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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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No. 1.

In This Year, Too.

Oh, let us prize in this year, too,
Our Savior's grace,
And with His help our tasks pursue
And run our race.

Let us in this year also hear
His Gospel sweet,
And then with gratitude and cheer
His praise repeat.

Without Thee, Christ, our years are
vain,

A useless strife.

Oh, bless us still, with us remain,
Lord of our life! H. OSTERHUS.

The New Year.

The old year has passed away. To some of us it brought gain and happiness, and to others sorrow and losses. Some that were ill have regained their health; others that were well and hearty a year ago are to-day near death's door. Many a family has lost a dear member during the past year, on some battle-field, in a military hospital, or in the own home; but no matter where death came to call the beloved one, it left a great void in the heart and pressed out many a tear. Many a fond mother is to-day mourning over the death of her darling, and many a sweetheart is looking at this hour into the grave of her shattered earthly happiness. Yes, many a fireside will this year have an empty chair.

But over our gains or losses, our happiness or

sorrow, let us not forget to call on One to share them with us. Let Jesus sanctify your joy and hallow your sorrow. As surely as you do this, you will find that your happiness will be doubled and your sorrows will largely disappear. Jesus will turn your cross into a gracious visitation, and transform the curse into a blessing. Jesus will soothe your sorrows, heal your wounds, and dispel your fears. Jesus is manna for the hungry soul and rest for the weary. Jesus is a mighty Defense against all enemies, an immovable Rock for our faith, a Shield to ward off all attacks, a safe Hiding-place against the storm of adversity, and a rich Treasury filled with an inexhaustible store of grace. Jesus!—this is the only name under heaven given among men whereby we can be saved. He is the Shepherd of His flock, the Guardian of His people, and the Friend of all poor sinners. To the blood-stained fugitive He is a City of Refuge; to the lost sinner, the direct Way to heaven; to the dying He is the Life; to the storm-periled voyager He is a safe Haven from the tempest. He is the true Prophet that reveals to us the mysteries of heaven; He is the true Priest that gains us free access to God; He is the true King that rules His people in justice and brings to them salvation.

Ah! friends, if we take Jesus with us into the new year, He will fill our hearts with a trust that will permit no doubt or fear to live, He will soothe the wounds of the heart with a balm that turns the keenest anguish into peace and joy, and He will render our melancholy and miserable hours as the days of heaven upon earth. Jesus will answer all

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the anxious questions that may arise in your mind; He will solve all your painful doubts; He will bring to full fruition all your budding hopes; He will supply all your needs and remedy all your ills.

F. J. L.

Christians Should Keep Christ's Commands.

1 JOHN 2, 3—6.

There is no better text with which to close the old year and begin the new than the seventh verse of the foregoing chapter: "The blood of Jesus Christ, God's Son, cleanseth us from all sin." The principal thing that we need at any time during the year, and the most precious thing, too, is God's gracious forgiveness of our sins for Christ's sake, which is appropriated by true faith. The beginning of a new year, however, is not only an extension of the season of grace, but also an exhortation and opportunity for us to show our gratitude for the gift of divine grace by walking in newness of life. St. John admonishes us in our verses to walk according to Christ's commandments.

V. 3. *Hereby we do know that we know Christ, if we keep His commandments.* If we would know assuredly whether we really know Christ, by a living faith (2 Cor. 4, 6), know Him properly as our Savior, but also as our Example, we should examine ourselves as to whether we fulfil the commandments which He has given us. If men do not fulfil them, do not serve their God and neighbor continually by acts of godliness, charity, etc., do not daily seek communion with their heavenly Father in prayer, do not struggle against the evil within themselves or without; in short, if they are not careful to maintain good works, they do not know Christ, have no real spiritual knowledge of Him. Christ is still a Stranger to them. They are still essentially in the same spiritual condition as the poor ignorant heathen who have never heard the sweet name of Jesus, but bow down before their dead idols. If we find, however, on examining ourselves, that we are earnestly engaged in keeping our Master's precepts, then we may and should thereby know and feel assured that we are indeed well acquainted with Him, know Him intimately by true faith, and are His close friends and faithful followers. Hence He said to His disciples: "Then are ye My friends if ye do whatsoever I command you." The active service we render Him, our implicit obedience to His precepts, show that we

deeply appreciate Him as our Redeemer and eagerly follow His steps, being irresistibly drawn to Him, our Ensample, by His virtues, which we know, prize, and admire. We then know, understand, and realize what He is to us, both as our Redeemer and as our Guide and Pattern. We then know Him as a man knows his bosom friend, brother, or mother (Matt. 12, 50). All that actually know Him, have a living knowledge of Him in whom their soul delights, cannot but thank Him for His grace from the depth of their souls, cannot but carefully and studiously imitate His graces and pleasant holy ways, being captivated by the traits of His character which has won their whole hearts. It is their greatest desire to keep His beautiful precepts with gladness of spirit. They simply cannot do otherwise. Ever since they have learned to know Him by faith, their hearts burn with a yearning to follow Him, being impelled by an inward force, His Holy Ghost, whom He has imparted to them. The more Christ is formed in them, the happier they are. To know Him by faith means to be led forthwith and always to love Him, adhere to Him, and heed His words right willingly. The deeper their spiritual knowledge of Jesus becomes, the more they grow enamored of Him, delighted with Him, and the more they feel urged to run the way of His commandments, to live only for Him and to love Him. "They scorn the richest earthly lot, e'en heav'n and earth attract them not, if only He be near them." The living knowledge of Christ gently, yet powerfully and thoroughly, moves and impels them to do according to His will, which they adore and are most eager to comply with.

V. 4. *He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.* He that does not perform good works according to Christ's will and Word, doing right and shunning wrong, cannot possibly know Christ in a living way. If he nevertheless claims that he does, he is a liar, and the truth is not in him. It cannot be otherwise; for if he knew Christ spiritually by faith, he could not help but being bent upon doing good continually according to His words. He could and would not be satisfied with leading a life that is not Christlike, but would loathe and detest such an existence. He would not rest content until he became more and more like Him. He would count every hour of his life lost in which he would not be fruitful in good works.

But if a person's life is *not* given to the performance of Christ's commands, he evidently has

not yet learned to know Him as *Christians* know Him. While he may know Him with his intellect, his heart is far from Him, is not yet in touch with Him, but dead, spiritually lifeless. If such a person claims that he knows the Savior, believes in Him, this is mere verbiage. He may aver his knowledge of, and adherence to, Christ in a very elaborate, sensational manner, employing extravagant language; but he only disgraces himself all the more by such a procedure. He may fool men, but God he cannot deceive.

Let us now apply the truth set forth in our verse to daily life. If a person is not willing in the hour of need, which sometimes comes quite unawares, to put his shoulder to the wheel, to work hard and bear hardships in Christ's service, he is but a foul hypocrite, notwithstanding His fine protestations and solemn declarations to the contrary.

V. 5. *But whoso keepeth His Word, in him, verily, is the love of God perfected. Hereby know we that we are in Him.* The more actively and whole-heartedly a man busies himself, keeping Christ's Word, His commandments, performing the various duties of a Christian's life with care and diligence, the more perfect his love to God will become that dwells within him as a fruit of his spiritual knowledge of Christ. As a matter of course, his love to the neighbor will also increase thereby in like manner. This growth of love to God which makes itself felt within us Christians is to us a mighty proof that we are in Christ, that we are His by faith. "Hereby we know that we are in Him." At the same time we may be painfully conscious of the fact that we have not yet by far reached our measure of the stature of the fulness of Christ, as far as it can be attained in this mortal life. Note: If contrition and humility do not accompany a believer's good works, there is something vitally wrong. There is a strong possibility in this case that what he self-flatteringly regards as splendid Christian works are really only very weak, shamefully weak, works, or perhaps no good deeds at all, but works of the flesh.

V. 6. *He that saith he abideth in Him ought himself also so to walk even as He walked.* Lack of space forces us to consider these words very briefly. If we say that we abide in Christ, we should show our faith by walking like Him, should pattern our lives after His, as it is depicted in the four Gospels.

Every true Christian confesses with the poet:
"I long to be like Jesus." H. OSTERHUS.

A Fine Batch of News from Alabama.

The report comes from *Tilden* that Sam Young, the teacher of our school at that place, has "gone over the top." He leads the field in the number of pupils he has enrolled. At the present time he has no less than 150 children on his roll, and he feels confident that he will have no less than 200 pupils in his school by Christmas. Isn't that a record? We are sure that this teacher has a great amount of enthusiasm for his work, to be able to gather up such a large number of children. But even more wonderful than his large enrolment is his phenomenal success in gathering tuition from his pupils. The fact that Mr. Young collected no less than \$110 tuition-fees from his pupils in the month of November, 1918, shows that the good people of *Tilden* are appreciating the good work of our school, and are willing to do all they can to support it financially. Of course, our readers realize that Mr. Young is not teaching this great number alone, but that he has competent assistance. Should the enrolment reach the mark Mr. Young has set as his goal, and we hope it may, additional assistance will have to be furnished him.

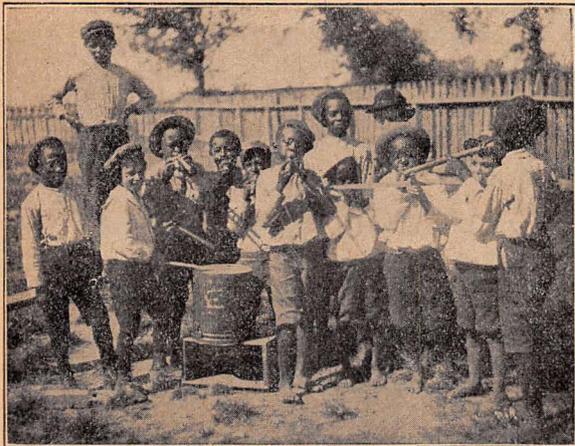
The Sunday-school at *Tilden* is also making a record for itself, and everything seems to indicate that *Tilden* will soon be a Lutheran stronghold, if God continues to bless our workers' faithful efforts.

In order to arouse the interest of the parents in the school and the progress of their children, the workers in Alabama have set aside a certain day which bears the designation of Parents' Day, and strenuous efforts are made by the whole missionary force to have all the fathers and mothers visit the school on that day to learn how their boys and girls are getting along in their school-work. This is, without a doubt, a very fine thing, and might be imitated in other localities with great profit; for unless the parents show some interest in the progress of their children, it will be a difficult thing for the teachers to accomplish all they wish. On these Parents' Days collections are also lifted, and the proceeds of these collections are used to beautify the school-rooms, and to provide them with the necessary teaching apparatus. *Tilden* had such a Parents' Day the first Tuesday of December. Over 200 attended the school-sessions on that day, among them many parents who had come to see how their offspring were getting on with their lessons.

Our *mission-schools*, notwithstanding the influenza, are doing very successful work. The en-

rollment has reached the 700 mark, and the tuition-fees collected from the pupils so far during this school-year amount to \$400. At the beginning of December sixteen teachers were taking care of this large number of scholars.

The new building at *Midway* is well under way. The congregation celebrated Christmas in the new chapel, though the building will probably not be completed before the middle of this month. If some congregation should have some old pews and school-desks for this building at *Midway*, Rev. George Schmidt, Camden, Ala., would be delighted to get into touch with its pastor or officials. Through the kindness of Missionary Claus and his congregation at *Springfield, Ill.*, *Midway* has been supplied with an organ and quite a number of school-desks.



A Junior Lutheran School Orchestra.

The missionary and members are very grateful to Rev. Claus and his congregation, and they hope and pray that the hearts of other Christians may be opened to supply additional pews and desks, sufficient to satisfy the needs.

The chapel at *Nyland*, though so very urgently needed, has not yet become a reality because of the lack of funds. Pastor Schmidt asks us to state that it would be greatly appreciated if those Christian friends who have decided to contribute towards the building of the chapel at *Nyland*, but for some reason have been hindered in carrying out their wish, would, if possible, do so in the near future, lest the good work at this place be hindered because of the lack of the much needed place of worship.

Rev. W. G. Schwehn, the official visitor of our southeastern mission-field, visited various mission-stations in Alabama in December. F. J. L.

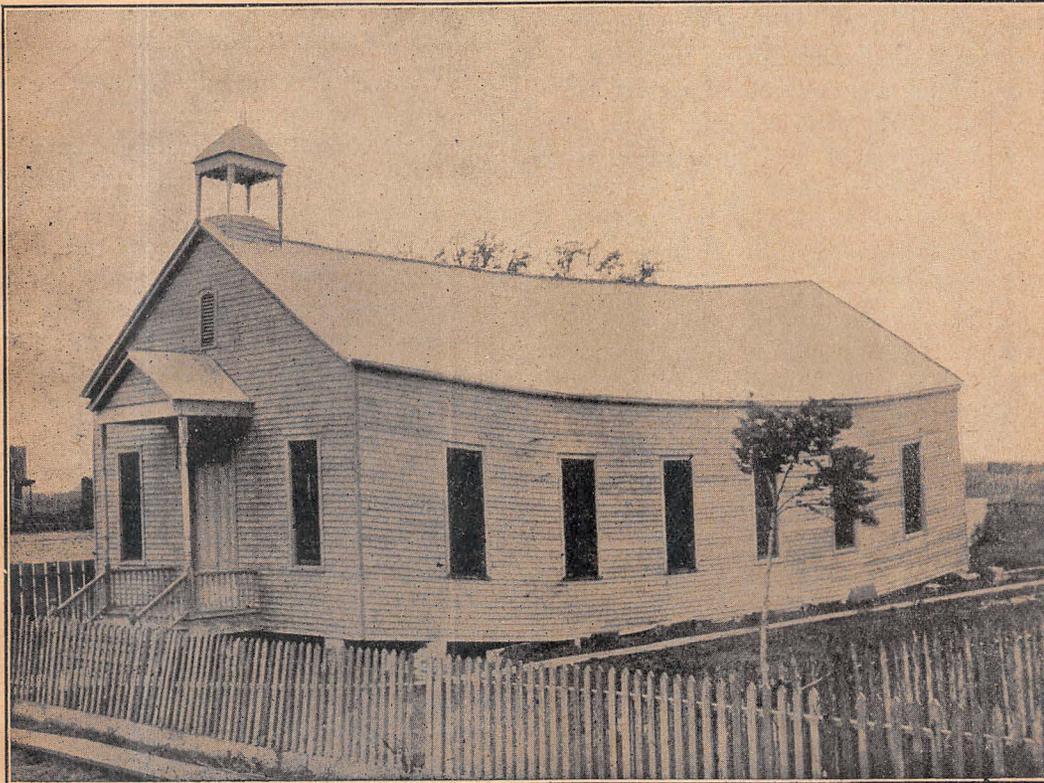
An Urgent Appeal.

Did you read the short article in the *PIONEER* for September, in which you were told how much they were in need of a new chapel and school at *Napoleonville, La.*? It was then stated that there were two reasons why they should be helped in the near future. For one thing, the old chapel is situated in a very undesirable part of the town of *Napoleonville*. The property is actually away from any street, and can only be reached by crossing over the lots of other people. At the time of its purchase we were assured that all was well in this respect, and the town plat showed a street, but since then the courts have decided that the supposed street is part of the property of some citizen, and that now leaves us a property without ingress or egress. If they could be furnished the means to buy a new site and build a new chapel and school, the people of *Napoleonville* could remove the storm-wrecked building in which they now worship, and use the old site for a cemetery. Experience teaches that they must get away from the old place and out of the old chapel, and they must also have a cemetery if our mission at this place is to prosper. Some sad experiences that our missionary at *Napoleonville* has recently had are directly attributable to the fact that we have no cemetery there to bury our dead. Referring to this, our faithful pastor at *Napoleonville*, Rev. C. P. Thompson, writes as follows:—

“During the recent epidemic of the Spanish Influenza every home of our little band of members was invaded by the pest. While at the time of this writing the plague is gradually dying out, it certainly did rage fearfully in this section of Louisiana, and spread great terror and dread in our little town. And this time of the epidemic brought trying days to our little flock. It seemed as though Satan was using every means to destroy our work and ruin our congregation. While our members were afflicted with the influenza and were in a serious condition, the devil was busy among them and tempted them to give up their Lutheran faith. One strong and very successful mode of attack used by Satan was that he would say to our people, ‘If you die, where will you be buried? You know that the Lutheran Church does not provide its members with a burying-place.’ Some of our readers may not fully realize what a strong weapon this would be against Christians at *Napoleonville*, but if they will remember that all of them were reared under

Roman Catholic influence, and that they have always heard of 'consecrated' burying-ground; if you remember that before our coming to Napoleonville the superstitions of Romanism were their daily food, that they always heard much about souls being restless if the bodies should be deposited in ground that had not been consecrated, — then they may have a faint idea of the dangerous weapon Satan used against us when he emphasized the fact that we have no cemetery in connection with our mis-

members were lost to us and to the last ministrations of our Church because of their fear of being buried in unhallowed ground if they died as members of our Church. We are sure that these experiences will occur again in the future if we do not provide a proper burial-place for our people. And since we are in such great need of a new building to take the place of the old storm-wrecked chapel, we feel that if our good friends hear of our great distress, they will gladly help us. We need a new



Chapel at Napoleonville, La.,
after the first storm had partially wrecked it by breaking its "backbone."

sion in Napoleonville. You, my dear friend, who have been reared in the pure atmosphere of Lutheranism, free from the miasma of superstition, — you may find it strange that a thing like this could cause a person to waver in his faith; but we that see what superstition can do with the best of people, we dread it because of its pernicious influence and great power.

"The only place we now have at our disposal for burying purposes is the rear of our schoolyard, where a few members lie buried. But this corner of the lot, without a fence and very unkempt in appearance, at best looks like a potters' field. During the past epidemic of the influenza two of our

church, for the old building is not safe to be in when the wind blows a little strong. Since it passed through the second severe storm, its condition is much worse than it had been before. We need a church in a different locality, partly because we are closed off from the street where we are at present, and partly because the neighborhood in which we now are is quite undesirable. Finally, we need a cemetery, a respectable and decent burying-ground, where our dead may be interred in a proper manner according to the rites of our Church. The lack of an established cemetery in connection with our mission in Napoleonville has hindered our work greatly in the past, and has been the

cause of a number of deplorable defections, besides giving our enemies chance to say of us that we have no respect for the dead. And let us tell you, dear readers, in a region such as that of Southern Louisiana, where people are wont to deposit their dead in tombs and vaults that cost more than the houses they lived in when yet in this life, such a charge can do, and actually does, incalculable harm."

A seemingly insignificant thing may cause much trouble, as we all know. A boy's playing with fire caused the destruction of a large part of Hamburg years ago, and we remember having read that the trespassing of a pig was the cause of a great European war. So here the want of a cemetery is causing our good missionary at Napoleonville much hardship and distress, and is preventing the growth of our congregation there. What our missionary says concerning the conditions, we know to be true, for we had people tell us the very same thing when we were at Napoleonville two years ago. And what he says about the crying need of a new chapel in some other locality is also in strict accordance with the facts in the case. For these reasons we desire to add our personal appeal to that of Pastor Thompson and ask those of our readers who can to assist in giving Napoleonville a new chapel in a different part of the town and a decent cemetery.

F. J. L.

A Few Short Chapters of Maori History.

THE LEGEND OF NIU-Ē.

The island of *Niu-ē* is situated south of Samoa and northeast by north of New Zealand, and was one of the stepping-stones of the Maoris on their way to New Zealand. Following is the Maori version of the birth of this small oceanic island:—

In the beginning *Niu-ē* was a coral reef (*he punga*), lying at the bottom of the great sea. An *aitu*, a god, came sailing from the south, and, looking down, saw far, far below the white punga rock. He let down his hook and hauled the punga up to the surface, and, lo! there stood an island. At this time the heavens were so low that they touched the land. Then the spirit-god, called Maui, standing on the solid earth, put his hands against the heavens and forced them away from the island, which was first called *Motu-tofua*. The first mortals who dwelt there were called Fao and Huanaki, who came from

the direction of Tonga. In those days there was little food on the island; no cocoanuts, nor yams, nor bread-fruit, but only wild trees, bearing undesired and tasteless foods. Fao and Huanaki put out to sea in their canoe to find food. Wandering to and fro over the ocean, they at last reached the island of Tutuila, of the Samoa group. The people gave them cocoanuts (*niu*) to plant, and with these Fao and Huanaki returned to their island, and that was how it got its forests of cocoa-palms and came to be called *Niu-ē*."

THE CANOE VOYAGERS.

The vessels in which the Maori explorers made their daring voyages of discovery were large outrigger canoes, built with painstaking care and skill. They were very different from the ordinary river canoe of to-day, and only one, the *Arawa*, is described in Maori tradition. This was supposed to have been the largest that came to New Zealand, and had three masts. "The keel-part consisted of a hollowed-out log. Above this the vessel was built up with hewn planks sewed together with sinnet, the planks being very carefully smoothed and fitted together, and supported by wooden stanchions; and above this were top-sides curved inwards, hewn out of a solid log." Some of the canoes seen by Captain Cook and described in Cook's *Voyages* were very large, one being 51 feet in length. He estimated that "they will sail on a medium with such breezes as generally blow in their sea, about seven or eight miles an hour." "They steer by the sun in the day, and in the night by the stars, all of which they distinguish separately by name, and know in what part of the heavens they will appear in any of the months in which they are visible in their horizon."

Let us picture to ourselves the voyage of such a fleet of canoes from a tropic island to far-away Aotea-Roa (The Long Bright World = New Zealand). On the shores of the island a crowd of friends and relatives farewelling the emigrants with cries and tears, and perhaps also secret revilings and rejoicings; on board the canoes, men, women, and children, stowing away their few household treasures. Provisions—cocoanuts for meat and drink, calabashes of water, bread-fruit, *hue* (vegetable gourd), *kumaro* (sweet potatoes), and *taro* (preserved birds), and other foods of the plantation and the forest—have already been stowed away. The *tohunga* (priests) recite their invocations for the safety of the voyagers, after having *karakia'd*

(blessed) every important part of the equipment. The priest of each canoe has in his charge the "sacred" carved images, in stone and wood, of the ancestral deities, and the *whatu-kura* (tribal talismanic relics). The carved figure of a deified ancestor, looking with fiery eyes at the ocean he is to ride over and subdue, decorates the bow of the canoe.

Now the lofty mat-sails are hoisted, and amid the loud cries of the emigrants and the shouting of "*Häere atu ra, häere ra!*" (Farewell, depart, depart!), the canoes, their sails catching the brisk trade-winds, move away from the home-shores, and soon, having crossed the sheltered lagoon, are through the channel in the coral reef and out upon the ocean, falsely called the Pacific. The watchers on the shore become mere specks, the trees dwindle, and ere long even the island is but a memory. The voyagers are alone on the dark-blue tropic sea, their home for many days, perhaps weeks.

Running before the southeast trade-winds, for many days no change of course is necessary. The flying-fish with wet, shining bodies and rapidly moving wings dart across the bows of the canoes, while the clumsy-looking porpoises, belying their appearance, swiftly circle about the fleet or rub their backs against the wooden sides, and occasionally huge *Tohoro* (the sperm-whale) would rise majestically from the deep and spout a greeting, while the people, awe-stricken, whispered, "Behold the *Taniwha* (our god)!"

So they sail on; calm, still days and nights, days of steady southeasterly breezes, sudden and strong tropic storms, and roaring, threatening gales, each taking their turn at speeding the voyagers towards the unknown future, until some morning the dawn reveals to their searching eyes a long high coast-line, and joyfully they hail the white cliffs, the beflowered trees, the sparkling waterfalls leaping boldly into the never-appeased maw of the ocean, or the wider streams as so many heralds promising them a land wherein there is room to live and food to sustain life.

Thus they have reached the land which is the prize of their daring, a land of peace — as yet — and plenty. Being savages, heathen, whose hearts are given to idol-worship and not to the true living God, their lusts and self-love soon change this place — almost a Garden of Eden — into a veritable Sodom and Gomorrah. But of this later.

Interesting as are the legends of the voyages of the various canoes which brought their human

freight to the shores of New Zealand, — there were about twenty-seven of them, — sailing at different times, most likely also from different starting-places — we must refrain from relating them and turn our attention to the settling of the land, and the customs and religion of the Maoris, which we hope to do in the near future.

NOTE. — In pronouncing Maori names, pronounce as in German; *e. g.*, Hue = Hoo-ay; Aotea-Roa = Ah-oh-tay-ah roh-ah, etc.

ARTHUR APPELT.

New Attitude of Japanese Leaders to Christianity.

The account of an evangelical meeting held in Saga which the Rev. H. V. S. Peeke gives in a recent letter shows strikingly the recent drift of public favor toward Christianity. At the meeting greetings were read from the governor of the province, the mayor of the city, and from a Christian official at the head of the Kyushu Railway Department. After the sermon addresses were made by Madame Hirouka, one of the wealthiest and most capable business women in Japan, who, although sixty-six years of age, has recently become an out-and-out Christian, and by Mr. Morimura, an octogenarian business man of great wealth and influence, who has found Christ in his old age.

This changed attitude of Japanese leaders and officials is a result of the recognition of Christianity in the famous three-religious conference and of the new attitude of the educational leaders toward Christian religious education. Very closely related to it also is the revelation of a moral weakening which is threatening the character of the nation. Subsequent upon the recent exposures of graft in high places, Mr. Morimura, mentioned above, established a fund for the development of a plan to promote business morality. He offered \$100,000, and Baron Shibusawa added \$25,000 to the fund. — *Church Visitor*.

Sharing Christ with Others.

No sooner had Andrew found Jesus than he hastened to tell his brother Simon of his discovery. The first impulse of every young Christian is to bring somebody else to Jesus. The man that finds a treasure of gold or precious stones hides his secret. He does not want any other person to share his secret. But the Christian who would adopt such

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a method would thereby only prove that he did not know Christ at all. If a man really loves Jesus, he is compelled to spread the tidings. His one, ruling desire is to tell the good news wherever he can. The love of Jesus is an open secret to be spread as widely as possible.

A missionary tells with what a sadly shrewd comment the news of salvation was received by an Indian chief to whom he brought the teachings of the Gospel.

"You have known this good news for a long time?"

"Oh, yes, for a long, long time."

"All your people have always known about it?"

"Yes, they have always known about it."

"And you have come all this long journey to tell us the good news?"

"Yes, for we could not rest until you, too, knew the message from heaven."

"Well, then," said the old chief, "all I have to say is that my white brother has been a long time on the way." —

The early Christians lost no time in telling others the glad tidings about the Savior. It is inexcusable on the part of so many Christians to live together with people for years, and yet never tell them of Jesus' great love. Neither thoughtlessness nor indifference should hinder us from following the example of Andrew. As soon as we have found Jesus, let us go and tell our brother about Him. Yes, and let us not stop with our brother. The glad tidings of Jesus and His love are so sweet that we should proclaim them to everybody from the housetops.

F. J. L.

BOOK TABLE.

Synodical Reports of Missouri Synod, 1918. No. 5: *Nord-Illinois-Distrikt.* 88 pages. Price, 22 cts. No. 5 a: *Minnesota-Distrikt.* 80 pages. Price, 20 cts. Concordia Publishing House, St. Louis, Mo.

The former report contains a doctrinal paper on the priestly office of Christ, while the latter has a paper on the Scriptural teaching concerning excommunication. Both papers are well worth reading.

Constitution and Citizenship. By A. L. Wendt. Published by the Author, A. L. Wendt, 2719 S. Karlov St., Chicago, Ill. Price, 10 cts.; 96 cts. per dozen; \$7.00 per hundred. Order from the author or from Concordia Publishing House, St. Louis, Mo.

This booklet has the purpose of telling us what we ought to know about the Constitution of our country and about our American citizenship. Too many of us priding ourselves upon our citizenship know deplorably little about our country and its government. We feel certain that a few hours spent upon the study of this booklet in our schools would soon enlighten our children as to their duties and privileges as citizens of this glorious country. Nor would it do the older people among us any harm to send for the booklet and study it.

White Buffalo. By Frederick J. Liesmann. Concordia Publishing House, St. Louis, Mo. 74 pages; bound in red cloth. Price, 35 cts.

We are sorry that this little volume did not reach us in time to be noticed in our last month's issue. It is a fine, clean "wild West" story, and is bound to find many readers among young and old. It is the story of a trapper and hunter of the old pioneer days.

Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations. Concordia Publishing House, St. Louis, Mo.

The first two numbers of this new collection of choruses are the compositions of Ernst I. Erbe. Both of them are intended for a mixed choir and bass solo. No. 1: "Lord, Now Lettest Thou Thy Servant Depart in Peace." No. 2: "I Will Lift Up Mine Eyes." The former costs 40 cts., while the price of the latter is 60 cts. Mixed choirs desiring choruses above the average in quality and difficulty will find these compositions very acceptable.

The Christmas Song Book. Vol. II. Containing thirty of the best Christmas songs. Compiled by Adolph T. Hanser. The Dahlke Publishing Co., Buffalo, N. Y. Price, 25 cts.; \$2.00 per dozen; \$12.50 per hundred.

This volume contains a number of songs to be found in the book we took notice of last month. However, there is this difference that this second volume has the English and German texts for each song it brings. We also wish to state that there are some songs in this booklet that are not to be found in the former.

ACKNOWLEDGMENTS.

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St. Louis, Mo., December 1, 1918.

KARL F. ROEMER, *Ass't Treas.*,
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NOTICE TO READER.

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Vol. XLI.

ST. LOUIS, MO., FEBRUARY, 1919.

No. 2.

God, Whose Yea Is Yea.

God, whose yea is *yea*,
Hear the prayer we ask:
Grant us that we may
Not perform our task
Only seemingly,
Superficially,
Slowly, dreamingly,
But efficiently.

May we act and dare,
And each year again
Do our humble share
Of Thy work for men.
Help us to endure
Times of stress and strain,
And our hearts assure
Of Thy help in pain.

Help to bear the day's
Heat and burden, Lord,
As we tread Thy ways,
Strengthened by Thy Word,
Following cheerfully
Thy divine commands,
Glorifying Thee
With our mouths and hands.

And when life is o'er,
And our course is run,
We will evermore
Bless Thee, God, our Sun;
In Thy garden fair
We will praise Thy love,
And Thy grace declare
In that home above.

H. OSTERHUS.

For Young and Old.

1 JOHN 2, 12—14.

John directs these verses to children, to fathers in Christ, and to young men.

V. 12. *I write unto you, little children, because your sins are forgiven you for His name's sake.* Even little children are in need of forgiveness, because they are sinful, evil, by nature. But they are cleansed from sin by Holy Baptism. Here John again reminds the Christians of the precious boon of forgiveness, which he mentioned in chap. 1, 2 and 2, 2. Our sins are forgiven "for Christ's name's sake," in consideration of His work of redemption. John writes to the Christian children, because their sins are forgiven. He would by his letter give them fresh assurance of the forgiveness of their sins, strengthen in them the belief of their being God's children by grace, and admonish them to constancy in faith. He would have them beware of giving themselves anew to sin. Compare with these words the first verse of this chapter: "These things write I unto you that ye sin not." He would also, by writing these words, induce them to show their gratitude for the forgiveness of sin by loving God and Christ, but not the world.

V. 13 a. *I write unto you, fathers, because ye have known Him that is from the beginning.* He writes to the fathers, the old, tried, mature Christians who have believed for many years and have been found faithful in weal and woe. They know Jesus, who is "from the beginning," as a person knows a close friend or relative with whom he has

daily associated for many years, and whose traits of character he has learned to value by numerous and various experiences. Their knowledge of the Savior is deep and thorough as compared with that of the younger Christians. It is such as can be gained only after many years of intimacy with Him. They know Him by ever renewed faith. He is known to them both as far as His work and His person are concerned. They know Him as God's Son, who is "from the beginning," from eternity, who is our dwelling-place in all generations. He writes to the fathers, because they know God's eternal Son. He desires to increase and deepen their spiritual knowledge of Him, to fill their hearts with new confidence in Him, and to help them to be faithful to the Lord, to love Him, to struggle against the sinful love of the world, etc.

V. 13 b. *I write unto you, young men, because ye have overcome the Wicked One.* He writes to the younger Christians, "who are in their bloom and flower." Although they were young, they had proved themselves men, for they had overcome the devil by faith. As soon as we begin to have faith in Christ, we are liberated from Satan's power. Herein consists the great initial victory over the foe which is obtained by faith. This those young men had won. More, they had time and again withstood Satan's temptations, thus defeating his purposes. They quit themselves like men and successfully fought the good fight of faith. He would encourage them to continue their victorious struggle against Satan. He writes to strengthen their determination of resisting the devil's evil will, which would fain reduce them to the old captivity. He teaches them to parry Satan's assaults and to keep him at bay.

V. 13 c. *I have written [Revised Version] unto you, little children, because ye know the Father.* Again he addresses the *children*. He has written to them in this letter, because they know the Father. Father and mother are known better to the little ones than any one else. They are wholly dependent on them for life and care. But *Christian* children know God as their true Father in the highest sense of the word, who has given them their parents, and through them cares for them, and keeps and blesses them. They know Jesus, their Savior, and also His Father who for Christ's sake has become *their* true Father. Even the little ones cry, "Abba, Father," by the Spirit, and are heard. Out of the mouths of babes and sucklings God has perfected praise.

John has written to the children to acquaint them more fully with their heavenly Father, to ad-

monish them to love Him, in short, to further their spiritual lives.

V. 14 a. *I have written unto you, fathers, because ye have known Him that is from the beginning.* He addresses also the fathers in Christ a second time, to make a deep impression on them also. He repeats what he wrote to them before without changing a word save the form of the first verb.

V. 14 b. *I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the Wicked One.* A few important words are here added to this solemn repetition of the apostle's first statement to the young. Young men glory in their strength; but the young believers to whom John here writes were *spiritually* strong, strong in the Lord and the power of His might. God's Word, which abode in them, was the source of their strength. By a constant use of the Word of grace their strength was preserved, and augmented in the course of time. Thus they overcame the Wicked One by divine strength, received by faith. John had written to them in order to urge them to keep on using the Bible, and thus to assist them in growing stronger, going from strength to strength.

St. John no doubt wrote these words with a rejoicing heart, because they were written to Christians, who knew and prized the one thing needful. He wrote with the hopeful assurance that his words would not prove futile, but fruitful, furthering his readers spiritually. Hence it was with pleasure that he penned these lines.

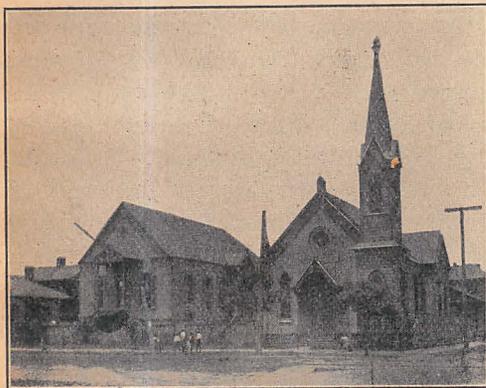
The Bible, which is written and well adapted for young, middle-aged, and old, is never preached or read in vain. The Catechism is not studied in vain. Blessed are they that hear the Word of God and keep it. Blessed are they that read John's helpful words and forget them not.

H. OSTERHUS.

"What Mount Zion, New Orleans, Is Doing."

Shortly after God, our heavenly Father, in His mighty wisdom saw fit to call from this life our dearly beloved and deeply lamented "Uncle Bob," the same God, in His same great wisdom, saw fit to send a terrible scourge upon our entire nation, which was also felt in our city of New Orleans. But He is also a merciful God, and out of the fulness of His bounteous mercy and extreme goodness He

poured the benediction of His benign kindness upon Mount Zion Lutheran Church; and though many were attacked by the influenza and were confined to their beds, the entire congregation, with the single exception of one of our little schoolchildren, was spared, and granted the special privilege of returning to our house of worship on Sunday, November 3, 1918, when the "closing bar," which had been on for about five weeks, was raised by the health authorities. Rev. T. Schliepsiek, our beloved pastor, gave us a special "flu" sermon. He paid a striking and pathetic tribute to the little schoolgirl who was claimed by the "flu," and called the attention of the congregation to the fact that this was the first time in the history of the Christian Church when its doors were ordered closed and God's holy Word was practically shut off from them for the time being. He



Mt. Zion Church and School.

also drew a graphic word-picture to show how miserable it would be for us all if His holy Word were taken away altogether. The choir of Mount Zion added emphasis to the service by singing "O God, All Terrible!"

The epidemic halted our Christian work for a little while, but, thanks to God, it was not stopped. We came back into our fight against sin with greater vim and stronger effort. Our day-school was reopened on schedule time with a fair attendance, and the work along this line is speeding up rapidly with the assistance of young Student Frank Lankenau, who was called to our school to take temporary charge of the upper grades.

On Thursday, November 28, 1918, we held our regular Thanksgiving service. The sermon was appropriate to the occasion, and was well delivered. The choir rendered several beautiful numbers, and the attendance at this service numbered eighty persons.

In order to pay proper respect to Teacher H. Meibohm for twenty-five years of faithful service in Mount Zion parochial school, a special service was held in his honor on Sunday, December 1, 1918. Rev. E. W. Kuss, of Zion Church, preached an impressive sermon, giving due credit to Teacher Meibohm for having contributed a quarter of a century of his life to the secular and spiritual instruction of the colored children of this vicinity. The choir furnished splendid music, and the congregation presented Teacher Meibohm with a bathrobe set.

The first regular meeting of the newly organized Community Choral Club after the lifting of the epidemic ban was held on Tuesday evening, December 3, 1918. A short program was rendered and light refreshments were served. It is the object of this club to cultivate the vocal and literary qualities of its members, have musical and literary entertainments, and, if not attract new members to our choir and church, at least give them an opportunity to hear the Gospel of Christ Jesus. The club meets every Tuesday evening at 8.00 o'clock in the Mount Zion school-building, and any reputable citizen in the community who has a desire to learn to sing is entitled to membership in the club.

The Luther League of Mount Zion had the honor of giving a grand joint reception in honor of the initial appearance of Student Lankenau, the twenty-five years of faithful service of Teacher Meibohm, and the 59th birthday anniversary of Janitor Rousseau. One hundred and four persons were entertained and the event was much enjoyed. Mr. L. B. Bailey was Master of Ceremonies. The following program was rendered:—

1. Invocation Rev. T. Schliepsiek
2. Hymn Mount Zion Choir
3. A Joint Welcome Address and Congratulations.
Mr. C. C. Bobe
4. Remarks Student F. Lankenau
5. Remarks Teacher Meibohm
6. Remarks Mr. Rousseau
7. Hymn Mount Zion Choir
8. Address Rev. E. W. Kuss
9. Duet . Rev. T. Schliepsiek and Student F. Lankenau
10. Recitation Miss Hazel Walters
11. ANNOUNCEMENTS Rev. T. Schliepsiek
12. Hymn Mount Zion Choir

WORTHY OF COMMENT.

Mount Zion Choir, under the directorship of Rev. Schliepsiek, is a success. It is filled with harmony, and sings several selections at each service.

Various members of Zion Church (Rev. Kuss, pastor) visit us frequently to enjoy our services and

to hear our choir. These visits give much encouragement to our work and are highly appreciated.

The regular election of officers of the Luther League of Mount Zion was held on December 3, 1918. The following officers were elected: Mr. C. C. Bobe, President; Mr. A. Berger, Vice-President; Mrs. Helen L. Bailey, Financial Secretary; Miss Gertrude Fisher, Recording Secretary; Mr. Frank Rousseau, Treasurer.

Mrs. Rousseau, wife of Mount Zion's sexton, has won a decided reputation for making "Creole Drip Coffee." She is highly recommended by the pastor and the teachers.

Taking everything collectively, a happy atmosphere surrounds Mount Zion, a Christian spirit prevails there, every one is contributing his mite, and there is a competition to make Mount Zion a success that almost amounts to rivalry. If things continue, with the help of God, the way they are going now, when the final reckoning comes, Mount Zion will be found decidedly "over the top."

L. B. BAILEY.

What Are You Going to Do About It?

It was on a Sunday night in August. In an old, dilapidated store building a few Negro children and a number of adults had congregated to listen to the message which told them of Him who came to die for the sins of all men, to learn of the love of the Savior. The missionary announced the first hymn, and the small congregation joined in the good old invocational, "Come, Holy Spirit, Heavenly Dove." When the last stanza had been sung, the minister invited the congregation to join him in approaching the throne of all mercies and in prayer to take their needs and wants to the Father above. But no sooner had he started, than the door opened and in shuffled and stumbled, and talking loudly, one who no more had full possession of all his faculties, but, to judge from his breath and the way he carried on, was under the influence of liquor. After he had finally seated himself, the minister proceeded with the reading of the Scripture-lesson, only to be interrupted once more, for a rock, thrown by one intent on revenging himself for some evil deed, came flying in through the open door. The Creed was then recited without any disturbance, nor did anything happen during the singing of the hymn immediately preceding the sermon. The missionary then stepped up to the table which served as his

pulpit, opened the Bible, read his text for the evening, and had gotten well into the introduction of his sermon, when the door, which had been closed after the throwing of the rock, was once more thrown open, and with such violence that it threatened to take it off its hinges, and in came the partner of the intoxicated man, — who by this time was fast asleep, — and roughly aroused his friend out of the drunken stupor. What this resulted in you can well imagine. There would have been a general disturbance, no doubt, had not the preacher stepped down and with determined mien shown those two men the door. This done, he continued once more in his discourse; but before he had finished, some ruffian poked his head through the open window. The benediction was almost drowned out by the singing of a rag-time and loud talking on the outside. With the doxology, "Praise God from whom all blessings flow," this much-interrupted service was concluded.

Yes, this actually happened; and not only once, but several times was this little congregation and its missionary thus disturbed during divine service. But where did all this take place? The services are held in the little old building at the intersection of Nixon Street and Love's Alley, in the prosperous and growing city of Wilmington, N. C. This section of the city is inhabited by the worst element of Wilmington's colored population. This accounts also for the behavior of the people. They need a church, no doubt; but as we are trying to establish ourselves in this city, it need not be done under such adverse conditions. Our Church being comparatively an unknown Church to the Negroes in Wilmington, we can never expect to do any successful work until we change our present location. One can hardly expect to induce people to attend a service where such things frequently happen as we related above. It is no credit to the Lutheran Church to have her headquarters on the corner of Nixon Street and Love's Alley. Surely, you will agree that it is not right to expect a man to labor under these conditions; nor is it reasonable to think that just as many people will be gained for Christ and His saving Gospel under such conditions as would be the case if conditions were more favorable.

But, then, why not move to another location? Why stay here? Circumstances are such that no other place can be secured for our services. Our only possible chance is to buy and build. We have given you the naked and unvarnished facts about Wilmington. We are certain that nothing more is necessary to convince you that the time has come

when we must remedy the conditions under which we are laboring in this promising field with its thousands of Negroes.

We leave it to *you*. You know the commission of your Savior. And you have now been acquainted with the needs. *What are you going to do about it?*

W. G. SCHWEHN.

The Settlement of New Zealand by the Maoris.

As already pointed out, New Zealand was not settled by the Maoris at one certain period, but the settlement covered a period of some seven or eight hundred years. The original inhabitants, who arrived some centuries before those adventurous voyagers from whom the Maoris trace their descent, were called the Ta-nga-ta-Whenua. They seem to have settled on the North Island, and, as far as I can find out, only little is now known of them. The Turehu—the fairy people—dwelt in the misty mountains or in the deep recesses of the forest. The tribes living on the Bay of Plenty were generally known by the name of Te Tini-o-Toi (= the multitude of *Toi*). *Toi* was the name of their head chief. They were a very numerous tribe, “with large villages and many strongly trenched and walled hill-forts.” The people who came in the canoe called Mataatua intermarried with them (about the fourteenth century) and with the other tribes living in their neighborhood. Another important and numerous section of the Ta-nga-ta-Whenua were the Tini-o-Te-Ma-ra-nga-ra-nga, who occupied the valley of the Rangitaiki and the adjacent country, and who were conquered—that means killed, eaten, or made slaves—by the descendants of the Hawaiian immigrants. There were other tribes, but these seem to have been the most important ones.

When, in the fourteenth century, the immigrants from the Pacific Isles arrived, canoe-load after canoe-load, they immediately conquered or intermarried with the original inhabitants, and all traces have now been lost of them, except a few imperfect and doubtful legends and the urukehu, or fair-haired strain, in the Maori race.

Having disposed of the original owners and being filled with the spirit of adventure, the Maoris began to spread over the whole of the North Island. Soon feuds and quarrels started among the different tribes, and the fair land became a land of bloodshed, cruelty, and cannibalism.

The greatest of the Maori explorers was, no

doubt, Ngatoro-i-rangi, the high priest (*tohunga*) of the Arawa, so called after the canoe in which this tribe arrived. His deeds have been handed down in the traditions, and in the lapse of time have been clothed with a mist of the supernatural and miraculous.

Thus we are told that Ngatoro-i-rangi set out with a number of companions from Maketu southwards to view the land. After having passed Lakes Rotorua and Tarawera, he reached the desolate Kaingaroa Plains, a great pumiceous plateau “clothed chiefly with tussock grass and the manoa



The Old Maori Man.

shrub, and dotted with ti-palms, or cabbage-trees. The middle of the plateau is practically waterless, owing to the nature of the ground, but near the northeastern border of the Kaingaroa Plain is a spring, famous among the Maoris, known as Te Wai-puna-i-takahia-a-Ngatoro-i-rangi, *i. e.*, The Fountain Caused by Ngatoro's Stamping. Its origin was as follows: Ngatoro-i-rangi, when crossing this part of the country from Tarawera, became thirsty and could discover no water far and near. So he took his staff, struck the ground with it, and stamped upon it, invoking his gods, and immediately a beautiful spring gushed forth. It mysteriously disappears a short distance away. If you drink of it, you must be careful, say the Maoris, to first

perform a little ceremony. "You must with your hand scoop up a little of the water, and throw it out to each side of the well, two handfuls to the right and two to the left," as a thank-offering to the gods of Ngatoro-i-rangi and the ancestral spirits, the Wananga, the Taurira; otherwise the spring will dry up.

Another legend connected with the explorations of the deified tohunga of the Arawas relates to the ti-palms of the Kaingaroa Plains. Some of these ti were originally women, who by enchantment became trees, and forever kept moving about the plains in the strange old days, so that no traveler could reach them. They are called Nga Ti Whakaaweawe-a-Ngatoro-i-rangi, *i. e.*, The Elusive Palm-trees of Ngatoro-i-rangi. One of these ti-palms, by the side of one of the old Maori tracks over the plains, can, however, readily be approached. "It has three branches, and its butt is curiously carved with stone axes." Ngatoro-i-rangi, say the Maoris, at this spot stopped, plucked out a hair from his sacred head, and, speaking over it a charm (*karakio*), cast it down here. Immediately this ti-palm sprang up at the spot. It is considered a holy spot by the Maoris, and "at the foot of the tree lies a heap of mata-tuhua, splinters of stone obsidian, used by the nations to lacerate their flesh at funeral gatherings, and also to cut the hair of ta-pu (= taboo, *i. e.*, holy) persons — an operation always performed at a sacred place.

Tarawera is a volcanic mountain, but it was not always so, if we can believe the Maoris. There lived at the time of Ngatoro-i-rangi, at the foot of this mountain, a chief of the tangata-whenua, a cannibal who waylaid, murdered, and ate stray travelers. The Arawa tohunga decided to stop this, so he went to this chief, by the name of Tama-o-hoi, and said to him: "So you are the man who slays and devours travelers? Go down into the earth and stay there forever!" Saying this, he stamped his foot and formed a magical rua (chasm), pushed Tama-o-hoi into it, and stamped him into the earth, where he slumbered for five hundred years. But Tuhoto, a sorcerer, roused him up, and caused him and Ruaimoko, the god of volcanoes, to rise and destroy Te Wairoa and the Tuhaurangi tribe. Whether Tama-o-hoi himself perished remains to be seen. He has kept fairly quiet since then.

The story of the different tribes and their wanderings and final settling in the districts now occupied by them would lead us too far. One tribe, the so-called Taranaki natives, holds our interest more than others on account of its importance, its false

prophets Tohu and Te Whiti, and because it is the tribe among which our missionaries have almost exclusively worked. It will then be necessary and interesting to study this tribe somewhat more closely, and to become more extensively acquainted with its history.

Unfortunately, Rev. Te Punga, who belongs to this tribe and is a rather prominent member of it, is at present down with the influenza, and therefore unable to supply me with certain information that I desired to obtain. The interested readers — if happily there be such — will kindly excuse the delay until such time as our heavenly Father shall have restored our beloved brother to health.

ARTHUR APPELT.

Items of Interest from Our Colored Mission Field.

WILMINGTON, N. C. — "What are you going to do about it?" asks Pastor Schwehn in referring to the deplorable conditions now obtaining at Wilmington. It seems to us that there can be but one answer for us to give, and that is, "Just go ahead, buy a lot, and put up a proper kind of building; we all will see to it that it is paid for." Am I correct, dear reader? I know that I am. I am sure that everybody that reads Missionary Schwehn's appeal will not refuse to help, and that conditions in Wilmington will soon change.

A. E. F., FRANCE. — Our hearts were gladdened a few days ago to receive a message from Missionary R. C. Lynn, who is now serving in Battery B, 351st Field Artillery. The message came as a Christmas-greeting from "Pont-a-Mousson, just south of Metz, on the old line of battle." Now that hostilities are over, we hope that our young brother may be able in the near future to exchange the sword of the flesh for the sword of the spirit, and go back to his old battleground in the "Black Belt" of Alabama.

ATLANTA, GA. — The Editor is in receipt of the following letter, which shows how the work of our missionary in Atlanta is appreciated even by those who are not Lutherans: "84 Hubbard St., Atlanta, Ga. Dear Editor: — I think especial mention should be made in your paper of the excellent work of Rev. John Alston and wife in the 'Pittsburg Community' of our city. Their school is small, but the results attained are good. All the patrons and friends were invited to a Christmas-tree service on the eve of Christmas. The little folks were seated on one side of the aisle, ready and waiting to do

their part. The program began at 5 o'clock. Christmas-carols were sung, and the Christmas-recitations showed that the little ones had been carefully trained. The 'reading' from memory of the story of the Savior's nativity, Luke 2, by the tiny tots from four to seven years of age showed that the children were being trained in a very religious atmosphere. Every one present voted the exercises the best that had ever been heard in this part of Atlanta. . . . We hope that Rev. and Mrs. Alston will be at home in 'Pittsburg' for years to come. Respectfully yours, Mrs. P. H. Weaver." F. J. L.

News from the Maori Mission of Our Church in New Zealand.

Rev. Appelt, who is so kindly writing a series of articles for the PIONEER on the Maoris of New Zealand, sends us the following items concerning our own mission among this interesting people:—

The weather was very bad last fall in New Zealand, which had its effect on the attendance at divine services, conducted by Missionary Te Punga. The missionary is conducting a Sunday-school, which is regularly attended by 10 children, one of whom is being prepared for Confirmation.

The missionary has received notice that the house in which he has been living is to be sold, and that he will have to move out one week after the sale has been effected. As it is impossible to rent a house for the missionary in Wellington, the missionary authorities will be obliged to build. This will require at least \$2,500; but, sad to say, the treasury is in a much depleted state at present, and it will require strenuous efforts to gather the necessary funds.

Rev. Appelt writes that the mission is in constant need of our prayers. He says: "Whenever there is need to call upon the Lord in the day of our mission's trouble, there is no time to let our friends in far-off America know of it; before they can get the news, the trouble is ended one way or the other. Therefore we implore you, for the love of the Savior, to remember our Maori Mission and its missionary every day in your prayers. Then your intercessions will always be timely."

The influenza epidemic is most serious in New Zealand. Rev. Te Punga writes concerning it that the people in Wellington are dying like flies, and that the Maoris are being afflicted with it very severely. Rev. Te Punga, his wife, and child were also victims of the plague. F. J. L.

What Christianity Did for Melanesian Savages.

Sixty years ago the Melanesian Mission found the islanders of that great archipelago typical heathen savages. I will say nothing of many ugly aspects of savage life, which we are apt to overlook, while we dwell rather on what we conceive to be its romantic and picturesque sides. I will speak only of two dominant influences, which darkened their whole existence, each in turn giving fresh strength to the other—hatred and fear. Every island, every clan, every village, lived in perpetual war with its neighbor. Within the compass of one small island there would be two or three tribes speaking different tongues, and holding no intercourse except the intercourse of rapine and murder. And what stood to them in the place of religion was abject fear—fear of malignant spirits, fear of witchcraft. The reef where they fished was haunted by other ghostly fishers whose quarry was men's lives; the forest was full of demons waiting to catch the unwary traveler; the night was possessed with the horror of great darkness. And ever about their path and about their bed was the fear of magic that could kill them in torments, and does still kill the heathen islanders. Under the shadow of their hideous legends and fancies strong men suffered the miseries of a nervous child with a cruel and superstitious nurse. From these two plagues Christianity has delivered them; it has taught them that all men are brethren, and saved them from the curse of unreasoning hatred; it has lifted the cloud of fear from their lives—the fear of darkness, the fear of magic, and the panic cruelty that often goes with that fear. And it would be perversely false to say that this has come to them by mere contact with European civilization, when we remember what the coming of the white man *without religion* has meant to the native races of the Pacific. Surely it is little wonder that the cry for Christian teachers goes up from all the islands.—From *Peile's Reproach of the Gospel*, Bampton Lectures for 1907.

Providential Meeting in South Africa.

A short time ago we read the following remarkable story:—

Barnabas Shaw, a missionary, being forbidden to preach the Gospel in Cape Town, South Africa, bought a yoke of oxen and a cart, loaded his wife

and goods on the cart, and started toward the interior of the country, not knowing where he was going. He journeyed on thus for days, until he had traveled three hundred miles. They had been on the road for twenty-seven days. When they made their encampment for the night, they noticed a company of Hottentots who had made their camp not far away. Shaw entered upon a conversation with them, and then learned to his utter surprise that these heathen were on their way to Cape Town to see whether it would not be possible for them there to find a missionary ready to go with them and teach them "the great Word," as they called the Gospel.

Was this not wonderful? A delegation of poor heathen, headed by their chief, going hundreds of miles to get a missionary! And how wonderful was their meeting there in the wilds of Africa! Had either party started half a day sooner or later, they in all probability would not have met. Surely God had His hand in this meeting.

Poor blind reason would, no doubt, call this chance, but we unhesitatingly pronounce it one of God's own providential dealings in the history of His Church. We are old-fashioned enough to think that there are many such meetings occurring between those that have the Word, and those that need it. Wherever there is a soul that would accept the Gospel of Jesus if it heard it, you may be sure that God will provide the occasion and means of bringing the Gospel to that soul, even if He has to start out a poor missionary into the wilds of Africa to do so. God will not allow one soul to perish, even if it be the soul of a poor benighted Hottentot, for He has declared that He earnestly desires the salvation of all. Such being the case, we may rest assured that He will do all He can to attain the fulfilment of His wish and will.

F. J. L.

BOOK TABLE.

Liturgy and Agenda. Abridged Edition. Concordia Publishing House, St. Louis, Mo. 144 pages. Bound in two styles, \$1.50 and \$1.20, respectively.

This is a pocket edition of the most excellent and complete *Liturgy and Agenda* put out about a year and a half ago. The mechanical make-up of the book is all that can be desired. The format is handy; the type is small, but very distinct. It seems almost impossible that so much could be put into a book of so small a compass, and yet have it all in very readable type. As to the contents of the book, we wish to say that all the forms at all likely to be required by a pastor for ordinary purposes will be found in this book. Pastors will find the Lessons and Prayers for the Sick and the Dying very helpful in their work. Every pastor doing English work should secure a copy of this book at an early date.

Concordia Bible Class for 1919. Concordia Publishing House, St. Louis, Mo. Price, 40 cts. per annum; issued monthly.

In 1919 this Sunday-school publication is taking up the study of the Bible as a whole. An introduction to every book of the Bible will be given. Those who will study the 1919 *Bible Class* will, at the end of the year, have a pretty complete knowledge of the origin, contents, authors, and history of the books of the Bible. Here is to be had a very cheap reference volume on the whole Bible for the small sum of 40 cents!

Patrick Hamilton. By *William Dallmann*. Concordia Publishing House, St. Louis, Mo. 61 pages; bound in green cloth. Price, 25 cts.

A very readable biography of the Scotch Lutheran martyr, who was burned at the stake in 1524. Hamilton was of royal blood, both on his father's and his mother's side; he died at the early age of only twenty-four years. The perusal of this brief biography is bound to strengthen the faith of the reader.

F. J. L.

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St. Louis, Mo., January 1, 1919.

KARL F. ROEMER, *Ass't Treas.*,
3678A Folsom Ave.

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F. J. LANKENAU.

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Vol. XLI.

ST. LOUIS, MO., MARCH, 1919.

No. 3.

Why?

In field of white
A star of blue
Has lately turned
To golden hue.

Short days ago,
In bloody strife,
A soldier gave
His precious life.

We honor him —
'Tis right! He died
That liberty
Should e'er abide.

Long years ago,
By all denied,
The Son of God
Was crucified.

This service He
So freely gave,
From *sin* and *death*
The *world* to save.

And yet this world
Heaps scorn and shame,
Yea, curses oft,
Upon His name!

In field of white
A star of blue
Has lately turned
To golden hue.

HERBERT C. CLAUS.

"Behold the Man!"

JOHN 19, 5.

We have once more entered the holy season of Lent, that part of the year when we spend particular time upon the suffering and death of our Savior. During this season we follow Jesus to Gethsemane, to the high priest's palace, to the judgment-hall, and to Calvary. And as we thus accompany Him, the Lamb of God, from place to place and view His suffering and degradation, we realize as we never did before that He is indeed our Joy and Comfort.

Behold His agony in Gethsemane; see how the bloody sweat forces itself out of every pore of His body and falls upon the ground. Look and see

how they are driving the cruel nails through His hands and feet, and transfix Him to the cursed wood. Look, all ye sinners, and behold your suffering Lord and Savior. See how His crown of thorns is studded with drops of blood that adorn the diadem of the King of grief with most precious jewels. Behold the Man — His limbs torn, His form poured out like water and laid in the dust of death; God has forsaken Him, and hell has compassed Him about. Look and see whether grief like His is elsewhere to be found. All ye that pass by, come and see His suffering, so indescribable, a wonder to men and angels, an incomparable miracle. Look upon this Man of Sorrows, who has no equal.

Gaze upon Him, ye sorrowing; for if the crucified Savior can give you no comfort, there is no joy for you, neither in heaven nor on earth. If the ransom of His blood cannot animate your breast with hope, then there is no hope for you, then the heavenly harps will no longer sound, and the right hand of God can no longer afford pleasures unceasing.

Come to the cross on Calvary, come up closer to the crucified Savior; come and stand oftener and longer under the cross of Jesus; look into the face of the Crucified One, and your doubts and fears will have to vanish. You need but look upon His wounds and your own will heal. The meditation of the Savior's death will bring you life; the prayerful consideration of His sorrow will bring to you enduring happiness; and the more we reflect upon His degradation, the more will the certainty of our exaltation to heavenly glory fill our hearts. Therefore, "Behold the Man!"

F. J. L.

Nature and Revelation.

When I survey the wondrous views
Which nature sets before my eyes,
My spirit feels impelled to muse
On God, who made the earth and skies.

Creation tells me then: "He's kind,
He is almighty and all-wise,
He blesses and preserves mankind,
And even hears the ravens' cries."

Indeed, with wonders He has filled
The world — the sprouting seed, the bird,
The fertile acre that is tilled,
The numerous voices that are heard,

The sun and golden stars that shine,
The lofty firmament of blue,
The ocean, forest, hill, and mine,
The precious gem, the drop of dew, —

All things bear witness of God's power
And His deep counsels; and I stand
Admiringly before the shower
Of gifts proceeding from His hand. —

And yet, His grace, His inmost heart,
Are not by nature's works revealed,
And Mary's precious, needful part
Is only by His Word unsealed.

For when I search the Book divine
And read of Christ, who bled for me,
My heart cries out, "O Savior mine,
I know my God alone in Thee."

H. OSTERHUS.

Love Not the World!

1 JOHN 2, 15—17.

The last words preceding our text are directed by John to the young people. He now utters an admonition that is especially needful and appropriate for their age. In verses 7—11 he had admonished his readers to Christian love. But Christian love finds no place in a heart inhabited and governed by the love of this present evil world. Hence he here warns them against such reprehensible love.

V. 15 a. *Love not the world, neither the things that are in the world.* The Apostle here does not mean to forbid Christians to love this visible world, the delightful abode prepared for us by God, and to enjoy the temporal things which are indeed precious gifts of His bounty. We should love this world in, and on account of, God, who created the universe and gave us these earthly blessings. But we should

not love the world as far as it antagonizes Christ and His Church. The Apostle has just said that the young Christians to whom he writes have overcome Satan. But by loving the world, which is ruled by him, and thus constitutes his realm, they would deliberately deprive themselves of the fruits of the hard-won victory and willingly reenter his servitude. The term "world" here includes all human persons and temporal things. We should not love this present world, which is imperfect, subjected to vanity through man's fall, in a high degree ruled by Satan, hence largely serving sin, an object of temptation for evil unto men, and therefore appears in our verse as *being apart from, and in opposition to, God and Christ*. Neither should we love the things that are in the world, that is, everything which is found in, and belongs to, this present world, the rival and enemy of God. We should not love the world which is in such a foul condition; should not love it, because and inasmuch as it is in this state of antagonism against God.

V. 15 b. *If any man love the world, the love of the Father is not in him.* No divided allegiance between God and the world is permissible or even possible. The human heart will either be God's, or set its affections on the world. Half-heartedness in spiritual things, neutrality between God and the world, is really enmity against Him. "He that is not with Me," says Christ, "is against Me." Those who are addicted to worldliness have not the Father's love within them, otherwise they would loathe and shun the very things of which they are so fond. And again, those who daily and gladly dedicate their hearts and lives to God will not, according to their real and better self, the new man which rules them, care for the world, but despise it. The love of God and that of the world exclude each other. They cannot be found together, jointly ruling the heart, for they are irreconcilable foes. Hence we Christians should beware of being drawn into that most pernicious vortex: the love of things which look very enticing to our flesh, lest we be seduced unawares and reduced to the old slavery of darkness. — In this second half of verse 15 John opens to our view a wide vista under which we may write the words *either — or*. The love of the world and that of the Father is one of those great contrasts with which this epistle abounds. Others are: spiritual, eternal life and spiritual, eternal death; spiritual light and darkness; sin and forgiveness; truth and lie; love and hatred; the Father and the world. All these contrasts may be reduced to these *two*: the King-

dom of God and Christ, and that of the world, with Satan as her ruler.

V. 16. *For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.* St. John sums up the entire contents of the evil world under three heads, each a glaring vice. The lust of the flesh is voluptuousness, all finer or coarser forms of adultery and fornication. Also other intemperate, forbidden appetite, as for liquor or dainty foods, which causes revelings and drunkenness. Also sloth and levity. The lust of the eyes is the excessive desire for money and earthly possessions of every sort and description. The pride of life is temporal power and vainglory, the alluring brightness of which intoxicates the worldly-minded, causing them to make these vain, fleeting things their god. These three fundamental vices, which represent the ungodly world, are not of the Father. They do not proceed from our God. They do not have their origin in Him, but are entirely outside the sphere of His good influence. They directly oppose Him, being part and parcel of the world, Satan's kingdom. They are the seed of Beelzebub's planting, the corn of his floor. They proceed from the world, hence from the Prince of Darkness himself. He therefore that loves the world belongs to the kingdom of darkness.

V. 17 offers another very weighty reason why we should not love the world: *And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.* The world with all its sinful pomp and glory, all its fleshly lusts and deceitful riches, which enslave so many souls, passes away like a shadow. The kingdom of Satan is sure to perish, and with it all that love this transient world and its vices. But those who love God and perform His will, trust in Him, follow and obey Him, resign themselves to His service, *will live forever.*

What is the world to me!
It rapidly must vanish,
With all its gorgeous pomp
Pale death it cannot banish;
Its riches pass away,
And all its joys must flee,
But Jesus doth abide—
What is the world to me!

H. OSTERHUS.

THE life and prosperity of a church will largely depend upon the measure and zeal with which she fulfils her missionary duties.

A Grateful Soldier's Letter.

The following letter from a Colored soldier boy in France was received by our Mission Board:—

"It is with great pleasure that I take this opportunity of writing these few lines to you to return thanks for the many kindnesses you have shown me during past years. For three years before my entrance into the military service of my country I was a student at Immanuel College, Greensboro, N. C., and I am proud of the training I received there. But the best of all is that I am a confirmed member of the Lutheran Church, and I am proud of it. Before entering Immanuel College, I had catalogs from many other schools, but the name 'Immanuel,' which means 'God with us,' made me think that God was there, and this decided me to enter Immanuel College. I am sorry that I have not been able to finish the course, but since I was called away to serve my country I willingly went, and so I am now here in France. I am expecting to be called back soon. During my eight months' service God has been with me and protected me night and day. I wish that everybody would know our Church as I do. She has gone through many conflicts, but she still stands firm and secure, and God is ever her fortress and stronghold. I am still praying that I may get back and finish my course, so that I may teach that good Lutheran doctrine to others. May the Lord bless you and keep you, and may He continue to let His face shine upon you. Yours in Christ, Pvt. Robert Lathan, Co. D, 330 Signal Bn., A. E. F., France."

The Result of a Negro Missionary's Work.

A hundred years ago a Negro preacher from Powhatan County, Virginia, started out on some missionary work. John Stewart was the name of the man. For years he had led the life of a sinner, but had finally become a member of the Methodist Church. Some time after his connection with the Church he prepared for the ministry, and in due course of time became a preacher. He felt called to become a missionary among the Indians of the Northwest, and though fully persuaded that the attempt would cost his life, he came into Northwestern Ohio, and there, on the banks of the Sandusky River, met an Indian tribe that treated him kindly and showed him every possible kind of hos-

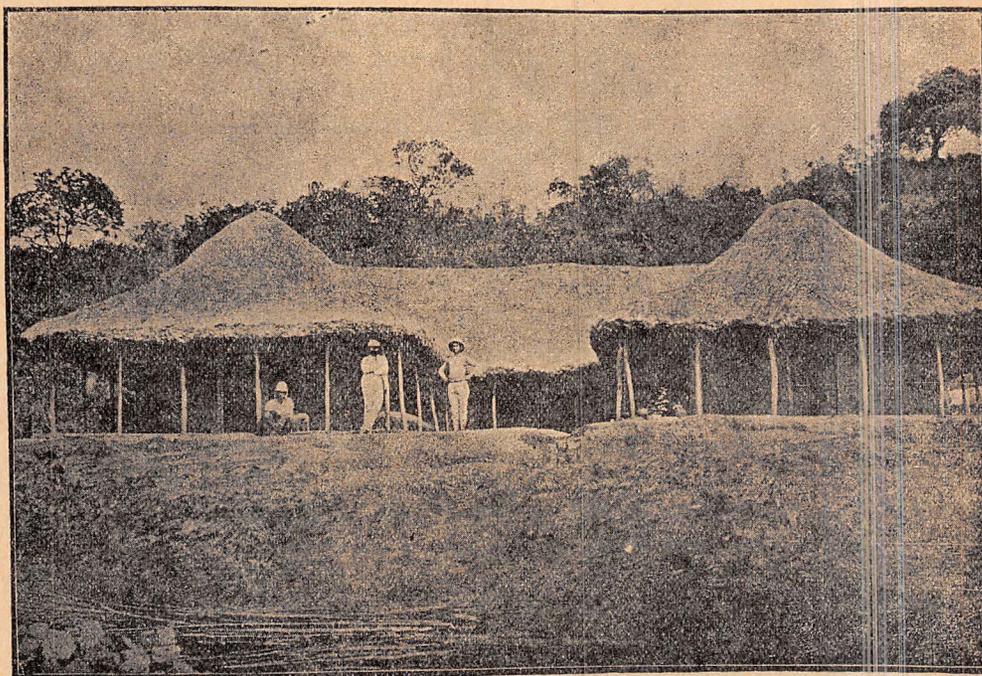
pitality. Not conversant with the Indian tongue, and the Indians not knowing English, preacher and hearers were not able to understand each other; but the Indians would sit for hours at a time listening to the hymns Stewart sang.

After a brief stay on the Sandusky River the missionary pushed on farther to the Northwest, and there met another black man, named Jonathan Pointer, who in his youth had been taken prisoner by the Wyandottes and had learned to speak their language. This man Stewart pressed into his service as his interpreter and began to preach to

Lutherans in Africa.

From Dr. Lenker's quarterly, *Lutherans in All Lands*, we glean the following interesting statistics concerning the strength of the Lutheran Church in Africa:—

In South Africa there are 48 German, Dutch, and Scandinavian Lutheran churches. Of these, 24 are in Cape of Good Hope, 24 in Natal, and the rest in Orange Free State and Transvaal. In German Southwest Africa there were before the war 18 churches and preaching-places for the white colo-



Moravian Mission Station.

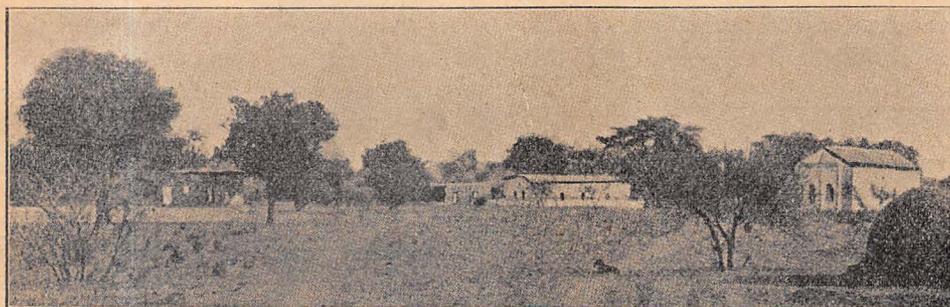
the Indians. This missionary work of the Negro Stewart among the Wyandotte Indians of the Northwest was the first missionary enterprise of the Methodist Church.

In the hundred years that have passed since Stewart, through his interpreter, preached the Gospel to the Wyandottes of Ohio, the missionary efforts of the Methodist Church have grown so in magnitude that to-day they encircle the globe. The Methodists intend to celebrate their missionary centenary by a "drive" for the enormous sum of no less than \$85,000,000. The subscribers to this huge sum will have five years to pay their subscriptions. These millions are to be used to finance the missionary and war reconstruction work of the Church abroad and at home.

F. J. L.

nists. No less than ten Lutheran missionary societies carried on their work among the natives of South Africa prior to the war. The Berlin Society reported in 1913 55 chief and 311 substations, 72 missionaries, 21 native ordained pastors, 474 native helpers, 56,846 members, 231 schools, 10,492 pupils. The Hermannsburg Society, which worked among the Bechuanas and Zulus, reported in 1913: 50 chief and 144 substations, 49 missionaries, 3 native pastors, 152 native helpers, 70,681 members, 176 schools, and 6,983 pupils. The Hannover Free Church Mission had 11 stations before the war, with 11 missionaries, 6,050 members, 25 schools, and 1,100 pupils. The Rhenish Society, which carried on its work in Cape Colony, German Southwest Africa, and Ovambaland, some years ago could boast

of 37 chief and 38 outstations, 59 missionaries, 44,711 members, and over 5,000 scholars in more than 60 schools. The Moravians in 1913 reported 23 chief and 40 outstations, 34 missionaries, 9 native pastors and 124 native helpers, 21,133 members, and 5,000 scholars in 66 schools. The Foreign Missionary Society of Norway works among the Zulus. According to the latest reports, this society has 13 chief stations, 79 outstations, 137 preaching-places, 26 missionaries, 2 native pastors, 72 evangelists, 6,370 members, 77 schools, 2,629 scholars, a theological seminary with 14 students, a normal school with 37 students, and a publishing house. Another Norwegian Society has stations in Zululand and Natal. Besides its 12 missionaries it has 135 native helpers, 4 chief and 94 outstations, 5,500 members, 53 schools. A Swedish Society has missions in Natal, Zululand, Transvaal, and Rhodesia.



Mission Station in Southwest Africa.

Its 11 ordained missionaries and 82 native helpers man 6 chief and 60 outstations. It has 5,124 members, 41 schools, and 896 scholars. The Finnish Foreign Mission Society had in 1913 9 chief and 33 outstations, manned by 9 ordained missionaries and 96 native helpers. Its membership was 2,873, and in its 42 schools were 2,984 scholars. The Paris Mission Society in 1911 had 16 ordained European missionaries, 13 ordained natives, 432 native helpers, 15 chief and 210 outstations, 17,160 members, 237 schools, and 10,776 pupils.

In West Africa the Basel Missionary Society had extensive missions in Kamerun, in North Togoland, and on the Gold Coast. The 26 chief and 499 outstations of this society were manned by 137 missionaries, 23 ordained natives, and 575 native helpers. The membership was 37,550, and in the 479 schools were 25,677 pupils. The North German Heathen Missionary Society had 9 chief and 169 outstations, 29 missionaries, 8 ordained natives, 256 native helpers, 14,072 members, 194 schools, and 7,916 scholars. The Gossner Society began its work

in Kamerun in 1913, but of its progress we know nothing. The American General Synod has five stations in Liberia with over 3,000 members, and in its 41 mission-schools it has 1,606 pupils.

In Morocco 3 Lutheran pastors are working among the Lutheran colonists, while in Algeria there are 10 pastorates with a membership of 4,770. All the services are conducted in the French language.

Egypt has 5 Lutheran pastors, 8 missions, and about 4,000 members.

In German East Africa six missionary societies were working among the natives prior to 1914. The Leipzig Society had 16 chief and 43 outstations, 35 missionaries, 113 native helpers, almost 3,000 members, 90 schools, and over 8,000 scholars. The Berlin Society reported 18 chief and 96 outstations, 37 missionaries, 187 native helpers, 3,271 members,

119 schools, 5,700 pupils. The Moravians reported 15 chief and 63 outstations, 33 missionaries, 97 native helpers, 1,781 members, and 6,786 pupils in 127 schools. The Breklum Missionary Society has four stations. The Bethel Mission reports 14 chief and 65 outstations, 35 missionaries, and 101 native helpers, over 2,000 members, and over 3,000 scholars in its schools. The Neukirchen Mission has 8 chief stations, 13 missionaries, 13 native helpers, 406 members, and 495 scholars. Among the German colonists of German East Africa ten missions are carried on.

In Abyssinia the Swedish Lutherans are working among the natives at 11 chief stations. The work is carried on by 21 missionaries and 5 ordained pastors. There are 629 members and 1,191 scholars.

In Congo Free State the Swedish Lutherans are likewise carrying on a successful work among the natives. Here they have 7 chief stations, 7 missionaries, 90 native helpers, 1,564 members, and 4,753 scholars.

On the large African island of Madagascar three

Lutheran societies are working with excellent results. The Lutheran Foreign Missionary Society of Norway in 1914 had 25 chief stations, 780 congregations, 22 missionaries, 99 native pastors, 901 catechists, 82,162 members, 3,434 catechumens, 22,125 scholars in Sunday-schools and 4,012 pupils in 72 day-schools. This society also supports a flourishing theological seminary, a well-attended normal school, a well-appointed hospital and polyclinic, a home for lepers, and a publishing house. In 1917 the Norwegian Lutheran Church of America had 7 chief and 66 outstations in Madagascar, 10 missionaries, 6 ordained natives and 142 native helpers, over 2,000 members and several thousand Sunday-school scholars. In its 12 day-schools there were 455 pupils. This mission was founded in 1890. The Free Norwegian Church of North America in 1917 reported 4 chief stations, 4 preaching-stations, over 1,000 members, 5 ordained American missionaries, 5 native pastors, 58 evangelists, an evangelist school, one hospital, and a clinic. F. J. L.

A Lutheran Mission among Native Australians.

The aboriginal population of Australia numbers about 80,000. The evangelization of these peoples has been greatly neglected because of its great difficulty and the unpromising character of the natives; but the burden of responsibility for their spiritual welfare is in recent years being taken up by various churches. The Moravians are working among them at three stations in the northern part of Queensland. The Anglicans are laboring in Queensland and South Australia. The Presbyterians have begun a mission on the northwest coast of West Australia. The Lutheran Neuendettelsau Society was also carrying on work among them before the outbreak of the war.

A Wesleyan missionary was the pioneer evangelist among the Australian natives. Four years after him, in 1824, Rev. Thirkeld began his work in the midst of a considerable native population on a grant of land comprising 10,000 acres received from the New South Wales Government. He did much for them, and the mission apparently thrived, until the whole tribe migrated to another place and he was left alone, a shepherd without a flock.

For a number of years our Australian brethren have carried on quite a successful missionary enter-

prise among the Australian natives at Koonibba, South Australia. Here a mission-staff comprising ten persons is doing fine and promising evangelistic, educational, and industrial work on a reservation of land set aside for mission-purposes. Under the supervision of the efficient farm manager 2,550 acres were plowed and sown last year. A large herd of cattle is kept on the place. A children's home is conducted in connection with the mission-school. A native kitchen is in charge of a competent person, while a store, where the natives may procure their necessaries at a most reasonable price, is in charge of a member of the mission-staff. Three two-roomed cottages for young married natives are being constructed near the mission-buildings by way of an experiment, and if the enterprise proves successful, more will probably be erected as soon as the funds will have been provided.

The evangelistic work of the mission, the real work, is not in vain, for last year no less than seven children and four adults were baptized and thirteen persons were confirmed and admitted to the Lord's Supper. At the present time thirteen more are being prepared for Confirmation, and four have applied for Baptism. Compared with the results attained by other mission-agencies, the success of our brethren among the native Australians is truly remarkable. Of all the members of the human family, perhaps none occupy a lower position than do the aborigines of Australia. They are of inferior stature, and their intellect is very little developed. Though unsurpassed in tracking and running down his prey, the thoughts of the aboriginal are apparently those of a child, and his desires are most primitive. Marital relations are very elementary among them. The wife is valued as property with the spear and club. Her body is usually covered with spear-wounds received by way of punishment for not supplying her master with sufficient food. The natives' desire to travel from place to place is strong and their aversion to systematic labor of any kind is deep-seated. The religion of the natives in their natural state seems to begin and end in a superstitious dread of ghosts and demons.

This short description of the aboriginal Australian in his natural condition will help the reader readily to see that the accession of 24 persons to the church in one year, after a course of thorough instruction extending probably over several years in each case, is a token that God's bountiful blessing is resting on the work of our Australian brethren.

F. J. L.

Items of Interest from Our Colored Mission Field.

NEW ORLEANS, LA. — We regret to learn that Teacher John Thompson of St. Paul's School was obliged by ill health to tender his resignation to the Mission Board in January. He wrote to our Board January 20: "In this my action I sincerely beg the sympathy of my dear Mission Board." Mr. Thompson has found outdoor work in the U. S. Post Office service. May it please the Lord to restore him to health soon!

ASHEVILLE, N. C. — Missionary Henry Daehnke has, with God's help, recovered his health to such an extent that his physician has given his consent to his returning into the service of the Mission, provided he preaches but once a Sunday and can be kept out of the schoolroom.

They Want to Die Smiling.

"We have never seen any one die like that. Why, he died with a smile on his face!"

The speaker was one of an awe-struck group of friends and relatives gathered around the body of an old Hindu priest who had just died of fever.

Eight months before that a missionary in Khandwa, India, had received at his home a delegation of men who had walked twenty miles to tell him that they wanted a preacher in their village. Climbing into his little ox-cart, the missionary started out under their guidance, and after a journey of eleven hours reached the village, where there were at that time only two Christian families.

The next morning, under a big tree, hard by one of the village shrines, the missionary preached simply and earnestly to the villagers, most of whom listened with eager interest. But all through his talk he was conscious of the presence of an old Hindu priest who sat beside the heathen shrine, his head between his knees, meditating, motionless.

When the service was over and the people had returned to their work in the fields, the old man still sat there in the shade. The missionary was wondering how he might diplomatically break in upon his meditations, when, to his astonishment, the priest raised his head and said:

"Do you know I have not been worshipping idols for a year? I have been praying to Jesus Christ."

The missionary asked him if he would like to

be baptized. The old man shook his head hesitantly. Generations of Hindu teaching and the habits of a lifetime made it difficult to abandon the silent, hideous gods of his nation.

The next night, when the missionary preached again to the people, the old priest was again present, sitting in the same place, with his head between his knees. After the service was over, the old man arose slowly and said, "Now I am ready to be baptized."

He turned his back to the shrine and the god of mud, the missionary baptized him, and he went away with his face shining.

Eight months later, the missionary, sitting in his study, looked up to find the old priest, wan and shaking and hollow-eyed, standing in the door.

"I am dying," he said simply. "I have the fever. All my family wanted me to go back to the gods of India and ask them to save me. But I would not. For I know that Christ will save me."

With shaking hands he drew out a worn copy of the Bible and read the story of the birth of Christ and of the glorification.

"Is it not wonderful that He died for me?" he said, and not long after that he passed away. And the friends and relatives who had followed him from his home and had seen him die went away with wonder and desire in their hearts, saying, "He died with a smile on his face. We must learn to die that way."

To-day almost all the people of that village are Christians.

Take Hold and Hold Fast!

A tourist was climbing a high mountain in Switzerland in the company of a guide in whom he had the greatest confidence. Without fear he followed the guide up the steep ascent of the mountain, passing one dangerous place after the other, climbing higher and higher. Such was his confidence in the guide that he followed him without hesitation step after step, hour after hour. Suddenly, however, he held back, and drew taut the rope that tied him to his guide. The guide had stepped over a narrow, but very deep, dark chasm, and as the tourist looked down into its hidden depths, he was so overwhelmed with fear that he began to tremble in every limb. The guide stepped back to the brink of the deep opening and held out his hand for the other to take. The tourist still hesitated. Once more he looked down into the

abyss, and once more fear overpowered him. Then said the Alpine guide, "Take that hand; it has never let go a man!" This word of the trusty guide, spoken so firmly and convincingly, brought the assurance to the tourist's heart that he need have no fear as long as the strong hand of his guide held him. He firmly grasped the hand, and the chasm was crossed in safety.

We Christians have a Guide, stronger and more reliable than the best and noblest Alpine guide that ever drew breath. This Guide is Jesus, who is not merely a guide, but the actual Way to perfect and eternal safety. To Him we pray:

Jesus, still lead on
Till our rest is won;
And although the way be cheerless,
We will follow calm and fearless.
Guide us by Thy hand
To our fatherland.

If the way be drear,
If the foe be near;
Let no faithless fears o'ertake us;
Let not faith and hope forsake us;
For through many a woe
To our home we go.

When we seek relief
From a long-felt grief;
When temptations come alluring,
Make us patient and enduring;
Show us that bright shore
Where we weep no more.

Jesus, still lead on
Till our rest is won.
Heavenly Leader, still direct us,
Still support, control, protect us,
Till we safely stand
In our fatherland.

F. J. L.

BOOK TABLE.

The Practical Missionary. By *John H. C. Fritz*. Concordia Publishing House, St. Louis, Mo. 110 pages. Cloth-binding. Price, 75 cts.

We have but one fault to find with this book, and that is that it has too few pages. I do not think that any previous writer along the lines of Pastor Fritz's book has written on the subject so comprehensively as he has done; but in our humble opinion he should have been more detailed in the treatment of his various topics than he has been. Dr. A. J. Brown, in his famous book, *The Foreign Missionary*, does not take up more than half the number of topics that Pastor Fritz does, and he covers no less than 400 pages with most interesting details relating to his theme. Of course, we understand that the author only intended to give practical hints, taking for granted that the young missionary comes well equipped to the mission-field and stands in need of nothing but some additional practical suggestions. But we, for one, wish that the author, so well prepared to write an exhaustive book on the practical side of mission-work, would

have done so. Instead of a page each on such vital topics as "The Missionary Opportunity," "The Missionary's Person," "Tact," "Calling on the Men," "Pastoral Calls," "The Missionary's Wife," and others, the author profitably could have given five or more pages to each. While Pastor Fritz devotes about one and one-half pages to the topic "The Mission Board, the Missionaries, and the Mission Charges," Dr. Brown, in his book, gives twenty pages to the treatment of the similar subject, "The Missionary and the Board." But this brevity is our only objection to the book. In all other respects we unhesitatingly say that this is a most usable and practical book, a book that should grace the shelves of every pastor's library. Above all would we impress upon the minds of the missionaries in the Colored field the great value of this book, whose every line contains some valuable hint for the mission-worker. Bacon says: "Some few books are to be chewed and digested," that is, they are to be read with diligence and attention. That is the case with this book. It contains no padding, no watering; every bit of it is to be noted. It is like a jar of beef extract, pounds and pounds of beef boiled down to the smallest possible compass. *Multum in parvo* might truthfully have been printed on the title page of this book. We shall be positively disappointed if there should not be a call for the second edition of this book within a few months. F. J. L.

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St. Louis, Mo., February 1, 1919.

KARL F. ROEMER, *Ass't Treas.*

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F. J. LANKEAU.

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No. 4.

A Prayer to Our Savior.

O Jesus, Lamb divine,
Who for man's sin didst pine,
Man's vice and lust,—
Graciously hear our prayer,
Bless us both here and there;
On Thee we cast all care,
In Thee we trust.

Cleanse us from every sin,
Help us that war to win
Against our Foe.
Grant us that we may be
Thankful, dear Lord, to Thee,
And serve Thee faithfully
In weal and woe.

But in yon paradise,
Whither our spirit flies
E'en now in prayer,
We will abide alway
On heaven's Easter Day,
Which will endure for aye,
And praise Thee there.

H. OSTERHUS.

The Resurrection Gospel.

Jesus of Nazareth died—died on the cross. The eternal Son of God died the death of a sinner because all sinners' sins had been laid upon Him. A few hours after His death Jesus was buried in the new tomb of Joseph of Arimathea.

However, on the morning of the third day thereafter, the sepulcher in which Jesus had been laid was found empty. The grave-cloths and the headband were found lying in the places where they had been laid, but the body round which they had been wrapped was gone. An angel in the tomb told

some holy women who had come to anoint the body of Jesus that He who had been crucified had risen unto life. A little later these women saw the Lord Himself and touched Him. Subsequently He appeared to other disciples, singly or together, coming when He was not expected, and disappearing just as unexpectedly. But though He thus came and went, He was recognized by His followers as Jesus, their Master, and they held much sweet intercourse with Him. Thus forty days of happiest converse passed, till one day He gathered them on Mount Olive, near Jerusalem, was in their presence taken up out of their sight, and appeared to them no more. Such is the brief statement of the event that has influenced the world more than any other that history records.

* * *

He who was given for man's offenses truly rose again on the third day from the dead, and thus verified the truth of His previous declaration concerning His resurrection, and proved Himself the mighty Son of God, whom death could not fetter, and whom the grave could not hold. The sinners' Substitute could not be held by death and the grave, for He had paid the debt of sin to the last penny. Jesus' resurrection was, therefore, in reality nothing less than God's receipt in full for the payment of man's debt; it was the declaration of the righteous Judge to the whole world that man's guilt is fully atoned, and that all punishment incurred by man on account of sin has been fully borne. In other words, Christ's resurrection is our justification, the just God's assurance that He will not impute our sins to us, for the sake of our Substitute.

Being of such great importance in every way, we can well understand how desirable the publication of this resurrection Gospel is to all, and we shall not find it strange to learn from the Bible-narrative that the command was given again and again to tell the news of Jesus' resurrection. The angel whom the women found in the tomb told them that they should acquaint the other disciples with the fact of the Lord's return to life. The risen Lord Himself told Mary Magdalene and the other holy women to inform His followers, whom He called His brethren, of His resurrection. On the evening of the first resurrection day He appeared to His disciples, and delivered to them the commission to make the publication of the resurrection Gospel their life's work. A little later, in Galilee, He even more explicitly told them to devote their whole time and strength to the publication of His Gospel. In fact, at the time He was taken up from this earth, He was in the act of giving His disciples the earnest injunction to go into all the world and preach the glorious news of His resurrection to all sinners.

And this parting command of the Lord is in force to-day. To-day, as then, the orders are to preach the story of the Savior's victorious resurrection unto life to a dying world of sinners.

Are we doing our duty?

F. J. L.

The Many Antichrists.

1 JOHN 2, 18—23.

In our text John tells us that there were many antichrists even in his day. They had been members of Christ's visible Church of that time. Inwardly, however, they were not His disciples, but His opponents. Finally they made public profession of doctrines contrary to His teaching and went out from the Church, severed their connection with it. It then became manifest that they did not have Christ's Spirit (v. 19). John writes: "They went out from us, but they were not of us." It was a good thing they left the Church. The Church was benefited, purified by their departure, although it perhaps caused the Christians some humiliation or embarrassment. These antichrists are thus characterized by the Apostle: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath

not the Father; but he that acknowledgeth the Son hath the Father also," vv. 22, 23. These early apostates denied that Jesus of Nazareth is the true Son of God, the true Messiah, the true Savior of the world; hence they were *antichrists*, that is, they were *against* Christ. They were easily recognized as antichrists by the Christians, because all believers have received the "unction" (anointing), the Holy Ghost, from Christ, the Holy One, and therefore know all things (v. 20). They are anointed with Christ's Spirit, who guides them into all truth. They faithfully hear the Good Shepherd's voice. As His sheep they know His Word, and a stranger will they not follow, but flee from him. They abide in Jesus, continue in His Word, and are His disciples indeed. As such they know the truth, the whole truth, which frees them from error and the bondage of sin. This is the reason why Christians are well able to distinguish between truth and falsehood. They "know the truth, and that no lie is of the truth," v. 21.

The many antichrists of his own day John represents as forerunners of the great Antichrist (v. 18), concerning whom the Holy Ghost had spoken by Paul in his second letter to the Thessalonians. There we read concerning that man of sin, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he, as God, sitteth in the temple of God (the Church), showing himself that he is God. (Also see vv. 5—12.) The Roman Pontiff, no doubt, is this Antichrist, for he bears all the features of this prophetic, but none the less plain, picture. Paul introduces this prediction with the words: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand." Then that most important sentence follows: "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed." From the fact, however, that the forerunners of the great Antichrist already began to appear and reared their heads during John's life, the inference is drawn in v. 18 of our text: "*Whereby we know that it is the last day.*" The readers of this epistle should be ready to meet the Lord, because He might come in the near future. They should therefore not be seduced by any one (v. 26), but abide in Christ (v. 28), ready for the last day.

The great Antichrist has appeared, and he has been unmasked and sorely wounded by Luther, God's servant. But finally the Lord will destroy him with the brightness of His coming. Our time is, verily, the last hour. Also the other signs that are to foreshadow the last day are fulfilled. There are now so many more antichrists than in John's days. Think of the Russellites, the Christian Scientists, the Unitarians, the Spiritualists, the lodges, etc. Nor has the Pope of Rome changed his character. All this points to the fact that the end may be very near. By the grace of God let us be prepared to meet our Lord.—In an extraordinary degree the following hymn verse applies to our present times:

O God, how sins' dread works abound!
Throughout the earth no rest is found,
And wide has falsehood's spirit spread,
And error boldly rears its head.

Therefore we do well to pray daily:

Lord Jesus Christ, with us abide,
For round us falls the eventide;
Nor let Thy Word, that heavenly light,
For us be ever veiled in night.

H. OSTERHUS.

Luther Conference.

Luther Conference convened for its semiannual session in New Orleans January 2 and 3. Despite the very inclement weather, cold and rainy, the roll-call showed but two of the brethren absent. The members apparently no longer fear cold weather on conference days. Perhaps they realize that the "heated discussions" that must be engaged in (brotherly, of course) have not lost the magical effect of driving all chilly sensation that may have been brought on by the weather out of the system. The stove is lighted merely to keep everything aglow!

Here are the conference happenings.

The first morning session was opened with singing and prayer. Prof. H. Meibohm, chairman, gave Conference a brief and interesting talk on present conditions. The speaker charged his hearers to "be neither discouraged nor dismayed." Now that God has given victory to our beloved country and preserved the Gospel in our midst, the speaker urged, we should all the more zealously labor in His vineyard until our task is finished.

After this encouraging talk, Conference heard a paper by the undersigned on the subject, "The

Importance of Training Our Children for Good Citizenship." The paper carried out the following trend of thought: Good citizenship is demanded by divine injunction. Christ declares: "Render unto Caesar the things which are Caesar's, and unto God the things that are God's," Matt. 22, 21. The Apostle says: "Let every soul be subject to the higher powers; for there is no power but of God: the powers that be are ordained of God," Rom. 13, 1. For this reason children should be clearly shown that good citizenship is a matter of conscience; a duty to be performed by all, and for which we must expect no compensation here on earth. It is a duty that we should render cheerfully in obedience to God's express will and command. A man may be a good citizen and not a Christian, yet a good Christian must necessarily be a good citizen. The paper emphasized the fact that good citizenship is not an innate quality in children, but must be cultivated. "Train up a child in the way he should go," Prov. 22, 6.

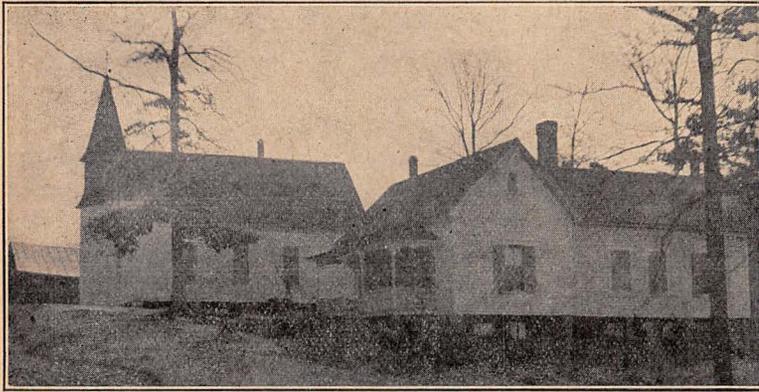
In the morning session of the second day Prof. R. A. Wilde of Luther College read a paper bearing the title, "More Advertising." Convincing proof was given that we workers in the Colored Mission, as well as of the Lutheran Church in general, have been too conservative about advertising, especially about using printers' ink. He showed that more advertising is necessary if we wish to keep abreast of the times. A few practical hints were given in the paper on the profitable use of Lutheran literature, bulletin boards, directories, newspapers, tracts, pulpit programs, etc. All these are means which can be successfully used to accomplish our purpose of making known the Gospel. In defense of the position taken in his paper, Professor Wilde showed that Christ and His apostles had availed themselves of every legitimate means to reach the people. In conclusion the essayist called attention to the work done by the American Publicity Bureau, 234 E. 62d St., New York, which is willing to assist in every way to carry on the good work of giving the church more advertising, and he called on every worker in the mission to avail himself of the Bureau's assistance.

In the afternoon session Rev. C. P. Thompson, of Napoleonville, La., read a sermon based on 2 Cor. 3, 5—11. He grouped his thoughts around the theme, "Why Must We Ministers Preach Chiefly the Gospel and Not Chiefly the Law?" He showed that the Law is a ministration of the letter, while the Gospel is a ministration of the Spirit; that

the Law preaches damnation, while the Gospel preaches righteousness; that the Law is a ministration that ceases, while the Gospel is a ministration that remains. Rev. Thompson clearly showed the difference between the Law and the Gospel, and brought out the great glory of the Gospel, which teaches us poor sinners salvation by grace, through faith in Christ. The sermon, though simple in language, was doubtlessly the result of much thought and careful study.

In the last session Conference adopted the following resolutions of condolence and respect to the bereaved of our late coworker and brother, Teacher Eugene R. Vix:—

“WHEREAS, It has pleased Almighty God to take out of this life unto Himself in glory the soul of our beloved Teacher Eugene R. Vix;



Mount Calvary Chapel and Parsonage, Mount Pleasant, N. C.

“WHEREAS, Teacher Vix has for nearly thirty-eight years been a diligent, efficient, zealous, and ever faithful teacher at Mount Zion, from its small and difficult beginning to its present flourishing condition;

“WHEREAS, Teacher Vix has always diligently attended the sessions of Luther Conference, participated actively in its work and discussions, and given gladly and generously of his knowledge and spirit; and

“WHEREAS, Teacher Vix has given us an excellent example of faithfulness, zeal, and self-denying service in the lowly, but glorious work of the Mission; be it therefore

“Resolved, That we, as Luther Conference, assembled for the first time after Teacher Vix’s demise, even at this late date, express to his widow and children our deepest sympathy and heartfelt condolence; and be it furthermore

“Resolved, That we pray to the God of all mercy

to comfort their hearts in their sorrowful affliction with the sweet solace of the Gospel, so that they may confidently look forward to seeing him again, glorified, in the life to come; be it

“Resolved, That we encourage each other as members of Conference to take an example from him in zealous, faithful, and self-denying service; be it

“Resolved, That we appeal to Mount Zion, members and school-children, to hold their deceased teacher in loving remembrance, and to honor his memory by following in his footsteps; and finally, be it

“Resolved, That these resolutions be spread on the minutes of Luther Conference, that a copy of them be transmitted to the bereaved widow and her family, and that another copy be sent to the LUTHERAN PIONEER for publication with the report of the proceedings of Luther Conference.”

The Conference was also attended by Student F. Lankenau, of Concordia Theological Seminary, St. Louis, who is at present acting as supply in our Mission at New Orleans. Student Lankenau divides his time between Mount Zion and Luther College, serving the former in the morning and the latter in the afternoon. Besides this he also helps out in the pulpits of our various stations.

And now we go forth again, after our truly edifying sessions, into the vineyard of the Lord with renewed energy and confidence. May God, for Jesus’ sake, continue to bless our meetings! May we continue, by the aid of the Holy Spirit, to appreciate His blessings!

WM. B. SEEBERRY, JR.

A Letter.

Mount Pleasant, N. C., March 8, 1919.

DEAR EDITOR:—

It has been some time since we have written to you from Mount Calvary. We are yet alive, working as ever in the Lord’s kingdom. We received our new pastor and his wife with loving hearts, and trust that he will preach God’s Word to us all through life as he is doing now.

We have divine services every second and fourth

Sunday of the month, prayer-services and Scripture-reading every Wednesday night, and Sunday-school every Sunday. We have a large Sunday-school, but our day-school is not so large as it has been, because most of the children have been sick with the "flu."

May God continue to bless us with the true preaching of His Word! KATY MOTLEY.

A Challenge.

I.

Whole districts of Georgia, Alabama, South Carolina, Mississippi, and Louisiana have been depopulated of their Colored people. The Negroes of these States have been going North at the rate of probably a half-million every year. The black man has been going North in tremendously large numbers for the past years to try his fortune among strangers in a strange land. Some have left the plantation with no other baggage than a pair of cheap overalls and a heart filled with great expectations. Others that have left the South were men that had been the owners of farms and houses. In not a few cases this exodus of the Negro has worked great hardship upon the Southern planters. Cotton was left unpicked, and other valuable crops could not be harvested. In some cases farmers offered to treble the usual wages, but even this inducement brought no satisfactory result. The Negro had decided to leave the South and seek his fortune in the promised land of the North. The tidings that had come to him from north of Mason and Dixon's line had decided him to turn away from the plantations of the Gulf States and try his fortune in the great industrial plants of the North.

What was the cause of this great migration of the Colored people to the unfriendly climate of the North? What consideration furnished the impetus to these thousands to leave what had been their home and that of their ancestors for many years? Was it the mere desire to earn a few more dollars that impelled these thousands to disrupt their family ties and go to a new and untried country? Probably two reasons may be given that will cover most cases. The one is a desire to have better schools for their children, and the other a revolt against what the Negro has called racial injustice.

But it is not our intention to spend any time at present in learning what may or may not have been the reason why this or that Negro family left the South and took up its home in Chicago, Indian-

apolis, or some other city of the North. The fact remains that 1,000,000 Colored people went North during the past twenty-four months, and they have found there better schools for their children and work which paid them in a day almost as much as they could earn in Alabama or Georgia in a week. But they also found things not so desirable; namely, high rents, bad air and sanitation, and dirt.

The North was taken by surprise and had made no provision for the great invasion. The newcomers found it impossible to find homes. A year ago I found probably about 12,000 Colored people living in a district of Detroit that a person would have considered inadequate to accommodate 2,500. Most of the houses are wretchedly unsanitary. Probably not one-fourth of the houses had baths. With all this the rents are exorbitantly high. It was common for people to pay five dollars a week for a small bare room. In this particular district of Detroit the Negro invasion resulted in an increase in the rents ranging from 25 to 300 per cent. The plethoric pay envelope received at the factory looked quite emaciated after the landlord had been given his share.

In other manufacturing cities of the North conditions are no better. We have heard of cases where Negroes have been compelled to pay \$35 a month for tumble-down, unsanitary houses that had formerly been rented for \$13 per month. We know from personal investigation that the living conditions in Chicago are also quite bad, and that the rents which Negroes are obliged to pay are considerably higher than white people pay for the same kind of dwellings.

Awakened by the great loss to its industries which followed the Colored man's departure, the South is beginning to see the necessity of doing more for the Negro than it did before. In not a few localities the black man is now offered better schools, library facilities, and higher wages. And this change is having its good effect, for the depots of our Northern cities are no longer crowded with dark faces and bandana-covered bundles. But those that are in the North are apparently not thinking of going back South. Though there are many things that have a tendency to call them back to Mississippi or Alabama, they cannot forget the injustices they there suffered, and this memory of old wrongs keeps them up North.

What, now, is the North going to do for these strangers within its gates? They need adequate homes, they need cleanliness and fresh air, above all

do they *need churches*. How are we going to answer the demand made upon us? As citizens of the North we should be interested in providing these newcomers with all that makes for good citizenship, and we should seek to keep from them every influence that would have a tendency for evil. As Christians not only the social condition of these strangers among us should appeal to us, but in a higher degree their moral and religious wants. There comes to you and to me the double question, "What are you doing for the body and soul of this stranger that has come to live among you?"

F. J. L.

Startling Facts about South America.

Total Population. — Estimated at 45,000,000. Religion, Popish Mariolatry.

Number of Pure Indians. — Variously estimated at from 6,000,000 to 15,000,000. Religion, Animism.

Number of Negroes in Brazil. — About 4,000,000. Religion, Popish Mariolatry.

Area. — Twice the size of Europe, more than twice the size of the United States, three times the size of China, sixty times the size of the British Isles.

Illiteracy. — About fifty per cent. of the people cannot read or write. Fifty years ago Japan was a pagan nation. To-day there are three times as many teachers and three times as many pupils in the schools of Japan as in the schools of all South America.

Illegitimacy. — About fifty per cent. of the people are born out of wedlock. Not more than ten per cent. of the priests live pure lives.

Disease — is sadly prevalent, and largely traceable to immoral conditions. Generally, no qualified doctors are available outside of the larger towns.

Leprosy — is very common. One per cent. of the people in Paraguay are lepers. The number is increasing. Nothing whatever is done for them, and they mix freely with the other people.

Distressing Lack of Protestant Missionaries. — In 1912 the number of foreign missionaries in Brazil, Paraguay, and Bolivia was given as 244, 22, and 16, respectively.

Astonishing Figures. — If we distribute the 23,000,000 people of the three republics among these workers, each missionary has a parish of over 80,000 souls.

In India each missionary has 65,000 as his part. In Paraguay the number to each missionary is 142,000. Paraguay is twice as destitute as India.

Huge Territory to Each Missionary. — The missionary worker in Brazil has a parish of fifteen thousand square miles, or about the size of Massachusetts, Rhode Island, and Connecticut combined, or equal to half the size of Scotland.

But in Inland South America each missionary's parish contains something like fifty thousand square miles, or about forty-five times as many as a missionary parish contains in China. — *Inland South America Missionary Union.*

Giving and Getting.

"I don't see how Foreign Missions help the home churches," said Lou Baker, looking up at her mother. "The preacher said they did, yesterday, when he was preaching about missions, you know."

"Do you remember the beautiful bed of nasturtiums Mrs. Snow and I had last summer, Lou?" asked her mother.

"Yes. But —"

"But what has that to do with missions?" replied her mother, smiling. "Let's see. Mrs. Snow would not cut her flowers, you remember. Her bed was a perfect blaze of color for a while. She wanted it to be the finest in town, and for a short time it was. Then the vines began to die, though she gave them the best attention. Before August there was nothing but dry stems left. The flowers had bloomed themselves to death, and drawn all the life from the roots.

"This year she did not plant nasturtiums; she said they did not pay. My bed bloomed until frost. I was on the flower committee for the hospital, and sent great bunches of my nasturtiums every week to the sick people. I could not help it; they were so lovely, and brought so much brightness into the long, bare wards. I never thought of saving my plants by giving away my flowers, but so it was."

"So you think, mama, that the more we give to Foreign Missions, the more we have at home?" asked Lou.

"There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty," quoted Mrs. Baker. "When I saw the joy those flowers, gleaming like great blotches of red and yellow sunshine, brought into the days of those poor sick ones, I loved my flowers more than ever before, and thanked God more heartily than I had ever done for the beautiful gift of flowers. They taught me a lesson on Foreign Missions." — *Mission Journal.*

Religions That Inculcate Deceit.

We cannot point to a heathen religion that has not deceit woven into its very texture. The gods created by man's imagination cheat one another and deceive their worshipers, and accordingly the worshiper tries to deceive his god.

A Chinaman believes that he can deceive his god. For instance, he believes he can put a garment on his child, and write in large letters on his back that this child has had the cholera, and the god, seeing and believing this, will not give the child the cholera. Even intelligent Chinamen think it quite easy to trick a god, and so the whole life of China is riddled through with trickery and deceit.

Christian Forgiveness.

Chen-ta-yung was a native Christian preacher in Northern China. At the time of an uprising he, together with his wife, his youngest son, and his youngest daughter, were hacked to pieces by the rebels in a town outside the Great Wall, in the region of Mongolia. It would have been natural if Chen Weiping, his third son, who was also a Christian worker, had felt the impulse to be an "avenger of blood." But when, some months afterward, it became possible for the son to visit the place of the massacre that he might gather together the bones of his loved ones for proper burial, he refused the offers of indemnity made by the Chinese, making, however, this one request: "I should like to go to that church and preach the Gospel to the people who murdered my parents." And he was allowed to go.

What a fine example of the spirit of forgiveness in a native Christian!

BOOK TABLE.

The Leipzig Debate in 1519. By Prof. W. H. T. Dau. Concordia Publishing House, St. Louis, Mo. VII and 235 pages. Bound in full silk cloth with gold stamping. Price, \$1.00, postpaid.

When first we read the announcement of the publication of this book, we thought that Professor Dau had made a great mistake in choosing so unpromising a subject for his pen. After reading the book we are willing to admit that it was not the Professor who made the mistake! We are, however, also certain of the fact that there are very few historians who would have succeeded in writing so interesting a book on this subject.

There is another thing that we are willing to admit, since reading this book, namely, that we never realized as we do now of what great importance the Leipzig Debate was for the Reformation, and of what far-reaching influence upon it.

The book makes delightful reading. If all books on historical subjects were so fascinatingly written, we are sure fiction would lose its hold on many. This volume is a model in arrangement and presentation of its contents. In the appendix are given a number of valuable old documents.

Brief Catechism and Bible History. By P. H. Ristau. Concordia Publishing House, St. Louis, Mo. Paper covers; 48 pages. Price, 30 cts.

Pastors having adults to instruct will find this booklet very serviceable. The author makes very full use of the Bible-stories, a fact that cannot be too highly commended. The first edition of the book found a very ready sale, and the new, revised edition, no doubt, will fare likewise.

The Atonement. By Prof. W. H. T. Dau. American Lutheran Publicity Bureau, 234 E. 62d St., New York, N. Y. Price, \$1.25 per hundred; postage extra.

This is a well-written and attractively printed tract on a vital subject. The Lenten season is a most appropriate time for its extensive distribution. Help to get this timely tract a large number of readers!

Peace Be unto You! By Adolph T. Hanser. Lutheran Publishing Co., 105 Florida St., Buffalo, N. Y. Price, 5 cts.; \$3.00 per hundred.

This children's service for Easter is based on John 20, 19-29. With every copy a two-page sheet containing only the songs is given. These pages may be distributed among the congregation, so that all may take part in the singing. The tunes, which are not printed in the program, will be found in the lesson paper, the *Bible Hour*, which will be sent by the publishers for 15 cts. F. J. L.

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K. F. ROEMER, Ass't Treas.,
3678A Folsom Ave.

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No. 5.

Christ, Thou Didst Bless so Kindly with Thy Hands.

Christ, Thou didst bless so kindly with Thy hands,
When Thou ascendedst heavenward, Thy own;
And having given them Thy last commands,
Thou didst sit down on Thy celestial throne.

But Thou art with us ne'ertheless each day;
O thought of deepest, greatest, sweetest joy!
Thou'rt with us walking in the narrow way
Until we shall behold Thy face on high.

Thou teachest us to look each day above
Where our true treasures are, and to resign.
Our life to Thee and to mankind in love,
And walk with longing toward the goal divine.

Ascended Christ, Thou hast prepared for us
A pleasant home, and lead'st us safely there.
We thank Thee for these tidings glorious
With which no earthly message can compare.

H. OSTERHUS.

The Authority and Purpose of Missions.

"Jesus is the center of everything and the object of everything, and he that does not know Him knows nothing of nature and nothing of himself." In the spirit of this expression of a celebrated Christian writer I may truthfully say that Christ is also the center of missions. Christ is the authority for missions, and He is the purpose of missions. He is the source of all authority and the object for which all authority is exercised. Christ declared: "All power is given unto Me in heaven and in earth," and then He added the command: "Go ye into all the world, and preach the Gospel to every creature." He that is the eternal Word, the only Revealer of God, and Himself God; He that is the Light of the world, the Way, and the Truth;

He that joined Himself to our humanity to save us, who became the Lamb of God for sinners slain — He is the authority for missions. From the throne of the Lamb, the throne of the once crucified, but now exalted Savior, proceeds the command and explicit direction: "Go ye, therefore, and make disciples of all nations." The Savior's one invitation to the world of sinners is: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." His one direction to His followers is: "Go ye into all the world, and preach the Gospel to every creature." A most wonderful and sublime command! How small the number of those to whom this injunction was first given, and how great the task imposed upon these few! How impossible seems the execution of the order, until it comes home to us that He who gave the order is God, and that He has all power in heaven and on earth!

But as the authority for missions is Christ, so He is also the sole purpose. As He is the center of the Gospel, so is He the final purpose of all preaching of the Gospel. We say that the purpose of missions is to teach the truth; but Christ says: "I am the Truth." We say that the purpose of missions is to show people the way to salvation; but Christ declares: "I am the Way." Again we say that the purpose of missions is to enkindle in the dead hearts of men the life of faith; but Christ insists: "I am the Life." The purpose of missions is to enthrone Christ in the hearts of men, to make men His temples, to make Christ all in all.

There is but one authority for missions, and that is Christ. There is but one purpose of missions, and that is Christ. "For of Him and through Him and to Him are all things. To Him be glory forever. Amen."

F. J. L.

An Admonition to Abide in Christ.

JOHN 2, 24—28.

The Apostle had in the preceding verses raised his voice against the many antichrists who had made their appearance even in those early days. Because of their denial of Jesus' being the Christ, he had branded them as liars who denied both the Son and the Father; for only in Christ is the Father revealed to us. He then proceeds: "Let that, therefore, abide in you which ye have heard from the beginning." He exhorts his readers to adhere continually to the truth of the Gospel concerning Christ, His person and work, as they had heard and accepted this truth when they first had become converted. Then there would be no danger of their falling away (v. 24) in spite of the great skill, shrewdness, and untiring efforts of the antichrists that sought to seduce them and had perhaps succeeded in leading some Christians astray (v. 26). The thing to do was to see to it that Christ's truth remained in them inviolate. This, of course, meant that they should continually hear, read, and meditate on the unadulterated Bible-truth which they had heard from the Apostles or their fellow-laborers from the beginning. It is self-evident that they should likewise regularly partake of the Sacrament and use God's Word in *prayer*. Then faith would constantly dwell in their hearts. The Anointing would then abide in them. The Anointing (or Unction, v. 20) is the Holy Ghost. This Oil of Gladness is the gift of Christ, who is altogether holy and from whom the Spirit proceeds from eternity. The Holy Ghost would then not depart from them, but abide in them, daily filling them with a heartfelt desire to use, to search the Scriptures. Hence they would be continually taught by God Himself, and have no need that any man should teach them (v. 27a). Thus Isaiah, addressing Zion, prophesies concerning the believers of the New Testament: "All thy children shall be taught of the Lord." Jeremiah makes a similar statement: "They shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." By the words, "Ye need not that any man teach you," John does not mean to say that such as are anointed with the Spirit are no longer in need of Christian ministers and teachers. On the contrary, they realize the necessity of being continually taught. The Spirit, too, fills them with a *longing* to hear God's

Word expounded, and to read the Bible and such Christian books as explain and apply it correctly. By such hearing and reading we receive the Unction again and again, and receive it more abundantly. The Spirit leads us to say with the Psalmist: "I will compass Thine altar, O Lord; I have loved the habitation of Thy house"; but I loathe all false doctrine and avoid all deceitful teachers whose words are not in harmony with the Book. Anointing a person with oil in the Old Testament signified that he was separated from what was common and impure, and dedicated to God and His service. Thus it is a property of the Holy Ghost to separate us from sin and lie. — Christians that follow the leadings of the Spirit are continually furthered in their knowledge of the truth. They keep on studying the salutary truths, and ever learn to embrace them more fully by faith. Hence they need not that any man should teach them something new and strange, something beside the doctrine which they know and wherein they grow, much less something differing from it. As no second revelation is necessary to us, so no new teacher is needed. "And the Anointing is truth and is no lie." Compare v. 21: "No lie is of the truth." Truth and lie antagonize each other. The lying prophets shall therefore not be able to deceive and seduce those that are led by the Spirit of Truth, for they are endowed with spiritual discernment.

John tells the Christians in v. 24 that if the truth will thus abide in them, they will assuredly continue in the Son and in the Father; for Christ is the door that leadeth to the Father. What a glorious thing it is to abide in Christ by faith! How honorable for Christians to be members of their exalted Head, the Lord of Glory, who sits at God's right hand, governing and protecting His Church! What a glorious thing, also, to remain in the Father as the elect, holy, and beloved children of the great, rich, almighty God, the Maker, Preserver, and Ruler of heaven and earth! How great is the dignity of being sons and daughters of the King of kings and Lord of lords!

And the end which is in store for the Christians that remain faithful is eternal life; for Christ has expressly and often promised it to us. (See John 3, 15. 16. 36; 5, 24; 6, 40. 47. 54, etc.)

John closes his admonition, which is always very timely and to be heeded by us, with the expressive words of v. 28: "*And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.*"

H. OSTERHUS.

An Urgent Appeal.

It was once thought that the Indian question could be easily solved by herding the red men of the country into a number of reservations, where they could be taken care of as long as they might last, which was supposed to be but a very short time. But the "vanishing" Indian race refuses to vanish; there are to-day as many red men in America as there were when the white men first came. At the present time there are more than 300,000 Indians in the United States, not including Alaska. They are principally found in Oklahoma, South Dakota, Minnesota, Wisconsin, Arizona, New Mexico, California, Montana, and Washington. Not one-third of them are American citizens, and only a little over one-third speak English.

Missions of various denominations are supporting 76 schools for the red men, but there are 16,789 Indian children of school-age who attend no school. When we remember that some of the founders of our Church in this country were among the pioneers to do missionary work among the red men, our Lutheran Church might be expected to be doing a great part of the work. But in reality our Church is spending less than a cent a year to make the Indian a Christian. The Synodical Conference is working among the Stockbridge Indians of Wisconsin and among the Apaches of Arizona. In both fields the workers are laying great emphasis upon the teaching of the young, which is done by means of Christian day-schools, where religious instruction is a part of every day's work.

In 1908 it was decided to open a boarding-school for Indian children in connection with the mission conducted among the Stockbridge Indians located in Shawano County, Wis., and a suitable building was erected. This boarding-school has by this time outgrown its quarters. Last year ninety-six pupils were enrolled in this school, of which number no less than seventy-five had their home in the dormitory, and were fed and largely clothed by the mission during the school-year. A new building ought to be erected to remove the present congestion, and it is estimated that about \$28,000 will be needed for this new building and other necessary improvements.

There can be no doubt that the only proper way of carrying on work among the Indians is by means of boarding-schools. Among the Indians the bringing up of the children is left to the mother, and she has absolute power in the home. Habits which

the children acquire under her teaching they will carry with them the rest of their lives. It is in the homes and in the tepees on the reservations that Christian workers are needed. It is here that the diseases which work such havoc among the Indians get their first start. Three-fifths of the Indian babies die before the age of five. About thirteen per cent. of the Indian population is affected with tuberculosis and more than twenty per cent. with trachoma. Dark tepees or huts, dirt, unsanitary conditions, and lack of fresh air lie at the bottom of these troubles. But no white missionary, if he values the success of his labors, will go into the tepees and houses, and tell the Indian woman that



Indian Mission Church, Gresham, Wis.

her dish-pan needs washing, or that her baby needs a bath. The squaw would consider this an intrusion, and would not hesitate to say so. Native Indian girls and boys, Christians, who have been thoroughly instructed in the theory and practise of housekeeping, and who from practical experience know what it is to live in a truly sanitary and healthful way, are the only people who can successfully carry on the work of lifting up the Indian to a truly Christian level. While we do not attach any saving properties to soap, water, and sanitation, we are of the firm conviction that, all other things being equal, the Gospel will make greater progress where the preaching of the Word goes hand in hand with the application of a generous quantity of soap and water and a liberal supply of fresh air, together with thorough sanitation.

We hope that the Stockbridge Indian Mission, so signally blessed in the past, may not be checked in its progress because of the lack of the necessary funds to erect another building so necessary to carry on the good work.

F. J. L.

A Challenge.

II.

In our last number we spoke of the colored invasion of the North, and called attention to the great Negro population of some Northern cities. The *New York Evening Post* of February 22 brought an interesting story of the large Negro settlement occupying fifty-two blocks in the heart of New York City and having a population of no less than 100,000 persons. Here, in a district virtually comprising a city within a city, there live in voluntary segregation enough Negroes to populate two cities the size of Montgomery, Ala., or three cities like Fort Smith, Ark. Less than twenty years ago the first Negro family moved into this district, and only a few years ago the colored population was quite small. To-day every line of business is conducted in this district by Negroes, and six weekly newspapers and three magazines are owned and published by them. The community has twenty Negro physicians, twenty-five colored lawyers, about fifty trained nurses, eight dentists, four registered pharmacists, and two architects. It is the intention to organize a Board of Trade among the Negro business men of the district, and at present plans are under way to purchase land along the Harlem River where Negro factories may be established.

From other larger cities of the North comes information which clearly indicates that these recent colored immigrants have no intention of returning to the South, even though strenuous efforts are made by Southern States to induce them to go back to the land of their birth. The social and business advantages found in the North are more than enough to stifle every sigh that might arise in their hearts for the sugar fields of Louisiana and the rice lands of Texas. The industrial advantages found in the factories of the North and the educational advantages offered the children in Northern schools will keep them in the shadow of Northern smokestacks, and help them to overcome their longings for the pure air of their former rural homes.

True, Southern communities are trying to repair damage that has been done. Atlanta, Ga., where

Negro children have no public school facilities beyond the seventh grade, has promised its colored population a high school, and it is even possible that it will establish a library for the Negro residents of the city, who have for years helped to keep up the free libraries of the city, but never were permitted to make use of them! Representatives of the colored people have met with the Chambers of Commerce in many parts of Georgia in recent years to talk over the situation and to find means of lessening the friction between the two races. But all this has come too late to bring back those who have left for Northern industrial centers, and have there enjoyed the high wages that are being paid unskilled and semiskilled labor. On the other hand, it will probably be a means of holding those that have not yet left their native heaths and fields.

But while the South has lost thousands upon thousands of Negroes because it did not provide them with what they had a right to expect, is the North now doing the proper thing by the immigrant? Is there not something besides work, good wages, and educational facilities that the North is in duty bound to give the Negro who has come to live among us? Is the North doing its duty by the immigrant Negro after his working-hours? He has come to us because he can get work and big wages here; but shall we be satisfied when these things have been provided for him? It is after working-hours, and especially on Sunday, that the newcomer needs friendly advice and assistance. The immigrant has moral and religious wants; what are the Northern Christians doing to supply them? Let us begin to realize before it is too late that the Negro, newly arrived from the South, cut loose from all home-ties, and a stranger among strangers, is passing through a great crisis. He needs Christian friends and champions as he never did before. His colored brethren and sisters should give him the glad hand of welcome, and kind hearts should be ready to warn him against the moral pitfalls that beset his path. *What is our Church doing in this respect?* Are we doing all we can for the Negro in our large industrial centers? Many a Negro has come from one or the other of our Southern congregations to make for himself a new home in some large Northern city; have we in every case taken care of him as we should, and guarded his interests?

F. J. L.

WE cannot serve God *and* Mammon, but we can serve God *with* Mammon.

Our Colored Mission in St. Louis.

In a short time we hope to be able to report that our Colored Mission in St. Louis has removed to new quarters. Immanuel Congregation some time ago offered to rent a part of its school-building to us. The offer was readily accepted. We moved into our new home on March 24. Any one who has seen the interior of our mission-room at 17th and Morgan Sts. will readily agree that this will be a favorable change. While the new location will be two blocks closer to the Morgan St. "bad-lands," still this disadvantage will be counterbalanced by the more favorable conditions of Immanuel School for school- and church-purposes. One room in this building will be occupied by our school, while services will be held in the one directly above this. Heretofore the street served as a playground for the children; in the new place they will have an enclosed, brick-paved yard. Much confusion will thus be done away with. Our good Ladies' Aid has consented to purchase sixty chairs for the "chapel." Thus the attendants at our services will be able for the first time in the history of our Mission to be seated on something other than narrow school-benches.

Despite unfavorable conditions our day-school and Sunday-school are flourishing. The day-school shows a capacity enrolment of 75 children, about 65 of whom attend regularly. Good headway is being made in the school-work under the direction of Teacher Gose. That children leaving our school receive a hearty welcome in the city schools is a known fact. Just recently a truant officer (colored) offered his congratulations on the good condition of our school, saying that public-school teachers are much enthused over the good behavior of children coming from the Lutheran school. Considering the existing race prejudice, this statement says much. Very correctly this truant officer attributed the behavior of the children to the Christian training received in our school. — For the last Sundays the average Sunday-school attendance has been 50, a very encouraging number. Miss A. Schmitt, Teacher Gose, and the writer instruct regularly. Of late we have had quite a number of adult visitors.

The regular evening services have not been attended as well as they might have been. Still, figuring the attendance in proportion to the membership in comparison with the average congregation, the outlook is not altogether discouraging. There has been much sickness among our members,

but also some indifference. Besides, a few have been lost through unfaithfulness. These are shadows in the work of a missionary. Bright spots, however, have not been missing. Recently we were permitted to receive a new member in the person of Mrs. Lena Stanford. May God grant her faithfulness!

HERBERT C. CLAUS.

Holy Trinity, Springfield, Ill.

On the third Sunday in March two adults were received into the communicant membership of Holy Trinity, Springfield, Ill., and on Easter Sunday four more were added to the membership list. — A society has been organized among the young people of the congregation which calls itself the Friendship Society. Judging from reports, this society is trying to help along the good cause all it can. — The Ladies' Aid Society of Holy Trinity has always been a band of willing workers, and it has not yet lost its willingness to assist in anything that may promote the welfare of the congregation. — The Bible Class of Holy Trinity recently did something to which we wish to call the attention of our readers. It elected a sick-visiting committee. We feel that this action speaks well for the spirit prevailing in this organization.

A Report from Mount Zion, New Orleans.

On March 30, 1919, Mount Zion Lutheran Congregation, New Orleans, La., was visited by Rev. G. M. Kramer, a representative of our Mission Board. Our worthy Visitor explained to us that he came not as a high dignitary to scatter fear among our religious flock, but as a Christian examiner, to ascertain whether or not the Word of God was preached to us in its truth and purity, and received by us as it should be. During the course of the questioning by the Visitor our dear pastor, Rev. T. Schliepsiek, showed that the members of the congregation were, on the whole, regular in their attendance at services, and that the majority were diligent partakers of Holy Communion. Mr. Sam Tibbs convinced the Visitor that the congregation was hearing the true Gospel of Christ Jesus and Him Crucified, and a report read by Mr. L. B. Bailey, Secretary of the congregation, brought out the fact that the attendance at services and the contributions by the congregation, also the activity and interest

shown by the young people in the church-work, indicated that Mount Zion was headed for "over the top." The Visitor was well pleased with our showing, and gave us an inspiring talk, which has had, and will continue to have, a salutary effect on our people. The attendance on the night of the visit numbered 72 persons.

Rev. Kramer also visited our day-school. He spent much time in each department with the teacher and children, and it is gratifying to note that he found the attendance good, and the teachers laboring hard to see that each child receives the proper instruction so necessary for his intellectual and spiritual welfare. A good, cheerful talk was given both teachers and pupils.

The members of the congregation are now preparing to hold an Easter service. Out of extreme gratitude toward our Lord and Savior, who won His great victory that we might be saved, we are going to hold a "Resurrection Service" early on Easter morning. At night 6 children and 2 adults are to be baptized, and 13 children and 7 adults are to be confirmed, and the bell, which was so generously given to us by Mrs. M. C. Wright, the pioneer Lutheran from "Old Mount Zion Lutheran Sailors' Home Mission," will be dedicated.

The Mount Zion Community Choral Society has attracted a large percentage of the reputable people of the vicinity. Its membership numbers 58 persons. They are planning to give a concert on May 5. The program will consist of appropriate songs and recitations. A part of the proceeds derived from the entertainment will be applied to our Repair Fund.

Mount Zion has secured a Bulletin Board, which is placed in front of the church to tell the passers-by the theme of our sermon for each service. It is attracting favorable attention.

It is our good fortune to have the honor of reporting that Mount Zion has gone on record as a contributor to the \$3,000,000 Endowment Fund for the benefit of incapacitated pastors and teachers, as well as pastors' and teachers' widows and orphans. Although we have not been especially called upon to support this drive, it was understood that the Lutheran Laymen's League requested 10 per cent. of the Liberty Bond holdings of good Lutherans, and as Mount Zion is a Liberty Bond holder, we considered ourselves included. The congregation, by special offering, raised about \$15, and the Community Choral Society raised \$2.11, to be recorded as Mount Zion's gift to the veterans of the Cross and their dependents.

On or about June 5 our schoolchildren will be given their annual picnic lunch in the schoolyard. The members of the Community Society will see that the children are properly entertained. On June 17 from 7.30 to 9.00 P. M., the closing exercises of the school will be held. The entire school-closing feature will be worked out with the utmost care and attention.

NOTES.

Mrs. M. C. Wright, the donor of our church-bell, has the reputation of being the oldest Lutheran in our Mission. She is now ninety-three years of age, but is still very active. She is diligent in her attendance at services, and is one of the most faithful backers of our Mission. She knows the history of Mount Zion, and her recital of the ups and downs of the church is interesting indeed.

We owe a debt of gratitude to Mr. Charley Johnson, Jr. Mr. Johnson has supplied the church with twenty-one new globes and gas mantels for our lights. He has received the thanks of the congregation for his kindness.

The following conversation between two persons passing our church was overheard by one of our members:—

"What kind o' church is that?"

"Oh, that's a *sweetened water church*."

Now, the above remark was intended as a slander; but it arouses our pity and sympathy for the person by whom it was used, because such a person is traveling far from that righteous path which is pointed out only in this so-called "sweetened water church." Such a person is existing minus the knowledge of justification by faith, which is consistently taught only in this so-called "sweetened water church." And such a person has a standing invitation to come among us and hear the Word of God in all its truth, the Gospel of Christ Jesus in all its saving grace. Then will he realize the divine sweetness of our "sweetened water church."

L. B. BAILEY.

Midway, Alabama.

The good people at Midway are happy, for their chapel has been completed. But their joy isn't perfect, as they have no pews for the new building. The Bureau which makes it its business to provide small congregations with used pews that some larger congregation may have displaced with new ones, tried hard to secure some old pews for Midway, but all its endeavors have been in vain, since there

has not been much building of churches going on for the past year. However, Rev. C. Eissfeldt, the large-hearted chairman of aforesaid Bureau, used his powers of persuasion on a certain manufacturer of church-pews and induced him to make him a very reasonable offer for new pews. In fact, the offer was so very enticing that Rev. Eissfeldt ordered the pews for Midway then and there, trusting that God and the friends of our Colored Mission would not leave him in the lurch. We are sure his confidence will not prove misplaced.

For their information let our readers hear what Superintendent of Missions, Rev. C. F. Drewes, has to say about Midway: "In one day our missionary at Midway was able to baptize 24 persons and confirm 38, among them a number of people seventy-five years old. . . . Three months after work was begun at Midway I there found a little child only three years of age that was able to recite the Lord's Prayer and the Second Article with explanation. The child had learned it from its mother. Our Lutheran Catechism is surely much thought of in the 'Black Belt,' and old and young are learning it. . . . About 1,000 children are attending our mission-schools in Alabama, and are learning to know Jesus, the Friend of children."

Send your donation with the designation, "For pews at Midway, Ala.," to your district treasurer.

F. J. L.

Items of Interest from Our Colored Mission Field.

A RETURNED MISSIONARY. — Rev. Otho Lynn has been discharged from the army and has returned to his home at Mount Pleasant, N. C. It is probable that he will soon take up work again in Alabama.

A NEW CONFERENCE. — The pastors of our Colored Mission in the "Black Belt" of Alabama have formed a pastoral conference, which meets every month.

PASTORS ON THE SICK-LIST. — Missionary Jesse Hunt, who was obliged to resign some time ago on account of ill health, is on the way to recovery. At present he is with his parents at Thomasville, N. C. — From Napoleonville, La., comes the news that our indefatigable and zealous missionary, Rev. C. P. Thompson, is again threatened with a return of his old trouble, nervousness. We hope that it may be prevented from compelling him to give up his labors, as it did before.

LUTHER COLLEGE, NEW ORLEANS. — This institution will have five graduates this year, three young ladies and two young men. The two young men will probably continue their studies at Greensboro next fall, while the three young ladies will be available as teachers. Luther College will have its commencement in a few weeks. — Prof. Wilde was on the sick-list for several weeks, and various members of his family have been ill during the past months.

NEW ORLEANS ITEMS. — *Carrollton* is growing. The school is getting so many pupils that Mrs. Robinson, the wife of Teacher Peter Robinson, is compelled to help her husband every afternoon. — Miss Lillian Walter, who has taught in *Bethlehem* School for a number of years, was obliged to resign because of ill health. Her successor is Miss Edna McAllister. — Miss Sylvina Raymond, one of the teachers of *St. Paul's* School, was also on the sick-list for some time this spring. During her illness her class was taught by some of the students of Luther College. The intermediate department of *St. Paul's* School has been divided into two classes, which are being taught by the Misses Mercedes Tervalon and Emma Dunn. Teacher John Thompson, who formerly had charge of this department, was compelled to retire on account of his health, and he is now at Mansura. F. J. L.

BOOK TABLE.

Catechizations. Part I. By *D. Meibohm*. Published by the Author, 2833 Bell St., New Orleans, La. Cloth binding; 359 pages. Price, \$1.50, postpaid. Order from Concordia Publishing House, St. Louis, Mo.

These catechizations by Teacher Meibohm, who looks back upon a teaching activity of more than fifty years, will give essential help especially to younger teachers and ministers, and those just taking up the task of teaching the Catechism by means of the English language, in their preparation for the religious instruction in the Christian day-school. These catechizations are models of simplicity and lucidity in language and construction. The natural development of the material of the Catechism is particularly commendable, and makes this book valuable in the hands of the catechist. The author never loses sight of the fact that schoolchildren are to be taught the essentials first, and that the deeper and more complicated matters shall only then be taught when the pupils have made the simple fundamentals their own. There is nothing artificial or forced in the sensible and carefully prepared outlines of these catechizations and in the simple and ingenious presentation of the contents of Luther's Small Catechism, that venerable religious classic of our Church.

This first volume of *Catechizations* brings twenty-three catechizations on the Ten Commandments, ten on the First Article, and fifteen on the Second Article. The second volume, which is to appear in the near future, will cover the remaining portion of the Catechism. The author has based his catechizations on the Missouri Synod's Short Exposition, commonly known as Schwan's Catechism.

These catechizations are presented as so many units, each supposedly to be taken through in a lesson. However, it will be necessary, now and then, to divide a catechization and spend more than one lesson period on it. But the sensible teacher knows this without being told, and will ever bear in mind the needs of his particular pupils.

The catechizations are simple in presentation, which is surely a great advantage. Mr. Meibohm has taught elementary classes for over fifty years and the lower and intermediate classes of a colored mission-school for almost thirty years, and has learned during these years what children are able to grasp, and what justly may be expected of them.

The author outlines his subject-matter in a most clear and sensible manner. While he bases the development of his material on the Catechism, the pupils are never allowed to lose sight of the fact that the Catechism has grown out of the Bible. The author makes frequent use of Biblical examples, and does not neglect to make practical applications upon daily life.

Mr. Meibohm has learned the art of simple and definite questioning. His questions are never ambiguous nor obscure, and they are usually of such a length that pupils of ordinary intelligence will have no trouble in grasping their full meaning. We feel that, aside from its great value as a religious text-book, this volume deserves careful study as an excellent exemplification of logical outlining of subject-matter and as a model illustration of the rules to be observed in the art of questioning.

Last, but not least, we must not forget to commend the spirit which permeates and pervades the whole book—an artless, sincere Christian spirit, which is in evidence throughout all catechizations, and is bound to have its blessed effect on heart and life.

May this book of our dear friend, with whom it was our great privilege to work side by side and hand in hand for seventeen years, be a guide to many in the blessed work of implanting the saving truths of the Christian religion in the hearts and minds of the young!

The Decalog. By *F. W. C. Jesse*. Concordia Publishing House, St. Louis, Mo. Cloth-binding; 125 pages. Price, 50 cts., postpaid.

This is the first of a series of four or five books to appear on the Catechism. The volume before us brings a number of outlines on the Ten Commandments, similar to those in *Mezger's Entwuerfe zu Katechesen*. While the author does not slavishly follow the outlines of Prof. Mezger, the influence of that excellent book is everywhere noticeable. The volume is sure to prove serviceable to every religious teacher among us, and the preacher will find it most usable for his pulpit preparation. No doubt, also, that many a Sunday-school teacher will be able to use the book to good advantage. Pastors and teachers engaged wholly or partly in English work will make a great mistake if they neglect to put this book on their work-table.

Jesaias. By *G. Stoeckhardt, D. D.* Concordia Publishing House, St. Louis, Mo. Cloth-binding; XVI and 168 pages, 6¼×9¼. Price, \$1.50.

This is a new edition of Dr. Stoeckhardt's commentary on the first twelve chapters of the Prophet Isaiah. For a number of years this book has been out of print, but repeated and continual demands for a new edition have induced the publishers to put this new and better bound book on the market.

Christian Giving. Two Sermons at Old Trinity. By *W. H. T. Dau*. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

These are two sermons preached at old Trinity Church of St. Louis preparatory to a general canvass inaugurated for the purpose of enlisting the intelligent cooperation and financial help of every member in the work of the local congregation and the Church at large. May the work of the Church elsewhere be blessed by the reading of these discourses as it was by the hearing of them when first delivered!

The Order of Service for Confirmation. By *Adolf T. Hanser*. Lutheran Publication Co., Buffalo, N. Y. Price, \$1.50 per hundred; \$5.00 for five hundred.

Congregations that have been accustomed to special printed programs for the Confirmation Service will find this new publication very acceptable. A German edition has also appeared, and may be had at the same price. If so desired, congregations may have their names printed on the programs at a small additional cost.

Gloria in Excelsis Deo. English, Latin, and German text. Chorus from Mozart's Twelfth Mass. 10 cts. per copy; \$1.00 per dozen. — *Jesus, My Savior, Lives.* English and German text. 6 cts. per copy; 60 cts. per dozen. — *O Bleeding Head, and Wounded.* By Mendelssohn. 5 cts. per copy; 50 cts. per dozen. Published by *J. R. Lauritzen*, Knoxville, Tenn.

These compositions came too late for announcement in last month's PIONEER. Choir-leaders, however, may bear in mind these publications for next year. Concerning the first-named composition, we wish to state that the English and Latin texts are appropriate for any occasion where a hymn of praise is in place, while the German text is specifically for Easter. F. J. L.

NOTICE.

Luther Conference will meet at St. Paul's, New Orleans, beginning with an open session, Wednesday night, May 28, and closing with a conference service on Sunday night. A. BERGER, Secy.

ACKNOWLEDGMENTS.

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St. Louis, Mo., April 1, 1919.

K. F. ROEMER, Ass't Treas.,
3678A Folsom Ave.

I thankfully acknowledge the receipt of \$2.00 from "A Lutheran" for "a new structure in Napoleonville, La."
F. J. LANKENAU.

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Vol. XLI.

ST. LOUIS, MO., JUNE, 1919.

No. 6.

The Gift of the Holy Spirit.

Ascended Christ, Thou hast
Redeemed mankind,
Our sorrows now are past
Since grace we find.

Our thankful hearts we lift
To Thee with praise,
Because Thy Spirit's gift
Sweetens our days.

This Comforter consoles
Our guilty heart,
The view of God unfolds
With heavenly art,

And thus cheers up our breast
When grief's sharp knife
Has hurt us, and brings rest
Into our life.

He helps us realize
Sin's misery,
And our own selves despise
Contritiously.

He is the sacred Oil
Which separates
Our souls from doctrines vile,
And faith creates.

He feeds in us alway
This holy flame,
And teaches us to pray
In Jesus' name.

He fills our minds each day
With wisdom's light,
Our hearts with love's warm ray
And hope's delight.

He helps us to pursue
Our duties still,
And joyfully to do
The Father's will.

He causes us to tread
The Lutheran way,
In which our sires were led
In Walther's day.

He ever guides our feet
Until above
We'll sing that anthem sweet,
"Our God is love."
H. OSTERHUS.

Christians Are God's Children Even Here on Earth, Although the World Knows Them Not.

1 JOHN 3, 1. 2a.

By His bitter sufferings, His deep humiliation on the cross, and His sacrificial death, Christ has saved us from sin, death, and the power of the devil. All that trust in Him are *children of God*. Hence John writes: "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are" (Revised Version). St. Paul also asserts this blessed fact when he writes: "Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ." But John continues: "For this cause *the world knoweth us not*, because it knew Him not." The world does not behold us as children of God and heirs of heaven. It does not see our inward spiritual glory, our faith, Christian love, etc.; it does not know and realize that we are God's children. This cannot be otherwise, because the world did not behold the hidden glory of Christ, the Son of God, either. When He came in the flesh, His own received Him not. The Light shone in the darkness, but the darkness comprehended it not. The unbelieving Jews did not make a proper use of the Messiah's gracious visitation, but rejected His Gospel, and despised and crucified the Lord of Glory.

St. John writes further to the Christians: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." We do not yet appear here on earth as children of God. We are not yet

in a glorified state on earth. It is impossible that natural eyes should be able to see what is invisible. Our heavenly Father is not visible to earthly vision, for He is a spirit. Artists, of course, give Him some form. Painters or sculptors represent Him as a man, with a beard to symbolize His age, and a long, flowing garment, to indicate His majesty, etc. The Son of God became visible indeed during the days of His flesh; but He appeared as a lowly, humble servant. After His resurrection He did not show Himself alive to His enemies, but only to His friends. The Holy Ghost, too, is invisible. Although His workings sometimes appear, His activity quite often is not seen. A person may, for instance, wear a mien which seems significant of nothing, and yet his heart may be full to overflowing of the Spirit. The human face is not always expressive of what is going on in the soul. We do not yet appear here on earth, then, as God's children.

True, every *Christian* knows the inward glory of his fellow-Christians. He knows them as God's children. This he knows by experience, he himself having a converted heart. Indeed, he cannot with unflinching sureness tell whether his Christian brethren and sisters have faith or not; he cannot look into their hearts. But it is nevertheless his duty to regard them as such if they use the means of grace and, as far as human eyes can see, lead a godly life. Mistakes are made; hypocrites are regarded as Christians. But this will not destroy or endanger the Church; for "the foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are His."

Each Christian knows that he is a child of God. He is certain that he is converted, for the Oil of Gladness with which he is anointed, the divine Spirit within him, bears witness to his own spirit that he is a blessed child of God. But we should none the less ever search our hearts whether we be in the faith, lest we deceive ourselves, regarding ourselves as Christians while, in truth, we are unbelievers. In times of trial our vision may be blurred temporarily, so that a doubt arises within our soul whether we really are God's children. But God is greater than our condemning hearts. He sees all-things, and will again reassure us and cause us to say with Paul: "I am persuaded that neither death nor life," etc. Rom. 8, 38. 39.

The fact that we are God's children and heirs does not yet appear here on earth. This glory and dignity of ours is not appreciated by the world.

We do not yet belong to the Church triumphant, but are still members of the Church militant. But although such is the case, it is nevertheless *a most wonderful, marvelous thing that we are God's own children even here on earth*. Hence St. John exclaims: "Behold, what manner of love the Father hath bestowed upon us that we should be called children of God"; and such we are.

Even the sight of God's many temporal gifts impels us to cry out, "Behold, what manner of love the Father hath bestowed upon us!" He has given us our bodies, our raiment and food. Not only does He provide us with all that we need, but He also gives us other gifts besides which make life pleasant. But what are earthly things compared with the spiritual, eternal treasures which God has given us Christians? Are not the heavens highly exalted above the earth? So the latter are elevated far above the former. Is not the soul much more valuable than the body? Is not the light of faith much greater than that of reason, as the sun is more luminous than the brightest electric light? Our Father has given us so many spiritual gifts, such as the sweet joy of the Holy Ghost, the peace that passeth all understanding, the forgiveness of sins (which, if we possess it, causes us to be satisfied with whatever may happen to us), Christian fearlessness, good works, the hope of eternal life, etc. And behold, in particular, what manner of love the Father hath bestowed upon us that we should be called *children of God*, and *we are such!* We are even *now*, in this earthly life, truly and really the children of God, although our glory is not yet manifest in the sight of the world. What an astounding fact, brimful of joy and consolation! For if we are God's children, then He, as our Father, will surely care for us, daily bless us, guide us, protect us from danger, hear and grant our prayers. Then He will do according to His promise: "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Let us, then, be truly thankful to Him, and ever walk as His children, serving Him in filial faith and obedience, here in time and finally in eternity.

H. OSTERHUS.

BEFORE we can be zealous apostles, it will be necessary that we be humble disciples; before we can sincerely direct a lost world to the only Savior, we must have knelt at the feet of the King with the cry, "My Lord and my God!"

A Challenge.

III.

The Negro of the South has gone North in great numbers. He has left his native home to come to a land of big wages, greater educational facilities, and a more endurable social condition, but a promised land without churches, without proper housing facilities, without cleanliness, and without fresh air. What answer has the North given to the immigrant's demand? What has the colored man found at the end of his northward journey? Has he received a cordial welcome? What have the Churches of the North done for the newcomer? What has our Lutheran Church done to take care of these thousands settling among us? What do we intend to do for them? Are we doing what we should do to guard the spiritual interests of the Negro?

The colored influx into the city of Chicago has been wonderful in the past few years. From 1916 to 1919 the colored population in Chicago has increased from 50,000 to 150,000. Three years ago the second ward of Chicago was twenty-four per cent. colored; to-day eighty-six per cent. of the population of this district is made up of Negroes. Among these are hundreds that once attended our mission-schools in the South. What are we doing to stand by their interests?

As we stated last month, in no Northern city has the increase of the colored population been so large as in Detroit. From 5,000 in 1910 it increased to over 10,000 in 1916, and at the present writing Detroit has a Negro population of no less than 15,000.

Among the millions of Greater New York there are 175,000 Negroes. In this city is the greatest colored congested district in the world. Residing in this district, called Harlem, there are no less than 65,000 colored people living in forty-five squares, about 1,500 to the square! Our Church has one congregation in this large colored population of Greater New York. It is very small, worships in a rented building, we believe, a dwelling, in the midst of a population of 40,000. Just on the edge of New York, in Yonkers, we have a growing congregation in charge of Pastor Hill.

Among the thousands of Negroes of St. Louis we have carried on a mission for a number of years, but the work has always been very seriously handicapped for want of proper church and school accommodations. But a few months ago Immanuel

Church turned over to our Colored Mission in St. Louis the use of a part of its school-building, and these better conditions will, we are sure, greatly benefit the work. Our missionary in St. Louis also has charge of the work done among the colored people of Springfield, Ill., where we have a serviceable and adequate chapel and school. The missionary in charge of the work in St. Louis and Springfield is fortunate in so far as the students of our theological seminaries assist him at both places, and in Springfield he has the able assistance of one of the professors.

Of all the Northern cities having large colored populations we especially mention Philadelphia. While the influx of Negroes into this city may not have reached the proportions it did in New York and Chicago in recent years, Philadelphia's colored population always was large, and has continued to grow steadily all the time. Also in Philadelphia there are not a few who once attended our mission-schools in the South.

In all these cities we should be working. The opportunities in New York, Chicago, and Philadelphia are such that it is particularly to be deplored that our Board cannot open up the work. The only comfort we have, poor thought it may be, is that the other denominations have so far been just as backward as we have been in taking care of these people that have settled among us. We are no worse than others in our neglect towards the colored stranger among us, but nevertheless we have been, and still are, neglectful towards him. The sooner we own up to this fact, the sooner will we change our attitude and endeavor to act so that the Lord on the last day may commendably say to us, "I was a stranger, and ye took Me in." F. J. L.

Contributions by Our Colored Members.

It must be a source of great pleasure to our readers to learn that practically every one of our colored congregations has decided to increase its contribution to the Mission Treasury in this year. It is surely gratifying to hear that our colored brethren are more and more realizing their financial responsibility towards those who break unto them the Bread of Life, as it is a cause for rejoicing to see them conscientiously striving to live up to their duties.

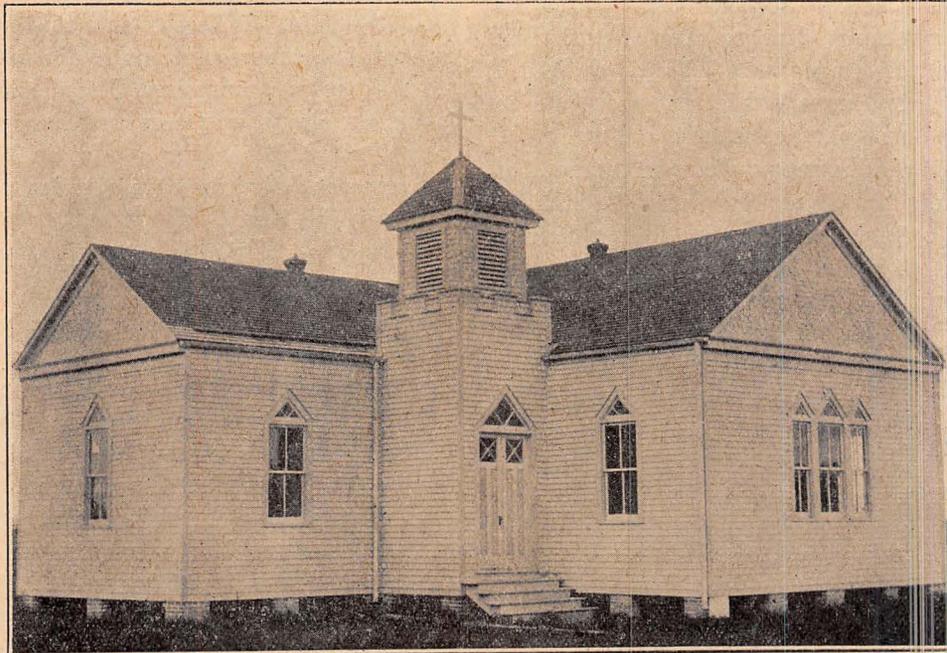
A number of our colored congregations took an

enthusiastic part in the recent drive to raise an Endowment Fund of three million dollars for aged and incapacitated pastors and teachers. In one case a member who earns her daily bread by hard labor, which is not richly repaid, gave \$6 for this purpose.

In reporting the death of an old faithful member, one of our missionaries writes to the Board: "This man loved his church. For a year before his death he was sick and not able to come to the services, but yet he never neglected to send his contribution. It is the custom in his family to increase the contribution to the church every year.

offered my good offices as an intercessor with the Board, and these gentlemen very kindly said that as soon as the horse was bought, the buggy would be forthcoming. But should it really be necessary for the Board to go into the Mission Treasury for the price of a buggy? Why cannot one of our many readers crate up that vehicle of his which has been superseded by an automobile, and send it, freight prepaid, to our young missionary at Mansura? His address is: Rev. W. J. Tervalon, R. 1, Box 13, Mansura, La. One more thing about the buggy: Don't send one that is too heavy, since the horse is quite small.

F. J. L.



Mansura Church and School.

While he was upon his sick-bed, he increased his contribution."

Our good people in Mansura, Rev. G. M. Kramer reports, not only intend to increase their contribution to the Mission Board for their pastor's salary, but will in future also pay all their running expenses and repairs. This congregation, by the way, has bought its pastor a horse, since some of the members live at quite a distance, and also to enable the pastor to get around better among those who may yet be gained for the church. But as we understand, the vehicle, the buggy, is still lacking. When the writer was at Mansura about two years ago, the people asked him whether he thought it probable that the Board would provide a buggy if they procured a horse for their pastor. I then

St. Louis — Springfield.

Palm Sunday, April 13, was a day of especial joy for us in St. Louis. On that day we were permitted to receive six children into our midst through baptism. Three of these were old enough to be instructed in the fundamentals of the Christian faith. One of the children was an infant three weeks old. Previous to this service we had discussed the remote possibility of not being able to accommodate, with our supply of chairs, all that might attend. To our surprise the possibility became a fact, when, in spite of the rain, every chair was occupied already some time before the beginning of the service. Benches from the schoolroom were hurriedly pressed into service, and, while not the

most presentable, still comfortable seats were thus provided for the "overflow." Worries about not being able to seat a crowd in church, by the way, are pleasant worries.

On this occasion Miss M. Busse rendered two vocal solos for us. Mrs. Marg. Baehler provided flowers for the altar. The sermon was delivered by the writer, who took as his subject "Holy Baptism," basing his words on Matt. 28, 18—20.

On Easter Sunday we experienced the same joy of receiving new members in Springfield, Ill. Three communicants were received through confirmation and one through baptism. All the catechumens proved by their answers to the questions put to them that they have a good knowledge of the fundamentals of Christianity. For assisting in instructing these children we owe sincere thanks to Student Krenk of Concordia Seminary.

The service on Easter Day was very impressive, a fact borne out by expressions of many strangers who were present. The choir rendered several selections, which added to the beauty of the service. Mrs. Hazel Wilson was at her accustomed place at the organ. We are indeed very fortunate in having an organist of her ability. What her services mean to us has been shown on several occasions by her enforced absence.—After the rite of confirmation had been performed, Holy Communion was administered. Thirty-two people partook of the blessed Sacrament. We have searched the records, and found that this was the largest attendance at one Communion in the history of the congregation.

On the Tuesday evening following Easter, the newly organized Young People's Society, which has been named "Friendship Society," rendered its first program, which consisted of musical and literary numbers. After the program refreshments were served, and general sociability held sway. It was a real "get-acquainted" gathering. Two meetings of this society are held each month, one a business-meeting, the other a social gathering. We hope that through this society many, especially young people, will become acquainted with the Lutheran Church. The organization is very fortunate in having a very energetic president, Miss Lillian Mason. We believe, of course, that any church society ought to be fostered only in so far as it will be an aid to the church. The constitution of the Friendship Society has been framed accordingly, the second article of which reads as follows: "The purpose of this society shall be: 1. To foster harmony and good will among

the young people of Holy Trinity Church; 2. to create interest in Lutheran church-work; 3. to assist in promoting the general interest of Holy Trinity Church." We hope for its continued success.

HERBERT C. CLAUS.

Items of Interest from Our Colored Mission Field.

MANSURA. — Rev. G. M. Kramer, who recently visited Mansura, speaks very encouragingly of this congregation's condition and prospects. Pastor Tervalon is doing good work in church and school, and the people are appreciating his labors. This is a country congregation, and a large number of the members are farmers. Especially pleasing and gratifying to Pastor Kramer was the large number of men attending the services. In Mansura it is the whole family that goes to church, father, mother, and all the children. That is as it should be.

NAPOLEONVILLE. — Pastor Kramer also visited Napoleonville, where our indefatigable Pastor C. P. Thompson is working with his customary enthusiasm. The school is prospering as it never did before, and Pastor Thompson is assisted by Mrs. Nelson, a most competent lady and a former public school teacher. All would be well at Napoleonville if we only had a new building there to take the place of the chapel, which had its back broken several years ago during a severe hurricane. Since then the building has actually been unsafe, and if it were in a larger city, it would surely be condemned. Aside from this, the mission property is not situated on a street, but on an alley. Years ago, when the property was purchased, we were assured by the proper authorities that it was on a public street, and there actually was a street along the front of the property; but since then this former thoroughfare has been closed, leaving our people no other means of ingress or egress but an alley. We understand that the locality has also become undesirable for moral reasons. A very desirable location has been found, but the means to buy the new lot and erect on it a serviceable building must first be forthcoming. Who will help? *We should act at once!*

BETHLEHEM, NEW ORLEANS. — Five children were confirmed on Palm Sunday by Pastor Kramer. — Aaron Wiley, Sr., the father of Pastor Aaron Wiley, died on March 30, and was buried the following day from Bethlehem Chapel. He attained the

age of seventy-two years. His survivors are his wife, three sons, and five daughters. Mr. Wiley was one of Bethlehem's oldest members.

WASHINGTON, D. C. — Since 1914 we have a colored mission in the capital of our country. Services are held in a rented hall. The membership at present is still small, but it is growing. The voting members have now petitioned the Board to give them a resident pastor. Up to the present time the Washington charge has been served by a pastor who resided at some other place. There can be no doubt that in this large city, with a larger colored population than probably any other city in the world, a resident pastor of our Church should be stationed at an early day. Washington should also have a properly located house of worship in the near future. With a pastor and a chapel of its own this mission would prosper by God's grace.

F. J. L.

Items of General Missionary Interest.

A LARGE GIFT. — Mr. J. N. Gamble, of Cincinnati, recently gave to the Foreign Missionary Boards of the Methodists, North and South, a beautiful and very valuable property in Florida. The property is situated on Lake Monroe, and consists of a hotel with one hundred furnished rooms, twelve hundred acres of land, and a private dock where the St. John's Clyde Line steamers land.

"I AM MAPARA." — "Please I let you know one thing I want. Please send a teacher here. Please we very glad if we have teacher. Ti is all no moro. I am Mapara." This letter was sent by Mapara, the headman of an African village, to a missionary in Africa. Hundreds of other villages are making the same appeal for help. The Methodists alone are going to spend nearly two million dollars in Africa to provide churches and schools in answer to such appeals. God speed the day when every such a cry for help may be answered at once!

CANNIBAL ORGY IN WEST AFRICA. — Dr. Gayle C. Beanland, a Presbyterian missionary stationed at Metet, West Africa, reports that not long ago the natives of one village ate the bodies of other tribesmen whom they had killed in battle. According to the missionary, the fighting occurred at the town of Efufup, whose king had ordered the erection of a school for the use of the missionary party of his town. Several bodies were eaten in the streets of this town.

A REMARKABLE VESSEL. — Strange things often turn up incidentally in the midst of prosaic missionary operations. In order to transport certain building material to St. Jan for the building of the church at Emmaus destroyed by the hurricane of 1916, it will be necessary to charter a schooner. The vessel secured for this purpose is the old *Vigilant* with a history of a hundred years — an old privateer, smuggler, slaver, man-of-war, and now a sedate, though rakish-looking trader. She ought to take the whole invoice, even though the barrels of cement will not be packed as close as the slaves were, when they were laid like sardines on the bottom of the vessel. Strange, indeed, it is that such an unholy vessel should now serve mission uses.

The Moravian.

MOTTO FOR A MISSIONARY BOX.

Jesus unseen, but who all hearts can see,
Still sits and overlooks the treasury.
Cast in your off'rings where His cause invites,
Ye rich, your talents, and ye poor, your mites;
Render to God the thanks that are His due —
He gave His Son, who gave Himself for you.

(*James Montgomery.*)

F. J. L.

Two Voices out of Mexico.

Some time ago, upon occasion of a convention in Boston, a Mexican business man thus expressed himself concerning the needs of his country: —

"The day on which you gentlemen of the United States will send into Mexico the Bible and missionaries, instead of soldiers; when you will send school-teachers instead of armies, and transports filled with foodstuffs instead of rifles, that day you will do a great service to humanity, to Mexico, and to yourselves."

President Carranza, in a recent speech, gave the following explanation of what the great upheaval in Mexico means, as far as religion is concerned: —

"The Constitutionalist [the Carranza faction] have been accused of being opposed to religion. We have been held up to scorn in the foreign press because of alleged abuses committed against the Church and the clergy. It has been said that we have viciously driven out the priests from the country, confiscated their property, violated nuns, destroyed holy edifices, and issued drastic decrees forbidding the return of exiled priests and prelates.

"It seems to me that the time has come for us

to define our attitude. Those accusations are false. We are not opposed to religion. Sad, indeed, would be the fate of any country without religion. We are no less Catholic now than we were before the revolution. But let it be known and understood by all that what we are opposed to, and what we will fight against, and even shed our blood, if necessary, to prevent, is that the Roman Catholic Church should return to Mexico as a *political power*."

F. J. L.

Christian Education in China.

We take the following from the *Foreign Missions Year-book of North America, 1919*:—

"Christian education has been a growing power in China. There is now a strong Christian Education Association with two foreign secretaries and a good periodical. Affiliated with it are nine district associations, which cover the whole of China. These associations have promoted curricula, uniform examinations, and proper supervision of primary schools. They have done much to adapt Western education to the Chinese. In 1916 there were in Christian schools in China 181,166 pupils of all grades, and the Chinese contributed \$600,000 toward Christian education. . . .

"The large illiteracy of the church-membership has been a matter of deep concern to church-leaders. Although the literacy of the church-members is higher than that of the same class of people outside of the Church, it has been estimated that as high as fifty to seventy per cent. of the church-members in certain sections cannot read. Romanized systems were developed in certain areas, but they have not been taken up enthusiastically by the Chinese nor by the missionaries. The Chinese government has now devised a system of phonetic writing. It is written the same way as the old characters, but is much simpler. The ordinary farmer or laborer can learn it in a month. A student can pick it up in a few hours. The government schools are teaching it, and missionaries in the Mandarin-speaking areas have taken it up. A Christian literature, including Scripture-portions, is being produced in it. This puts a new tool into the hands of the Christian. What better can he do than teach his non-Christian neighbor to read? It gives the Christian leaders direct access to millions of people whom heretofore they were unable to reach by the simplest literature." F. J. L.

God's Call Is a World Call.

This is truly the day of the Lord, in which the King's business is imperative, and puts every man under tribute for instant service to Jesus Christ. God's call to the men of America is evidenced by world nationalities in our midst.

THE BLACK MAN.

The black man is here in greater numbers than in any other country save Africa. His American level is that of a tableland high above the one hundred and thirty millions of his people in Africa and elsewhere. The American Negro tends to world leadership for his race. Whatever we, through patience and tireless, brotherly helpfulness, encourage this man to make of himself here, we thereby set up a standard and set in motion a dynamic which will lift the African continent. Does this man's white brother sense the prison-house of the son of Ham? Socially, industrially, politically, he is walled in. Other men may freely exercise their every power in a field of unfenced possibility.

Pause for the moment and note what the Negro in America cannot do and may not become save among his own people. His imposed limitations are enough to paralyze ordinary endeavor. Yet so many of the race ignore handicap and barrier, and doggedly climb hand over hand to success that they command respect and commendation. How may we help? Whenever he asks the privilege of growing to Christian manhood, give him a man's chance. Give it to him by helping him to sustain the church-schools which stand for training in industrial competency, professional skill, and race leadership. This means evolution from within or black leadership. This means a chance for growth and training which may fit for this divine opportunity. It is up to the man of America to see that the Negro has this chance. To deny it is to cut the tap-root of the whole missionary propaganda. If the Negro cannot find his chance in Christian America, what about Christian America in Africa?

* This black man holds the key to the awakening agricultural possibilities of the new South. These possibilities unfold in amazing profusion. The average black laborer in skill and habit falls short of present-day requirement. He must measure up or give way to others. The European immigrant may be his competitor. The immigrant fare from Europe through the Panama Canal to California will not much exceed the rate to New York.

This spells a new era for the advancing South. This black man must hold his own or go to the wall. It means the crowding of millions into impossible conditions. We allow this at our peril. Our safeguard is not in discouraging immigration, but by inspiring the Negro to inherit his birthright; for he has it in him to stand against all comers. God's call to America is a call to the men of America to help the American Negro to manhood, and thereby to redeem the destiny of Africa.

Dr. W. Howard Platt, in Men and Missions.

Changes in the Solomon Islands.

One of the striking results of Christianity in the Melanesian Islands is the fact that peace and unity result from the missionary work. Human life is held very cheap among the heathen in Melanesia, and murders are of frequent occurrence. The death of a chief, the death of a loved child, a murder, a death by misadventure, all have to be countered by a fourth death. The introduction of Christianity in any village alters all this, and brings security of life and peace.

There is no community life among the native people apart from that life in the mission villages. The heathen live in scattered settlements and know nothing of organized community life. One of the first effects of Christianity is to gather together the various scattered family groups, and to give them a settled habitation and a common interest, and thus to promote an outward unity.

The Missionary Review.

THE mission-field of a Church will to a great extent be a reflection of the Church at home.

BOOK TABLE.

Statistical Year-Book for 1918. Concordia Publishing House, St. Louis, Mo. Bound in paper; 137 pages. 6x9. Price, 75 cts.

This important publication of the Missouri Synod for the first time appears in English, thus making it directly available to all that desire to become acquainted with its interesting contents. The compiler, Rev. E. Eckhardt, has succeeded in getting much more information into the book than it ever before contained. Among the new features may be mentioned the following: Year of congregation's founding; number of days school was taught; number of English services per month; number of members in Army and Navy; contributions for home, synodical, and benevolent purposes; value of property in each District; total of gross salaries paid pastors and teachers; classification of pastors and teachers according to age; report of Army and Navy Board; etc.

The Merger: An Analysis. By Prof. Th. Graebner. Concordia Publishing House, St. Louis, Mo. Paper covers; 27 pages. Price, 10 cts.

This is a reprint of a series of articles that appeared in the *Lutheran Witness* several months ago. Whoever desires to know why we of the Synodical Conference at the present time cannot unite with those Lutheran bodies which consummated a merger about six months ago, may here learn the reasons.

Jesus, What a Pleasure. Words by Mrs. Agnes Bertram; music by Herm. M. Hahn. Published by Wm. F. Bertram, Portage, Wis. Price, 25 cts.

A very pleasing lyric set to music by our popular composer, Prof. Herm. M. Hahn. We think that Mr. Hahn has achieved a very delightful coordination between music and words. The tune interprets the beautiful words, and adequately presents the mood of the subject. The tune is simple and the accompaniment not difficult. German and English texts are given, the English version being by Rev. W. M. Czamanske.

Where and How to Pray. By Arthur Brunn.—Hell. By J. N. H. Jahn. Published by the American Lutheran Publicity Bureau, Hartford Bldg., Room 831, 22—26 E. 17th St., New York, N. Y. Price of either, 50 cts. per hundred, and postage.

Two very usable tracts on most important subjects. Order a hundred of each and distribute them. There is a blessing in it!—Note that the Publicity Bureau has changed its address.—Have you renewed your membership in the Bureau? If you have not, do so at once. It is only a dollar a year, or, including *The American Lutheran*, a fine monthly publication, \$1.50 per year.

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Grace, Greensboro, \$40.00 (March) and 35.00; St. Luke, High Point, 9.00; Little Rock, 2.10; Bethany, Yonkers, 21.00; Bethel, Greenville, 20.00; Bethlehem, New Orleans, 35.00; Carrollton, New Orleans, 10.00; Christ, Rosebud, 15.00; Concordia, Rockwell, 4.00; Grace, Concord, 45.00; Immanuel, Brooklyn, 5.00; Immanuel, Greensboro, 5.00; Immanuel College, Greensboro, 102.50; Mount Calvary, Mount Pleasant, 6.00; Mount Calvary, Sandy Ridge, 12.00; Mount Zion, Charlotte, 10.00; Mount Zion, New Orleans, 30.00; Mount Zion, Rocks, 5.00; Our Savior, Camden, 5.00; Redeemer, New Orleans, 12.15; Richmond, 1.10; St. Andrew, Vredenburgh, 3.00; St. James, Buena Vista, 2.17; St. James, Southern Pines, 10.00; St. Luke, Spartanburg, 10.00; St. Mark, Atlanta, 3.00; St. Mark, Wilmington, 23.84; St. Matthew, Meherrin, 12.90; St. Paul, Charlotte, 22.00; St. Paul, Mansira, 5.00; St. Paul, Napoleonville, 20.00; St. Paul, New Orleans, 25.00; St. Paul, Oak Hill, 6.00; St. Peter, Drys School House, 8.00; Trinity, Albemarle, 1.00; Washington, 1.00; Zion, Gold Hill, 6.00.—*Total*, \$548.66.—Church Extension Fund, 30.46.

St. Louis, Mo., May 1, 1919.

K. F. ROEMER, Ass't Treas.,
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No. 7.

Thy Kingdom Come.

When our Redeemer saw the multitudes,
His heart was filled with pity; for their souls
Were fainting, having neither food nor care,
And scattered, too, like sheep without a guide.
"The harvest," He then said, "is truly rich
And ample, but the laborers are few.
So many wounded hearts are to be healed;
So many consciences to be bound up;
So many precious souls are to be taught
The wisdom from on high; so many feet
Directed in the way of righteousness;
So many members added to My flock;
And yet, alas! the laborers are scarce." —
These words of Christ apply to our times, too:
E'en now the fields are white, but reapers few.

Oh, let us, then, be actively engaged,
As best we can, in leading men to Christ;
Let us supply our colleges with boys
That many may go out as ministers;
Let us provide the necessary funds
With ready, willing hands, and generous.
The Lord hath need of us! Who would not help?
Who would not pray to God: "Thy kingdom come;
Increase Thy Church, enlarge Thy Christendom?"
H. OSTERHUS.

Our Glorious Future.

John writes: "*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; for we shall see Him as He is,*" 1 John 3, 2. Let us now consider the second part of this precious verse. We Christians, who are even now God's children, shall finally appear as such publicly and in glory, on the last day, when Christ will return to judge the quick and the dead. We do not know when that blessed hour will make its appearance; for it is not for us "to know the times

or the seasons which the Father hath put in His own power." Then we shall be manifested as God's dear children in Christ's own presence, who will then say to us, "Come, ye blessed of My Father." Holy angels, too, will be there, looking at us with rejoicing. Our fellow-Christians, who will stand with us on the same side, will also behold us with gladness of heart, while the unbelievers on the other side will likewise see us.

Then we shall see Christ as He is. He will then no longer appear in the cloak of humiliation, but *as He really is, viz.*, as the blissful, sinless, glorious King of our souls, the victorious and exalted Savior who bled for us. His words of prayer will then be fulfilled: "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me; for Thou lovedst Me before the foundation of the world." Then we shall see Him and rejoice, and our joy no man shall take from us. Then we shall join the angels' songs.

We shall then *be like unto Him*. Our bodies will be like the glorified body with which He arose from the grave. From that time forth we shall be sinless and blissful and full of the knowledge of God, whom we shall then see face to face. The divine image which was lost in Eden, but is renewed in all believers, will then be fully restored in us. Even here on earth Christians are sinless in God's sight, being clothed with Christ's righteousness, which is ours by faith. But sin still cleaves to us. Then sin will be altogether eliminated, exterminated from our nature. Thus we shall be like Him, similar to Him. Our text reads: "We shall be like Him, *for* we shall see Him as He is." The sight of our Savior, our God, and

His perfections will transform us into His likeness. Even in this life, when we study the Bible, our hearts are irresistibly drawn to our God, whom we then see through a glass, darkly, thus being led to become more and more like Him. But in the future world the divine image shall again shine in us in its pristine glory and purity, as the Psalmist, addressing God, exclaims: "I will behold Thy face in righteousness: I shall be satisfied, when I awake [from the slumber of death] with Thy likeness." What a precious hope!

We *know* this, as our text states. When in the cold winter our eyes are becoming weary of looking at snow and ice, we have the assurance that spring is near. In summer, when we suffer from extreme heat or are depressed by a drought and are longing for cooler weather, we feel certain that fall will in due time set in. For the divine promise is sure: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Thus we also know, because of the divine promise, that the present world will pass away, and that God will create a new heaven and a new earth wherein dwelleth righteousness. Then, *then* it will become manifest that we are His children, who shall then have been made perfect. Glorious hope!

Hence we who have this hope of becoming altogether pure and holy like Christ should even now *purify ourselves* (v. 3), this being our daily happy task. The children of God in the old covenant were commanded to purify themselves externally and ceremonially. We should purify ourselves spiritually, inwardly, in our hearts. The result will be that we shall also conduct ourselves outwardly in a decent and God-pleasing manner. We should in this sense, by daily contrition and repentance, purify ourselves from wicked acts, evil practices, hateful or otherwise objectionable words, thoughts, and desires. We should also wean our eyes from looking at persons or objects covetously or in any other way which is prohibited. It behooves us who have this great hope to do this. And in doing this we seek to become more and more like Christ even in this life; for He is pure (v. 3).

I close with Luther's words: "Christ has redeemed me, . . . that I should be His own and live under Him in His kingdom, and serve and obey Him in everlasting righteousness, innocence, and blessedness. . . . This is most certainly true."

H. OSTERHUS.

A Challenge.

IV.

Is the Church guarding the interests of the Negro that leaves the South to find a new home in the North? We feel certain that our Mission Board intends to stand by his interests as far as it can do so with the means it has at hand. It has had the Chicago field looked over, it is keeping a watchful eye on Philadelphia, and the Superintendent himself just recently made a survey of the Detroit field. The fact that we have a number of flourishing stations north of Mason and Dixon's line plainly proves that we do not feel ourselves tied to the Southland. The mission at Yonkers owes its existence to the fact that a number of our people from Virginia moved there and were followed to their new home by their Church. And we are sure that if circumstances arise in other centers of a similar nature, our people will be taken care of.

Just recently we read an item bringing the information that the Lutheran Minneapolis City Mission has begun work among the Negroes in that city. A well-educated Negro has received catechetical instruction and is preparing to enter a theological seminary in order to become a minister.

Many, if not most of the colored people that have immigrated to the North are affiliated with the Methodist or Baptist churches, and we have been informed that in many cases they bring their preachers right with them to their new homes. The latter surely speaks well for the Negroes. But it appears that these denominations have not been able to provide the incoming multitudes with the needed places of worship. Thus, for example, the invaders from Dixie who found their way to Franklin, Pa., found a mule stable the only building available for the Sunday worship. A church in Philadelphia with a seating capacity of 1,000 has a membership of 4,000. Besides, the invaders from the rural districts of the South will find that many of the church-members are in no special rush to shake hands with them when they visit the services. While the North may afford greater educational facilities to the Negro than the South, and while labor may command a greater price than it does on the plantations and in the factories of the old home, yet there are many things the colored family should consider before it decides to leave the old plantation for some manufacturing city of the North. In most cases he gives up more than he gains. Industrially he will get along fairly well,

but in other respects he will meet with many disappointments. He will not find the religious advantages which he had down South, he will not find the good fresh air nor the cleanliness which he could have on the old plantation.

While in Gary, Ind., last fall, I learned that the colored population of that industrial center had quadrupled in the past two years. There was but one good colored church in the town, and that belonged to the Baptists. The Methodist congregation worshiped in a borrowed tent. Other denominations held services in empty store-buildings and private dwellings. I was told that the United States Steel Company intended to develop a colored colony of probably ten thousand people. Some of the houses intended for the colony were already completed, and I found them far superior to dwellings in any other such colony in our country, as far as my experience goes. The Steel Company had donated to the Methodists six lots, in the very heart of the future colony, for a church. But I am not able to state whether or not the church has already been built.

Only a few months ago the Methodist colored congregation in Brooklyn, a congregation of 110 members, was still worshipping in a private house. Salem Methodist Church in Harlem, New York City, in the midst of a colored population of 85,000, worships in a remodeled apartment house, though it has a membership of no less than 2,800. Only one-sixth of the membership can be taken care of in a service!

The Presbyterian Board of Missions for Freedmen appointed a special field secretary for the Northern States to quicken the activities of the old churches, and to organize new missions and churches wherever necessary. This movement had a good measure of success. Five new places of worship were opened last year, namely, at Bloomfield, N. J., Philadelphia, Cleveland, Columbus, O., and Chicago. In a number of cases congregations hitherto worshipping in small and inadequate quarters succeeded in securing larger and better suited homes. This was particularly the case with regard to several congregations in Chicago.

F. J. L.

From Cannibal to Christian.

M'baka, the first Christian chief in the Southern Congo, who to-day is becoming a powerful agent for good in a part of Africa where the taste of human flesh is not unknown, has a strange life

history that illustrates how far from American conceptions of morality, family affection, and ordinary matter-of-course feelings are the ideas of this quarter of the globe.

The story of M'baka begins with a great war which an African tribe had on its hands many years ago. This fierce tribe, whose capital was at Kapanga, was going out to invade an enemy's country. The warriors were a bit dubious of the result, for the enemy was most formidable. So they called on another tribe in the vicinity and asked for reinforcements. This second tribe held a powwow, and finally sent a detachment of some of its finest young men.

The Kapanga tribe was ultimately victorious, but not until many of their fighters had been killed and a few unfortunates cooked and eaten.

When the victors came back, the tribe that had sent reinforcements said: "What do we get for this? Many of our young men are dead. Give us some of yours to take their places."

The Kapanga tribe accordingly sent off a crowd of their own children to their ally. They even included the son of their chief, a boy called M'wata Yamvo.

Many years went by. The Belgian Government perfected its administration of the territory and carried out a policy of governing through the native chiefs. The chief at Kapanga died. The Belgian officials asked the natives, "Where is his successor?" The natives thought a long time, and one finally said, "M'wata Yamvo is the successor," and told the story of the exiled children.

The Belgians decided to go and get M'wata Yamvo and set him on the throne. They found him a grown man, engaged in the somewhat humble occupation of companion to M'baka, a son of the chief of the tribe that had adopted M'wata Yamvo.

So M'wata Yamvo was brought back and became a great chief, with two hundred wives and any number of servants to do his bidding.

M'baka went with M'wata Yamvo. Curious? Yes, but this was in Africa. Apparently no one of the boy's family or tribe objected.

M'baka grew up and became a great power in M'wata Yamvo's land. He was the head of M'wata Yamvo's army, which, of course, under the Belgian administration, had become a police force. He was the keeper of M'wata's harem and could dispose of the women and young girls in it as he saw fit, giving some away to his friends when he wished. Also, he had a harem of his own.

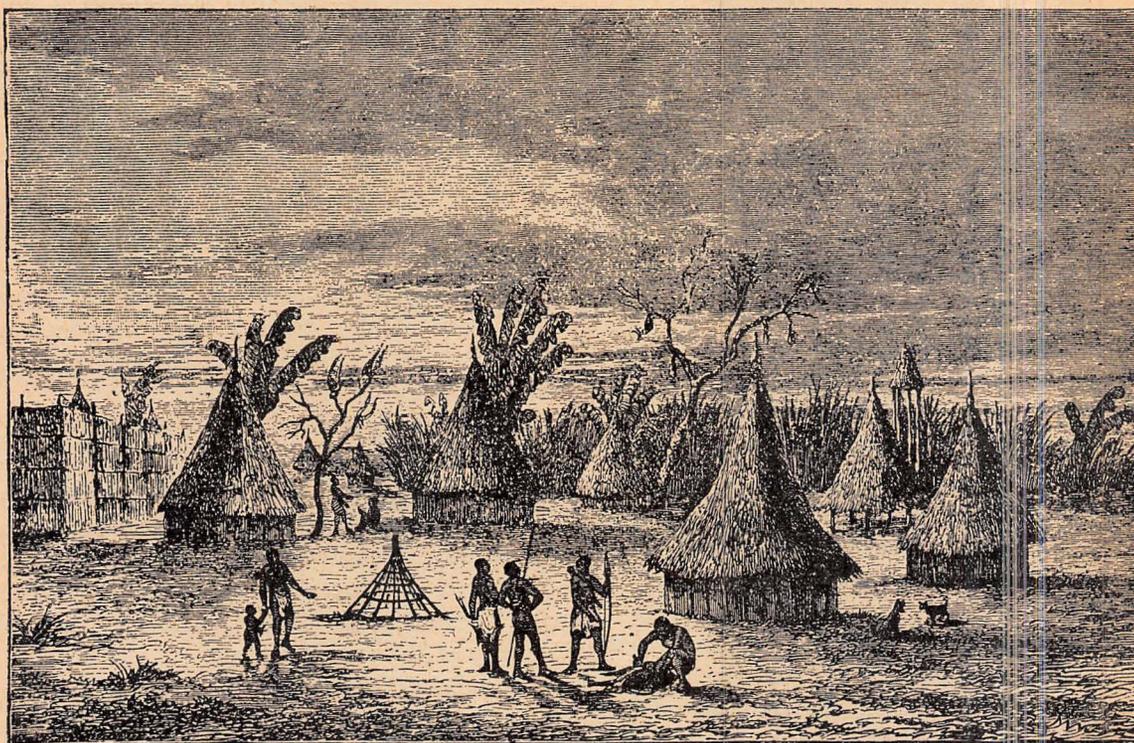
The people looked up to M'baka more than to old M'wata Yamvo. Some secretly urged M'baka to seize the power, kill M'wata Yamvo, and make himself chief. But down in M'baka's heathen heart was a feeling that this wasn't right, even if no African canon of morality or taste forbade it. His loyalty was sterling.

Then the Christian missionaries began to preach in the region. M'baka became interested. He had a great struggle, but Christ won. He sacrificed everything, he gave up all his wives but his favorite, forswore bad liquor, and was baptized.

M. Springer, a returned missionary, who is now in the United States lecturing to secure funds necessary to further the good work.

"We were astonished, on reaching the Belgian Congo in 1917, to learn that there really were cannibals there," says Dr. Springer. "The administrator of this district told us that just a few days before our arrival, traveling among the cannibal villages to the east, he had seen enough bones to erect fully fifty human skeletons.

"But when the Rev. Roger S. Guptill arrived in October, he had the experience, on several occa-



A Native Village in the Southern Congo.

M'wata Yamvo, still lolling in heathendom, was impressed, but unconvinced. He admired M'baka, the man who really had kept him on the throne. But Christianity was too great an effort for him. He decided to make M'baka a chief. M'baka was set up in state at Sando and granted a part of M'wata Yamvo's realm as his own.

Thus came into being the first state with a Christian native ruler in this part of Africa. M'baka was not content with salvation himself; he was determined to educate and Christianize his people. So to-day he is starting a Christian school at Sando.

This strange, but true tale is told by Dr. John

sions, just as he reached the villages on his bicycle, of seeing dusky figures disappear into the forests or into the tall grass. In practically all cases there would be some decrepit old man or woman about the village who had been unable to get away, and to whom Mr. Guptill was able to make known the fact that he was a missionary at the town of their head chief, Kabongo.

"This knowledge at once reassured the people, who knew the edict was out that cannibalism must be stopped, and feared the approach of any white visitors whatever.

"As a matter of fact, the administrator called in Kabongo and informed him that he must co-

operate in putting a stop to cannibalism in his territory, and the chief was instructed to go out and bring in any of his people found guilty of this abominable practise. Kabongo very gladly responded to this task, and brought in some thirty or forty prisoners.

"Now that he had this cannibal labor available, Kabongo at last made good his long-postponed promise to build a schoolhouse near his town.

"After the cannibal prisoners had been lined up in the morning of each day, and had been given a lecture either by the administrator or Kabongo himself on the evils of cannibalism, Kabongo would dispatch them with overseers to bring in poles, palm-trees, rattan, and grass. After the schoolhouse was finished, Kabongo had them work under the direction of Mr. Guptill in erecting the first church at Kabongo. So far as we know, this is the first church anywhere in the world built by cannibal labor.

"Many of the sections in the southern Belgian Congo where we are at work are going ahead rapidly. We are swamped with requests from village chiefs to send at least a native teacher for his people. The children of these chiefs are our brightest pupils.

"In this part of Africa there is a most magnificent opportunity for Christianity. The natives are eager for what we can give them.

"Take slavery, for instance. There are slaves in every village. Usually they are not mistreated. A slave, perhaps, will call his master his father, if you inquire about the matter.

"Supposing a government official interferes and declares a certain slave free. The slave in a few days is either killed in the jungle, or taken over the border and sold to the slave-traders in Angola.

"The only way to deal with this slavery is through elevating the whole race. We must gradually give them a new spiritual and moral life."

St. Louis.

It was a happy crowd that left 15th and Morgan Sts. on June 6, bound for Carondelet Park, to celebrate the annual picnic of our church and school. For a long time this event had been uppermost in the minds of both young and old, and day for day many of the children had counted the hours which would elapse before this all-important date.

Some time ago a mother told the writer that one of her children, when it had been taken to one of the large St. Louis parks, inquired, "Mama, what is all that green stuff on the ground?" The child was referring to the grass. From this the reader can judge what a picnic means to many of the people living in the congested district where our mission is located.

Thanks to the energetic work of our white Ladies' Aid and the liberality of several Lutheran friends, the picnic was a great success. All those in attendance enjoyed themselves immensely. One of our members afterward expressed her delight in this wise, "Say, didn't we have a bustin' good time last Friday?" She was right. Sandwiches, cake, ice-cream, and lemonade were there in abundance. Early in the afternoon a short program, which consisted of songs and recitations, was rendered by the children. Oh, how they did sing! Later, races and contests were held, which greatly interested the children, chiefly because of the prizes which were given. The customary baseball game was not omitted. Of course, both young and old amused themselves in many other ways also.

Early in the evening the return trip began. Hardly had we boarded the special car, when ever so many of the youngsters fell into deep and sound sleep. And it's almost safe to say that they dreamed of the time when the next picnic would be held, and of great mountains of ice-cream and deep lakes of lemonade. —

Affairs in general have been progressing very nicely of late. There have been disappointments, of course. But we have also experienced some very happy moments during the past month. The church attendance has been better than expected. Much interest has also been shown in the Bible Class. We believe that the regular study of the Bible has brought some good results. For one thing, an incentive to read the Bible in private was given thereby. Of four persons visited recently by the writer within a half hour, three were found with the Bible in their hands. Of one we know positively that she was reading the very chapter that had been studied in the previous Bible Class meeting.

Several additions were recently made to our flock. On May 25 a boy of eight years was baptized in our church, and on June 8 two adults were received into our midst as communicant members, namely, Mrs. Fannie Beechum and Mrs. Katie Bledsoe. May the good Lord keep them steadfast in faith until the end!

HERBERT C. CLAUS.



Annie Rose Lavender.

One of Our Little St. Louis Lutherans.

Here is a picture of one of our little St. Louis Lutherans. Her name is Annie Rose Lavender. She was baptized a year ago together with two sisters and one brother. Early this year her mother was confirmed, and on Palm Sunday of this year another sister was baptized. Annie is five years old and entered our school last September. Besides being able to read and write, she knows her Savior, can recite the Ten Commandments, the Creed, the Lord's Prayer, several other parts of the Catechism, and quite a few Bible-passages and prayers. On the picture she is holding one of our Sunday-school cards.

H. C. CLAUS.

School-Closing Exercises at Rosebud and Oak Hill, Ala.

Our Christian day-school at Rosebud closed on the 23d of May. Rev. and Mrs. Carter had a fine program outlined for the occasion. One of the best parts of the program was the recitation of Bible-verses and the Catechism by the schoolchildren. These children clearly proved to the large audience assembled that their teachers had imparted to them a great store of Christian knowledge.

Rev. G. A. Schmidt, the superintendent of our schools here in Alabama, delivered the annual address. He held the audience spell-bound by his eloquence for about the space of one hour. In his address he showed that the Lutheran Church stands for the Christian education of the children. This address was very timely for this part of the "Black-Belt," where our people know but little of Christian education.

One pupil graduated from the Rosebud school. Rev. Carter has worked hard for his school, and the Lord has crowned his efforts with success.

* * *

The school at Oak Hill closed on the 31st of May. During the day our members gave a picnic. The children's program was rendered at night. People from far and near came to witness our school-closing, and our church was filled to its utmost capacity. The people were very much pleased with the progress our children are making in our school. Rev. Schmidt was with us also here at Oak Hill, and addressed the audience on Christian education. Rev. Schmidt has done much for the betterment of our schools here in Alabama. May the Lord continue to be with us, and bless the work of our hands!

CHAS. PEAY.

News and Views.

For a long time I have hoped that some one of our more experienced missionaries would, instead of merely sending in their news items, write them up in the form of a series of mission articles with general applications and suggestions, and send them to the PIONEER for the benefit of us younger missionaries. Such articles would prove both interesting and instructive, and since the PIONEER reaches the homes of most of our members, they would help to encourage our laymen along the line of progressive congregational work. With the frank confession that I am not one of the "more experienced missionaries," and with the hope that from the pen of some other writer more able than myself will come some very useful articles, I will introduce the idea with a series under the caption of "News and Views."

The subject which will be treated in this series is *Church Finance*. I have chosen this subject because, in the first place, the news which I have calls for it; and, too, because the time has come when every one of our mission congregations must

frankly meet this subject, both to help our Mission Board solve their present financial problems, and for the purpose of introducing the proper methods into our congregations for the future welfare of the work. The field is growing, and, thank God, it is growing rapidly. Every new addition adds to the yearly cost. And it is for us, among whom the good Lord is granting such success to His Word, to show our appreciation for this blessing by giving *freely* and systematically to its every need.

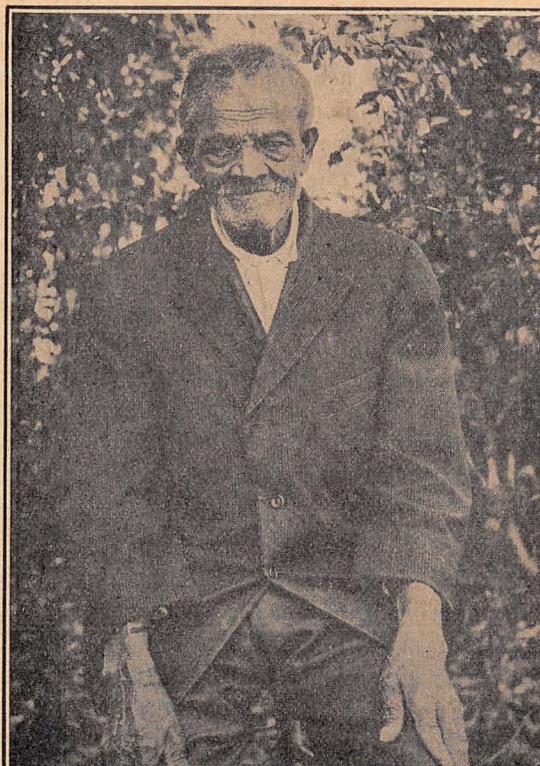
AN EDUCATION SOCIETY.

In a meeting, not long ago, I discussed with a number of my members the resolution, passed in Immanuel Conference last summer, relative to our assuming more of the responsibility of our synodical work, and especially that part of the resolution which pledges our support to our colleges. It did not take long for me to see that among my members there is a high regard for this part of our work, and not only a willingness, but a desire to contribute their "mite" to its support. The result was (to make a long story short) that a Lutheran Education Society was founded, with the object: "To support and promote higher education in our Colored Mission Field." It has a membership-fee of one dollar per year and a provision for our other church societies to cooperate as bodies, at the rate of five dollars each per year. We wanted ten members to start with, but, with a very little effort, we were successful in getting the pledges of just twice that number, and also of the three missionary societies of our congregation. Of course, this one dollar per year is not going to keep any one of us from paying our contributions to the support of our congregation regularly every month. This L. E. S. dollar is that *extra* dollar, which we probably would have spent foolishly, but which will now be consecrated to a worthy cause. We are not going to burden ourselves with a lot of weekly or monthly meetings of this society, but shall meet once every three months to keep the business going and the interest alive, and shall observe an "Educational Day" once a year, at which time special efforts will be made to get new members. In this way we expect to see to it that the members of our congregation give regularly to the support of our colleges.

With a little effort on the part of our missionaries, together with a few progressive laymen, the work of the Lutheran Education Society could be conducted throughout our entire Colored Mission Field. Instead of the little organization here in our

congregation being the whole society, it could be a branch, or chapter, of a general education society which would extend its activities for this worthy cause into many more of our congregations. With this thought in mind, I have broadened the scope of the L. E. S. plan so as to meet the conditions in all parts of our mission-field. Are you interested in such a general Education Society? In my next article I will tell you more about the general plan. In the mean time think it over, and lay aside a dollar for it.

W. O. HILL.



James Spencer,
Oldest Member of Grace Congregation, Concord, N. C.;
Age, 110 Years.

Items of Interest from Our Colored Mission Field.

ALABAMA ITEMS.—*Tilden* is to have a new parsonage. Judging from a photograph which we saw of the old building, we have no doubt whatever as to its necessity.—The church and school at *Possum Bend* were closed for a while because of an outbreak of smallpox.—*Pastor Carter*, of *Rosebud*, has now also charge of *Possum Bend*.—*Teacher J. S. Montgomery* is preparing for the ministry. He preached his first sermon at Kings-

ton, Ala., before a very appreciative audience. — Our colored Christians in Alabama have contributed almost \$300 to the *Three Million Dollar Endowment Fund* for the support of old and disabled servants of the Church.

LOUISIANA. — We were pleased to hear that our faithful missionary, *Pastor C. P. Thompson*, of Napoleonville, is rapidly recovering from his attack of nervousness. We sincerely hope that our good friend will soon have recovered completely, and we are equally sincere in our wish that the friends of our Colored Mission will enable the Mission Board to let out the contract for a new building at Napoleonville, for it is surely much needed. — His brother, Teacher John Thompson, who was obliged to resign his position in St. Paul's School, New Orleans, is also reporting hopefully.

NEW YORK. — Confirmation was held in Immanuel Chapel, *Brooklyn, N. Y.*, on Easter Sunday. The four candidates were all adult ladies, who have attended our services for some time, and who, according to their own confession, were won by the pure preaching of the Gospel there. Their names are: Mrs. Haynes, Mrs. Walls, Mrs. Smith, and Mrs. Daily. This confirmation service was especially encouraging for our little Brooklyn mission, as it was the largest class that we have ever had.

YONKERS, N. Y. — In Bethany Congregation, Yonkers, N. Y., only one, Miss Fannie Evans, was confirmed on Palm Sunday, the class for this year having been confirmed in the seven o'clock service last Christmas morning. Those confirmed at that time were: Leon Fowlks, Jr., Wilbert Carson, Richard Fowlks, Mabel Smith, Mary Ann Carson, Miss Beatrice Lytle, and Mr. Robert Mouzon.

ST. LOUIS. — Missionary Claus reports that since the removal to their new quarters matters are progressing finely. He recently baptized a number of children, and at present is preparing several adults for confirmation.

SPRINGFIELD, ILL. — During the school-year the missionary is assisted in his work by a number of students. The students relieve the missionary of all work in the Sunday-school, and also help in preaching and in other mission-work. F. J. L.

COPIES of the Scriptures, sold in the hospital waiting-room in Meshed, Persia, are making their way into Afghanistan, where, if any Christian were to venture, he would still do so at the risk of his life.

Notice.

Any one knowing of colored Lutherans living in or near New York City is requested to communicate their names to the undersigned. We know that many of the colored people are moving from the South to these parts. Possibly some of them have attended our services or mission-schools. It is my desire to serve as many of these people as I can reach, and such information will be of valuable service to me.

REV. W. O. HILL,
6 Locust Hill Ave., Yonkers, N. Y.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Grace, Greensboro, \$35.00; St. Luke, High Point, 15.00; St. Paul, Mansura, 5.00; Bethany, Nyland, 3.75; Bethany, Yonkers, 21.00; Bethel, Greenville, 20.00; Carrollton, New Orleans, 10.00; Christ, Rosebud, 15.00; Concordia, Rockwell, 3.00; Grace, Concord, 45.00; from Miss E. D. Folsom, through Rev. W. G. Schwehn, for Nyland, 2.00; Immanuel, Brooklyn, 5.00; Immanuel College, 29.00; Immanuel School, Greensboro, 5.10; Mount Calvary, Mount Pleasant, 5.00; Mount Calvary, Sandy Ridge, 12.00; Mount Calvary, Tilden, 5.00; Mount Carmel, Midway, 6.66; Mount Olive, Catawba, 2.50; Mount Olive, Tinela, 1.08; Mount Zion, Charlotte, 10.00; Mount Zion, New Orleans, 30.00; Mount Zion, Rocks, 5.00; Our Savior, Camden, 4.00; Redeemer, New Orleans, 6.97; Richmond, 1.05; St. Andrew, Vredenburg, 10.98; St. James, Southern Pines, 10.00; St. Luke, Spartanburg, 10.00; St. Mark, Atlanta, 3.00; St. Mark, Wilmington, 31.24; St. Matthew, Meherrin, 24.78; St. Paul, Charlotte, 22.00; St. Paul, Napoleonville, 30.00; St. Paul, New Orleans, 25.00; St. Paul, Oak Hill, 10.00; St. Peter, Drys School House, 8.00; Trinity, Albemarle, 1.00; Washington, 1.10; Zion, Gold Hill, 5.00; Bethlehem, New Orleans, 36.00. — *Total*, \$531.21.

St. Louis, Mo., June 1, 1919.

K. F. ROEMER, *Asst. Treas.*,
3678A Folsom Ave.

The undersigned gratefully acknowledges the receipt of \$10.00 from "A Friend of the Negro Mission" in Detroit, Mich., to be used to pay for the pews in the new chapel at Midway, Ala. May God bless the liberal donor, and induce many to follow his example!

F. J. LANKENAU.

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Vol. XLI.

ST. LOUIS, MO., AUGUST, 1919.

No. 8.

Peace on Earth.

The war is over now,
And finally the peace
Has been declared. O Thou,
Whose mercies never cease,
Art always, Lord, the same,
Art ever true and good,
Hence we will praise Thy name
And sing in happy mood:—

“Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who from our mother’s arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

“Oh, may this bounteous God
Through all this life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.”

H. OSTERHUS.

Sin.

1 JOHN 3, 4—10.

A minister conducted an examination in which not only children, but also adults rendered an account of their faith. In answer to his question, “Which are the most terrible enemies of the human race?” the correct answer was given, “Sin, death, and Satan.” He then asked a child, “Which of these three is the worst foe?” The child answered,

“Death; for I want to go to heaven, but do not wish to *die* and be laid into the *grave*.” Forthwith he turned to a man with the same question, and received the answer, “The devil; for when one thinks of hell one shudders and one’s hair stands on end.” Finally he addressed this same question to a wise old man of ripe experience in God’s Word. His answer was this, “*Sin*; for if that foe had not first chained us down, the other two, death and Satan, would have no power over us.”—In the formula read by our ministers before they administer the Lord’s Supper to the sick, the following words which also express this truth occur: “If we had remained without sin, death could not have prevailed upon us.” Indeed, sin is the original evil which ever caused and still causes man’s ruin. “*Every one that doeth sin doeth also lawlessness; and sin is lawlessness*” (Revised Version), v. 4. Every one that sins consciously and intentionally thereby declares himself independent of, yea, places himself in opposition to, the divine Law. Sin is every departure from the divine Law in desire, thought, word, and deed. The Law is God’s own will; hence he who sins renounces God, would have nothing to do with Him, rebels against Him, is His adversary. How carefully and cautiously we should walk if we always bore this truth in mind!

“*And ye know that He was manifested to take away our sins,*” v. 5 a. Jesus Christ, the Son of God, is our dear Savior and at the same time He is the irreconcilable, declared enemy of sin. He has appeared here on earth graciously and mercifully to deliver us from the evil of sin, yea, to destroy and do away with all wickedness. As our Redeemer and the adversary of sin Christ is of

necessity *sinless*; hence John adds the lovely words: "*And in Him is no sin.*" Christ, our Deliverer and sin's Foe, is naturally our Example, He being *sinless*. Dear Christians, do you continually make use of Christ as your *Savior* and your *Example*? A heart-searching question! Listen to v. 6: "*Whosoever abideth in Him* [by faith] *sinneth not* [intentionally]: *whosoever sinneth* [takes delight in sin] *hath not seen Him, neither known Him,*" he being no child of God. The more a Christian grows in grace, the tenderer his conscience will become, causing him to distinguish ever more finely between righteousness and sin, and then to do according to its verdict. One reason why this First Epistle of John is so dear to the Christian's heart is this ever-recurring great, striking contrast between the kingdom of God and that of Satan which John points out so impressively and consistently. Thus this letter is excellently adapted to be used for self-examination.

"*Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous,*" v. 7. No one should imagine that he is a child of God, if he purposely works unrighteousness. Then he belongs into Satan's sphere and realm, as the next verse shows. If he, however, makes righteousness his daily pursuit, he himself is righteous. What does this mean? The meaning is that such a one is no longer a seryant of sin, but is governed by the principle of righteousness. He is then righteous, even as Christ is righteous. He is a new creature, being even here on earth similar to Christ to a certain extent. It is understood that perfection in righteousness is not attainable by us in this life. After Adam's fall Jesus of Nazareth was the only perfect man that ever lived on earth. — V. 8 a furnishes the counterpart of the foregoing: "He that committeth sin is of the devil; for the devil sinneth from the beginning." The following words state what we already considered (v. 5): "*For this purpose the Son of God was manifested, that He might destroy the works of the devil,*" v. 8 b. — John had said, "He that doeth righteousness is righteous." He further elucidates this in v. 9: "*Whosoever is born of God* [by faith in His Son] *doth not commit sin* [wilfully]; *for his seed* [the new nature that he has received by the seed of God's Word (1 Pet. 1, 23)] *remaineth in him: and he cannot sin* [purposely], *because he is born of God,*" hence led by His Spirit. For Christians are no longer carnal, but spiritual.

H. OSTERHUS.

Short Items from New Orleans.

Our Carrollton Mission mourns the loss of its oldest and most faithful member, Mrs. Alicia Pynchon. Mrs. Pynchon was a remnant from our old Carrollton Mission. She became a member of our Lutheran Church on July 1, 1888, under Pastor Aug. Burgdorf. Later, when the mission in Carrollton was abandoned and the few remaining members scattered, she, together with her daughter Cleonise Pynchon, now Mrs. Willard, remained true to their Lutheran Church. As often as they could make it possible, they attended services in Bethlehem Chapel, where they also went to Communion. When our Carrollton Mission was begun anew in a different locality in the year 1914, Mrs. Pynchon together with her daughter were the charter members. Faithfully they came to services in the old rented hall in which our mission was at first domiciled. She was among the rejoicing ones when in the fall of 1916 our small, but neat little chapel was dedicated. Here she came to service regularly, though in the last years her hearing was so bad that she understood very little of the sermon. She often said: "If only I can understand the text, then I can read some of the words from the pastor's lips; here and there I understand a word, and that way I get something out of the sermon."

Since Easter Mrs. Pynchon ailed. The doctors advised an operation, but were frank enough to tell her that at her age they could not guarantee the outcome. She said, "No, I have lived my time. An operation might shorten my life, but cannot much prolong it. I leave it all in the hands of my good Lord."

During the weeks and months that followed she often suffered very intensely, but never complained. She was ever cheerful, willing to follow as the Lord directed. It was really a pleasure, more so than a duty, to visit her during her sickness and to speak with her about those things which are above. She was prepared, ready to go when the Lord would call her. On Sunday, the 8th day of June, she breathed her last. Mercifully the Lord, her Savior, took her unto Himself in heaven. On Tuesday, June 10, we carried her earthly remains to their final resting-place. Her funeral service was the first one to be held in our Carrollton Chapel. The little church was filled to the last seat. For many this was, no doubt, the first service they witnessed in a Lutheran Church. So even in her death she invited others to "come and see," to come and find

the light where she had found it. — Mrs. Pynchon was respected and beloved by all who knew her. In all her ways she showed herself to be a simple, faithful child of God. She reached the age of 62 years.

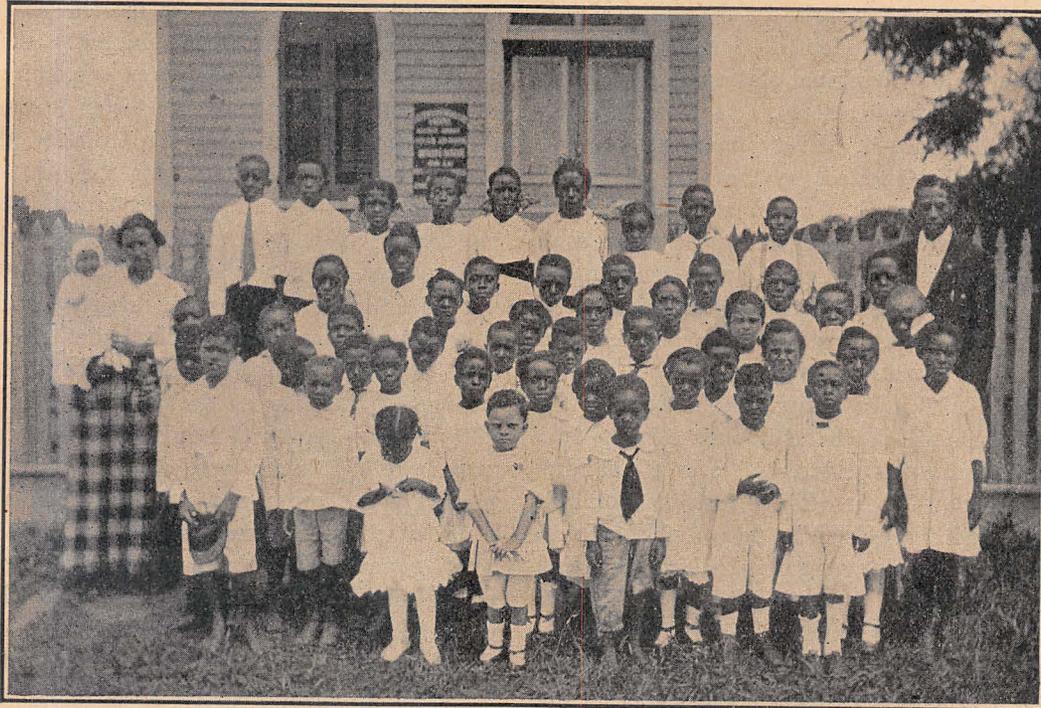
Mrs. Mary C. Wright, of Mount Zion, has kindly presented our Carrollton Chapel with a new bell. We hope to tell our readers of the dedication service in one of the next numbers.

On the 13th of June the school-closing exercises were held in our Carrollton Chapel. Although the weather was everything but favorable, the chapel

Helping Black Brothers and Sisters in Australia.

Our fellow-Lutherans in Australia, like their brethren elsewhere, had much to suffer during the war because of the aspersions of their enemies. Slanderous tongues were busy there, as they were here, in bringing the charge of disloyalty against them and in arousing the suspicions of the government.

At Koonibba, South Australia, our brethren have for years conducted a very successful mission



Our School in Carrollton.

was filled to the last standing-place. Felton Vorice, student from our Luther College, assisted Mr. Robinson by performing at the organ. Our Carrollton school has passed a successful year. —

On June 14, school-closing exercises were held in Bethlehem. The program was again as fine as we are used to see it from our pupils. All the songs, recitations, dialogs, etc., were well received by the audience which packed the house to the doors.

G. M. KRAMER.

ABOUT 1,500 Chinese students, the future leaders of their country, are in American institutions of learning to-day. Christians in America have a great opportunity to make an impression on their lives.

among the natives of Australia. This mission station is a model in many respects and may therefore be held up as an example of what a mission among natives should be. But when the war broke out, the lying report went out that this station was an outpost for the contemplated German invasion of the country. "Popular opinion" became so strong that for a while the South Australian Government seriously thought of taking over the station without one cent of compensation! Later, however, better counsel prevailed.

A few months ago, the Rev. J. H. Sexton, the Secretary of the Advisory Council of Aborigines, inspected the Koonibba Mission Station, and the outcome of his visit was the following report, which

ought to go far towards convincing the South Australian Government of the injustice of its past treatment of the Mission and impel it to make some kind of apology. Here is the interesting report:—

“I visited the Koonibba Mission Station on Good Friday, and remained there for a week, so as to look thoroughly into the work of the mission. I was warmly welcomed by the superintendent (Mr. Appelt) and Mr. Bode (the teacher). I stayed with the teacher. The superintendent introduced me to the members of the staff, and desired me to visit with perfect freedom, at any time, any of the institutions. I fully availed myself of this privilege, and received a great surprise in the ability shown, as well as the methods adopted. I was much struck after seeing other aboriginal stations, with the absence of natives loafing about. At Koonibba idleness is not permitted. Every man, woman, and child has duties allotted, so that the station is a hive of industry. Good order and discipline are maintained largely by an appeal to the moral sense and to conscience. The rules and regulations of the mission have been well framed, experience having shown the necessity of firmness and kindness in dealing with the aborigine.

“One of the most delightful features of the work at Koonibba is the children’s home. It is a fine substantial structure, and over 60 children are accommodated there. Three matrons look after the home, and are assisted by native girls, who are well trained in washing, ironing, baking, mending, and other features of domestic life. Splendid order and discipline are maintained. The children—black and half-caste—have come from every quarter, and it is a pleasure to see well cared for and happy those who at one time lived in wurleys. The discipline is softened by hours of relaxation for workers and children, and the happy blending of work and play seems completely to satisfy every requirement of the growing child. Side by side with attention to their physical well-being, the moral and spiritual side of their nature receives every attention. The children are systematically and thoroughly trained in the tenets of religion. From the kindergarten class upwards, the boys and girls receive a really good education on secular and religious lines. The authorities at Koonibba do not attempt to alter the habits and customs of the natives. They treat them with every kindness, but they are centering their efforts on the children, and, if their example be followed elsewhere, the native question will be solved.

“From the foundation of the Mission the teaching has been in the English tongue. The lesson-books and the service-books are all in English, and the reading in the church is from the Authorized Version of the Scriptures. I interviewed the natives, but found no trace of German in their language, and they assured me that they had never received instruction in anything but English. The patriotic spirit of the children was strikingly manifested in the wonderful zest shown in singing national airs; and the rendering of the National Anthem, with the addition of ‘God bless our splendid men’ was done in such a spirit, and with such ability, as to satisfy the most ardent loyalist in the State. The melodious singing at the church services on Easter Sunday was something to be remembered, and no one could listen to the strains of triumph without thanking God for the missionary spirit He had put into the hearts of the men and women who had rescued these poor little children from the wilds, and were giving them the training and shelter of a Christian institution.

“The farm operations are carried on under the supervision of a manager, but the natives need little incentive to duty, and handle their teams with the same proficiency as the ordinary farm laborer. They receive board and lodging and wages, but the wages are not high; yet, despite this, the community spirit prevails among the men, and they consider they are compensated by enjoying the privileges and advantages, as well as the protection, of the mission. To safeguard the men when they do work off the station, all arrangements are made for their employment by the mission authorities, the chief aim being to retain the moral standard of the men, so that the work done at the mission in the upbuilding of character may not be broken down. There is, however, little need of any of the natives going away from Koonibba for employment, because for years to come there will be plenty of work in development. The meals for the men are provided under the supervision of a matron, and the sleeping-rooms are attended to by native workers. The mission authorities contemplated erecting cottages, needed for those who are likely to get married, as well as a new dining- and sleeping-room for the farm-workers and laborers.

“The moral tone at Koonibba is very high, only one case of immorality having occurred during the last three and a half years; and this was that of a girl of weak intellect, who wandered away from the station and soon became a victim. *The moral*

tone and standard surpass anything I have seen on any other station; and this can be largely explained by the care and vigilance, as well as the wise discipline, exercised by the controlling authorities. The natives at Koonibba are being given a real chance to rise in the scale of being. They are kept out of the path of lustful white men; and, being segregated on a station remote from any town, are freed from the main temptations which elsewhere lead to the downfall and ruin of the native population. Under such conditions they are developing noble qualities, and are becoming, through the inculcation of right principles and habits, most useful members of the community. *The Koonibba Station presents a model of efficiency, and it would be a grave mistake for the Government to attempt to assume control of such a splendidly managed institution.*"

F. J. L.

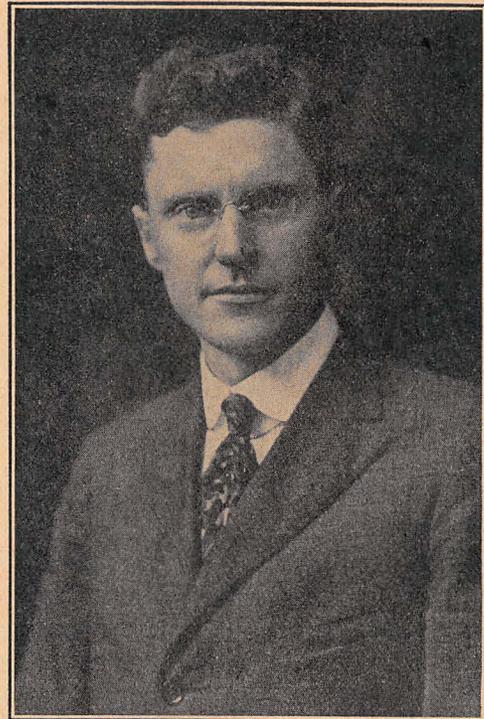
Items of Interest from Our Colored Mission Field.

MR. UNKNOWN.—July 1 this friend of our Missions again paid Treasurer Schuettner a visit, bringing a roll of twenty 25-dollar "greenbacks" for the work of our Colored Missions. This was his thirtieth visit. Since 1896 he has brought a total of \$15,000 for this cause, and is as unknown to us to-day as he was after his first welcome visit 23 years ago. God bless this liberal Christian giver and his gift.

A MEMORIAL CHAPEL.—We learn through Pastor John W. Fuller, of St. Matthew's, Meherrin, Va., that the different congregations comprising the Immanuel Lutheran Conference of our southeastern field, are endeavoring to gather the sum of \$1000 with which to build a chapel somewhere in the field, in commemoration of the completion of forty years of Lutheran preaching among the Negro race. Pastor Fuller hopes that old St. Matthew's, one of the oldest churches in the Negro Mission, will go over the top with flying colors. We hope so, too. And we hope the same of all the other congregations of the Conference.

COMMENCEMENT AT LUTHER COLLEGE, NEW ORLEANS.—June 17 was commencement day at Luther College. Three young ladies and two young men were the happy recipients of diplomas. The two young men will probably continue their studies at Immanuel College, Greensboro, N. C., and eventually become workers in our Negro Mission. Out-

side of a number of vocal selections by the College Chorus, the program brought the following numbers: The Salutatory by Artemise Sabourin, a piano solo by Ruth Bonnafon, an essay by Bernice Craig, a reading by Ruth Bonnafon, an address by Andrew Seraile, the Valedictory by Henry Sanders, and a vocal trio by the three graduates of the Normal Department of the school, the Misses Bonnafon, Craig, and Sabourin. Rev. W. H. Hafner addressed the graduates, basing his remarks on the Class Motto, "No Success without Labor." In concluding



Prof. A. E. Kunzmann,
Professor-elect of Immanuel College, Greensboro, N. C.

his fine effort, the speaker emphasized the fact that in the end all success depends upon God's blessing.

CALLS ACCEPTED.—We are pleased to be able to state that *Prof. Arthur E. Kunzmann*, called to Immanuel Lutheran College, Greensboro, N. C., *Rev. Miles S. Gebauer*, of Cleveland, Ohio, called to St. Paul's, New Orleans, and Candidate *H. N. Wittschen*, of Brooklyn, N. Y., called to Greensboro, High Point, Elon College, and Winston-Salem, have all accepted the respective calls extended to them. Prof. Kunzmann arrived at Greensboro, July 1, with Mrs. Kunzmann and their two little girls. They have moved into the vacant professor's dwelling on the college campus. Prof. Kunzmann gave up the position of superintendent of city

schools and principal of the high school at New Haven, Mo., to reenter the service of the Church.

A LETTER. — A few days ago we received this letter, and it is so good that we feel our readers should also have a chance to read it: "Kind Sir and Brother:—I would write you a few lines in regard to the news item and appeal in the PIONEER for May, 1919, under the heading, 'Midway, Alabama.' Yesterday I sent \$11.50 for that purpose to our district treasurer. That was the gift of one family and was not solicited by me. The parties read your news item, and it appealed to them so much that they decided to give a small sum for the pews for the Midway Chapel. Now it happened that just about that time they had lost a sum of money, which was just then returned to them. They looked upon this as a token from God and turned the money over to me, that I might send it in for the Midway Chapel pews. Mr. and Mrs. — hold that if you trust the Lord to provide that He will surely do so.—By the way, it pays to let the people know the needs of the Mission. Hope the sum for the pews will be quickly gathered." We do not mention the names of the persons concerned nor their residence, as we have not their permission to do so. Many thanks to the kind donors and the writer of the letter. May there be many others!

A REQUEST. — It often happens that readers of the PIONEER send contributions to the editor for some mission purpose, and he is always glad to receive them. But in regard to these gifts the editor has several wishes. In the first place, the kind donors should never risk sending currency in an ordinary letter; send a draft, money order, or the *cash in a registered letter*. In the second place, when you send a gift to the editor, give him your name and address, so that he may acknowledge the receipt of your gift by return mail. Then you will know in a very short time that your money actually got into his hands. If you so state, the editor will omit your name in the acknowledgment in the PIONEER. Gifts that get into the hands of the editor later than the fifteenth of any month, cannot be acknowledged sooner than in the PIONEER of the second month following. For example, if a gift from you would reach the editor's hands on July 16, the acknowledgment would not appear in the PIONEER till the September number.

ILLUSTRATED LECTURES. — The Mission Board now has three illustrated lectures on its fields. One

lecture describes and illustrates the western field, another does the same for the eastern field, and the third lecture takes up our work in Alabama. If you are interested, write to Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo. F. J. L.

Please, Read This Short Paragraph.

Are you well? I am surely pleased to hear that you are. But this fact should not prevent you from thinking of properly disposing of your property in a properly drawn-up last will and testament. Perhaps, when making disposition of your worldly goods, you will feel like remembering our Negro Mission with a gift. If so, please, make use of this form: "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." By all means, see to it that you use the full and complete name and title of the Mission Board.

Gigantic Undertaking of the Methodists.

To celebrate the hundredth anniversary of the organization of Methodist missionary work, the Methodists of the United States have deliberately entered upon the gigantic task of raising over \$100,000,000, to be used in the social, educational, and spiritual work of the Methodist Church at home and abroad. This vast sum, says the *New York Outlook*, the Methodists hope and expect to raise during the next five years by the joint efforts of the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South, which, before the Civil War, were one body, and which, it is hoped, will be reunited in the early future. Of this sum \$85,000,000 will be raised by the Methodist Episcopal Church — \$40,000,000 to be devoted to home work and \$45,000,000 to foreign work.

The program proposes the raising and expenditure of \$45,000,000 for the foreign field for "definite war relief and the establishment of orphanages, schools, hospitals and other institutions which have charitable or social work for their motive rather than church work proper," and also for so extending the work of the church that "the entire equipment for new work in the foreign field will include

1174 institutional and village churches, chapels, headquarters and other buildings; 164 missionary residences, 675 native residences, 596 primary schools, 51 secondary schools, additional equipment for 25 universities, colleges and other educational institutions; 55 missionary residences, 1000 native residences, seven printing-presses, 45 hospitals, 24 dispensaries and other buildings, and 11 doctor's residences."

The statement as to the \$40,000,000 desired for work in the home field is as follows:— Altogether, the plans of the home mission work include: 2506 new buildings, 1035 remodeled buildings, 1188 parsonages, 43 special buildings, 1344 missionary ministers, 220 self-supporting ministers, 250 language pastors, 258 directors of religious education, 486 woman workers, 131 deaconesses, 46 superintendents, 155 district missionary aids, 48 district evangelists, and 115 other workers. The greatest care has been taken to see that the projected Methodist work shall not conflict with the established work of other denominations, but shall care for those who are not at present members of any other churches.

A TRANSLATOR of the Bible into the New Guinea tongue wanted a proper idiom for the phrase, "Far be it from me to do this thing." He consulted a learned native, who replied, "I understand. We have the precise idiom; we say: 'May I speak to my mother-in-law before I will do this thing.'" That sounded rather like a joke to the translator, but it wasn't, for in that land of strange taboos one of the unpardonable sins is for a man to open his lips to his wife's mother. — *Boston Transcript*.

BOOK TABLE.

American Lutheranism. Vol. II: *The United Lutheran Church.* By Prof. F. Bente. Concordia Publishing House, St. Louis, Mo. 243 pages; full cloth. Price, \$1.25.

We thank Professor Bente that he is going to give us a comprehensive historical review of the Lutheran Church in America. The volume now off the press is the second of four volumes to comprise the work. Volume One, which will appear soon, will bring the history of early American Lutheranism. This second volume of the series brings the history of the old General Synod, General Council, and United Synod South, now merged into the United Lutheran Church. Volume Three will discuss the Western Synods, exclusive of the Synodical Conference. Volume Four will treat of the Synodical Conference. Volume One is soon to follow, and we hope the other two will appear at short intervals. Every pastor and teacher should have this work on his shelves. The author's style is virile, his manner of treatment objective and free from all offensiveness, even when he is compelled to condemn.

Vesper Sermons. Forty-two Sermons by Forty-two Preachers. Concordia Publishing House, St. Louis, Mo. 335 pages; full cloth-binding. Price, \$1.50.

A volume of Scriptural, textual sermons on the essential doctrines of the Christian religion. Because of the fact that the book is a compilation of the work of forty-two men, it furnishes variety of thought and language. We understand that a member of the English Literature Board of the Missouri Synod selected the texts and themes, as well as the authors of the sermons. If we have one fault to find it is that several of the sermons seem to bear the "made to order" stamp, and lack the freshness of the pulpit product. On the other hand, practically every sermon in the book is lucid in thought and an example of plain, simple language.

The Church's Claim upon Men. By Arthur Brunn. American Lutheran Publicity Bureau, Hartford Building, Room 831, 22—26 E. 17th St., New York City. 5 pages. Price, 50 cts. per hundred, plus postage.

A tract that grips and holds and convinces.

F. J. L.

NOTICE.

Beginning with July, our Board for Colored Missions will hold its regular monthly meetings on the afternoon of the *third* Thursday of the month.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Grace, Greensboro, \$30.00; St. Luke, High Point, 5.00; St. John, Salisbury, 25.00; Mount Zion, New Orleans, 30.00; Bethany, Nyland, 1.76; Bethany, Yonkers, 21.00; Bethel, Greenville, 20.00; Bethlehem, New Orleans, 35.00; Carrollton, New Orleans, 10.55; Concordia, Rockwell, 3.00; Grace, Concord, 35.00; Immanuel, Brooklyn, 5.00; Immanuel, Greensboro, 2.85; Immanuel College, 16.00; Luther College, 22.00; Mount Calvary, Mount Pleasant, 5.00; Mount Calvary, Tilden, 35.00; Mount Calvary, Sandy Ridge, 12.00; Mount Carmel, Midway, 10.00; Mount Olive, Catawba, 2.00; Mount Olive, Tinela, 1.90; Mount Zion, Charlotte, 10.00; Mount Zion, Rocks, 5.00; Redeemer, New Orleans, 5.91; Mission at Richmond, 1.20; St. Peter, Drys School House, 8.00; St. Andrew, Vredenburgh, 3.23; St. James, Buena Vista, 1.63; St. James, Southern Pines, 10.00; St. Luke, Spartanburg, 10.00; St. Mark, Atlanta, 3.00; St. Matthew, Meherrin, 21.31; St. Paul, Charlotte, 22.00; St. Paul, Napoleonville, 20.00; St. Paul, Mansura, 5.00; St. Paul, New Orleans, 25.00; St. Paul, Oak Hill, 10.00; Trinity, Albemarle, 2.00; Mission at Washington, 1.75.— *Total*, \$501.91.

St. Louis, Mo., July 1, 1919.

K. F. ROEMER, *Ass't Treas.*,
3678A Folsom Ave.

A friend of the Negro Mission in Detroit has sent the undersigned the sum of \$5.00 for the new building in Napoleonville, La. Many thanks to the unknown donor, who only a month ago sent us \$10.00 for pews in Midway, Ala.

F. J. LANKENAU.

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

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10 copies	2.00
25 copies	5.00
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All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

EVANGELICAL LUTHERAN COLORED CHURCHES.

LOUISIANA.

NEW ORLEANS:—*St. Paul's*, 1625 Annette St., near N. Claiborne Ave.; Prof. H. Meibohm, Supply.—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. Meibohm, 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 Sunday, 10.15 A. M. Sunday-school: Every Sunday, 11.30 A. M.

Mount Zion, cor. Franklin and Thalia Sts.; Theo. Schliepsiek, 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.

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.

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

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

CONOVER:—*Bethel*; H. Daehnke, Pastor.—Service: Two Sundays of the month, 11 A. M. Sunday-school: Every Sunday, 3 P. 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*; C. R. March, Pastor.—Service: Every other Sunday, 2.30 P. M. Sunday-school, 1 P. M.

GOLD HILL:—*Zion*; C. March, Pastor.—Services: Every other Sunday, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

WILMINGTON:—*St. Mark's*, 8th and Harnett Sts.; W. H. Lash, Pastor.—Service: Sunday, 4 P. M. Sunday-school, 2.30 P. M.

SOUTHERN PINES:—*St. James'*; F. D. Alston, Pastor.—Services: Every 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.

ALBEMARLE:—*Trinity*; F. Foard, Pastor.—Service: Every second Sunday of the month, 3 P. M. Sunday-school, 2 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*; Paul D. Lehman, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 3 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*, 1510 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.; Ad. H. Poppe, 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.

PENNSYLVANIA.

PHILADELPHIA:—437 N. 32d St.; E. H. Polzin, Pastor.—Services every other Sunday.

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' Army*, 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.

POSSUM BEND:—M. N. Carter, Pastor.—Service every Sunday, 3.45 P. M. Sunday-school every Sunday, 3 P. 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.

NYLAND:—*Bethany*; G. A. Schmidt, Pastor.—Service every Tuesday night, 8 P. M., and every fourth Sunday, 1 P. M. Sunday-school every Sunday, 11 A. 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*; R. O. L. Lynn, Pastor.—Service every first and second Sunday of the month, 12 M. Sunday-school, 11 A. M.

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

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. XLI.

ST. LOUIS, MO., SEPTEMBER, 1919.

No. 9.

Brotherly Love.

1 JOHN 3, 13—18.

How singular is God's love to us! He has made us His children (1 John 3, 1. 2). We should therefore obediently fulfil His commandments (vv. 3—10) and love one another as brethren (v. 11). Hatred should not be found in us (v. 12).

In order to make plain our Christian duty of mutual love, the Apostle in these verses also points to the opposite vice of hating the brethren. In verse 13 he writes: *Marvel not, my brethren, if the world hate you.* John here addresses his fellow-Christians, whom he calls his brethren, they having the same faith, confessing the same truth, practising the same love, and undergoing the same sufferings with him. The unbelieving world is alienated from God, antagonizes the Christian religion, and is ruled by Satan. Both as a whole and in its individual members it hates the Christians. Fruits of such enmity, which appear more or less in the unbelievers' conduct toward the Christians, are scorn, contempt, slander, persecution, all kinds of harm, and finally murder. Bitter enmity against Christ and the Christians is a mark of the world. While there are many points of divergence in the characters of its members, they all are unanimous in this ill will towards God's children. Compare John 15, 18. 19; 17, 14; Matt. 10, 16.

An inexperienced Christian may perhaps marvel painfully at this absolutely unjust hatred on the part of the unbelievers. For God's children do not only not hurt or harm the children of this world, deporting themselves justly and peacefully toward

them, but even do them a great deal of good. To mention only what is most important: they seek to acquaint them with the one thing needful.

But let us not think this enmity strange. Can we expect anything else from the *world*? Indeed not. The children of this world perform the works of their father, the devil, John 8, 41, who worketh in the children of disobedience, Eph. 2, 2, and who is a murderer, hence full of hatred, from the beginning, John 8, 44.

The reason for the world's hatred is given in v. 12: *Not as Cain, who was of that Wicked One, and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous.* Luther writes: "Thus the world does, as holy Cain's obedient daughter; she must needs be inimical to Christianity for no other reason than the highest love and benefits." The world, which loves and performs evil, cannot tolerate Christians because of the good which they love and practise by divine grace. The darkness does not comprehend the light, but opposes and hates it; spirit and flesh are against each other.

We should not be offended at the world's attitude. God permits such hatred in order to test and confirm our faith and love, 1 Pet. 1, 6. 7; 4, 12—14. We should not be led thereby to repay evil with evil, but follow Christ's example, Luke 23, 34.

V. 14 a. *We know that we have passed from death unto life because we love the brethren.* Christians are entirely different from the world. They have passed from death to life. By nature we were spiritually dead in sin. In consequence we were subject not only to temporal death, but also to eternal damnation. We were estranged from God,

objects of His wrath, members of the kingdom of darkness, and unable to do good. But we are no longer dead. We have passed from death to life. We are converted, spiritually alive. We have received spiritual life out of God by faith in Christ, the Savior of sinners. We walk according to the Spirit, and have the hope of everlasting life. We *know* that we are alive, for we love the brethren. Hence brotherly love is a mark of true believers; but *he that loveth not his brother abideth in death*, 14 b.

V. 15. *Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.* He that hates his brother cannot be a Christian, whosoever he may be or claim to be. Such hatred of the brother proceeds from the human heart, Gen. 4, 4, 5. This passion may not appear externally at all, or it may become apparent by gestures or facial expression, Gen. 4, 5, by words, Gen. 4, 8; 27, 41, or by deed, Gen. 4, 8. By asserting that he that hateth his brother is a murderer the Apostle teaches that God's judgment is stricter and deeper than that of man. Human courts punish only those as murderers who maliciously take a person's life. God judges sin by its sources, the motives and impulses of the heart, and thus declares voluptuousness to be adultery and hatred murder, Matt. 15, 19; 5, 21, 22. He who hates his brother is troubled by the fact of his very existence, which is a thorn in his flesh. He would like to see him dead, and hence murders him in his heart. It is impossible that spiritual life, which is also an eternal life, as it is here called, should abide in a heart given to hatred. This Christians *know*, their conscience bearing witness, but also from the Fifth Commandment and similar texts, for instance, Gal. 5, 19—21. Faith and spiritual life cannot remain in the heart together with a wilful work of the flesh such as murder.

V. 16. *Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.* Hereby, by the example which John mentions in this verse, we perceive, learn to understand, the nature of God's love, yea, of true Christian love as it is alive in the believer's heart. Christ laid down His life for us. On the cross He sacrificed Himself for us and in our stead, thus proving the greatness and sincerity of His love, John 15, 13; Rom. 5, 6—10. Being His disciples, we are in duty bound to walk in His steps, following His example and obeying the second table of the Law. We should be ready to lay down

our lives for the brethren wherever it is necessary for their temporal rescue, as nurses have saved patients' lives by risking their own in self-sacrificing service. But especially should we be willing to do this wherever the spiritual welfare of our neighbor is to be considered, as the apostles sealed their testimony of the Gospel with a martyr's death. In fact, our entire existence should be a continued laying down of our lives for the brethren. In other words, we should devote the time and strength of our lives for their benefit, making their interests ours and being active therein for them.

V. 17. *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* If true love even lays down the life for the brethren, it will surely not withhold the earthly goods, which are greatly inferior, from him. The supposition is that a man upon whom God has bestowed this world's goods notices, sees, or rather *beholds* his brother in needy, wretched circumstances. The man's misery is not hidden from him, he being very well aware of it. If he were animated by the right spirit, this wretchedness would move him to profound compassion and thorough aid. Instead, he hardens his heart, turns from him coldly and uncharitably, and leaves him to his sorrow. Such a cruel, loveless heart is indeed spiritually dead.

V. 18. *My little children, let us not love in word, neither in tongue, but in deed and in truth.* Let us not love "in word," mere, empty words, not followed by the deed, the help, the aid (Jas. 2, 15, 16). Let us not love merely with the tongue, without participation of the heart. Let us not love only seemingly, but really, energetically remedying the brother's troubles, as the Samaritan helped the Jew that had fallen among thieves. Let us remember Christ's words at the close of that parable: "Go, and do thou likewise." H. OSTERHUS.

Immanuel Conference.

The twenty-ninth meeting of Immanuel Conference was held in Zion Congregation, Gold Hill, N. C., July 24—27. Promptly at ten o'clock on the morning of the opening day, the pastors and teachers assembled and went into private session. After the usual order of business and organization, Conference at once proceeded to take up and discuss many timely subjects relative to the field in general.

The opening sermon was preached by Rev. J. W. Fuller, of Meherrin, Va. The speaker based his able sermon on Phil. 2, 5. His address was listened to by a very attentive and appreciative audience.

Friday morning marked the opening of the public meetings of Conference. By this time quite a number of delegates and visitors had arrived. The Rev. Theo. Walther, a member of the Mission Board, and the Rev. Chas. Peay, fraternal delegate from Alabama, were our special guests. They were cordially welcomed in our midst and given the privilege of the floor. Friday afternoon Prof. Wahlers read a paper on "The Doctrine of the Office of the Keys." The essayist showed convincingly that while God alone has the power to forgive sins, He has most graciously communicated this power to the Church. The essayist was thanked for his excellent paper, and by a special resolution it will go into the minutes of the Conference.

Friday night Rev. C. Stoll, of Spartanburg, S. C., preached an interesting sermon from Matt. 23, 13, to an audience that filled the little chapel to its utmost capacity.

The pastors, teachers, and delegates took a very lively interest in the public sessions held on Friday morning and afternoon. On Saturday night the laymen had a special meeting. A glorious meeting it was! It would have been a pleasure to every reader of the PIONEER to have been able to hear the remarks made concerning the greatness of the Lutheran Church, and the plans of spreading it more and more throughout the Southland.

The climax of attendance was reached on Sunday. Long before the hour set for the morning service, many came from neighboring congregations. They came in automobiles, buggies, wagons, and on foot. The chapel could not by any means hold the vast number that gathered on Sunday. In the morning service the Lord's Supper was administered to a large number. The confessional sermon was preached by the local pastor, Rev. C. R. March. He spoke of the great privilege we enjoy in being permitted to partake of the Lord's Supper. Rev. Peay, the fraternal delegate from Alabama, addressed the great audience on Rom. 6, 23. His sermon was powerful and made a deep impression upon his hearers.

In the afternoon the official Visitor of our Conference district, Rev. W. G. Schwehn, preached a very appropriate sermon, and after the service Rev. Fuller, in well-chosen words, voiced the sentiment of Conference in expressing our heartfelt

thanks to the pastor and members of Zion Congregation for the many kindnesses shown us while we were among them. At night the undersigned preached. This service brought the Conference to an end. Closing remarks were made by Rev. Hill, of Yonkers, N. Y., and by Pastor Foard. Conference will convene at Spartanburg, S. C., next year.

The officers of Conference are the following: Rev. W. G. Schwehn, President; Rev. W. O. Hill, Vice-President; Rev. C. Stoll, Secretary; Rev. W. H. Lash, Treasurer; Rev. J. Alston, fraternal delegate to Alabama and Louisiana Conferences.

Our coming together in Gold Hill was a success in every way. It seemed to strengthen us mutually in the faith, and to create new zeal for the kingdom of Christ. May God's choicest blessings ever rest upon the good members of Gold Hill and the members of Immanuel Conference! J. ALSTON.

Luther Institute and Conference.

Luther Institute convened at Midway, Ala., on July 7, 1919. The meeting was opened with a timely address by our school superintendent, Rev. G. A. Schmidt. He selected as the basis of his discourse Is. 60, 1. The Teachers' Institute is held annually for the benefit of the teachers who are laboring in our Alabama mission-field. A course of study was given to all the teachers at the beginning of the year, in order that they might properly prepare themselves for an examination at the Institute. Rev. N. J. Bakke conducted the examinations in the religious subjects, while Rev. G. A. Schmidt did the same in the secular studies. The examinations were quite satisfactory and showed that the teachers had been doing some hard studying. Model catechizations were given by Pastors Bakke and Schmidt and by Prof. R. A. Wilde of New Orleans. These catechizations had the purpose of showing the teachers in what way religious knowledge can best be imparted to children. The children of Midway were in attendance every morning, and a model school was conducted by the lady teachers.

Another part of the program was the reading of essays, which were very instructive. Miss Louise Blackman read an essay on the subject, "How Are Tuition Delinquents to be Dealt With?" This paper brought out a very lively discussion. Rev. Lynn read a paper on the subject, "Why a Lutheran Teacher Should Not Attend Sectarian Churches." The essayist brought out very strong Biblical argu-

ments for his position. Miss Rosa Young read an essay on "Discipline." It was followed by a spirited discussion. Miss C. M. Smith read a paper on "Teaching Children Manners." She treated her important subject very ably and interestingly. Teacher Montgomery read a very fine paper on "The Difference between Lutheranism and Calvinism."

Sermons were preached every night during the week of the Institute. On Monday night, July 7, the undersigned preached on Rom. 6, 23; on Tuesday night Rev. E. R. Berger addressed the people on John 10, 14, 15; on the following night Rev. Th. F. Walther, of St. Louis, preached a very edifying sermon on 2 Cor. 5, 11—21; on the following night the undersigned spoke on 2 Tim. 2, 3; and on the night of Friday Rev. Lynn addressed his audience on 1 Cor. 11, 23—29.



Luther Institute in Alabama.

On Saturday the Teachers' Institute was brought to a happy close by a grand picnic given by the members of Mount Carmel in honor of the visiting pastors, teachers, lay delegates, and visiting friends.

On the day following the close of the Institute, Luther Conference convened at Midway. That was a great day at Midway, Sunday, July 13. At 11 o'clock Rev. Walther, member of the Mission Board, preached a fine sermon on Matt. 19, 16—19. Rev. Berger had the confessional address, and Rev. Schmidt administered the Lord's Supper. In the afternoon Candidate Montgomery preached a sermon from Amos 4, 12; and at night Rev. M. N. Carter preached from Jas. 1, 18. A number of very instructive essays were read before the Conference during the week. Miss Elizabeth Cannon read a paper on "Studying My Next Day's Lessons." On Monday night Pastor Schmidt spoke on "The Duty of a Church-member to Make Use of the Means of Grace."

On the following day Prof. Wilde read a paper on

"Proselytism." On Tuesday night Pastor Schmidt emphasized the duty of church-members to support the ministry. "How to Supervise the Play of Children" was the subject of a good paper by Miss Mary Pilkington on Wednesday, and in the night session Rev. Carter spoke on "The Duty of Church-members to Take an Active Part in Congregational Affairs," while Rev. Lynn addressed the people on the subject, "Avoid False Churches." The latter paper engrossed the attention of Conference by its resultant discussion for two nights.

Among many subjects discussed on Friday, the most important was the feasibility of opening a High School Normal in the Alabama field. Pastor Bakke, who led in the discussion, presented a number of arguments in favor of the project, and these arguments the Conference made its own by a formal vote. The question of organizing a Sunday-school convention in Alabama was also discussed, with the result that such a convention will be called into being. On Friday night the undersigned read a paper on "The Duty of a Church-member to Lead a Godly Life."

Friday night marked the close of the Conference. Rev. Walther spoke very encouragingly of the work done in Alabama. Talks were also given by Pastors Bakke and Schmidt and Prof. Wilde. Rev. Lynn in behalf of the Conference thanked the good members of Mount Carmel for their great hospitality during our long stay at Midway.

Our next Conference will convene at Camden. Teachers and pastors were greatly benefited by our meeting at Midway, and all returned home with the firm determination to do more for the spreading of God's kingdom than ever before. May the Lord, who has been with us in the past, abide with us in the future, bless the labor of our hands, and crown our efforts with success! CHAS. PEAY.

A Suggestion.

Here is a suggestion for those who have opportunity to present the PIONEER to friends who may be interested in using it as a means of interesting others who are indifferent. Last year a certain Sunday-school gave each teacher a year's subscription to the PIONEER. The teachers read it, and then used the information and inspiration thus gained in their classes. Other Sunday-schools might try the same plan. Send your order, inclosing a quarter for each subscription, to Concordia Publishing House, St. Louis, Mo.

One of the Good Shepherd's Little Lambs.

He was just a little boy, perhaps seven or eight years old. His clothes were no more than pitiful rags, dirty as could be, and the bitter winter wind passed through the many rents and holes, and sharply cut the grimy skin beneath.

During the warm days of summer he made his home almost anywhere. At night he slept wherever darkness and weariness might overtake him, in the doorways of various buildings or in some out-of-the-way corner. During the day he eked out the scantiest existence carrying packages for people from the market near the great South Gate of Seoul. But when winter came, he found it hard to exist. The packages to be carried were few, and only too often he was cold and hungry. Then, also, he was compelled to exchange his open sleeping-quarters for some hole dug in the ground. There, with many of his kind, did he pass his nights as best he could, while more fortunate children were warm and comfortable in their beds.

The "foreign lady" made his acquaintance one day by stopping at the corner shop and buying a huge bag of cakes, which she gave to him and his companions. With the cakes the good "foreign lady" gave him something that was much better than cakes. She spoke to him words of sympathy, and told him and his companions of One who is the friend of poor boys, and loves them as much as He does the rich. The kind words and good deed of the "foreign lady" made a deep and lasting impression upon the little Korean boy. After that, when jobs were few and he was hungry, he was wont to watch for her. Sometimes she gave him a few copper coins, and then again she asked him to come to her house, where she fed his body, and did not neglect to tell him also of the Bread of Life. Something in the soft dark eyes of the little boy and his bright, grateful smile quite won her heart. —

Winter had once more come. The weather was extremely cold and the little lad had not seen his "foreign lady" for several weeks. In the dugout with his companions he tried hard to forget the pangs of hunger by trying to sleep, but all in vain. At last the gnawing became so great that he decided to crawl out and go to his lady's house. Perhaps he might catch her eye, and she would give him some food. So he trudged on, growing weaker and fainter with every step he took. When, finally,

he reached her home, the shutters were closed and all was in darkness. Just about then a feeling of great drowsiness came over him, and he lay down to rest for just a little while. In a short time he began to feel warm and comfortable, and hunger and cold were forgotten in a deep sweet sleep. —

The next morning dawned bright and cold as the "foreign lady" looked from her window. There he lay on the frozen ground, the unwashed little face upturned and the soft dark eyes closed. The Good Shepherd, about whom the "foreign lady" had often told him, had come and gathered the lamb in His arm, and hunger, want, and cold would be known to him no more.

"When my father and my mother forsake me, then the Lord will take me up." Ps. 27, 10.

Liberal Giving.

The Methodists of China are to give \$750,000 — three-quarters of a million — to the Centenary Fund.

That doesn't sound like a great deal, does it?

The Methodists of America will be called upon for almost \$80,000,000. The Sunday-school scholars will give \$10,000,000 of that sum. One single man, it is rumored, has given as much as the entire church in China.

No, it's not so much, viewed from Fifth Avenue and Michigan Boulevard. But how about it when viewed from the Street of Ten Thousand Ancestors or the Road of Heavenly Virtue?

Viewed through Chinese eyes, it is the most lofty venture of faith that has come out of the Christians of China.

There are thirty thousand members of the Methodist Episcopal Church in China. No one knows what the total of their annual income is, for the income tax has not yet reached that land. And if it had, a large majority of the people called Methodists would not be included in the number of those making returns. The farmers, for instance, live on \$4 per person per month, and seldom clear more than \$20 or \$30 a year from their farms.

A careful estimate, based on intimate knowledge of the church statistics, shows that the average income of the Methodists of China is not over \$240. A great many people will claim that these figures are too high, but in this kind of computation it is well to err on the side of liberality.

Credit each one of our Chinese Methodists, then,

with \$240 a year. But each one has a share in the Centenary Fund of \$25!

Try to realize what these Chinese are attempting. With the cost of living rising even faster than it has risen in America, and financial conditions worse than they have been for fifty years, these Methodists are bravely undertaking to raise, not among enthused and aroused and educated members only, but among the *entire* membership, considerably more than the Old Testament tithe. Not a single member can fall below this lofty standard if the goal is to be reached.

The leaders of the Centenary in America have estimated that if each member would give ten cents a week, the \$80,000,000 would be easily raised.

But the average income of the Methodists of America cannot be less than \$10 a week. Skilled workmen will earn from five to ten times that. Ten cents a week would represent only one one-hundredth of the average income. Yet that is held up as a desired, but almost impossible, goal at which to arrive.

Consider that if the Church in America gave upon the basis adopted by the Church in China, there would be a Centenary gift of \$3,500,000 a week, \$182,000,000 a year!

Think of an infant church, just struggling out of the darkness and selfishness of heathenism, and from its poverty, its ignorance, its own desperate need, giving far more than a tenth of the income of its entire membership to this enterprise.

Western Christian Advocate.

An Early Christmas Plan.

Forehanded people are now already beginning to plan their Christmas gifts, and we would remind you that a year's subscription to THE LUTHERAN PIONEER would be a cheap gift, and still one that would cause the recipient to think of you the whole year round. We know from past experience that the recipients of such gift subscriptions highly appreciated the thoughtfulness of the giver. People who never were interested in missions before have by this means become deeply interested in the great work of spreading Christ's Gospel. We hope that many of our readers will decide to place a number of PIONEER subscriptions on their gift list this year. Send your order with twenty-five cents for each subscription to Concordia Publishing House, St. Louis, Mo.

Items of Interest from the Colored Mission-Field.

CHARLOTTE, N. C. — Teacher Theo. Rennegarbe, who taught the colored mission-school in St. Louis for a period of a year before he was inducted into the military service of the United States, recently returned from France. At the time of this writing he is *en route* for Concord, N. C., where he will take charge of one of the rooms of the mission-school.

GREENSBORO, N. C. — *Prof. F. Wahlers*, who has been teacher at Immanuel College for a number of years, has decided to enter the ministry. He has accepted a call to a congregation at Remsen, Iowa. — *Pastor G. W. Schwehn*, the missionary at Concord, N. C., has been extended a call by the Mission Board to become the successor of Prof. Wahlers. At the present time it is not yet definitely known whether he will accept or not. Pastor Schwehn would be an acquisition for the Immanuel College faculty, and for this reason we hope that he may accept, though we know and fully realize that his people at Concord will be sorry to see him go. — *Pastor J. Ph. Schmidt*, several years ago a member of the Immanuel College faculty and then for a while of Port Huron, Mich., has accepted the call of the Mission Board as the Director, or President, of Immanuel College. By the time this reaches the reader, he will have arrived upon the scene of his new labors. While serving as professor before, Prof. Schmidt proved an efficient teacher in every way, and he will, we hope and trust, prove equally successful as President of the institution. — Rev. P. Kionka, of Wisconsin, has a member in his congregation who is supporting one of our young colored students from Alabama at Immanuel College. He now intends to support also an *Apache Indian*, of the Wisconsin Synod's Indian Mission in Arizona, who is about nineteen years of age and desires to prepare himself for mission-work among his own people. The young Indian expects to begin his studies at Immanuel this month. We hope to be able to bring a cut and further particulars of this young student next month.

PLAQUEMINE, LA. — Pastor C. P. Thompson, of Napoleonville, La., intends to open up mission-work at Plaquemine. This is a town of about 6,000 inhabitants, and has a large population of colored people. Missionary Thompson has received an earnest invitation from some of these to visit them and begin work among them. He will have reached

Plaquemine before this reaches our readers, will have canvassed the town, and have told those who accepted his invitation to attend an informal meeting what the Lutheran Church is, and what it is doing for the Negroes.

NEW ORLEANS, LA. — Teacher Peter Robinson informs us that he and his wife have become the parents of a healthy, bouncing boy, who arrived at their home on July 22. God bless parents and child! — Student Theo. Kreutz, whose home is in Westgate, Iowa, will assist in the Mount Zion school during the coming school-year.

MANSURA, LA. — Pastor W. J. Tervalon requests us to acknowledge with his sincere thanks the receipt of a package of clothing from Mrs. Gus. Ohlen-dorf, of Goodenow, Ill.

ST. LOUIS, Mo. — The day-school of our St. Louis mission closed with an enrolment of 65. The average attendance during the three months prior to closing was 56. The average attendance at Sunday-school has for the past months been 47, while in April it was 55. — In June Pastor Claus received two new members, and one prospective member is now being prepared for confirmation.

ILLUSTRATED LECTURES. — "Eye-gate" is recognized as the most direct way for information to enter the mind, and the stereopticon is a great aid in the presentation of facts through this door. Fully aware of this, the Board for Colored Missions has prepared three fine illustrated lectures on the fields under its supervision. One lecture treats of the beginnings of the Mission and the stations in Louisiana, St. Louis and Springfield, Ill., another lecture describes the Carolina field, while a third is devoted to the promising stations of Alabama. For particulars address Rev. Th. F. Walther, 6406 Easton Ave., St. Louis, Mo.

SCHOOL-DESKS NEEDED. — Rosebud, Tinela, Buena Vista, and Nyland, Ala., are in dire need of school-desks. Any of our congregations that are discarding their old double desks for single desks will be doing a good deed by sending their old desks to our mission-schools in Alabama. Before you send them, however, communicate with Rev. G. A. Schmidt, Camden, Ala. F. J. L.

SIX missionaries in one of the hottest stations in India have reached an average age of seventy-seven and a half years, thus proving that the Indian climate and a long life are not incompatible.

Knowing As We are Known.

A blind girl, whose eyes had been opened by a surgical operation, delighted in her sight of her father, who had a noble appearance and presence. With the keenest delight she watched his every look and motion. It was to the little girl as though she had just found her father, and for the first time his constant tenderness and care seemed real to her. If he caressed, or even only looked at her kindly, it brought tears of gladness to her eyes. "To think," she said one day as she held his hand closely in her own, "to think, that I have had this kind father all the time, and never knew him!"

How true is that of us with regard to our heavenly Father! We have had Him these many years. His kindness has never failed us. He has showered His blessings upon us day after day. His goodness is our constant companion. In Him we live, and move, and have our being. And still we do not know Him. We feel all this here below, but when once we awake in the next life to the glories of His presence, when we there shall see Him as we are seen, we shall voice our wonder that we had for so many years of our life on earth a heavenly Father, yet never fully realized how great, how loving, and how ready to bless He actually is! Yes, that will constitute the real and greatest bliss of heaven that there we shall know our God and Savior. What great bliss is in store for us!

F. J. L.

Renewal of Subscription.

We are very much gratified to learn that a large proportion of our subscribers renew their subscriptions as they expire. This is good, and we are more than grateful for this. But in some cases our readers neglect to renew their subscription and oblige the publishers to discontinue sending them the PIONEER, a thing they do not like to do. We should like to write to those of our subscribers who neglect to renew their paper in time, but this would cost more than we could afford to spend, since we are publishing our paper at a loss as it is. Notwithstanding the fact that we have 7,000 subscribers, we ran behind \$152 last year. We need the prompt renewal of every old subscription on our books and several thousand new ones to make both ends meet. Who will help? Order from Concordia Publishing House, St. Louis, Mo., inclosing twenty-five cents for each subscription.

Shutting Out Blessings.

An old pastor used to tell the story of a poor member of his congregation who was unable to pay her rent, and whose goods were about to be seized and taken from her. Hearing of her great trouble, the pastor procured the money necessary to relieve her, and went to place it in her hands. He found the house closed, the shutters down, and the doors locked. He knocked loud and long, but received no answer. He tried the doors, but all in vain. Unable to gain admittance, he finally went away.

The next day he met the woman on the street, and told her of his visit. With mingled astonishment and confusion she said to her old pastor, "I heard the knocking, but I thought it was the officer come to get my goods, and I was bound not to let him come in."

When I heard this story, the thought came to me, "How much like our behavior toward our heavenly Father when He comes to bring us blessings, riches, and joys! And how much like that do we act toward the Lord Jesus, who comes to pay our debts! We lock the door against Him and compel Him to leave without having carried out His gracious purpose!"

Yes, how often the dear Lord is misunderstood by His own people in His gracious visitations! Every day He comes to our hearts' doors with His mercies, but often we do not open, and thus lose much of the glorious things He has intended for us. Just in days of sickness and trouble we deprive ourselves of much grace and many blessings because we misunderstand Him, and refuse to let Him come into our hearts.

F. J. L.

"I Thirst!"

For seven long years the missionaries of the Paris Missionary Society had vainly preached the Gospel among the Basutos of South Africa. Not a soul had been touched, not one person had accepted the Gospel. Then, one evening, several of the missionaries spoke to an assembly of heathen on the Lord's suffering and death. A strange agitation was suddenly noticed among the people. One of the men hastened out greatly excited. He was followed and was found on his knees weeping. Upon being asked the cause of his emotion, he answered: "O the cry of the Savior, I thirst, and the thought that no one was there to give Him, the Son of God,

a drop of water; it is this that penetrates my soul like an arrow!" This heathen had heard and understood the Savior's cry. He became the first-fruit among the Basutos, and later faithfully proclaimed, and helped to spread, the Gospel among his people.

F. J. L.

BOOK TABLE.

Luther the Liberator. By *William Dallmann*. Fifth Thousand. Northwestern Publishing House, Milwaukee, Wis. 87 pages; cloth-bound. Price, 25 cts.; \$2.40 per dozen; \$15.00 per hundred. Order from Concordia Publishing House, St. Louis, Mo.

This book is a compilation of many quotations bearing on Luther and the Reformation. It is interesting to see in this book what a great value others who are not Lutherans place upon Luther and his work. The book is worth reading.

Praise Ye the Lord, All Ye Lands. Composed by *Walter Sassmannshausen*. 10 pages. Price, 25 cts.; \$2.25 per dozen; postage extra. Order from the composer, 2061 N. Kedzie Ave., Chicago, Ill., or from Concordia Publishing House, St. Louis, Mo.

A hymn of praise for mixed choirs, with a soprano solo. Very appropriate for the Reformation Festival, church dedication, missionary meetings, and other festive occasions. The soprano solo may also be taken over by a children's chorus with fine effect. The music is well adapted to the words and not too difficult. The organ accompaniment is very good.

F. J. L.

ACKNOWLEDGMENTS.

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K. F. ROEMER, *Ass't Treas.*,
3678 A Folsom Ave., St. Louis, Mo.

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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. XLI.

ST. LOUIS, MO., OCTOBER, 1919.

No. 10.

O Where May My Soul Find a Home to Repose.

O where may my soul find a home to repose,
And shed all its lingering fears and its woes?
Oh, is there no haven of shelter on earth,
Where sin is not known nor its comfortless dearth?
No, no, no, no, it is not here;
The home of my longing, alas, is not here!

O fain would I leave this poor earth for the home
With greetings of welcome and joy when I come;
The city of splendor, so fair to behold,
With portals of pearls and with lintels of gold;
Yea, yea, yea, yea, there shall it be;
The home of my longing in heaven shall be.

O blessed repose which the Lord will confer
On me in that home when at length I appear;
No death and no weeping, no sorrow or pains,
But glad hallelujahs and joyous Amens.
Rest, rest, rest, rest, heavenly rest!
In Jesus' fair mansions the weary will rest.

Adapted from the German *Wo findet die Seele*,
by J. T. MUELLER.

The Christians' Happy Life.

1 JOHN 3, 19—24.

The earnest, but also truly delightful command which should be proclaimed to all men in these blessed days of the New Testament is: Repent and believe in Jesus Christ. The glorious promise which should likewise and in connection with this command, following it, be given the entire mankind and be withheld from no one is: By faith thou shalt be saved. In other words, the precious preaching of Christ and Him crucified must remain the great topic to which the attention of all sinners (and who is without sin?) should be drawn. This message should, according to God's good and gracious will, be continually repeated and emphasized

unto the end of the world. The risen Christ said to His disciples: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Hence we read 1 John 3, 23: "And this is His commandment, That we should believe on the name of His Son Jesus Christ."

The following words of this verse contain the other divine command, *viz.*, that "we should love one another." John dwells on this subject in verses 10—18, and also in the verses that we are considering now. Love, not merely in word, neither in tongue, but in deed and in truth, is a sure indication to Christians that they have faith. This is what the Apostle means when he writes: "Hereby we know that we are of the truth, and shall assure our hearts before Him," v. 19.

The Apostle continues: "For if our heart condemn us, God is greater than our heart, and knoweth all things," v. 20. Doubts and misgivings as to the reality and sincerity of our faith at times arise in our hearts because our walk is still very imperfect. The torturing feeling as if no faith were left in us sometimes assails us Christians and robs us of peace. In such times of temptation, when the consciousness of faith has well-nigh forsaken us, we should, nevertheless, not despair. But we should ask ourselves: "Do I love the brethren? If this is the case, I may be assured that my faith is not extinct, even though God's grace in Christ does not seem to make any impression on me, nor fill my heart with appreciation." Thus we pacify our hearts, silence our conscience, and peace and

joy return. When our conscience condemns us, pointing out the glaring contrast between our lives and the demands of God's Law, all seems lost. We feel ashamed, yet cannot change ourselves. Not only no faith seems to dwell within us, but our love, too, is far from being what it ought to be. God will come to our rescue in such times of self-humiliation and weakness which He permits for His salutary ends. As He is greater than our heart, He beholds all things connected with our spiritual condition in their right proportion. Being all-knowing, He sees our faith and love though they may be deeply, or at least partly, hidden from our sight. If the feeling that we are without faith is only a deception of our flesh or a malicious suggestion of Satan, our heavenly Father will blot out this wrong impression, and by His Spirit reassure us. He will again fill our hearts with the certainty that we are His own.

Blessed are the times when our conscience does not condemn us (v. 21), when, on the contrary, it assures us that we have walked as in the presence of God, and hated and shunned sin. Then we have confidence toward God, a feeling of freedom and courage to appear before the Judge of all flesh, and are ready for Christ's glorious coming on the Last Day. Hence Peter admonishes: "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto, the coming of the day of God."

The Apostle paints the happy life of the godly, who believe in Jesus and love the brethren, in a pleasing manner. Christians who earnestly seek to conform their lives to Holy Writ will learn by experience that the ways of the Lord are pleasant paths; for the Lord will give grace and glory; no good thing will He withhold from those who walk uprightly. He will listen to their prayers, and their petitions shall not be uttered in vain (v. 22). In the hour of trouble He will be with them. "The name of the Lord is a strong tower: the righteous runneth into it and is safe," Prov. 18, 10. God is united with them even in this earthly life. They dwell in Him and He in them (v. 24). This union satisfies them in their present life, and death cannot destroy it. The Spirit who has His habitation in them, and prompts them to perform works of love and mercy, assures them that this union is real. Joy is their portion on earth; bliss awaits them in heaven.

H. OSTERHUS.

Reunions in St. Louis and Springfield.

Two of the most enjoyable and impressive services we have ever conducted in our two charges were held August 31 and September 7 in St. Louis and Springfield, respectively. They were announced as Reunion Services. During the hot summer months—let it not be said with pride—there is usually a waning of interest and a relaxation of effort, on the part of many, in the work of the Lord. Now, with the advent of cooler weather, the purpose of these reunions was to revive interest and to stimulate the negligent to new efforts.

We believe in using printer's ink profusely. Besides, where mail seldom enters a home, a letter will command the closest attention. Therefore, during the week prior to August 31, a letter, explaining in detail the character of the proposed service, was sent to each family of our congregation in St. Louis with the urgent request that each one do his part towards making the attendance perfect. Invitations were also sent to strangers. Most of the letters were then followed up with a personal call. With the help of the good Lord our efforts were well rewarded. The chapel on August 31 was filled almost to its capacity, 100 people being in attendance. Of the 61 souls who make up the congregation only 5 were missing, two of whom are invalids. When Communion was administered, 24 out of a possible 26 stepped forward to partake of the Lord's body and blood. The sermon for the occasion was based upon St. Paul's words 1 Cor. 16, 13, 14: "Watch ye, stand fast in the faith, quit you like men, be strong; let all your things be done with charity." Towards the close of the service the roll was called. Parents responded for the children who were unable to answer for themselves. We are satisfied that the angels in heaven shouted for joy over the almost perfect response to the roll-call. After the services a "get-acquainted meeting" was held, in the course of which lemonade and cake were served. A collection was lifted to defray the expenses for the former, while the ladies of the congregation donated the latter.

The service in Springfield, Ill., was almost an exact reproduction of the one described above. The same preparatory steps were taken as in St. Louis. Roll-call on this night showed that only 7 out of a total of 66 souls were missing. The total attendance was conservatively estimated at 125, many strangers being present. A feature was the reading of the names of all who have been confirmed and

baptized in Holy Trinity Church since its beginning. Of the former there are 122, of the latter, 169. A vocal duet by Mrs. Wm. Fish and Mrs. M. Pettiford helped much to beautify the service. The Friendship Society had charge of the entertainment after the service. These young folks acquitted themselves very creditably in trying to make every one feel at home.

to be turned away. Student P. Gose will be in charge of the school again this year.

Mrs. Boswell and daughter, Mrs. Brennan, Lutherans from Little Rock, Ark., were our guests at the Reunion Service on August 31.

Prof. W. Schwehn was our guest on August 24. He delivered an encouraging talk after the service. The congregation in Springfield has decided to



Our Colored School in St. Louis at the Close of the School Term.

Rear Row: Student P. Gose, left of picture; Rev. Claus, in center; Mr. F. Kayser, a friend of the school, right of picture.

When we review the above services, we cannot but feel grateful to the Lord for having given such bountiful success. May He grant that the message of salvation which He permitted us to deliver to so many hearers on these two Sundays bring forth abundant fruits of life!

NOTES.

Our day-school in St. Louis was opened on September 2, with an attendance of 76. Since then the enrolment has risen to 92. Many children had

contribute to the Three-million-dollar Endowment Fund.

The Berea Bible Class, Springfield, began its sessions for the year on September 7 under the leadership of Student E. Westcott. The opening meeting was well attended. Students Lipfert and H. Lutz will serve in the Sunday-school. We heartily appreciate their aid. HERBERT C. CLAUS.

As soon as the Church ceases to be evangelistic, so soon will she begin to grow less evangelical.

Does It Pay?

The following letter was received some time ago by the undersigned:—

DEAR PASTOR:—

I hope you will not think me bold in writing you these lines. But I desire to tell you how much I enjoyed the church-services while in Springfield. Now that I am here in —, I have no Lutheran church and Sunday-school to go to. I hope you will be able to open a way here for sister and me to go to church and Sunday-school. I really want to take instructions and be confirmed in the Lutheran Church as soon as I can. It is the dearest Church on earth to me.

Please pray God that I may be a very good girl.

Sincerely yours,

—, Ill.

Kind reader, does it pay to contribute toward the support of our missions?

HERBERT C. CLAUS.

North Carolina Sunday-School Association.

This Association held its sixth session in Concordia Church, Rockwell, N. C., August 22—24, 1919. The local pastor, Rev. F. Foard, extended a cordial welcome to the visitors in the name of the congregation. The undersigned responded.

We regret very much that so many of the missionaries were absent. However, with God's blessing much good was accomplished. All present manifested a deep interest in the deliberations. Rev. John McDavid recommended that a Teachers' Course of Study be prescribed, that a State Sunday-school Superintendent be appointed, and that the reward system be introduced to increase the attendance. The Association, after some deliberation, came to the conclusion that a Teachers' Course of Study would be most desirable, and that a State Superintendent of Sunday-schools could do much good. The honor and responsibility of serving as State Superintendent was conferred upon Rev. J. McDavid, and he was also requested to work out a Course of Study for the teachers. The plan is to give the teachers a correspondence course of three years' length. If at the end of this time the teacher passes a creditable examination, he or she will be entitled to a diploma.

In the two services held during the convention Rev. C. R. March and Rev. John McDavid preached the sermons. On Sunday afternoon a special program was rendered. Following this the reports from the various schools were heard. The Sunday-school banner was awarded to St. Peter's Dry's School House; its average was 90 per cent. The collection on Sunday afternoon amounted to \$49.70, which will be sent to Immanuel College.

Mount Calvary, Sandy Ridge, will entertain the Sunday-school Association next May.

ELIZA J. JOHNSON.

A Mission Study Class.

A class of young ladies wishing to study missions could use the PIONEER as a text-book. Here is a plan in outline that might be considered: The lessons could be planned for the month from each month's paper. Take, for instance, the July number of this year. Pastor Osterhus's splendid poem, "Thy Kingdom Come," together with his article on "Our Glorious Future," would make a fine lesson for one member, in which the thoughts could be brought out that we can only come into the Kingdom of Glory through the Kingdom of Grace, and that we should therefore earnestly strive to lead men to Christ's kingdom in heaven through His kingdom here on earth. The article "From Cannibal to Christian" will afford ample opportunity to speak of the great work that has been done in Africa, and the still greater work left to be accomplished. All the other articles could be used as the basis for a look into the work done by our Colored Mission. A good idea is to use Bible references with each lesson, a thing that is of great value in more ways than one and which will bring its rich blessings.

The PIONEER costs only twenty-five cents a year and should be ordered from Concordia Publishing House, St. Louis, Mo.

Alabama Items.

Just at present Superintendent of Schools, Rev. G. A. Schmidt, is a particularly busy man, but for all that he took the time to send us the following brief items:—

All the mission-schools in Alabama opened September 8. A new school was opened at a place called Ingomar, and it is possible that another

school will be opened at Statesville. Ingomar is twelve miles from Tilden, in Dallas County, while Statesville is in Autauga County, about twelve miles from Kingston. Our Mission is at present conducting the following Christian day-schools in Alabama: Possum Bend; Sarah Cannon, teacher; possibly a second teacher will be added. Midway; Rosa Young, teacher; a second teacher later. Nyland; teacher, Louise Blackman. Vredenburgh; teacher, Rev. O. Lynn. Buena Vista; Ruth Bonnafon, teacher. Tilden; teachers, Chinetia Smith, Elizabeth Cannon, and Lizzie Mae Stallworth. Tinela; Mary Pilkington, teacher. Rosebud; teacher, Rev. M. N. Carter, and a second teacher is

City Missions.

In a number of the larger cities of our country our Church is conducting so-called city missions, the work being mostly in the infirmaries, hospitals, asylums, and other public institutions. Thus our congregations in and about Chicago have carried on this blessed work for eighteen years. While in the past Pastor A. Schlechte has been the only worker in this mission, since May the City Mission Board of Chicago has engaged the services of a second worker in the person of Pastor J. H. Witte. In the future Pastor Schlechte will serve the County Infirmary, the County Tuberculosis Hospital, the



The Members of the Luther Institute in Midway, Ala.

From left to right: Rev. E. R. Berger, Louise Blackman, Lizzie May Stallworth, Mary Pilkington, Elizabeth Cannon, Rosa Young, Chinetia Smith, Sarah Cannon, Rev. O. Lynn, Lulu Underwood, James Montgomery, Rev. Chas Peay, Rev. Th. Walther.

to be added. Oak Hill; teachers, James Montgomery and Rev. Chas. Peay. Kingston; teacher, Rev. Eugene Berger. Ingomar; teacher, Sam. Young.

A resolution was passed at the Teachers' Institute to the effect that those children whose parents did not pay tuition last year will not be readmitted to the schools until all arrears have been paid.

Superintendent Schmidt also speaks of the great need of school-desks in the Alabama field. He writes: "We can still use desks. If any of our congregations have old school-desks and desire to give them to our Colored Mission, I will let them know where to send them if they will get in touch with me." Who has desks to spare? If you have, write to Rev. G. A. Schmidt, Camden, Ala.

F. J. L.

State Hospital for the Insane, and, besides, will look after the necessary work in the Juvenile Court; Pastor Witte will find his work chiefly in the County Hospital, the County Jail, and the Municipal Tuberculosis Sanitarium. The following, which we take from Missionary Schlechte's latest annual report, will show our readers what a blessed work is being done by the city missionaries in our larger cities:—

COOK COUNTY HOSPITAL.—This institution harbors only the sick. That there is a great deal of sorrow, misery, and woe among its 1,800 patients, is certain. And it is also certain that these sick people are in dire need of comfort and consolation. Mission-work at the sick- and death-beds is very important and has every promise of God's blessing. I have in the past year, as in the forgoing, taken many of this small army of the sick into my pastoral

care, have gone from bed to bed whenever my varied other activities permitted me to do so, and instructed the sick and the dying, consoling and comforting them in their trouble by the comfort wherewith we ourselves are comforted of God. 2 Cor. 1, 4.

TUBERCULOSIS HOSPITALS. — The three tuberculosis hospitals are: the one connected with the Cook County Hospital, the Cook County Infirmary at Oak Forest, and the Municipal Sanitarium. In these three hospitals there were recently 1,400 consumptives. It was my privilege to bring the comfort of the crucified Savior in this year to about 2,120 sick- and death-beds. What woes do not the walls of these institutions harbor! It is not the intention of this report to arouse sympathy with hundreds whose sufferings have already led them to the door of eternity, or to picture to you some of the heart-rending situations that I have met there. It would serve no purpose, nor would it be keeping faith with those who have in confidence told me their trouble. It is also not possible to relate the many joy-bringing experiences that I have made at their sick- and death-beds in the last year. Time does not permit me.

COOK COUNTY INFIRMARY. — Among the 4,000 inmates of this institution are the members of our Ebenezer Congregation. Their number is 280, most of whom are very regular in their attendance at divine services and the Lord's table. Many a one of these 280 has confessed, and now bitterly repents, that before coming to the Poorhouse he had gone for years without God's Word and without divine services. We have found many who had gone astray like the prodigal son who had left the house of their Father and then suffered in a far-off country, and sought to satisfy their spiritual hunger with the empty husks of worldly joys, but who here, in the Poorhouse, by the grace of God and through the work of our City Mission, were brought back into the arms of their and our Savior.

JUVENILE COURT. — The work in the Juvenile Court is so necessary and important, as well as successful, that it dare not be given up. Although the "Kinderfreund-Gesellschaft of Illinois" has for the last two years received no children from the Juvenile Court, because, as its superintendent says, it is impossible to find a home for the children, still children are being offered to me for adoption and I cannot reject them. In the last year I have accepted the following children and found homes for them: a pair of twins (girls, six weeks old), both in one family; one boy of seven years; another

of ten months; a three-year-old girl and four youths, in all eleven children. The Charity Association has furnished the necessary money and has also this year approved the expenditure of \$38.28 for this purpose. It has cost us just exactly \$3.48 to find a home for each child. How trivial the cost, how great the blessing both for children and parents!

COOK COUNTY JAIL. — In the jail, where the suffering and misery is largely well merited, I have attended to the duties of my calling whenever time and opportunity presented themselves.

CHICAGO STATE HOSPITAL FOR THE INSANE. — The usual visits were made in this institution. Our divine services, which take place there every second and fourth Sunday of the month, had to be omitted for two months on account of the influenza epidemic. The patients regretted this very much, but the superintendent, although heartily in sympathy with our work here, was forced to obey the order of the health authorities, which forbade all divine services.

In the Cook County Infirmary, the Insane Asylum, and the Municipal Sanitarium for Consumptives, the Word of God was preached publicly. Eighty-eight services were held in these three institutions in both languages during the past year. A careful estimate of the attendance at these services places the number approximately at 32,000. They were made up of destitutes, cripples, sick, lame, — white and black, — all of whom heard the pure doctrine of God's Word, the gracious invitation of the Savior: "Come, for all things are now ready."

PRIVATE HOSPITALS. — Many pastors outside of Chicago requested me to visit their sick members in the different hospitals in the city, and I gladly did as I was requested. — That is a short summary of my work as City Missionary in the public institutions of our city and county.

STATISTICS. — During the last year 88 regular divine services were held. These were attended by about 32,000 hearers. Confessional services were held eight times. I attended thirteen funerals, and made 17,800 sick-calls. The public distribution of Communion was attended by 665, and private communion by 96, a total of 781. Eighteen persons were baptized. I officiated at six marriages. Thirty-eight addresses, lectures, and sermons were delivered by me at mission-festivals and on other occasions.

In reading this report, one cannot but wish that our Church could have a City Missionary in every one of our larger cities. Such work surely is a blessed work.

F. J. L.

One Way of Using the "Pioneer."

In our congregation we have a Ladies' Missionary Society. This society meets once a month. The two main parts of our monthly program are the study of a chapter from a book on missions under the leadership of a member and our PIONEER Question Box. What is the PIONEER Question Box? Listen while I tell you. One of the ladies who was appointed by the president of the society for the work presents a series of questions referring to the articles in the previous month's PIONEER, and the members have their try at answering them. You may be sure that since we are doing this, twenty-five copies of the PIONEER are read very carefully in our congregation! Will not others secure readers for the PIONEER in the same way?

There should be a Mission Study Class in every congregation. In such classes the PIONEER could be used as a basis of study to a very good advantage. Try it!

Gratifying Letters.

To-day we received a short, but very fine letter from "A Friend of the Negro Mission." Some time ago the same friend sent us a donation of \$10 for Midway and a little later the sum of \$5 for the new building at Napoleonville, La. In this last letter he writes: "My donation of five dollars towards the new chapel to be built at Napoleonville, La., seems so small against the estimated cost that I have decided to send more. Therefore find inclosed another \$5. I will try to send more. A Friend of the Negro Mission."

Dear reader, isn't that a fine spirit? How much more the Church could do if we all had that same willing spirit! But here is another letter that will please you. It comes all the way from New Zealand: "Several months ago I became a subscriber of the LUTHERAN PIONEER through Pastor Arthur Appelt of our congregation. As he has written several articles in the PIONEER on the Maoris of New Zealand, it was my desire to have the back numbers from October, 1918, sent to me, which has been done, I having received the numbers up to March last month."

Right here we will just take a little space to tell Pastor Appelt that a number of our readers have told us how interesting they found his Maori ar-

ticles, and that they would like to see him write more for the PIONEER.

But let us go on with the letter: "An article appeared in the number for last November under the heading, 'A New Baby,' in which a description of Nyland, the latest colored congregation of the Lutheran Colored Mission, is given, stating how very eager the people are to hear the Word of God. The article also spoke of the great need of a chapel at Nyland.

"Will you kindly accept the inclosed money-order — equivalent to \$75 — as a donation towards the building of a chapel at Nyland? In case a chapel has already been built and is free of debt, then, please, use it for any other purpose where it may be of greatest spiritual benefit for the Colored Mission. May God, our heavenly Father, bless the work of bringing the Gospel of Jesus Christ to the Negroes, that many may learn to know and love Him as their Savior and remain faithful to Him unto their end."

Another very short letter from Missouri yesterday brought us a check for \$10 for a designated purpose connected with our Colored Mission.

God bless these friends of the Colored Mission, and cause their example to be imitated by many others!

F. J. L.

Items of Interest from Our Colored Mission Field.

LUTHER CONFERENCE AT NEW ORLEANS. — The workers of Louisiana held their conference at the end of May at St. Paul's Chapel, New Orleans. Teacher Wm. Seeberry was selected to send in a report of the Conference to the PIONEER, and he did so; but for some reason this report did not get into the editor's hands till a few weeks ago — another proof that our postal facilities are not always the very best. The report arriving so very late, we deem it best not to publish it in its entirety. Suffice it to say the brethren had a very satisfactory conference in every way. A number of most interesting papers were read and discussed, and several very edifying services were held in connection with the Conference. Judging from Mr. Seeberry's report, the good ladies of St. Paul's did all they could to show their appreciation of their guests by providing the body with the necessary food during the strenuous days of the Conference.

A GREAT NEED. — Superintendent of Schools, Rev. G. A. Schmidt, of Camden, Ala., writes: "We can make good use of old school-desks. We need desks, many of them, and that badly. Rosebud, with about hundred children, needs desks, Tinela, Buena Vista, and Nyland also need desks. A plea in the PIONEER might help. Let me assure you that I am grateful for anything done or to be done in the future." Friends, here is a call for school-desks to supply the needs of at least 250 children. Who will help?

FORM FOR A BEQUEST. — If you should wish to remember the Colored Mission in your will, make use of this form: "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."

THE PEOPLE AND THE MISSION FIELD. — One of the most important duties falling upon a mission board is to place the news of what is going on in the field before the people. Besides the regular missionary paper and other church periodicals, the boards have learned to see the great value of the stereopticon. The Board for Colored Missions has gotten out three fine lectures describing the various fields occupied by its workers, and each of these lectures is illustrated by a very excellent and large set of lantern slides. You may get these lectures with the sets of slides by addressing Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo.

F. J. L.

Not Greater than Our Lord.

It is a privilege of discipleship to suffer at the hands of those whom we love and would help. This is the hardest test that Christ asks us to endure, and therefore the most to be rejoiced in. Many a follower of Christ has had this experience, of seeking patiently, by loving, self-sacrificing service and intercessory prayer, to lead some one out into the best riches that Christ can give, and then being rewarded for this by cruel thrusts and cuts: attacks upon the things held most sacred, flings at one's very motives, and a reckless disregard of the duties and privileges that stand for abundant life.

All this is to be fervently rejoiced in, as we sing with Paul: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is

lacking of the afflictions of Christ in my flesh." And one reason for our rejoicing is that we know that the cruel treatment we are receiving is only the futile and impotent assault of an adversary who is already defeated. The one for whom we lovingly labor and pray cannot permanently withstand Christ's power — if our faith and love and joy hold out. No wonder we rejoice! It is better to suffer for a little on the winning side than to be care-free and defeated. — *Selected.*

BOOK TABLE.

American Lutheranism. Vol. I: Early History of American Lutheranism and the Tennessee Synod. By Prof. F. Bente. Concordia Publishing House, St. Louis, Mo. 237 pages; full cloth. Price, \$1.25.

It is with pleasure that we announce the appearance of Volume I of Prof. Bente's History of American Lutheranism so soon after the publication of Volume II. We are sure that all those among us interested in the history of American Lutheranism will gladly welcome the appearance of the four volumes of this historical series. Prof. Bente is master of an exact and yet, withal, fluent and pleasant diction, and this, in addition to a masterful command of the necessary historical material and a judicial mind, guarantees a most satisfactory result when it comes to the writing of history. The satisfactory result lies before us in the two volumes that have so far appeared, and these give us every reason to believe that the same satisfactory just treatment will be given to all concerned in the succeeding volumes.

F. J. L.

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Received for *Colored Missions* from the following Colored congregations: St. John, Salisbury, \$14.59; St. Luke, High Point, 11.00 and 5.83; Mount Calvary, Sandy Ridge, 12.00 and 12.00; Grace, Concord, 45.00; St. Peter, Drys School House, 8.00 and 8.00; St. Mark, Wilmington, 8.60; Bethany, Nyland, 3.33; Bethany, Yonkers, 25.00; Bethel, Greenville, 20.00; Christ, Rosebud, 20.97; Concordia, Rockwell, 4.00; Grace, Concord, 45.00; Immanuel, Brooklyn, 8.00; Mount Carmel, Midway, 26.96; Mount Calvary, Mount Pleasant, 5.00; Mount Olive, Catawba, 2.50; Mount Zion, Rocks, 5.00; Mount Zion, New Orleans, 30.00; Redeemer, New Orleans, 1.00; St. Andrew, Vredenburgh, 3.53; St. Luke, Spartanburg, 10.00; St. Mark, Atlanta, 3.00; St. Matthew, Meherrin, 17.54; St. James, Buena Vista, 1.78; St. James, Southern Pines, 6.00; St. John, Joffre, 10.00; St. Paul, Mansura, 5.00; St. Paul, Napoleonville, 10.00; St. Paul, New Orleans, 25.00; St. Paul, Oak Hill, 10.00; Zion, Gold Hill, 5.00; Trinity, Albemarle, 1.00; Trinity, New Orleans, 20.00; Washington, 2.00. — Total, \$467.60. K. F. ROEMER, Ass't Treas.

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No. 11.

How Dear the Stories Are and Sweet!

How dear the stories are and sweet
That tell how Jesus lived and died!
They cause our hearts with joy to beat
If they are properly applied.

They are like meadows fresh and green
On which our Shepherd leads His fold.
Oh, never may the day be seen
When we forget these stories old!

God's Spirit, come into our breast,
Teach us these sacred stories well,
And grant us loving zeal and zest
To rescue souls from gloom and hell.

H. OSTERHUS.

The World's Greatest Business.

Which is the world's greatest business? Is it oil? Or is it steel? No; bigger than the business in oil or steel is the business of Christianizing the world.

As is the case in every other business, it was slow work till the present dimensions were reached. How long was Hans Egede obliged to work without seeing any results! Captain Gardiner worked night and day in Natal for three years without gaining a single convert. It took fifteen years to gain the first Zulu, and twenty years before results could be reported in Mongolia. It is said that Carey worked seven years in India before he made his first convert, and that the result of the first fifty years of arduous work in China brought a reward of only fifty converts. Some one has computed that it took ninety years to win the first million converts throughout the whole world, twenty-three years to gain the second million, but that now a million converts are added every twelve years.

An army of fifty thousand missionaries is employed, and the sum annually expended to carry on this great missionary business of the Church amounts to almost \$100,000,000! Just in passing we will say that this great business is carried on with a less "overhead" or administration expense than most other enterprises. The average expense for administration (in other words, for getting it to the various mission-fields to do the work for which it has been contributed) is only about eight per cent. It is with a feeling of just pride that we may add that our boards do even better.

Besides preaching the everlasting Gospel, foreign missions conduct thirty thousand schools, in which more than one and a half million students and pupils are being instructed at the present time, and they give four million medical treatments every year.

But despite the greatness of the figures on the right side of the ledger, the figures on the other side are immeasurably greater. In spite of the stupendous progress that the missionary enterprise has made, there are still three heathen to each nominal Christian. Three out of every four human beings on the face of the globe are not living in the sunshine of the blessed Gospel of Christ, and are also deprived of that education and knowledge of hygiene, sanitation, and medicine which follows Christianity wherever it goes.

Christianizing the world is without a doubt the world's biggest business; but as long as the people of America spend as much a year for candy as they do for foreign missions, and a billion dollars more for tobacco, we are not giving this business the support it must have if it is to win the world.

F. J. L.

“Let Your Light Shine.”

(For Luther's Birthday, November 10.)

Lutheran Christians have the true light of the Gospel. They have the sweet assurance of their eternal salvation. They also have the correct understanding of God's Word. John the Baptist was a burning and shining light in his capacity as the Lord's forerunner, for he directed the people's attention to the true Light of the world, the Messiah. Pointing to Him in whom all generations of the earth are blessed, he exclaimed: “Behold the Lamb of God, which taketh away the sin of the world!” The truth contained in these words is an ever-flowing fountain of delight for us, which makes our hearts truly contented and grateful even here on earth. This message fills us with spiritual warmth, and creates in us the sincere and constant desire to serve God from whom all blessings flow. It imparts to us the necessary strength to perform the labors allotted to us in Christ's vineyard. It causes us to suffer patiently all pain which falls to our lot. It enables us to look into the future confidently, and even to look grim death in the face fearlessly. The precious Word of the cross causes us to withstand all temptations, and wage all our battles with an undaunted spirit. Luther relates: “Once upon a time the devil said to me, ‘Martin Luther, you are a great sinner, and you will be damned!’ ‘Stop! Stop!’ said I; ‘one thing at a time; I am a great sinner, it is true, though you have no right to tell me so. I confess it. What next?’ ‘Therefore you will be damned.’ ‘That is not good reasoning. It is true that I am a great sinner, but it is written, ‘Jesus Christ came to save sinners’; therefore *I shall be saved!* Now go your way.’ So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner.”

When the great Reformer was born, the darkness of popery enveloped and depressed the minds and hearts of Christ's members. Hence our Lord and Master raised up this chosen vessel, who as St. Paul's faithful spiritual follower again emphasized justification by faith, without the deeds of the Law, thus pointing out to Christians the only way of salvation. In this way the prophetic words of Isaiah were fulfilled once more by God's guidance: “The people that walked in darkness have seen a great light.” Luther let his light shine before men, millions of whom, seeing his good works, glorified our Father in heaven. He opened the people's eyes, relieved and liberated their burdened and deluded consciences,

and gladdened their hearts with the precious Gospel he proclaimed, through which God's Holy Spirit wrought faith within them and the hope of everlasting life, which enabled them to bring forth the fruits of love. He again taught Bible-doctrines and confuted the papal heresies and abuses. He translated the Bible, published his commentaries, sermon books, controversial writings, and catechisms, and composed his wonderfully strengthening hymns. He urged the council members of German cities to establish and maintain Christian schools. He insisted that both ministers and lay-members should receive, respectively, adequate religious education. Other features of his activity or example could be mentioned. He also confessed Christ by his godly life. Let us thank God for the Reformer whom He gave to the Church.

But in order that we as true Lutherans may remain children of light, let us regularly hear and read God's Word and orthodox literature, and use the Sacrament. Full of joy over the light that is ours, let us use it for the edification of our own immortal souls, but also for the salvation of others. Let us ever realize the great fact that all church-work that we perform, of whatever kind it may be, all earnest prayers that we offer for the extension of God's kingdom, and all gifts that we devote toward the propagation of the Gospel, are different ways of letting our light shine. Thus we contribute our humble share toward the good work of causing the darkness to disappear more and more from this sin-stricken world and of increasing the light, with the assistance of the Holy Ghost. If we realize this solemn fact and duly consider it, we shall enthusiastically work while the short day of our life lasts, laboring for the glory of God and the spiritual welfare of our fellow-men. Christ commands that we let our light shine, and our consciences also demand it. How cruel it would be to withhold help from those whose souls are perishing while we have the means to help them! Every day we have a field of opportunity on all sides. Our hearts long and yearn to take part in this holy occupation of building Christ's temple on earth. We cannot do it by our own power, but the Dayspring from on high grants us His strength and Spirit, and will finally usher in the time when the night of sin shall have vanished entirely and the blissful day of eternity will be ours.

Time is indeed a precious boon,
But with the boon a task is given;
The heart must learn its duty well
To man on earth and God in heaven. (E. Cook.)

H. OSTERHUS,

Corporal Austin Saunders.

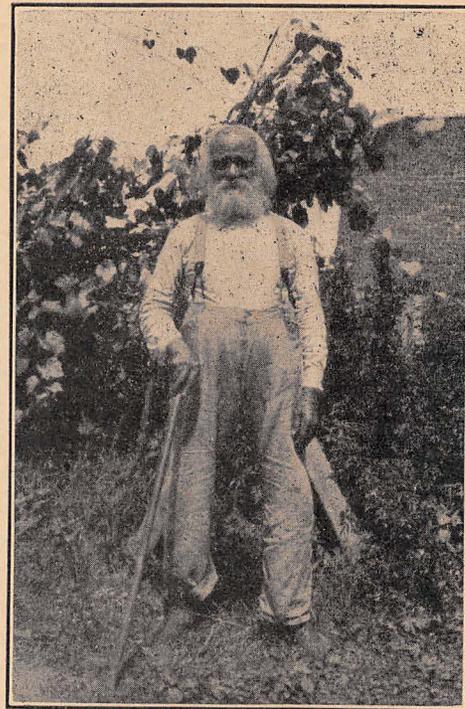
Corporal Austin Saunders, one of the oldest and most faithful members of our congregation in Springfield, Ill., is dead. He departed this life on Friday, September 12, 1919. His death marks the passing of one of the best-known and, we dare say, one of the best-loved characters of this community.

A rehearsal of the experiences of this man's life would make interesting reading. However, we can give here only a brief sketch of his past. Austin Saunders was born in Campbell County, Virginia, about 1826. At an early age he was put into the slave-traffic. Unlike a few fortunates of that terrible period who had kindly masters, Mr. Saunders nearly always had the misfortune of coming into cruel and tyrannous hands. Undoubtedly it was this that led to his every fiber being set in revolt against the very idea of slavery. "A free man or a dead man," was his slogan. Several times in his early manhood he made attempts to escape, but was unsuccessful. On one occasion bloodhounds were set on his trail, and almost to the very last the aged gentleman would bare his arm with pride and show where the tushes of the dogs had gripped his flesh. Several times he was cast into prison-dungeons. In Louisiana he was sold on the auction-block for \$1,400 in gold, and then served in that State for three years. Following this period he made another attempt to escape, and this time was successful, making his way under many hardships to the State of Illinois. Shortly thereafter the flames of the Civil War broke loose. Mr. Saunders then enlisted in the Union army, and himself fought for the abolition of that which he so bitterly detested, namely, slavery. At the close of the war he left the army with the rank of corporal and, what was more than that, with the freedom of an American citizen. He gloried in that freedom and was filled with patriotism to his country to the highest degree. We remember distinctly how he would pace with slow step the floor of his room and croon with quivering voice, "The Union forever," etc.

But here in the North he came to know that there is a bondage far more terrible than bodily slavery—the bondage of sin, death, and Satan. More than that, he came to know by the Gospel of Jesus Christ that deliverance from that bondage was also possible, yea, that deliverance had already been made for all. By the power of the Holy Spirit

he accepted that deliverance in faith. To the last he remained faithful in love to, and trust in, his God and Savior. To speak of the Father, Son, and Holy Ghost was his greatest delight. He loved to tell dramatically how he once turned away in disgust from an acquaintance who ridiculed and cursed the Bible. He passionately loved his Catechism, and was filled with the warmest gratitude to the Lutheran Church—your Church, dear reader—for having shown him the way to salvation through faith in the Savior Jesus Christ.

The time to which Corporal Saunders so long-



Corporal Austin Saunders, Springfield, Ill.

ingly looked forward has arrived at last—the time when he would be permitted to leave this vale of tears and go to the presence of his heavenly Father. We mourn this venerable old gentleman's loss, but still we rejoice that one more name has been added to the innumerable list of saints in heaven.

Do you wish more names to be added to that list, dear friend? Then contribute to the support of our missions. The above sketch proves that the work is not in vain.

HERBERT C. CLAUS.

THE question is not, "How much of *my* money will I give to God?" but, "How much of *God's* money will I keep for myself?"

Letter from Meherrin, Va.

St. Matthew's Ev. Luth. Church,
Meherrin, Va. October 13, 1919.

TO THE READERS OF THE PIONEER.

Dear Friends in Christ Jesus, —

Some time ago we made an appeal to the members of our congregation and its friends for small donations for the purpose of helping Immanuel Lutheran Conference raise a building fund of one thousand dollars. In this appeal the Lord was good and gracious unto us. Of the one thousand that was raised, we received credit for one hundred and thirty-two dollars. On the day that the money was to be raised, our members exceeded all expectations. The divine services being concluded, without a word having been said about money, the members handed the pastor the neat little sum of seventy dollars. Donations from friends and our different Church Societies brought the amount to the sum mentioned above.

While the good and gracious Lord is blessing our mission-work with the truth and purity of the Word, may He continue to bless us with a spirit of giving, so that the blessed work of the Master may continue to grow, and a people that has long been in spiritual darkness be led into the Lord's kingdom of marvelous light.

The 13th Sunday after Trinity was also a great day with the people of St. Matthew. On that day we celebrated our Harvest Home Festival. The Lord blessed us with an ideal day, and people came out to church from both far and near. The Rev. E. H. Polzin, of Philadelphia, who formerly was pastor here, preached the harvest-sermon. He is a most excellent speaker, and on this occasion he seemed to be at his best. At the conclusion of this service we were compelled to exclaim with the disciples of Emmaus: "Did not our heart burn within us while he talked with us?"

In the afternoon the Rev. W. E. Schuldt, of Farmville, Va., preached the mission-sermon. In this service the Lord seemed to pour out upon us a double blessing. So powerfully was the Word proclaimed by the brother that every one was enthusiastic over the sermon.

At night the Rev. W. G. Schwehn, our beloved Visitor, preached a very fine Gospel-sermon. In his sermon the efficacy of God's Word still demonstrated itself, and the 250 souls that had been so abundantly fed with the bread of life rejoiced and

praised God for having sent to us on this occasion His three chosen servants.

While the Lord, through our visiting pastors, gave us a great spiritual feast, we might also say that He, at the same time, through our dear ladies, gave us a great bodily feast. When it comes to preparing sumptuous repasts for the body, our ladies cannot be beaten, for they are the best cooks in the South.

We also, on the abovementioned day, had a great financial blessing. The people, after listening to the richness of God's Word reached deep into their pockets, let their hands pass by the pennies, the nickels, and the dimes, and gave their quarters, half-dollars, and dollars. In all, the Lord blessed us with a collection of fifty dollars. May the good and gracious Lord continue the blessed work which He has begun here at Meherrin!

In conclusion we wish to say that if any of our missionaries have members in Philadelphia, they will please send their name and address to the Rev. E. H. Polzin, 3303 County St., Philadelphia, Pa. Rev. Polzin is not actively engaged in Colored Mission work, but being interested in the cause, and filled with the spirit of Christ Jesus who said: "Go and teach all nations," he takes enough of his time to preach the Word occasionally and to administer the Sacraments to the colored Lutherans of Philadelphia. May God bless him in his work!

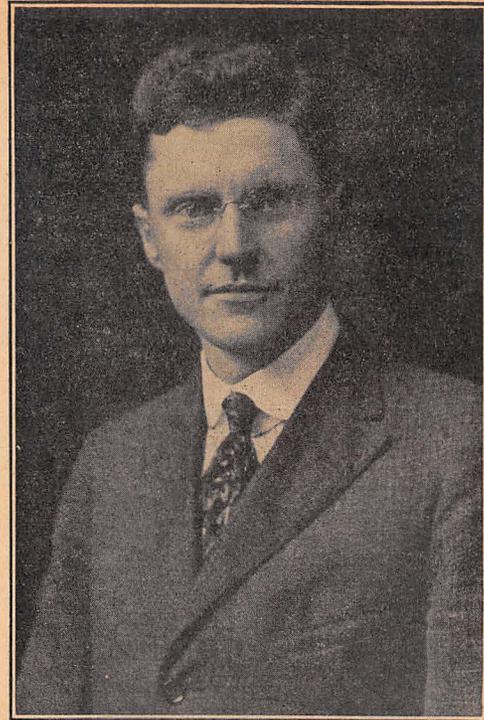
J. W. F.

Items of Interest from the Colored Mission Field.

MISSIONARY SOCIETIES. — Nothing will help more to increase interest in the work of missions than information given to the people on the various missionary enterprises of our Church. We can expect no interest where there is no knowledge, and there can be no knowledge if there be no information given. For this reason pastors in some of our congregations give mission-talks to their people at regular intervals. Some pastors find it still better to have missionary societies besides these mission-talks. In these societies some text-book on missions is used, or else the PIONEER and the *Missionstaube* are used as the sources of information. It is to be deplored that we haven't more missionary societies and mission-talks in our circles. In this respect we could learn a great deal from other denominations.

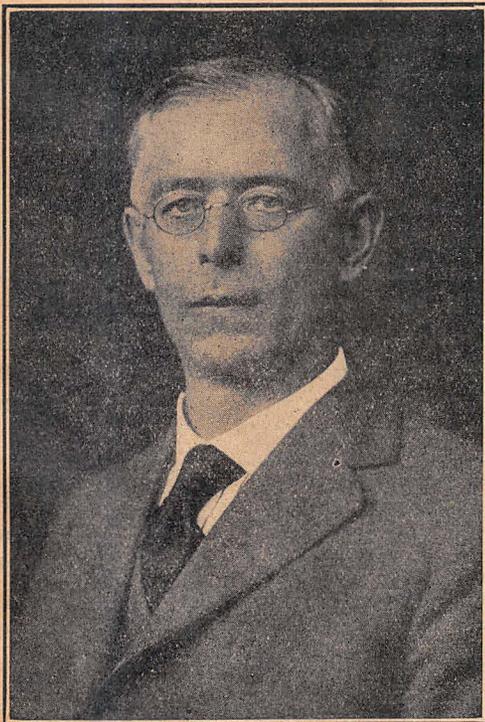
NORTH CAROLINA ITEMS. — President J. Ph. Schmidt and the Professors A. E. Kunzmann and W. G. Schwehn were inducted into their offices at *Immanuel College*, Greensboro, N. C., on the first Sunday in October. — The mission at *Greensboro and High Point* are now in charge of the Rev. H. Wittschen. — A *Girls' Dormitory* has been opened in connection with *Immanuel College*, and Mrs. McDavid, the wife of Rev. John McDavid, is the matron. For the present, a dwelling has been rented to serve the purpose of a dormitory, but we hope and pray that the Board may soon be enabled to erect a building that will in every way serve the purpose of a girls' dormitory.

ILLUSTRATED LECTURES. — Many years ago I was trying to make it plain to a class in arithmetic how to extract the square root of a number, but explain as much as I would, it seemed impossible for the class to grasp the idea. In utter despair I went to my father, an old and experienced teacher, and told him my troubles. "Why," he said, "that's easy; what you want to do is to use blocks. Let me show you." He went and got a set of four blocks of various sizes, and while putting them together and again taking them apart, he gave his explanation of square root. I borrowed his blocks,



Gayer Studio, St. Louis, Mo.

Prof. A. E. Kunzmann, Greensboro, N. C.



Gayer Studio, St. Louis, Mo.

President J. Ph. Schmidt, Greensboro, N. C.

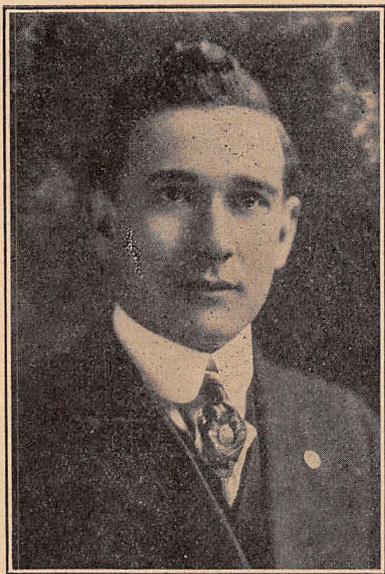


Gayer Studio, St. Louis, Mo.

Prof. W. G. Schwehn, Greensboro, N. C.

used them the next day with my pupils, and soon all was plain to them. What had not found entrance through ear-gate, had easily gone in through eye-gate. — If you want to get a better and clearer idea of what our Colored Mission is doing, see to it that one or more of the interesting illustrated lectures prepared by the Board are shown in your congregation. The slides are good, and the type-written lectures are interesting. If you have no machine, the Board will also furnish that. Write to Rev. Th. F. Walther, 6406 Easton Ave., St. Louis, Mo., for particulars.

NEW ORLEANS, LA. — Rev. Miles S. Gebauer was installed as pastor of *St. Paul's Chapel* on the first



Rev. Miles S. Gebauer.

Sunday in September. — Student Kreutz of Springfield Seminary will have charge of the upper classes of the *Mount Zion School*, since the Board has not yet been able to find a successor to Teacher E. R. Vix. — Prof. R. A. Wilde, for the past thirteen years connected with *Luther College*, has accepted a position as teacher in the Lutheran High School at Milwaukee. Prof. Wilde is a faithful laborer and efficient teacher, and his removal will be a great loss to *Luther College*. May God bless his labors in the new field!

OUR SCHOOLS IN NEW ORLEANS. — Carrollton, Teacher Peter Robinson, reports an enrolment of 140, and Bethlehem had 232 pupils enrolled at the end of September. — By the removal of Teacher Aug. C. Lange to Warda, Tex., Bethlehem School has lost an efficient principal. — Vacancies in New

Orleans are being supplied by three students. Student Kreutz is assisting in the *Mount Zion School*, Student Holsten is teaching at Bethlehem, and Student Roepe is an assistant instructor in *Luther College*.

ST. LOUIS, Mo. — This mission recently had a very inspiring Reunion Service. One hundred people were present. A social hour after the service was enjoyed by all present. — No less than 101 pupils are enrolled in the day-school of this mission. — Scarcely a month passes that the missionary is not able to receive new members.

CONCORD, N. C. — A suburb of Concord bears the name of Shankletown. Here a new mission has recently been opened by about 35 members of our Concord charge. These people have bought a large lot and have removed to this lot an old chapel belonging to the Board. Prospects are very good for this new place.

PLAQUEMINE, LA. — After consulting a number of the prominent citizens of Plaquemine, among them the mayor of the town, Pastor C. P. Thompson began active mission-work in that city the latter part of August. He succeeded in getting the services of his brother, who had temporarily resigned from teaching on account of poor health, to take charge of a mission-school, and according to reports the school is proving too small to provide accommodation for all the pupils that are clamoring for admission. The Sunday-school is also well attended, and a class of catechumens will soon be formed. — A place ten miles from Plaquemine has sent in a petition to Pastor Thompson, asking him to come to them also.

ALABAMA ITEMS. — As soon as the cotton crop has been taken care of, our schools in Alabama expect to have record attendances. All indications point that way. — Superintendent of Schools, Rev. G. A. Schmidt, reports that he has received requests from two new places in Wilcox County to open up schools in their localities.

WASHINGTON, D. C. — Our Board has an opportunity to buy a chapel conveniently located for our mission at a moderate price. The Editor hopes that the Board may have found courage to purchase the building, for experience proves that there is no opportunity of doing efficient service in large cities without adequate accommodations in the way of a church-building.

A NEW ASSISTANT TREASURER. — Teacher Roe-mer having left St. Louis, Teacher H. A. Dittmar has accepted the assistant treasurership. F. J. L.

ACKNOWLEDGMENT.—The Editor recently was the happy recipient of several liberal gifts for our Colored Mission. The first gift came from Miss Louise Potter and Class No. 3 of the Iroquois Ave. Christ Lutheran Church, Detroit. It amounted to \$11. The second gift was \$10, and came from a dear friend, who formerly lived in the Editor's congregation, but is now in Toledo. The third gift amounted to \$50, and was the donation of a faithful member of the Editor's congregation. May God bless these kind donors and induce others to emulate them!

F. J. L.

"Pioneer" Workers.

Would it not be a fine thing if every one of our readers were to become also a PIONEER worker? Just at this time of the year is a good time to look around for new subscribers. Kind reader, will not you push the PIONEER in private and in public as you have opportunity? While there are subscribers in every State in the Union, you may be the only reader of the PIONEER in your locality. Therefore we ask you to accept the responsibility and pleasure of interesting your friends in our little missionary monthly. As you know, the price of subscription is only twenty-five cents. Send subscriptions to Concordia Publishing House, St. Louis, Mo.

Our Mission in China.

Our mission among the natives of China at Hankow is making fine progress under the aggressive and efficient leadership of Pastor E. L. Arndt. In the near future two more workers will be ready to take up their labors under his successful direction. On October 5, Rev. H. Bentrup and wife left Sylvan Grove, Kansas, their home, for San Francisco to take the steamer *China*, on October 16, for China. At Colorado Springs he was obliged to interrupt the trip to enter a hospital to be operated for appendicitis. This, of course, will make it impossible for him and his wife to sail on the day they had intended to leave San Francisco. However, Missionary L. J. Schwartzkopf and wife will sail on the day originally appointed. Pastor Bentrup was ordained at a joint mission-festival in which no less than eleven congregations participated. God speed the recovery of Rev. Bentrup, and bless the future labors of both young missionaries in far-off China!

A Suggestion.

If you are obliged to see your doctor or dentist, take along your copy of the PIONEER to read while you wait. One subscriber did this with the result that the dentist became interested in the little paper and subscribed for it. The further result will be that his patients are going to have opportunity to gain some missionary information while they are waiting their turn for treatment. Send your subscription with twenty-five cents to Concordia Publishing House, St. Louis, Mo.

South American Notes.

Seventeen million Indians, the aboriginal inhabitants of the South American continent, challenge Christianity to-day in the neglected continent. Steeped in ignorance and degradation, these natives stand pitifully in need of the things evangelical Christianity is able to bring. The wretched lot of the children is especially appealing.

* * *

In no part of the world is the percentage of illegitimate children so large as it is in South America. It is an every-day occurrence for a girl with a new-born babe to be deserted by the unscrupulous father of her child.

* * *

That the work of Protestant Churches in South America is appreciated an incident of recent occurrence proves. Not long ago the Bolivian Minister to the United States journeyed from Washington to New York in order that he might appear before the Board of Foreign Missions of a certain denomination with an urgent plea that more American schools and more American teachers be sent to his country.

* * *

The Missouri Synod of the American Lutheran Church has extensive missions in Brazil and Argentina. And while their work is carried on mostly among the German-speaking people of those two countries, the missionaries of Brazil have been doing considerable preaching in the Portuguese tongue to the natives. As these missionaries learn the Portuguese and Spanish tongues, the opportunities to preach the Word of Life will increase, and there is no reason to doubt, judging from past experience, that the message will find many willing ears.

The American Methodist Church is now working in eight South American states, in four of which it is the only evangelical Church. The work is carried on by 137 missionaries and other foreign workers, who are assisted by 239 native preachers and workers. The Methodists have 14,966 native South American members. This denomination intends to spend the large sum of \$5,624,204 in South American mission enterprises in the next five years.

* * *

It is supposed that in Brazil there are to-day no less than 1,500,000 Indians. Most of these are utterly wild and untamed, and have never seen a white man. Their ways are the primitive ways of the savage. Scarcely any mission-work has been done among the Indians of the interior. F. J. L.

Renewals.

A considerable number of subscriptions to the PIONEER will expire with the next issue. We are not asking you to renew your subscription, because we feel certain that you will do so if you possibly can, but we are asking you to send in your renewal as soon as possible, so that there be no break in your file. Of course, subscriptions cannot be entered unless accompanied by twenty-five cents. Send your subscription to Concordia Publishing House, St. Louis, Mo.

Change of Address.

The Superintendent of Colored Missions, Rev. C. F. Drewes, has recently removed to 3721 Sylvan Place, St. Louis, Mo.

BOOK TABLE.

Concordia School Bible No. N100. Concordia Publishing House, St. Louis, Mo. Black imitation leather-binding. Size, 5½×8. Price, \$1.75, net. Prices to the profession on application.

In putting this Bible on the market, the publishers have given us a Bible with the Authorized Version in a good, clear type, of compact size and bulk, with accepted marginal references. The Bible is self-pronouncing, is printed on good paper, durably bound, and is offered at a reasonable price. The book has twelve good maps.

The Christmas Song-Book. The Sotaron Publishing Co., 105 Florida St., Buffalo, N. Y. Price, 25 cts. Order from Concordia Publishing House, St. Louis, Mo.

This book offers a very large selection of the best Christmas-hymns in the English language. The book is very cheap, containing no less than 73 songs on 63 pages.

An English-German edition is also published. Those in charge of Christmas programs should examine this fine book.

My Violet. Words by *Agnes Bertram* and *Wm. Dawson*. Music by *Wm. Bertram* and *J. R. Jacobsen*. Order from Wm. F. Bertram, 331 W. Carroll St., Portage, Wis.

A very pretty lyric set to appropriate music. Words and music will appeal to many.

Tracts. American Lutheran Publicity Bureau, 22—26 E. 17th St., New York, N. Y.

Hands Off, by Rev. Arth. Brunn, is a strong plea for the Christian day-school. Its arguments are unanswerable. In *Family Worship* Pastor L. Buchheimer speaks of the great importance of the family altar. May his words be heeded! The first-named tract costs \$1.25 per hundred, the other is 60 cts. per hundred.

There's No Friend on Earth like Mother. Farewell, You Soldiers, Farewell. Words and music by *Wm. Heine* and *Wm. Uffelmann*. Order from Rev. Wm. Heine, North Judson, Ind. Price, 15 cts. each.

We heard the second-named song a few days ago at a banquet given to the returned soldiers of our congregation. It pleased us much, and also others expressed themselves very favorably. The first-named song has an air that will appeal to you at once. F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. Luke, High Point, \$8.77 and 9.12; Bethlehem, New Orleans, 55.00 and 40.00; Carrollton, New Orleans, 10.00 and 10.00; St. Paul, Charlotte, 22.00; Mount Zion, Meyersville, 10.00; Bethany, Nyland, 3.83; Bethany, Yonkers, 25.00; Bethel, Greenville, 20.00; Christ, Rosebud, 17.46; Concordia, Rockwell, 4.00; Grace, Concord, 50.00; Grace, Greensboro, 69.40; Immanuel, Brooklyn, 8.00; Mount Carmel, Midway, 6.93; Mount Calvary, Mount Pleasant, 5.00; Mount Calvary, Sandy Ridge, 28.00; Mount Olive, Catawba, 2.50; Mount Zion, Charlotte, 10.00; Mount Zion, New Orleans, 30.00; Mount Zion, Rocks, 20.00; Redeemer, New Orleans, 6.23; Richmond, .75; St. Andrew, Vredenburgh, 6.87; St. James, Southern Pines, 6.00; St. John, Joffre, 3.22; St. John, Salisbury, 10.00; St. Luke, Spartanburg, 10.00; St. Mark, Atlanta, 3.00; St. Mark, Wilmington, 10.57; St. Matthew, Meherin, 29.87; St. Paul, Mansura, 5.00; St. Paul, New Orleans, 10.00; St. Paul, Oak Hill, 10.00; St. Peter, Drys School House, 12.00; Trinity, Albemarle, 2.00; Trinity, Elon College, .55; Washington, 3.25; Winston-Salem, 2.40; Mount Zion, Gold Hill, 5.00. — *Total*, \$328.70.

St. Louis, Mo., October 1, 1919.

K. F. ROEMER, Ass't Treas.,
3678A Folsom Ave.

Supt. G. A. Schmidt gratefully acknowledges the receipt of the following donations: From Mrs. W. Keil, Ashland, Ky., \$10.00. Paullina, Iowa: From F. Schulz, 5.00; Ed. Dobbertin, C. Dobbertin, and C. Dobbertin, Jr., 5.00 each; J. Lange and E. Bethman, 1.00 each.

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All communications concerning the editorial department to be addressed to REV. F. J. LANKENAU, 313 West Clinton St., Napoleon, O.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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Vol. XLI.

ST. LOUIS, MO., DECEMBER, 1919.

No. 12.

On Christmas Day.

O Christ, Thy natal day,
The merriest of the year,
Is brighter far than sunny May,
Though winter now is here.

For Thy nativity,
Thou Son of God most high,
Announces our redemption free,
Proclaiming grace and joy.

Thy birth will ever be
Prized greatly, Lord, by us,
Because it brought eternal glee
And life and peace to us.

Hence let us kneel and pray
Before Thy manger rude,
And praise Thee on this festal day
In happy, thankful mood.

H. OSTERHUS.

Christmas Is Full of Grace.

1 JOHN 4, 1—3.

The gladsome burden of the Christmas-message which the angel proclaimed to the shepherds on Bethlehem's fields was: "Unto you is born . . . a Savior, which is Christ the Lord." The Son of God assumed our human flesh and blood to save us from sin and its eternal consequences. Those who deny this truth celebrate Christmas in vain; it is a graceless Christmas which they celebrate. For listen to John: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in

the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world." (Compare chap. 2, 13, as explained in the April issue of the PIONEER.) How can those in whose hearts the spirit of antichrist dwells rejoice at the nativity of Jesus, whom they regard to be a mere man, not their God manifested in the flesh, their divine Christ and Savior? Or how can Romanists who trust in their works for salvation appreciate His birth? They cannot. Even if their Christmas celebration be frolicky or princely in appearance, inwardly it is barren. They are not "of God." Although "the grace of God that bringeth salvation hath appeared to all men" in the holy night, they do not receive it.

Christmas is full of grace, but only for such as trust in the Savior of mankind. Concerning them John writes: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." They are of God. They are God's children by faith in Christ Jesus. They have put Him on by Baptism. It makes no difference whether their celebration be brilliant or humble as far as external things are concerned; in either case they sweetly rejoice on Christmas Day and fully appreciate Luther's words:—

This is the Christ, our God and Lord,
Who in all need shall aid afford;
He will Himself your Savior be,
From all your sins to make you free.

The short-lived and empty mirth of the worldling cannot compare with their joy. And their joy no person nor circumstance shall take from them.

Christ's grace is a treasure that no thief can steal and no rust can eat. The Christmas-gift, the Babe in Mary's arms, makes them rich in God; for "where meek souls will receive Him still, the dear Christ enters in."

Dear reader, I know that your Christmas celebration will be a source of new divine grace for you. For I trust that you are a Christian not only in name, but in heart. If you believe with your heart "that Christ is come in the flesh" and has redeemed you, a lost and condemned creature, you are of God. Rejoice, then, in the Lord, and let your moderation be known unto all men in this holy festive season. Make known your good will and show a peaceful, winsome disposition to all that come in contact with you. Let your words be gentle, and also reveal your gratitude by some kindly deed that will gladden others and may prove a benediction to souls that are lonely and forgotten. Many opportunities are right at your door. Help the poor in our country or in Europe's devastated lands. Give toward missions and pray for missions, and may God give you a merry, merry Christmas!

H. OSTERHUS.

New Orleans Letter.

New Orleans, La., November 8, 1919.

DEAR EDITOR:—

Please go easy on your busy little blue pencil. Protracted silence has earned this space for us; hence our protracted communication. The fact is, we've been pressing right on, halting here and there to collect our breath, and then—on again. We know it would interest you to take a glance with us over the ground we have covered in, approximately, the last two years. So here goes:—

We begin with—say the month of February, 1918. About that time the great European catastrophe, the war, threatening to devastate an entire continent, held the world's attention. Like an unhindered demon it crept slowly over the face of the earth, feasting upon the youth of the land. Our beloved country lay in the dreaded path. She called upon her sons to go forth and give battle. Did they respond? By thousands they went from home and fireside, and many—never to return! They needed the sweet Gospel of Jesus Christ then. We knew it. It was that very worthy cause that prompted our Army and Navy Board to look after the spiritual welfare of those of our own household, our own

faith. To send the Gospel to our boys, this Board sent out a call for pastors. Thus it happened that our local congregation, St. Paul's, was forced to relinquish its claim on the Rev. Ed. Schmidt. For a while the Rev. Schmidt served Camp Shelby Lutherans and our congregation. But it was soon apparent that his success at the camp warranted his undivided service in this praiseworthy capacity. So on July 28 the Rev. Schmidt preached us his farewell sermon. Quickly the congregation got together, arranged a reception in his honor, presented him with a beautiful umbrella, a slight token of our esteem, and bade him "God speed!" Surely you sympathize with us, dear reader, do you not? Alone and without a pastor! Thanks, but you need not. Our work went right on as before. We didn't go to sleep, and, well, Prof. H. Meibohm, of Luther College, certainly gave splendid account of himself. He had served us all during the absence of Rev. Schmidt, and was well acquainted with us and the work.

Do you recall, dear reader, that awful scourge influenza that had our whole country weeping for her children? You do? Well, that is when we tested Prof. Meibohm's mettle; and he stood the test. Faithful, loving, unweary, ever ready, day or night, his service was always at the disposal of the congregation. To show our esteem for him, our love of the Gospel, for which we never went lacking, we called Prof. Meibohm as our permanent pastor. The Mission Board, however, seeing farther than we, for good and legitimate reasons, rejected our request. Naturally, we were disappointed, sorely disappointed, from adult member to Sunday-school urchin. But "the darkest hour is just before dawn." After all, the Board had a pleasant surprise for us.

At our June Confirmation service, in which ten children publicly confessed their faith in Jesus Christ, vowing lifelong fidelity to our beloved Church, we heard the announcement that the Rev. Miles Gebauer, of Cleveland, O., had received a call to our congregation. On August 31 the ordination and installation of Pastor Gebauer took place at St. Paul's Chapel. Crowded! You might guess that it was. Rev. G. M. Kramer, of Bethlehem Chapel, delivered a masterful sermon on Acts 24, 18—38. Surely this was an edifying occasion.

What think we of our new pastor? Well, almost overnight, by his amiable and cordial manner, he found his way into the hearts of the congrega-

tion. His zeal and activity have become contagious, and — now we all have it. He is all that we could have hoped for, and far exceeds our expectation. But do you know that what has been said of Pastor Gebauer is equally true of his beloved wife? It's a fact. Any of our members will corroborate this.

That reception of September 5? Oh, that was in their honor. And we had a time! Music, addresses, refreshments, and then some more refreshments, and all that. And, besides, that characteristic cordiality. No, Pastor Gebauer, we wouldn't like to lose you now.

This reception, as stated, took place on September 5, but we had another on November 7. This latter was given in honor of Prof. H. Meibohm by the Young People's Luther League and the Ladies' Aid Society of St. Paul's. The evening was spent similarly to that of September 5. But something extra happened. Prof. Meibohm was presented with a handsome gold watch of no mean value. And I tell you this little token of appreciation of his faithful service certainly carried with it our hearts. Miss Amelia Burthlong, chairman of the Ladies' Aid Society, delivered a splendid presentation address. Prof. Meibohm responded in well-chosen words. Pastor Gebauer, master of ceremonies, made the opening address, which was followed by other addresses, the speakers being Rev. Kramer, Prof. Roepe, of Luther College, and the undersigned. It was another delightful evening.

But surely you must hear something of our day-school and Sunday-school. We are holding our own, and the prospects are very encouraging for the future. By Christmas we hope to have enrolled far over 250 pupils in our day-school. We are steadily on the increase. Our Sunday-school, too, is improving nicely. It was never before in such splendid financial shape. It is, at present, and has been for the past year or more, under the superintendency of the undersigned. The teachers all put a shoulder to the wheel, and each one is doing his bit.

The influenza epidemic hit us somewhat; but we had a still harder jolt when our beloved co-worker, Teacher John Thompson, resigned because of ill health. Thank God, he has recovered again and is still at work. He is now teaching out in Plaquemine, La. Miss Mercedes Tervalon succeeded Teacher Thompson in our St. Paul's School. She is a very diligent worker. Miss Sylvina Raymond and Miss Emma Dunn are crowded to ca-

capacity in the primary grades. Both young ladies are conscientious and industrious workers, besides being able. The undersigned — well, he is useful wherever needed, and that is — “but that's another story.”

May God for Jesus' sake continue to bless our humble efforts and make us truly thankful!

We have learned that many of our congregations have discarded the small hymn-book for the larger one. We, with an average attendance of 60, are much in need of these discarded small hymn-books. Won't you remember us? We are sure you will.

While advancing thanks for the same, we furthermore give the assurance that we shall be delighted to pay freight charges.

You can make us sing. Do it. You will? —
Thanks!

WM. B. SEEBERG, JR.

An Alabama Mission Festival.

Yesterday we celebrated our annual mission-festival at Midway and Nyland. When I awoke Sunday morning, threatening clouds covered the sky, and I feared that a downpour would spoil the day for us, a day for which we had been planning and working for weeks. However, before 10 o'clock the sun broke through the clouds, and we had a pleasant, though extremely warm day. For weeks I had been preparing our people for the mission-festival. I spoke about it privately and publicly. I preached two sermons on mission-work at each station in an effort to warm the hearts of the people for the work of spreading the Gospel of Christ. And not in vain. God blessed our efforts beyond our fondest expectations. The attendance at Midway and Nyland was fine. We had an overflow at Nyland, in fact, the largest attendance since the church was established at that point. At Midway the attendance was also good. That, of course, is the main thing, to get the people under the influence of the Word, which is a power of God unto salvation. The collections at both places broke all records. At Midway we raised \$50, at Nyland \$18.43. This is the Lord's doing, not ours.

Rev. Lynn came to Camden Sunday morning, and together we traveled twelve miles by auto to the Alabama River. Here we left the machine, crossed the river in a skiff, and on “yonder” side Tob Ethridge met us in a buggy. Four miles more, and we reach Nyland. Here we are met by Rev. Berger, who had come from Kingston to preach

for the occasion. At 12 o'clock services began at Nyland. Rev. Berger preached a Harvest Home sermon. I also said a few words. We then left the congregation in charge of Rev. Lynn, and Rev. Berger and I started for Midway, eleven miles from Nyland, over the roughest trail in Alabama, in a buggy. Rev. Peay, Pastor at Oak Hill, had gone to Midway for the first two services. He preached at 12 M. and 2 P. M. We reached Midway thirty minutes after the second service had been concluded. Another service was held immediately, in which Rev. Berger preached, and I gave a short address. After this service Rev. Peay went with the buggy over the same eleven miles to Nyland, where he was scheduled to preach at night. I fol-

We gratefully acknowledge receipt of school-desks from Rev. Eissfeldt. We can use more.

The building at Nyland is now under construction.

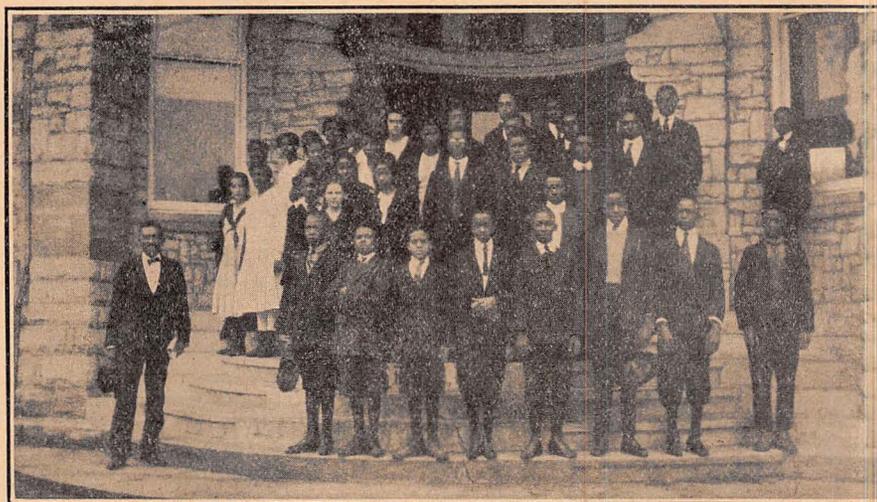
God bless all our mission-friends, and grant them a blessed Christmas! G. H. SCHMIDT.

A Letter from Virginia.

Meherrin, Va., November 1, 1919.

DEAR "PIONEER" READERS:—

It gives me pleasure to read the PIONEER and hear from different mission-stations. We recently celebrated our annual Harvest Home Festival, and



Immanuel College, Greensboro, N. C., October 14, 1919.

Left, Rev. J. McDavid.

lowed later with "Doc" Hill, a member at Midway. We traveled on mule-back. We left Rev. Berger at Midway, where he preached at night. Another service at Nyland at night, and Rev. Peay and I went on horseback to the river, cranked the "Gospel Ford," and reached Camden Monday morning at 1 o'clock, having traveled a total of 54 miles, by auto, buggy and horses, and mule-back.

NOTES. — People six miles from Midway have asked for the Word of God. One hundred and fifty-one people have given their names, and expressed their intention of joining the church, if we send a preacher to them. We shall give these people a sermon now and then, and, if possible, later give them a preacher. "The laborers are few." These words of the Savior come home forcibly here in Alabama. "Pray the Lord of the harvest that He will send forth laborers into His harvest."

we had a grand time. No less than five Lutheran pastors were with us. Our old pastor, Rev. Polzin, of Philadelphia, preached in the morning; Rev. Schultz, of Farmville, Va., spoke in the afternoon; and Rev. Schwehn, now professor at Greensboro, preached the evening sermon. The sermons were all good, you may be sure. Besides these three preachers, our own pastor and Rev. Jessie Hunt, of North Carolina, were present. Friends had come from far and near to rejoice with us, and the collection was the largest ever lifted in our church.

I have been a Lutheran for thirty-seven years, and don't you know, there are actually some Lutherans ashamed to confess the Lutheran doctrine, though it agrees with the Bible in all respects, and therefore points the way to heaven so plainly. I read in the PIONEER where somebody called ours the "sweetened water church." It made me laugh,

and reminded me of the time when they used to call us around here the "old-clothes Christians" and our religion the "old-clothes religion." But we didn't mind that, for we enjoyed both the religion and the old clothes. And we wouldn't mind having some more old clothes this winter, even if they did call us "old-clothes Christians" when we wore them. — I thank all the white Lutherans for coming and working among us colored people. May God bless you all!

MARY A. DOSWELL.

A Christmas Gift.

No more appreciated or appropriate Christmas gift can be made than that of a periodical, which, with its regular visits, reminds the recipient every time of the thought and friendship of the sender. Have you ever thought of the little PIONEER as such a Christmas gift? We are sure that many of our readers have friends who are as yet no subscribers of our little missionary monthly, to whom its monthly visits would be most welcome. Try it with a few subscriptions this year, dear reader. By doing so you will be doing your friends and us a favor. Send your subscriptions with twenty-five cents for each subscription to Concordia Publishing House, St. Louis, Mo.

Our PIONEER, 'tis true, is only a small and unpretentious periodical, but for all that we believe that it would be read by a number of people if it were placed in the public library of your town and especially in the waiting-rooms of doctors and dentists.

Polly's Missionary Society.

There wasn't any missionary society at all at Stubbs Corners. There wasn't anybody who cared about little heathen children except Polly Griggs. She had been visiting Aunt Lorena in the city and heard a real, live missionary talk, and she cared. But Polly was only a little girl. What could she do?

"Never mind, Polly, dear," Aunt Lorena said. "Couldn't you start a little girl society yourself?"

"I'll try anyway," said Polly.

When she returned home, Polly asked the girls to come and talk it over, so they met in the front yard.

"You see," began Polly, "there are lots of little heathen children who haven't ever heard about Jesus. Isn't that dreadful?"

"Yes, it is," the girls said. "But how are we going to help it, Polly Griggs?"

"Send some one to tell them," said Polly promptly. "I am going myself as soon as I'm big enough, but I can't wait for that. There are other people, who will go now if we save up money to send them."

"Oh, Polly," said Sue, "we don't have enough."

Polly counted upon her fingers: "There are peanuts and candy and chewing gum we needn't buy. Oh, we can save a lot if we try."

After that seven little red-apple banks began to get the pennies instead of the corner grocery store man.

"Where are we going to send our missionary?"



Please help!

Susie asked one day as she and Polly sat in the back garden.

Polly brought out some papers. "Here are some stories about children that need them. We can read up and see who need ours the most. Couldn't we have a society and read them out loud?"

Pretty soon Stubbs Corners had a missionary society, just a little girls' society; but they read so much and saved so many pennies that the big folks began to think they would better do something too. So they also began to read and save, till, pretty soon, Stubbs Corners' big folks and little folks really sent a missionary 'way off to the heathen in Africa.

"And it was all because you cared, Polly Griggs," said Aunt Lorena.

"And tried," said Polly. "But it was because everybody helped, so that our society has been a success." — *Michigan Christian Advocate.*

News and Views.

No doubt, that dollar which I asked you, in my last article, to lay aside for the Lutheran Education Society, is by now laden with dust and nigh unto rusting. But I thought it best to submit the general plan for the L. E. S. to the critical eye of Immanuel Conference before offering it to the public. This I did, and, in so doing, was at the same time favored with the opinion of a member of our Mission Board and of a representative of the Alabama



Rev. W. O. Hill.

Field. After discussing its merits and demerits, Immanuel Conference resolved to indorse and recommend to our congregations the following

GENERAL PLAN FOR AN EDUCATION SOCIETY.

I.

To organize a Lutheran Education Society, the object of which is to support and promote higher education in our Colored Mission Field.

II.

To conduct the work of the L. E. S. in the entire field by organizing a branch, or chapter, of not less than ten members in each congregation.

NOTE. — Wherever there is a station too small to afford a chapter of ten members, its members could join themselves to the chapter of another congregation served by their pastor. But it should be the ambition of every congregation to have its own chapter.

III.

To offer membership to

1. Any member of a Lutheran church of the Synodical Conference.
2. Any organization within such a Lutheran

church, such as Ladies' Aid, Men's Club, Parochial School Club, etc.

NOTE. — The question of non-Lutherans can be taken up later. By "the question of non-Lutherans" we mean the consideration for those people who, although they are not communicant members of our Church, yet, because of personal contact with our institutions, or for some other reason, appreciate this particular branch of our work, and would like to contribute to this cause.

IV.

To charge a membership-fee of

1. \$1.00 per year for individuals. (To meet the conditions in every part of our mission-field, the dues can be paid either annually, 25 cents per quarter, or 10 cents per month.)
2. \$5.00 per year for organizations.

V.

To have the various local chapters in each conference district come together in an executive meeting at the time and place of the annual conference, and elect district officers.

NOTE. — The delegate to conference to act as L. E. S. representative.

VI.

To unite the several districts through a Board of Directors, consisting of Lutheran pastors in New York City, who are to study the needs of the L. E. S., and make recommendations to the various districts.

NOTE. — This paragraph is added, 1) to assure permanency; 2) to give to the L. E. S., in an advisory way, the advantage of the experience in publicity work, financeering, etc., of these brethren who offered their services to this cause.

* * *

Here you have the general plan. I know that it contains many imperfections. But these can be remedied as the work of the L. E. S. progresses. At least, it will serve as a common basis on which to begin.

One thing which impressed the writer greatly when this cause was put before the conference was the interest which the laymen showed in it. Very encouraging, indeed. Mr. Layman, it is just your interest and your support that we wish to enlist in this great cause. There are many things which we pastors and teachers can do while you go about your daily work. These responsibilities we cheerfully assume — to this, I think, you also will bear witness.

But when it comes to supplying the necessary means for the different departments of our Church, we must rely upon your unreserved support. If the L. E. S. had to depend upon us pastors alone, the results would be very limited. But with the co-operation of the many good Christian laymen throughout our field, we can do much to strengthen our institutions. Give us, then, not only that dollar which you have already laid aside for this cause, but give us also your interest, your suggestions, and, above all, your earnest prayers. During the noon recess, on one of the days of Conference, a layman came up to me and said, "Pastor, I am going to join that society, even if I have to send my dollar all the way to New York." Thanks, brother, for your suggestion. It has given me an idea which may be very helpful to us, at least temporarily. There may be, throughout this great land of ours, many a person who has an interest in this cause and would like to contribute to its support, but having no local chapter to join, is at a loss just how to get his dollar to us. Take the suggestion of this one layman. Mail it, with your name and address, to the Lutheran Education Society, 6 Locust Hill Ave., Yonkers, N. Y. The one chapter that is now in existence will gladly receive your subscription and give you credit for it. However, when there are ten in your congregation who are willing to subscribe, we shall be glad to have you form a chapter of your own, so that your congregation can have full credit for the work done by her members.

Now, let us *all* rally to the support of our Christian colleges. They are our common property. In them all our boys and girls can receive a Christian education. From them all our pulpits and parochial schoolrooms will be supplied with pastors and teachers. Remember, the directors of our Missions are doing all they can to strengthen these institutions for us. Let us show our gratitude to our God, and to them, by giving them our united support.

W. O. HILL.

Items of Interest from Our Colored Mission-Field.

HERR UNBEKANNT — Mr. Unknown — paid Mr. E. Schuettner, Treasurer of our Colored Missions, his second welcome visit this year, November 18, handing the usual sum of \$500 over to him with the remark: "I must come to see you again and

see how you look." Since 1896 this friend of our Colored Missions has donated about \$16,000 for this cause. He is still unknown to our Mission Board. God bless him and his gift!

THE L. E. S. — Be sure to read Pastor Hill's article in which he maps out the future program of the Lutheran Education Society, which has the laudable purpose of furthering higher education among the Negroes. The Christian education of the Negro youth of the South is the mighty lever that will do more to uplift the colored people than any other agency. Help along the L. E. S.!

IMMANUEL COLLEGE. — Too late for our last number we received a communication from "Uncle Tom," which very interestingly described the "big doin's" they had at Immanuel College when President J. Ph. Smith and Professors Kunzmann and Schwehn were inducted into office. The services held upon the occasion were attended by people who had, in part, come from a great distance. Pastor R. Jesse, a member of the Mission Board, delivered the principal address. In passing, we shall take time to say that as we do not know who "Uncle Tom" is, he should reveal his identity to us when he writes again, as the PIONEER cannot publish anonymous articles.

A NEW DEPARTMENT AT IMMANUEL. — A new department has been added to Immanuel College to provide for the wants of those boys and girls who are not sufficiently advanced to enter the College classes. The Mission Board has called Rev. John McDavid of Charlotte to take charge of this department. His wife has been appointed matron of the girls' dormitory at Immanuel College. She also instructs in sewing and music.

ILLUSTRATED LECTURES. — Do you want to show your people what is being done by our Mission among the colored people of Louisiana, Alabama, and the Carolinas? Then send for one of the interesting illustrated lectures got out by the Board for this very purpose. The Board will furnish you machine, slides, and lecture, German or English, free of charge. All that you will be asked to do is to give the people that have seen the pictures and heard the lecture a chance to give what they will to the cause of Colored Missions. Address Rev. Th. F. Walther, 6406 Easton Ave., St. Louis, Mo.

CARROLLTON, NEW ORLEANS. — Carrollton Mission has a new bell since October. Mrs. Mary C. Wright, who in time past has presented many a fine gift to further the cause of Colored Missions, is the

donor. Mrs. Wright is the oldest living member of Mount Zion Church, New Orleans. A large number of people attended the bell-dedication services. Pastor Aaron Wiley delivered the sermon upon the occasion, basing his thoughts on Ps. 150, 1—5. The Mount Zion Chorus rendered a number of appropriate anthems. — Our efficient and faithful teacher at Carrollton, Mr. Peter Robinson, had an enrolment of 149 pupils last month. Of course, his average attendance falls considerably below that figure, but it is above 100.

BETHLEHEM, NEW ORLEANS. — The school of our Bethlehem Mission has passed all previous records. Its enrolment is 271 scholars, while the average daily attendance is 212. Tuition for October was \$63.70. According to last accounts, the workers were then busy in providing room for a fourth teacher and his class. For the present, Pastor Kramer intends to take charge of this fourth class.

F. J. L.

The Christian's Joy.

"In 1826 I met," says an English officer of India, "in Belgaum a converted Brahmin whose confession of Christ, as I knew, had cost him everything. No sooner had he been baptized than his possessions were taken from him, and even his wife and children left him. 'Are you able to bear your troubles? Are you sustained under them?' I asked him one day. 'Many ask me that,' he answered, 'but they never ask me whether I am able to bear my joys; for I enjoy a happiness in my heart since I know Christ which nobody has been able to take from me.'" — *Can. Kirchenblatt*.

Important Notice.

Kindly consult the address printed on this copy of your LUTHERAN PIONEER. The bottom line of the address shows when your subscription expires. If it expires soon, please send your 25 cts. (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. No paper can be mailed by us unless paid in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

BOOK TABLE.

Lutheran Pioneers. I. *The Saxon Immigration*. II. *The Bavarian Settlements of the Saginaw Valley*. By Prof. Th. Graebner. Concordia Publishing House, St. Louis, Mo. 24 pages each, 6¼×9. Price, 17 cts. each; per dozen, \$1.62; in lots of 100 and over, \$10.50.

These are most interesting books, and will prove splendid Christmas-gifts for the home, school, and Sunday-school. The facts contained in these two booklets should be known to every person in the Synodical Conference. A number of rare prints add greatly to the interest. Both books are also put out in German.

Lutheran Annual. *Amerikanischer Kalender fuer deutsche Lutheraner*. 1920. Concordia Publishing House, St. Louis, Mo. Each 108 pages. Price, each, 15 cts.

It will only be necessary to call the attention of our Missouri Synod readers to the fact that these annuals are out to induce every family to procure a copy.

Catalog of Concordia Publishing House, St. Louis, Mo.

This catalog for 1919-1920 is larger than any of its predecessors, and offers a great assortment of reading-matter. A copy should be lying handy on every pastor's and teacher's desk.

The Christmas Story. By W. M. Czamanske. Order from W. M. Czamanske, Sheboygan, Wis. Single copies, 10 cts.; one dozen, 60 cts.; one hundred, \$5.00. 10 per cent. discount if cash accompanies order.

A very simple and serviceable Christmas service. The program brings several original songs. F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Bethel, Charlotte, \$20.00; Bethany, Nyland, 3.40; Bethany, Yonkers, 25.00; Carrollton, New Orleans, 10.00; Christ, Rosebud, 20.00; Elon College, N. C., 2.25; Gold Hill, N. C., 5.00; Grace, Concord, 50.00; Grace, Greensboro, 17.22; Immanuel, Brooklyn, 8.00; Immanuel College, Greensboro, 411.85; Immanuel School, Greensboro, 8.05; Richmond, 1.06; Washington, 1.60; Mount Calvary, Mount Pleasant, 10.00; Mount Calvary, Sandy Ridge, 12.00; Mount Calvary, Tilden, 10.98; Mount Carmel, Midway, 12.86; Mount Olive, Catawba, 14.60; Mount Olive, Tinela, 7.90; Mount Zion, Charlotte, 10.00; Mount Zion, New Orleans, 30.00; Redeemer, New Orleans, 23.27; St. James, Southern Pines, 6.00; St. John, Joffre, 6.25; St. John, Salisbury, 10.00; St. Andrew, Vredenburgh, 6.92; St. Luke, High Point, 3.48; St. Luke, Spartanburg, 10.00; St. Mark, Atlanta, 5.00; St. Mark, Wilmington, 5.00; St. Matthew, Meherrin, 62.98; St. Paul's Chapel, New Orleans, 25.00; St. Paul, Charlotte, 22.00; St. Paul, Napoleonville, 20.00; St. Paul, Mansura, 16.89; St. Paul, Oak Hill, 20.00; St. Peter, Drys School House, 8.00; Trinity Station, New Orleans, 5.00; Winston-Salem, 1.35; Mount Zion, Rocks, 5.00; Trinity, Albemarle, 2.00; Concordia, Rockwell, 4.00; Bethlehem, New Orleans, 45.00. N. N., Ingomar, Ala., 4.91. — Total, \$1,010.09.

St. Louis, Mo., November 1, 1919.

H. A. DITTMAR, Ass't Treas.,
1944 Clara Ave.

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