heart for comfort looks —  
Her dearest in the battle fell;  
But star of gold and empty chair  
Another flow of tears compel.  
But look! In Bethlehem there's balm  
Which e'en this sorrow can dispel!

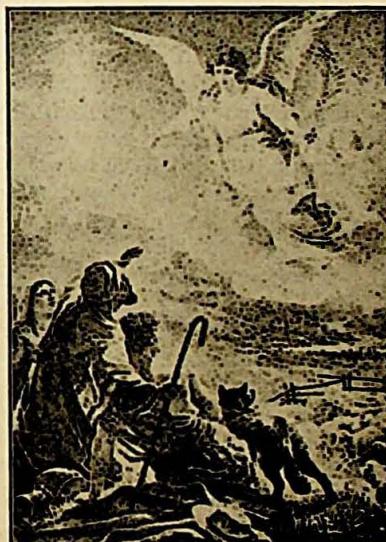
Yea, though no riches we possess,  
On earth the poorest people be,  
Though sorrows rend our hearts in twain,  
Though tears form pools of misery,  
Yet will we look to Bethlehem,  
And thus from every ill be free!

HERBERT C. CLAUS.

## "Unto Us a Child Is Born."

Every word of the Christmas-message is replete with comfort and good cheer for us. So also the angelic assertion that the Savior of sinners is "born." Isaiah, hundreds of years before, had emphasized this same fact when he prophetically declared: "Unto us a Child is born." "Child," "born," what boundless joy and comfort for us

sinners there is in these two words! The Savior is born a little child. He does not come in His divine majesty, sitting upon the throne of His glory, to take us to task because of our shortcomings and misdemeanors. Nay, He comes as a child, as our flesh and blood, as our brother. In this way



"Unto you is born this day a Savior."

God shows His love to the whole world of sinners, in this way the heavenly Father proves beyond all doubt that it is His earnest desire to receive us into His family and make us heirs of life eternal. For it was only by becoming a true man that God's eternal Son could save us; it was only in this way that He could put Himself under the Law to redeem us, who were under the Law; it was only

in this way that He, as our Substitute, could take upon Himself the burden of our sins and bear our punishment upon the accursed wood of the cross. Oh, therefore, what great condescension and boundless love is expressed in these words, "Child" and "born"!

But I want you also not to overlook the words "unto us," or, as the angel tells the shepherds, "unto you." This Child is born for us, for us poor sinners, for all poor sinners, for the whole world. There are no restrictions put upon this word "us"; it includes "all people," as the angel declared. If you are a sinner, if you belong to "all people," if you are in the world, then this Child, this Savior, is born unto you and for you. Your sins may exceed in number the hairs on your head, this newborn Child has come to take them all away; your guilt may equal that of Judas, this Child is born to remove all your guilty stains and make you wholly clean. This Child is, indeed, He that has come to save sinners, all sinners, from all their sins.

Dear friend, this you should believe with your whole heart. Fearlessly go to Him, and He will free you from every burden and every grief; He will turn sorrow into joy and help you also to sing:

My heart for very joy doth leap,  
My lips no more will silence keep;  
I, too, must sing with joyful tongue  
That sweetest ancient cradle song:  
Glory to God in highest heav'n,  
Who unto us His Son hath giv'n!  
Now peace shall reign on earth again,  
Since God shows His good will to men.

F. J. L.

### For Our Sakes He Became Poor.

If one of the princes of this world steps out at a depot, cheers are heard on every side, the bands play, and the flags wave. But when the greatest Prince the world ever saw arrived, not a torch flared, not a trumpet blew, not a plume fluttered. All the music and welcoming was overhead, while this earth opened for Him nothing better than a barn-door!

Some years ago the Rajah of Cashmere sent to Queen Victoria a bedstead of carved gold that is said to have cost no less than \$750,000. But for the Prince of Glory this earth had only a manger with coarse hay and straw.

I have somewhere read that the crown jewels of the kings of England, which are kept in the Tower

of London, are worth fifteen million dollars. But the King of kings had not even where to lay His head when He came down to earth.

To know how poor He was, ask Mary and Joseph, ask the shepherds, ask the Wise Men of the East, who later came to visit Him. How great must have been the love of our Savior to be willing to enter upon all this poverty for our sake! What great deprivation He underwent to make us rich! But Christ's wretchedness brings us glory, His poverty procures us riches, His need brings to us perfect satisfaction. And if you, dear reader, will accept this Jesus as your Savior, His dark stable will glow in heavenly splendor, His hard bed in the manger will become a perfect resting-place for your soul, His swaddling-clothes will be more beautiful to you than royal purple, and His coarse hay and straw will seem more precious to you than all the treasures of this earth.

We are rich, for He was poor;  
Is not this a wonder?  
Therefore praise God evermore,  
Here on earth and yonder.

F. J. L.

### Praise God, the War Is at an End!

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

Germany has yielded to the demands of the Allies. Austria has signed terms of armistice practically equaling an unconditional surrender. Turkey has laid down arms, and Bulgaria has been out of the war for some time. The dark valley of the shadow lies behind, and we are once more enjoying God's sweet atmosphere of peace. We surely have great reason to rejoice. No wonder that, when the news of Germany's acceptance of our terms of armistice was flashed over the wires from the Atlantic to the Pacific, there was a tumult of joy throughout the length and breadth of our country. Good reason for joy; for the Lord God Almighty had made war to cease to the end of the earth. But in the ecstasy of our joy let us not forget that the praise belongs to God, that His is the glory. Let us not make the great mistake of giving the credit for the victory to ourselves. Let us not fall into the sin of Nebuchadnezzar of old, and in the pride of our heart forget the Lord, thus invoking upon us the wrath of the Almighty.

We asked God for His help, and He has now heard our prayer; let us not forget to praise Him for His merciful answer. To God be all the glory!

The roar and thunder of the great guns, the rattle of the musketry, and the whir of the rushing air-plane are all hushed; the murderous thrust of the bayonet and the death-bringing flight of the hand-grenade are things of the past; the sun sets in blood no more. Under the magic touch of human industry and man's care the torn landscape will in a few years regain its former appearance, and by God's grace the wounds inflicted during the past dark years in the hearts of men will also heal and be no more.

But as peace and its blessings once more come to us, let us not forget Him from whom all blessings flow.

F. J. L.  
• • •

### Warning and Consolation.

1 JOHN 2, 1. 2.

It was John's earnest hope, wish, and prayer that the glorious and important lessons taught the Christians in verses 5 to 10 of the first chapter of his First Epistle should not be written in vain. The truths contained in those verses are: God is good and perfect, and if we have fellowship with Him by faith and thus also with one another, we walk as His followers. We have then a new spiritual nature which leads us to do good. True, during this earthly life we daily stand in need of being cleansed from sin by Christ's blood; for the old Adam still cleaves to us. Christians will not deceive themselves, deeming themselves sinless, "pure from sin"; but a Christian's life is a life of continual repentance.

Now, all this John writes to the Christians whom he addresses in his First Epistle *that they may not sin*. He would exhort them to abstain from sin, to fight against it. He would dissuade them from sinning, warn them against it. At this point the Apostle draws our attention to one of the great purposes for which Christians live here on earth. Each believer must manfully struggle against sin in general, and against his own individual pet sins in particular. Thus it is found that wherever Christ's grace is believed, for instance, on the mission-fields out in heathendom, people begin to fight against sin valiantly as soon as they are converted. They at once relinquish their former sins, which formed their dearest en-

joyments and were the objects of their greatest pride. Incessant prayer should be the Christian's "trade," as Luther expresses himself, *i. e.*, his daily occupation.

So we must likewise be constantly engaged in earnest *warfare against sin*, as our evil nature always is inclined to do wrong. Paul writes to believers: "Henceforth we should not serve sin." Although our entire lives are still contaminated with the filth of sin, we should by no means *serve* sin, but bravely struggle against it. Tenderly addressing the Christians with the words, "My little children," John exhorts them to sin no more. The warning, "Sin no more purposely, knowingly, and coarsely," is heard wherever Gospel-preaching is heard. Let us see to it that these repeated warnings leave an indelible impression upon our hearts.

The more seriously, however, the Christian is engaged in warring against the sin that is in his members, the more will he be saddened by his daily experience of ever renewed sinning. Hence sincere Christians that daily work out their salvation with fear and trembling are urgently in need of comfort. The Father of mercies and the God of all comfort gladly provides them therewith. Accordingly, St. John adds these words of precious consolation to his hearty admonition: "*And if any man sin, we have an Advocate with the Father.*" Even sins of infirmity, which are not committed on purpose, but owing to the weakness of our flesh, are real and damnable transgressions in the sight of the holy God. He punishes *all* guilt. Nevertheless, we should not despair if our conscience would rob us of peace because of such daily errors, or on account of other sins which we may have committed. For if any man sin, be it in a fine or coarse manner, we have an Advocate with the Father. We have an efficient and trustworthy Attorney who pleads our cause before God's tribunal. Without our Intercessor's aid our cause would be absolutely lost. But in Him we have a Friend who will help us out of our hopeless plight. We may safely rely on Him. Christ intercedes for us at His Father's throne.

Jesus Christ is the *Righteous* and also the *Propitiation for our sins*. Propitiation means reconciliation. We cannot stand before God, but must fear His just wrath and punishment on account of our sins. Christ, the Righteous, however, by means of His active and His passive obedience, His holy life in our stead, and His atoning death, has appeased God's justice and won His favor for us.

Whenever we sin, Christ, the Righteous, pleads for us, the unrighteous, reminding His Father of what He has done for us during the days of His flesh. This intercession is never in vain. In response to it our God continually blesses us with His good will and favor. He forgives our sins for our Advocate's sake, who is not only the Propitiation for our, the Christians', sins, but also *for the sins of the entire world*. He died for all, saved all. Any member of the human race, however great and numerous the sins and crimes may be that he has committed, will find favor in God's sight if he is penitent and believes in the world's Advocate and Mercy-seat. Our Savior assures every one: "Him that cometh to Me I will in no wise cast out."

At London a number of persons sat around the supper table. Caesar Malan, the eminent minister, and Miss Charlotte Elliott were among them. He expressed his hope of her being a Christian. As she resented this remark, he asked her pardon, but added the wish, "I hope you will some day become a worker for Christ." Not a month had elapsed, when she informed him that ever since he had spoken to her, she had been trying to find her Savior. She then asked him, "How should I come to Christ?" He replied, "Come to Him just as you are." This she did at once with a rejoicing heart. Shortly after her conversion she wrote the immortal lines:—

Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come! I come!

H. OSTERHUS.

### Rosebud.

DEAR READER:—

Would you be interested in a word or two from the backwoods of Alabama? As the year is drawing to a close, we feel like taxing your patience just a little in order to tell you about the blessings and privileges we have enjoyed.

We feel that the lines have fallen to us in pleasant places. The Lord has been in our midst and has caused His blessings to rest upon us. He has caused His Word to accomplish that which He hath pleased, for through the preaching of the Word He has permitted us to add 32 souls to our congregation during this year, 21 by confirmation and 11 by baptism. There are at present 4 adults whom we hope to confirm very soon. May the Lord continue to prosper His work, and continue the growth of our

congregation in spite of the difficulties that obtain in this part of the vineyard!

The writer wishes also to say a word for the zeal and activity of the members during the past year. They have taken a deep interest in the congregation, the school, and the property entrusted to our care. We rejoice that the wholesome lesson of self-help is bearing fruit among us. Despite the war and the high cost of living our congregation resolved in the last official meeting to raise our monthly contributions to the Board from \$10 to \$15. The congregation is also having a well dug, building a chimney to the parsonage, enclosing the latter with a fence, and doing other little things here and there to improve the property.

Indications pointed to a better school than we have had, but the "flu" temporarily shut the doors of school and church. We thank the Lord that the scourge is passing, and we have the prospect of health and peace to do our work for the Master. Our Ladies' Aid and Young People's Societies are chafing to begin their winter work. May the Lord continue His blessings and grant us abundant grace during the ensuing year!

M. N. CARTER.

### "For You and for Me."

The soft breeze rustles the needles of the tall pines surrounding the hill, on which stands an old antebellum cabin, clearly revealed by the light of the full moon. Smoke may be seen coming from the chimney of the cabin, curling its way heavenward, until lost in the mellow light of the December night. Motionless, with heads low, two mules stand tied to the saplings in rear of the hut. In the cabin a group of Negroes are softly humming plantation melodies to the accompaniment of the banjo, while the little folks cuddle near the fireplace, listening to the soft strains of music. Shortly the country becomes alive with people making their way towards the cabin. They come from every direction, in wagons, on mules, on foot. Young and old, men, women, and children, gather in front of the hut for the occasion. The orchestra, composed of several Negroes with banjos, takes its place on the elevation in front of the cabin. Now there is music, singing of plantation melodies, there is dancing, there is loud and boisterous talk and laughter. Young and old join in the ribald festivities, which continue far into the morning hours. The rioting can be heard far out in the stillness of the night. A celebration? Yes. But where?—And why such scurrilous gay-

city? It is the 25th of December — it is Christmas in the Black Belt. And there are many such celebrations among the benighted people in the Black Belt. Freed from the bondage of temporal slavery, they are held fast in the chains of sin and ignorance. They know of Abraham Lincoln, but nothing, practically nothing, of the Great Liberator from sin, death, and hell. They know not the Christ-child of Bethlehem, the Redeemer of the world.

A different scene. Standing in the woods, with its steeple pointing heavenward as a continual reminder of its purpose, is a plain, but neat and inviting chapel. The lights, shining through the curtained windows, penetrate the blackness of the woods and serve as a beacon to the many people who are wending their way to the church. The chapel is soon crowded. What a scene! In the corner stands a decorated hemlock tree. On the platform, facing the congregation, are the many schoolchildren. Seated at the organ is the teacher, while in the pews are old gray-headed uncles and aunties with their children and grandchildren. During the service they listen attentively to the songs, the recitations, and the answers of the little folks. They hear the sermon of the pastor about Bethlehem, the shepherds, the angels, the star, the Wise Men, the stable, the Virgin, the manger — the Babe, the Savior of the world. They listen and are amazed. A tear here, a smile there. They understand. Now the hymn: "Let Us All with Gladsome Voice," etc. Then follows the benediction, and the celebration is over. No, — the people start on their way to their homes, silently, thoughtfully, happily. Nearing his cabin, an old uncle says to his wife: "Eliza, praise de Lawd! Did you hear it?" Eliza: "Hear what?" Uncle: "He's born in a stable for *you* and for *me*." Eliza: "I sure did. Yes, for *you* and for *me*." They enter their humble home, stretch out their weary limbs, fall to sleep — to dream of the angels, the Wise Men, the star, the shepherds, the stable, the manger, the Virgin, the Babe born for you and for me.

Yes, you say, that is a beautiful picture. And a true one. For such a Christmas will be spent, God willing, in our Lutheran churches in the Black Belt. God grant you all such a Christmas, and may He in His grace permit us all, when this short life ends, to celebrate Christmas throughout eternal ages with Him who was born a babe at Bethlehem!

G. A. SCHMIDT.

### An Appeal.

Kind reader, have you read Missionary Schmidt's descriptive gem in this issue? If you have, I am sure that you have already done what I intend to suggest; if you have not read it, then be sure to read it at once. And then, after having read it, turn to this appeal again. What is the purpose of this appeal? Why, to ask you to make it possible that many such Christmas services may be celebrated in the Black Belt as our missionary so simply and yet so beautifully describes in his short article. I just wish to add that our latest station in Alabama, Nyland, stands in particular need of our help. See what you can do!

F. J. L.

### The Maoris of New Zealand.

About one hundred and fifty years before Christopher Columbus set out on his eventful voyage of discovery, which ended in the discovery of America, the little band of Polynesian sailors from whom the Maoris of New Zealand trace their descent landed on the shores of "Aotea-roa,"\* after "one of the most adventurous ocean voyages that oral traditions or written history has to tell of." Even they were not the discoverers of these magnificent isles of the Pacific, for they found in possession a very considerable population, at any rate near the coast, when their historic fleet arrived. From the crews of the canoes named *Aotea*, *Tainui*, *Arawa*, and others of the mid-fourteenth centuries the most accepted Maori genealogies are traced. However, it is undoubtedly that the Maori intermarried with the people whom he found already in possession of the land. The present race of Maoris, then, is a mixture of the Tahitian and Rarotongan immigrants and the earlier race (*Te Iwi-a-Maui* = Maui's Nation), which had preceded them.

The original home of these Tahitians and Rarotongans is not known with any certainty. Many theories have been advanced by eminent ethnologists. The Maori legends trace their origin back only to "Hawaiiki," which some authorities believe to be Hawaii, others Samoa, and still others Sawai. Undoubtedly the Maoris, before coming to New Zealand, were settled on some of the Pacific islands. Where they came from before that is merely a mat-

\* A Maori name for New Zealand, meaning "Long Daylight" or "The Long Bright World."

ter of speculation. They belong to the Polynesian race, are finely built, though deteriorating now, and undoubtedly one of the most intelligent of savage races. This is all the more remarkable since they were confirmed and unashamed cannibals. I have been told that there are still living a few Maoris who years ago ate human flesh.

Mr. James Cowan, in his book entitled, *The Maoris of New Zealand*, writes: "As to the period when these olden sailor men first sailed into the Pacific, we have little to guide us with exactitude but the Polynesian genealogies and traditions. Some of these genealogies, however, are of extraordinary length, and the system of preserving and handing down the ancestral lists was such a careful one — it was a sacred and priestly duty — that there is remarkable agreement between the genealogical tables of various widely severed groups. Common ancestors are mentioned in identical sequence."

Mr. Percy Smith, an eminent student of Polynesian genealogies, estimates that the length of time the Maori has inhabited the Pacific dates back to near the beginning of the Christian era. From ancient traditions and genealogies he deduces that, shortly before the birth of the Savior, the ancestors of the Polynesians, starting out from India and Burmah, worked their way down the Straits of Malacca, and then occupied the East Indian Islands. Some centuries later, "about 450 A. D., perhaps earlier," they took possession of, and settled on, Fiji and Samoa. From this time on the movements of these adventurous wanderers can be more accurately traced. They next discovered and settled, about 650 A. D., in the Hawaii Islands, and seem to have made Samoa their great headquarters, and probably about that time these Pacific explorers first visited New Zealand. Tahiti, the Marquesas and Paumotu Archipelago had already been occupied. Then taking advantage of the southeast trade-winds, they launched out into the unknown, until all the islands east of Australia had been visited and settled.

ARTHUR APPELT.

(To be continued.)

THOUGH less than one-half of one per cent. of the Japanese people is Christian, taking the nation as a whole, the Christian members of Parliament form more than three and a half per cent. of that body. Christian character counts when it comes to patriotic service.

## BOOK TABLE.

**Comprehensive Bible History.** Concordia Publishing House, St. Louis, Mo. Full cloth binding; 276 pages. Price, 80 cts., postpaid. Special introduction prices.

This new Bible History is going to be a source of joy to many a teacher, and for good reasons, since you would have to go far to find its equal from every point of view. The text is that of the Authorized Version. All proper names are diacritically marked, which will be a great help to the pupil in the way of pronouncing these names correctly. The paragraphing of the histories will assist the scholar greatly in learning his lesson. A number of explanatory notes at the ends of the lessons will prove of great value. Practically every history is followed by a Bible-passage or a quotation in verse, which have the purpose of succinctly stating the main truth of the lesson. The book contains a great number of illustrations and not a few very usable maps. Pastors and teachers should not neglect to order a copy at once.

**Kirchengesangbuch fuer Ev.-Luth. Gemeinden Ungeaenderter Augsburgischer Konfession.** Concordia Publishing House, St. Louis, Mo. Cloth; pocket edition (TCA). Price, 75 cts.

This is the pocket edition of the new and revised German hymnal of the Missouri Synod. This new edition contains forty-two more hymns than the old edition did. The new orthography is used. The publishers are putting out six other bindings of this edition of the hymnal, the prices ranging from \$2.00 to \$3.50. The more expensive leather bindings may not be on the market for a long time, since the leather supply is very limited.

**The Modern Grammar.** By Albert H. Miller, Instructor in English in River Forest Teachers' College, River Forest, Ill. Concordia Publishing House, St. Louis, Mo. Full cloth binding; 221 pages. Price, 60 cts., postpaid.

Here is an excellent schoolbook, one that we may be proud of. I think the publishers should call the attention of public school authorities to this text-book. This Grammar carries nothing superfluous, it presents all subject-matter in the simplest of language, its definitions are clear and concise, and interestingly and copiously illustrated with sentences referring to facts that the pupils are familiar with from their daily studies and experience. A particularly noteworthy feature are the numerous diagrams in the book. The form of diagram used by the author presents the construction of the sentences most simply and graphically to the eye of the learner. The author plainly shows that he is a consistent believer in the old dictum that repetition is the mother of wisdom, as the numerous reviews show. In short, we know of no sound pedagogical principle that the author of this *Modern Grammar* has ignored. The consequent result of his labors is a book that will rank with the best on the market.

**Lutheran Annual 1919.—Amerikanischer Kalender fuer deutsche Lutheraner.** Concordia Publishing House, St. Louis, Mo. Price, 15 cts. each.

We are certain that the mere announcement of the fact that these two annuals are on the market will be sufficient, and therefore we shall let this be enough, except that we desire to call the attention to the fact that because of the high cost of material and labor the price of the annuals has been advanced to 15 cents.

**The Christian Home.** By John H. C. Fritz. Concordia Publishing House, St. Louis, Mo. 20 pages; paper. Price, 5 cts.

A tract that deserves the widest possible circulation. What Pastor Fritz says on marriage, the relationship of husband and wife, and on children, is worthy of deepest thought. Among other things we would particularly call attention to the author's expressions on childless marriages and small families, infanticide, on children as a precious gift of God, and the proper rearing of children.

**Jesus, Lover of My Soul.** By *Hugh Osterhus*. The Gorham Press, Boston. Art cloth binding. Price, \$1.25.

The author of this book of poems is well known to us, since for a number of years he has kindly provided us almost monthly with a poem for our columns, and there are few among us, we feel certain, who have not felt grateful for the spiritual help these short poems of Pastor Osterhus brought them.

Were we to characterize the poems of our friend, we should, first of all, refer to their naturalness; for when we read his lines, it is just as though he were talking to us. Most of his poems have an effortless beauty and a remarkable grace and ease of expression, and not a few are utterly lovely in their simple lyric charm, and reveal the true singer in every line. Taken as a whole, these poems are above the average in beauty of thought and form, and they possess a high lyrical quality. Rev. Osterhus is one who polishes his wares, as may easily be seen by the correctness of form, the delicacy of expression, and the remarkable simplicity and yet, withal, great choice of language. We must also mention the serenity which most of these poems breathe in every line, and the warm human sympathy so uniformly apparent. The poet's simple and sincere piety shines out brightly in every poem, and we know of no one who can so eloquently reveal in every verse the calm joy that abides in the Christian breast.

The poems are grouped under four heads: Our Lord; God's Word and the Church Year; Faith and Its Fruits; Nature and Other Subjects.—We most heartily commend this book of poems to the kind attention of our readers as being particularly well adapted, because of its contents and binding, for a holiday or birthday gift-book.

**Holy Night.** A Children's Christmas Service. Compiled by *H. F. Bade* and *Th. Struckmeyer*. 15 pages. Concordia Publishing House, St. Louis, Mo. Price: Single copies, 5 cts., postpaid; dozen, 40 cts.; 100, \$2.75, f. o. b. St. Louis.

This new Christmas program is in English exactly what the olden-time Christmas celebration used to be in German, with all the old Christmas-songs and the old melodies, and the rather simple, unmodernized catechization on the Christmas-story. All songs are furnished with references as to the tune, but no music is printed in the program. The price is low enough to make possible the purchase of a supply sufficiently ample to provide the audience with copies.

**Cycle of Christmas Carols.** By *Herm. M. Hahn*. Fourth Edition. Price, 60 cts., net. Order from Herm. M. Hahn, 2852 Broadway, Fort Wayne, Ind., or Concordia Publishing House, St. Louis, Mo.

**Psalm 46.** By *Herm. M. Hahn*. Third Edition. Price, 35 cts., net. Published by Herm. M. Hahn, 2852 Broadway, Fort Wayne, Ind. Order from Concordia Publishing House, St. Louis, Mo.

We need only call the attention of our readers to the fact that Mr. Hahn is the composer of these two compositions, and that the one composition is in its third and the other in its fourth edition, to convince them that these musical publications are far above the ordinary in merit. We are sorry that our esteemed friend did not send us the first-named composition a few days sooner, so that we might have taken notice of it in our last month's issue, for we feel that it would have been particularly welcome to our choir-leaders right now, when so many choirs are so short of male voices. The writer's church-choir is in just that condition, and the other day our organist and leader said, "I have just found exactly what we need for our choir in our Christmas work"; and when I asked her what it was, she answered, "Why, Hahn's *Cycle of Christmas Carols*." And the judgment of our organist and leader is good!

As for the 46th Psalm, we can only say that it is as good as is the other composition. It may also be used as a duet if so desired.

**The Christmas Song Book.** Lutheran Publishing Co., 105 Florida St., Buffalo, N. Y. Price, 25 cts. per copy; \$2.00 per dozen; \$12.50 per hundred.

We like this book of more than forty old favorite Christmas-songs, and we are sure that you would also like it. The cover is in Christmas colors, red and green. There are two editions, one with English text only, the other with German and English texts. By using this book, you can arrange your program as you please, and select whatever songs you wish.

**Come Hither, Ye Faithful. Stille Nacht, Heilige Nacht.** Lutheran Book Concern, Columbus, O. Price, 60 cts. per dozen; \$3.75 per hundred.

Christmas services for children's Christmas services. Both are well arranged, and both contain a number of original songs and recitations.

F. J. L.

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