

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., JANUARY, 1912.

No. 1.

## Redeem the Time!

The time is short!

If thou wouldest work for God, it must be now;  
If thou wouldest win the garland for thy brow,  
Redeem the time!

Shake off earth's sloth!

Go forth with staff in hand while yet 'tis day;  
Set out with girded loins upon the way;

Up! Linger not!

Fold not thine hands!

What has the pilgrim of the cross and crown  
To do with luxury or couch of down?  
On, pilgrim, on!

With His reward

He comes; He tarries not; His day is near!  
When men least look for Him, He will be here;  
Prepare for Him!

Let not the flood

Sweep thy firm feet from the eternal Rock;  
Face calmly, solemnly, the billow's shock;  
Fear not the storm!

Withstand the foe;

Die daily, that forever thou may'st live;  
Be faithful unto death! The Lord will give  
The crown of life.

*Horatius Bonar.*

## "His Name Was Called Jesus."

Of the Christ-child, born at Bethlehem, it is written: "When eight days were accomplished for the circumcision of the Child, His name was called Jesus." The name was given by God Himself, for the angel who appeared to Joseph said of the Child that was to be born of the Virgin Mary: "Thou shalt call His name Jesus, for He shall save His people from their sins." Jesus means Savior, and

the Christ-child was called Jesus because that is what He is. "Unto you is born a Savior," said the angel in the night of His birth. He came to save from sin. To this end He took the sinners' place under the Law, fulfilling for us all righteousness demanded by the Law, and already on the day of circumcision shedding the first drops of blood as an earnest of our full redemption through His blood. He was called Jesus because He really is what the name means—Jesus, Savior! Not a Savior from some temporal evil, but the Savior from sin, which brought death into the world and all our woe. Sin is the greatest of all evils. It destroys both body and soul, and ruins for time and eternity. It brings upon men the wrath of a sin-hating God. It makes men slaves, and drags them down into everlasting damnation. It drove man out of Paradise, and made this earth a land of sorrow, and tears, and graves. All the days of the year you can behold the ruin and woe brought on by sin. What a dreadful thing sin is!

Blessed be God!—the Gospel brings us a Savior from sin. It is He whose name was called Jesus—Savior. In Him "we have redemption through His blood, even the forgiveness of sins." All that trust in Him as their Savior have this redemption. Their sins are forgiven "for His name's sake." They need not fear the future, however dark it be. True, they know not what the new year has in store for them, but as God's children they do know that "all things work together for good to them that love God, to them that are called according to His purpose."

Jesus—sweetest of all names! Jesus—the pardon of all our sins, the answer to all our doubts, the foundation of all our hopes, comfort in all our trials, strength in all our weakness, our victory over

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death and the grave, our way to the joys of everlasting life!

Jesus — most precious name! May all to whom the name of Jesus has become precious resolve, by the grace of God, to lead a godly life to the glory of that name, a life of greater personal consecration to the Savior that bought us, and of greater activity in the mission work of the Church, to make known the name of Jesus to the salvation of others who are still without hope and without God in this world. Jesus is the sinners' only hope. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

### Our Pilot.

"Our life," says Luther, "is like unto the sailing of a ship; for as the mariners in the ship have before them a port, or haven, towards which they direct their course, and where they shall be secure from all danger, even so the promise of everlasting life is made unto us, that we should rest calmly and securely in it, as in a safe port, or haven. But seeing the ship wherein we are is weak, and the winds and waves do beat into and upon us, as though they would overwhelm us, therefore we have truly need of a skillful and experienced pilot, who with his counsel and advice might rule and govern the ship that it run not on a rock, or utterly sink and go down. Such a pilot is our blessed Savior Christ Jesus."

As a mother stills her child,  
Thou canst hush the ocean wild;  
Boisterous winds obey Thy will  
When Thou sayest to them, "Be still!"  
Wondrous Sovereign of the sea,  
Jesus, Savior, pilot me!

### "That Is What I Need."

In Tochaktu, in the Chinese province of Fukien, a mission chapel had been erected, and a missionary came to dedicate the building to the service of the true God. A blind Chinaman, fifty years old, had followed the crowd. He entered the chapel just as the missionary read from his Bible the words: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The words sounded to the blind old man like music from heaven. He jumped up, and clapping his hands, cried out, "That is what I need; for that

I have prayed!" The disturber had to be led out of the chapel as he could not understand that he had to be quiet during the sermon.

Six months later the same blind old man stood in the chapel to be baptized. He had made good use of his time, and had been prepared and instructed for church membership.

It was the custom of the native converts to tell the congregation before their baptism what the Lord had done for their souls, and how He had drawn them to Himself. With deep emotion the whole congregation listened as the blind old man spoke. He said: "I was twenty-five years old when I realized that the worship of idols is vain. Early one morning, sad and heavy-hearted, on the way to my field, I saw the sun rising in the east like a glorious ball of fire — for at that time I was not blind yet. I then fell down and prayed to that heavenly orb, saying, 'O Sun, take the burden from my heart!' Evening came, and I again prayed, 'O Sun, before thou goest, leave me thy blessing!' But the burden on my heart remained the same. I then thought the moon could perhaps help me, and I prayed for twelve months to the moon. But the burden remained the same. I then prayed to the stars a whole year, but still I always felt the burden in my heart. One day my God led me into this Jesus-chapel, and here I learned who the great God is that can help all men. No wonder that I jumped up and cried out, 'That is what I need! To-day I stand here to be received into the Church of Christ. The burden is gone! I have found my Savior! He has taken the burden from my heart!'

Dear reader, have you a burden weighing heavily upon your heart, and know not where to go for help? Do as the blind old Chinaman did. Go to Jesus who came into the world for our salvation, and who bore the burden of our sins that we might be free. It is He who in the Gospel extends the kind invitation to all burdened sinners: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

### Prayer of a South-Sea Islander after Sunday Service.

Grant, O Lord, that the good words which we have heard to-day may not be like our Sunday clothes which we remove and lay aside until the next Sunday comes, but let the truth which has been preached to us be like the tattooing on our bodies, ineffaceable, abiding unto death.

**Faith.**

*We walk by faith, not by sight. 2 Cor. 5, 7.*

The clouds hang heavy around my way;  
I cannot see.  
But through the darkness I believe  
God leadeth me.  
'Tis sweet to keep my hand in His  
While all is dim,  
To close my weary, aching eyes,  
And follow Him.  
Through many a thorny path He leads  
My tired feet;  
Through many a path of tears I go;  
But it is sweet  
To know that He is close to me,  
My God, my Guide!  
He leadeth me, and so I walk  
Quite satisfied.  
To my blind eyes He may reveal  
No light at all,  
But while I lean on His strong arm  
I cannot fall.

W. T.

**Thanks for the Gospel.**

At a missionary meeting a missionary related the following:—

I was called to a dying colored man. When he heard that I was there, he raised himself up and said in a broken voice that he was saved and was going to Jesus. Overcome by his feeling, he fell back upon the pillow, and I thought he had already departed. But he again opened his eyes, and said with a great effort, "Wait, massa, wait! I forgot one thing. When you go back to your people, tell them that I die saved, and that I am thankful for the Gospel which they sent, and that I pray for them." Having said this, he closed his eyes forever in this world, and his soul passed away to be with Jesus.—

Missionary Scott in Demarara one day stood at the dying-bed of a pious African woman. He took leave of her as if he would never again see her in this world. But the moment he turned to go away, she made a sign as if she had something yet to tell him. As he stepped nearer, she asked in a trembling voice, "Whom shall I see in heaven?"

"Jesus," replied the missionary, "for He will appear upon the throne as the Lamb that was slain."

"Yes, yes, quite right," said the woman, "but whom else shall I see?"

"All faithful believers of past times are now in heaven," said the missionary; "there you will meet them."

The woman was not yet satisfied, but asked, "Shall I see also the members of the Missionary Society?"

"Do you wish to see them?" asked Missionary Scott.

"Oh, yes, yes, massa!" said the woman, "I want to see them that I may say to them, 'Thanks for the Gospel!'"

**A Missionary's Sad Experience.**

Missionary Alt, of the Rhenish Mission in Borneo, relates a sad experience which he had one Christmas time. He tells of an old heathen who kept putting off the one thing needful, waiting for a more convenient season. The old man died on the 25th of December, 1894. He was not one of those who could say reproachfully to the missionary, "Oh, why didn't you come sooner?" He had already in his youth heard the Word of God from a Christian missionary. But he had willfully remained in heathen darkness in spite of the Gospel light that was shining all around him. Less than a month before his death the missionary had again spoken to him, reminding him of his sin and of his need of a Savior from sin; but he replied, "Not yet; later."

The day before Christmas the old heathen was carried sick out of the forest to the mission station. The missionary tried again to bring him to the knowledge of his lost condition and to lead him to the Savior. But, alas, the old man's reply was, "When I get well, I will attend to it; my pains are too great now." Christmas night he died. The missionary was with him to the last. He was there with the good tidings of great joy which shall be unto *all* people—the glad tidings of the Savior born in Bethlehem for every sinner—the Gospel of Jesus, the "Light to lighten the heathen." But the soul of the poor old heathen passed away in darkness. His last word was, "Dark!"

"Now is the accepted time; behold, now is the day of salvation," 2 Cor. 6, 2. Therefore, "To-day if ye will hear His voice, harden not your hearts!" Hebr. 3, 15.

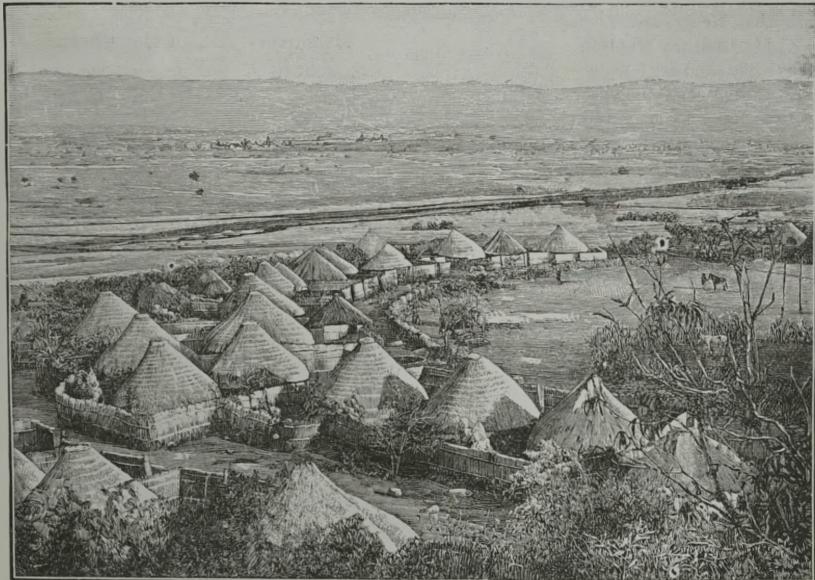
Delay not, delay not! The Spirit of grace,  
Long grieved and resisted, may take His sad flight,  
And leave thee in darkness to finish thy race,  
To sink in the vale of eternity's night.

**Africa.**

Africa may still be called the Dark Continent, as large parts of that country are still covered by the darkness of heathenism. The largest number of professed Christians is found in South Africa. Yet six out of the seven millions of its native population are still heathen. And if South Africa can show one million native Christians, what of the remainder of the huge continent? According to the *Statistical Atlas* published by the Edinburgh World Missionary Conference, the rest of Africa, with its

she had heard, wished to make an offering towards the mission cause, but she had no money with her, not even the smallest coin. She hurriedly wrote on a piece of paper, "I give my two sons," and put the paper in the collection basket. Her sons were Samuel and Frederick, the one thirteen, the other seven years old.

From that time on the dear woman looked upon the two sons as given unto the Lord, just as Samuel had been given unto the Lord by his mother Hannah. She therefore never ceased to pray God to bless her two sons, to make them useful men,



A ZULU VILLAGE IN SOUTH AFRICA.

140 millions of heathen, cannot show another million Christians. It is startling that the comparatively small corner at the South claims half the total of the African native Church.

Norwegian and German Lutheran missionaries have for many years been doing a blessed work in South Africa, especially among the Zulus.

**A Valuable Mission Gift.**

Many years since, a missionary meeting was held in Utica, N. Y. A preacher from abroad spoke very eloquently on the importance and the needs of mission work. After the address a collection was taken up. A pious woman, deeply moved by what

and to take them into His service, if He could make use of them in the mission field as preachers of the Gospel in heathen lands.

Years passed, and when the woman departed this life, neither of her sons had in any way expressed the least desire to become a missionary. And yet the mother's prayer was answered in God's own time. Frederick became a missionary in Turkey and Samuel in China. The names of both are honorably mentioned in the history of missions. Samuel is none other than the well-known Dr. S. W. Williams, who did good service for China by his writings, and who, in 1853, accompanied Commodore Perry to Japan as interpreter, thus assisting in the opening of that country also to Christian missions.



### Our Guide.

Jesus! be our Guide  
As through life we glide;  
Faithfully in our behavior  
May we follow Thee, dear Savior!  
Lead us by Thy hand  
Through to Fatherland!

### A Collection in Africa.

The Rev. George S. Stewart, a missionary stationed at Emgwali, Cape Colony, Africa, shows the unique methods of the Kaffirs in expressing their thankfulness:—

I left Emgwali with one of my native elders about nine in the morning. After driving for two hours, we came to a farmhouse, where we left the horses, and set off for a twelve-mile walk to the new church. By three o'clock we were at the place and got to work at once. The people trooped into the church, about 250 of them — and the church is built for 150! They sat on the seats and on the desks, — for the church is also a school, — and under the desks, and under the table, and on one another: in European clothes and in red blankets. But they all got in somehow.

Then there was a prayer and reading, and after that I told the people what the church had cost, and said a little about the blessings of the Gospel. No sooner did I sit down than an old man jumped up and cried out, in Kaffir, of course, "Missionary, I want to thank God for His good work here. I thank Him with five dollars," and down went his

gift on the table. Immediately another cried out, "I thank God with ten shillings," and down went his money. Then, one after another, men, women, and children, Christian and heathen, brought their gifts, some making quite long speeches, some putting down their money without a word. Some few gave gold, but most of them could not do that.

Then one shouted, "I'll open the cattle-fold and drive out an ox for thanks to God." Another at once took him up, "What kind of ox?" "It is a young ox." "Oh, then, I'll do more; I'll open and drive out a full-sized ox." "Yes," the first man answered, "yes, brother, but I'll drive out a goat along with the ox." "All right," said the second, "then I'll drive out a fat sheep with my ox." So these two ended, having given cattle worth about \$70.00.

### Letter from New Orleans.

DEAR PIONEER: —

November has come and gone, and our Field Secretary closes his first month's activity with it. The vestry (8×8) is his study and workshop. With desk, washstand, table, and stove occupying their places, there is little of elbow-room. No chance, on cold days at least, to study the sermon a-walking, which would be a little variety from the sit-down grind.

In his cramped quarters there are no helpmeet and children to cheer him up, for they are far away in Cincinnati. But the Lord is with him to comfort him. It's a busy pen a-writing that Uncle Bob has seen; for page after page has slipped away from under his busy pen, either for the next sermon or the next mail.

Here and there Uncle Bob slips over for a quiet chat or puff, but the occupant has left no evidence of himself except his faithful corn-cob. He is making pastoral visits. Ever and anon an old-timer is found, and the Field Secretary gets busy, and his lost sheep is seen at the next service. Mount Zion is experiencing a revival. Pastor Bakke understands mission work. He knows how to stir up the folks, and these, in turn, are responding well to his efforts.

The congregational services and meetings are growing in attendance. Uncle Bob is proud to see the children responding in goodly numbers to the pastor's invitation. Come on, boys and girls, do the singing! Young voices are music to old Uncle Bob.

For the first time in years, Mount Zion can boast of a choir. Thanksgiving Day, under the leadership

of Mr. Wm. Seeberry, the choir rendered a beautiful selection. It is up to the young folks to encourage their director in every way. Uncle Bob certainly is glad to listen to the choir, and hopes to enjoy that pleasure often in the future. But the congregation and the stranger within our gates enjoy the singing as much as Uncle Bob. In its singing, the choir glorifies the Lord and edifies the hearers. It is also mission work, for choir singing frequently induces the outsider to come in.

The pastor has again begun regular monthly meetings. These meetings are of inestimable value to the congregation. Many things of common benefit that cannot be brought out on the pulpit or privately can here be discussed at length. The old minute-book of Mount Zion is to-day the evidence of its former strong inner congregational life.

Every morning the large catechumen class is instructed for over an hour by the pastor; and, as they have told Uncle Bob, they are delighted with him and the instruction lessons.

When the day has been spent in arduous work, the Field Secretary, well-nigh worn out from the day's work, wends his way to his sleeping quarters, and at last is at leisure to devote a little time to the loved ones far away. Thank God if you are more fortunate! Thank God, after the day's discouragements there are wife and children with smiles and kisses, and when the time for family devotion comes, the Savior and His Word to dispel the gloom that wants to settle about you.

The schoolrooms in Mount Zion are pretty well filled with pupils.

The Sunday-school teachers are taking a lively interest in their classes, visiting children when absent, and otherwise showing a commendable spirit in the mission work of Mount Zion.

And last, but not least, the finances have shown a healthy increase.

Now, old folks and young folks, may the Christ-child be with you all in the New Year as He has been in the year now closing. UNCLE BOB.

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#### Brief Items from St. Paul's Station, New Orleans, La.

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In the regular bimonthly meeting of the local Luther League, on November 20, the following officers were elected for the coming year: President, Teacher Wiley; Vice-President, Miss A. Burthlong; Recording Secretary, Miss Jessie Hamann; Finan-

cial Secretary, Mr. P. Robinson; Treasurer, Miss Julia Raymond; Librarian, Paul Lehmann. The next lecture by the pastor will take place Monday, January 22, at Luther College.

On Sunday night, December 3, the pastor read the following financial report to the congregation: Collections for November, \$7.88; contributions through monthly envelopes, \$6.45; Reformation envelope collection, \$4.00.

Undoubtedly some will say, "Well, that is nothing to boast about. St. Paul, with its 175 communicants, ought to do better than that." And they are right, St. Paul ought to do much better. The trouble is, in a few words, the majority of our members contribute either not at all or only sparingly. The \$7.88 for November were contributed by but sixteen members. The same is true of the \$4.00 Reformation collection. Surely, every one must say, "These sixteen did very well." Why cannot the rest, who as church-members enjoy the same privileges with these sixteen contributors, do equally as well, or at least make a contribution once a month, and show some appreciation of the many benefits bestowed upon them by the Word and Sacraments they hear and use in their church? Let us be mindful of the word of God: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," 1 Cor. 16, 2; and: "God loveth a cheerful giver," 2 Cor. 9, 7.

To increase our contributions, the pastor is speaking about this important matter to every communicant, and is asking for a solemn pledge to give, with the help of God, a certain amount *every month* for the church; and he is glad to state that not a few members have promised to contribute liberally and regularly through the monthly envelopes. May God help all to keep their promises and to give this matter the serious attention that it deserves!

In the presence of a few relatives, Mr. Honoré Monton and Miss Lucy Dominique were, on November 23, united in holy wedlock by the pastor. May God bless them!

It is with no small degree of pleasure and thanks to God that the pastor can report a large class of catechumens for this year; 26 boys and girls are regularly receiving special instruction in Luther's Small Catechism, and are thus being prepared for confirmation. Most likely, not all of these will, for some reason or other, be confirmed this coming Palm Sunday, but we confidently hope that through His powerful Word God will make the majority of the hearts eagerly willing to publicly confess Christ as

their Savior, and willingly and faithfully serve Him the rest of their days.

The pastor is also pleased to report that several adults are likewise being prepared for entrance into church-membership.

Sunday night, December 10, though a dark and dismal night as regards the weather, was a bright and joyous night as regards the happenings and spirit in our beloved chapel. Of course, every time the Word of God is preached in our humble house of God, there is heavenly splendor, as it were, and rejoicing to be noted; however, on said night we had special reasons for being glad and for heartily thanking God. Why? We witnessed the reception of two adults into church-membership. The first to step forth and vow allegiance to her Lord and Savior as she had learned to know Him through the teachings of the Evangelical Lutheran Church, was Mrs. D. Monton. She was followed by Mr. Samuel Santa Marina. That both were most serious and joyous in taking this important step could be affirmed by every one who witnessed the solemn ceremony. And now, may Jesus, their heavenly Shepherd, ever lead them "on the paths of righteousness for His name's sake," and may He, through His precious Gospel, induce many more to follow their example!

Ep. S.

#### NOTES.

A NEW VOLUME.—Wishing all our readers a Happy New Year, we, with this number, begin a new volume of the LUTHERAN PIONEER. If those who have welcomed its monthly visits in the past would speak a kind word for the paper, its circulation might be increased, and some good might be done for the mission cause. May God bless the little PIONEER as he again starts out to speak his simple words for Jesus! He has a hard road to travel. May he find a kind welcome in many homes!

EPIPHANY.—Six days after New Year, which commemorates the circumcision and the naming of the Christ-child, comes the festival of the Epiphany. That word means manifestation, and the Epiphany festival celebrates the manifestation of the Savior to the wise men from the East, who came from their distant home to worship the newborn King. These wise men were from a heathen country. The Epiphany festival has therefore been called the missionary festival of the Christian year. It reminds us of

our mission duty, and urges us to help in spreading the good tidings of salvation in all lands, as these tidings are intended not for the Jews only, but also for the Gentiles, not for one people only, but for all people. To this end Christians should, like the wise men from the East, not only worship the Savior with their lips, but also open their treasure and bring Him their gifts for the spread of His kingdom.

NEW ORLEANS.—We are informed that in New Orleans, at the celebration of the one hundredth anniversary of Dr. Walther's birth, 200 colored Lutherans assembled to give thanks to God for His manifold benefits bestowed upon the Church through His blessed servant.

AFTER FIFTY YEARS.—Fifty years ago, the Maoris of New Zealand were man-eating savages. To-day, thanks to the labors of self-denying missionaries, they are not only civilized but educated, and the government of New Zealand provided 23 scholarships for the higher education of deserving natives. — *Educational Journal.*

ZEALOUS MISSIONARIES.—While Protestant churches in America send out one missionary to every 3000 members, the 750 Christians in Bolengue, Africa, support 76 native evangelists whom they send out among pagan tribes. Twelve years ago they were uncouth savages. They put to shame many home churches.

MISSIONARY SPIRIT.—In a report on missions in Korea it is stated that "every disciple takes it for granted that he must make it his business to tell the good news of salvation in Christ to his neighbors and to all he meets."

HOW THE GOSPEL CAME TO HAITANG.—Haitang, says *The Missionary Review*, is a Chinese island about twenty-five miles long, with a population of 70,000. Thirty-six years ago an inhabitant traveling on the mainland heard of Jesus from a fellow traveler at a Chinese inn. He accepted the truth, returned to Haitang, and did not rest until he had carried the Gospel to every one of the 411 villages on the island. When the missionaries came, about ten years ago, they found a prepared people. There are now preaching stations in thirty villages. Some of these poor village Christians give one fourth of their income for the spread of the Gospel.

SAD IGNORANCE.—As an example of "sad ignorance and childish trust in Uncle Sam's government," a Southern daily reports the following about a colored woman who wanted the government's seal on her license to preach:—

She was a bright, healthy looking woman, looking above the average in intelligence. She walked into the office and asked for the clerk. When told that he was out and was asked her business, she said that she had some "licenses" which she wanted to get the seal of the government on. "What kind of a license is it?" asked a deputy clerk. "Marriage license?" "No, sah; dey's jes licenses," was the reply. "Well, let's see them!" The colored woman stumbled in a large handbag which she was carrying, and produced a typewritten paper, signed by several names in ink. "I'se jes got a license to preach," she said, "an' I wanted de gov'ment to put hits seal on it so's nobody couldn't bother me when I went to preach," she said. The clerk smiled, but told her that the government wasn't Baptist and therefore couldn't place its seal of approval upon a Baptist license to preach, and she left the office, saying that "She knew dey was some place what had to seal dem licenses and she'd have to find hit yit."

The ignorance of those that made out the license was greater and sadder than that of the poor colored woman. They know not what God's Word says about women preaching and teaching in the Church. They ought to learn and heed what the apostle says in 1 Cor. 14, 34, 35 and in 1 Tim. 2, 12.

#### BOOK TABLE.

*LUTHERAN ANNUAL 1912.* Concordia Publishing House, St. Louis, Mo. Price, 10 ets.

The time for new almanacs has come, and we heartily recommend this *Lutheran Annual*, which has started out for the third time. Besides the usual calendar, some statistical matter, and an alphabetical list of the pastors and teachers of the Synodical Conference and the Norwegian Synod affiliated therewith, the *Annual* brings 29 pages of interesting and profitable reading matter. May it be welcomed in thousands of homes!

*CONCORDIA SUNDAY-SCHOOL CLASS BOOK.* Concordia Publishing House, St. Louis, Mo. Price, 6 ets. per copy; 60 ets. per dozen.

A very handy and practical Class Book, furnishing blank space for a class of 24 for one year or a class of 12 for two years, so that names and addresses need be written but once. Space is also given to record absence or attendance, tardiness, contributions of each pupil, etc. It is of such convenient size that it can be easily carried in a gentleman's pocket or in a lady's handbag.

*CONCORDIA BIBLE CLASS.* Published monthly. Concordia Publishing House, St. Louis, Mo. Price, 40 cts. per annum. Special prices in quantities.

Concordia Publishing House has begun to publish an addition to its excellent Sunday-school series to be known as the *Bible Class*, the intention being to promote as complete an acquaintance as possible with the entire Bible. It will be issued monthly, each issue to contain a separate lesson for each Sunday. To judge from the first number, this monthly with its brief explanations interspersed in the Biblical text, and its practical, suggestive foot-notes and comments cannot but prove of valuable help in the study of God's Word in the Sunday-school and in the home.

#### Acknowledgments.

Received for *Colored Missions* from the following congregations: St. James, Southern Pines, N. C., \$5.00, Zion, Gold Hill, N. C., 3.00, Concordia, Rockwell, N. C., 2.50, Mount Zion, Rocks, N. C., 3.00, Station in Napoleonville, La., 4.46, Grace, Concord, N. C., 10.00, Mount Calvary, Sandy Ridge, N. C., 17.25, Bethany, Yonkers, N. Y., 10.00, Bronx Mission, New York, N. Y., 3.00, St. Paul, Charlotte, N. C., 8.50, Bethel, Greenville, N. C., 4.00, Bethlehem, Monroe, N. C., 2.50, St. John, Salisbury, N. C., 5.00, Mount Olive, Catawba, N. C., 6.09, St. Matthew, Meherrin, Va., 6.51, Mount Zion, New Orleans, La., 50.00, Bethlehem, New Orleans, La., 35.00, St. Paul, New Orleans, La., 35.00, St. Paul, Mansura, La., 5.00, Grace, St. Louis, Mo., 4.50, Holy Trinity, Springfield, Ill., 6.50, Grace, Greensboro, N. C., 3.00. Total: \$229.81.

St. Louis, Mo., December 16, 1911.

H. L. DOEDERLEIN, Treas.  
848 E. Prairie Ave.

#### Evangelical Lutheran Colored Churches.

**NEW ORLEANS, LA.**  
*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.  
*Mount Zion Church*, Franklin and Thalia Sts.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.  
*Bethlehem Chapel*, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

**SPRINGFIELD, ILL.**  
*Holy Trinity Church*.  
Divine Services: Sunday, 10.30 A. M. and 8 P. M.

#### TERMS:

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

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

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

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., FEBRUARY, 1912.

No. 2.

## Perfect Peace.

A mind at perfect peace with God—  
O, what a word is this!  
A sinner reconciled through blood—  
This, this indeed is peace!  
  
By nature and by practice far,  
How very far, from God!  
Yet now by grace brought nigh to Him,  
Through faith in Jesus' blood.  
  
So nigh, so very nigh, to God,  
I cannot nearer be;  
For in the person of His Son  
I am as near as He.  
  
So dear, so very dear, to God,  
More dear I cannot be:  
The love wherewith He loves the Son:  
Such is His love to me!  
  
Why should I ever anxious be  
Since such a God is mine?  
He watches o'er me night and day,  
And tells me, "Mine is thine."

Selected.

## Peace in Christ.

In a paper sent us by a friend, we read that a woman, much troubled in mind, came to a sectarian preacher with the question, "How can I get the peace of God?" The preacher did not point the poor woman to Christ who made peace for us through the blood of His cross, Col. 1, 20. Instead of pointing her to the work of Christ, he pointed her to her own works, telling her that the flower mission, whose aim it is to take flowers to the sick in the hospitals, needed help, and that she might also find something to do if she applied to the temperance rooms of the city. When the woman, after some time, came back to the preacher and told

him all she had done, he asked her, "And what have you found in all this?" She replied, "Christ and peace." Poor, deluded soul!

There are many such souls led astray by blind leaders who themselves know not the way of peace. "Can the blind lead the blind? Shall they not both fall into the ditch?" Luke 6, 39.

There is no salvation in the Law. No peace, no rest. For it is written: "By the deeds of the Law there shall no flesh be justified in His sight; for by the Law is the knowledge of sin," Rom. 3, 20. "Therefore we conclude that a man is justified by faith, without the deeds of the Law," Rom. 3, 28. Peace is found in Christ only. At His birth the angels sang: "Peace on earth!" In Him the aged Simeon found peace, so that he could joyfully say: "Lord, now lettest Thou Thy servant depart in peace." He saw in Christ God's salvation prepared for sinners, and therefore he found peace in Him. For there can be no true peace where there is no salvation, no peace where sins are not forgiven. It is Christ "in whom we have redemption through His blood, even the forgiveness of sins." He "put away sin by the sacrifice of Himself," reconciling God with the sinful world. That work of Christ is offered to sinners in the Gospel, in which Christ Himself "preaches peace." The moment the sinner by faith takes it as his own, and as long as he thus takes it, he has peace, peace of conscience, peace of soul, peace with God, everlasting peace—a peace not resting on his own feelings or his own doings, but on that which Christ did for him when He bore the punishment of our sins. "All that believe are justified from all things," Acts 13, 38. Therefore they have peace, as St. Paul plainly says: "Being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5, 1.

Yes, "Christ is our peace," and only he who by faith has found peace in Him can and will do works that are pleasing to God. In loving gratitude he will also labor for the spread of the Gospel of our salvation so that troubled souls may learn the only true way of peace.

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### Original Sin.

Original sin is the sin with which we are born, the total depravity of our nature, which we inherited from our first parents, and which subjects us to God's wrath and punishment. It is the root out of which grow what are called actual sins, that is, all transgressions of God's Law in desires, thoughts, words, and deeds.

A preacher, setting forth the doctrine concerning original sin, spoke of its nature and its damnable-ness. Soon after, he was waited on by some of his hearers who stated their objection to the doctrine of original sin which he had preached. After hearing them, he said, "I hope you do not deny actual sin too?"

"No," they replied.

The preacher expressed his satisfaction with their answer; but to show them the folly of their opinions in denying the doctrine of original sin so plainly taught in Scripture, he asked them, "Did you ever see a tree growing without a root?" After he had then again gone over the Bible passages treating on original sin, the men left the pastor's study wiser than when they came.

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### Love for the Bible.

Madagascar is a large island, about 250 miles to the southeast of Africa. The people of Madagascar go by the general name of the Malagasy, and are divided up into a large number of tribes. Among these, mission work has been carried on for many years, often amid much persecution. Also Norwegian Lutheran missionaries have been laboring there, and God has blessed their labors.

One of the missionaries speaks very highly of the native Christians' "love for the Bible and their trust in it as the only rule of faith and life." He relates the following two incidents:

A preacher from abroad, a friend of mine, came on a visit. He preached here and there as he journeled through the mission fields. In one of his

sermons he laid special stress upon the duty of for-giving our enemies. Shortly afterwards one of the Malagasy Christians came to a missionary, told him what he had heard, and inquired whether this hard saying were really true. The missionary simply turned to Matt. 5, 44, and 6, 14, 15. Upon hearing these passages, he replied: "I see that the minister is correct, for so it is written. I believed that I could never do it, but with God's help I will try to do the hard thing."

At another time a missionary was taking a con-gregation to task for neglecting a positive duty. One of the elders arose, pointed to the Bible, and said: "Here is God's Word. If we have done evil show us our sin from this book; we will then willingly repent and lay aside the sin." Such trust in the teachings of the Bible is certainly a hopeful sign for the future, and it happens that here, as in many other mission fields, babes in Christ become examples and teachers to those who have long had Gospel privileges.

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### God Is Everywhere.

A\* missionary, preaching to the heathen, said that God is everywhere, that He sees everything, and that He knows all our secret thoughts.

Thereupon a heathen replied: "We have no use for a God who sees everything. We like to lead a free and easy life, and do not want any one to hear and see what we do."

That heathen has many fellows of the same mind in Christian lands. There are many who wish God did not know their deeds, words, and thoughts. But God is everywhere and sees everything. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord," Jer. 23, 24.

God knows all things. "Lord, Thou hast searched me and known me. Thou knowest my down-sitting and my up-rising. Thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether," Ps. 139, 1—4.

Yes, God is everywhere, and sees and knows all things, even the most secret things, and when He comes to judgment, He will "bring to light the hidden things of darkness, and will make manifest the counsels of the hearts," 1 Cor. 4, 5.

### A Young African Hero.

Some of you have hard words to bear at times because you love the Lord Jesus. But in some parts of the world people who say they believe in Him are beaten cruelly, and even put to death.

In Central Africa, a few years ago, some boys were burned to death by order of the king because they were Christians. Yet, in spite of this, a boy of about sixteen was brave enough to wish to become a Christian. He came to the missionary, and said in his own language:

"My friend, I wish to be baptized."

"Do you know what you are asking?" said the missionary in surprise.

"I know, my friend."

"But if you say that you are a Christian, they will kill you."

"I know, my friend."

"But if they ask you if you are a Christian, will you tell a lie, and say 'No'?"

Bravely and firmly came the boy's answer: "I shall confess, my friend."

A little talk followed, in which he showed clearly that he understood what it was to be a Christian. So the missionary baptized him by the name of Samweli, which is the same as our Samuel.

The king found him so useful that he employed him to collect the taxes, which are paid in cowries — little shells which are used instead of money.

One day, when he was away on this business, the king again got angry with the Christians, and ordered that all the leading ones should be killed. Samweli's name was found upon the list. As he came back, he heard of the death that was awaiting him. That night, when it was quite dark, the missionary was awakened by a low knocking at the door. It was Samweli and his friends, come to know what he should do. Should he run away, or must he go and hand over the money he had collected? After a silence the missionary said: "Tell me what you think."

Looking up, Samweli replied: "My friend, I cannot leave the things of the king."

His friends earnestly begged him to fly, but the missionary said: "No, he is right. He has spoken well; he must deliver up the money."

They all knelt down in prayer together, the missionary wondering sadly if he should ever see the young hero again.

"My friend, I will try to start early, and leave the cowries with the chief," said the lad, as he set

off; "but I fear my carriers will not be ready till after daylight, and if I am seen, I shall be caught. Good-by."

But God kept him. He went boldly to the chief's hut, put down the cowries and walked away. He went again a few nights after to tell the missionary, who said: "You ran when you got outside."

"No, my friend, for I should have been noticed at once. I walked quite slowly until I got out of sight, and then I ran as fast as I could, and so I escaped."

This story is taken from Mr. Ashe's book, "Two Kings of Uganda." It shows that the love of Christ can make a boy brave to do his duty even in the face of danger and death.

### A Worthy Example.

At a missionary station in South Africa, named Goshen, a school was to be built. The people there were all poor Africans. Yet the missionaries wished them to give something for the cause. A meeting was held, and the Christian's duty to give for God's kingdom was pointed out to the people. One after the other came forward and brought his gift, or promised a contribution. The first had neither money nor cattle, but he wanted to give a hen. The next one said: "We build a protecting enclosure, or kraal, for our cattle, and now a kraal is to be built for our children, who are the lambs of our Good Shepherd. Who would not gladly help in this work? I will give five dollars and two sheep." Thus one after the other came forward. It was ten o'clock at night when they went home. The next day the meeting was continued from nine to twelve. Now and then a hymn was sung during the meeting.

When all had left, a poor blind woman came and brought twelve cents. She told the missionary that she had been ashamed to come to the meeting because she had nothing to give. No one had been willing to give her something, as each one wanted to give himself what he had. At last, she said, she had found twelve cents in her home, which she brought as her contribution.

These poor black people brought together 150 dollars in money, 25 sheep, 1 pig, a hen, and some corn. The children also helped in carrying stones and in making 15,000 bricks for the school-building.

The writer who reports this story from the mission field in South Africa, adds: "Is not this a

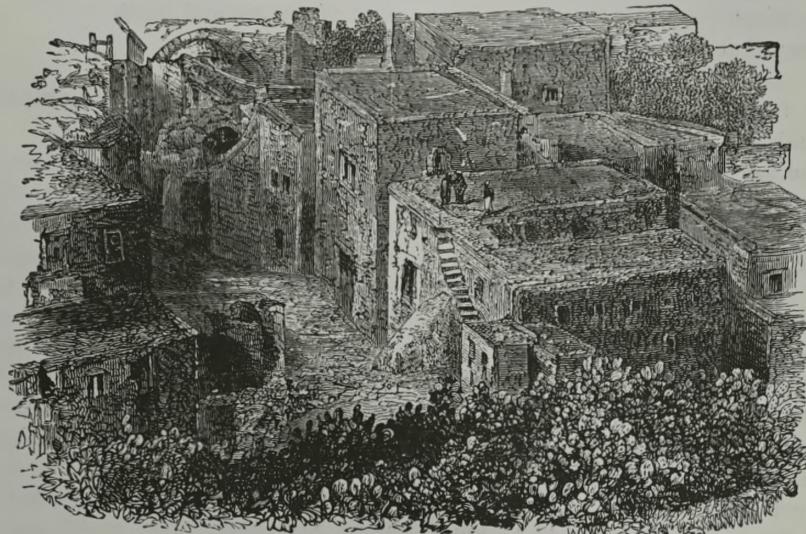
worthy example which should be followed by many in Christian lands? Those poor Africans denied themselves for the Lord's sake. They gave willingly and cheerfully. Are all that read this such cheerful givers for the Lord's work? Did any one give as much as that poor blind African woman?"

Remember, "God loveth a cheerful giver."

\* \* \*

### Nazareth.

Our picture represents houses in Nazareth as they are still seen by tourists in Palestine. One of these tourists, speaking of the Nazareth of to-day, says:—



HOUSES IN NAZARETH.

Nazareth is a beautifully situated town, nestled in the midst of hills. It is clean when compared with the other towns in this region. Most of the houses are well built of stone, two stories high, with flat roofs. They appear neat and comfortable. The flat roof serves to the householder for more than a protection from the weather. It is the piazza, the quiet place of the dweller, and sometimes it becomes his summer residence. There is one house whose flat roof and outside stairs leading to the roof reminded me of that historical house of Capernaum through whose flat roof the poor palsied man was let down by his friends to be healed by Jesus, the great Physician. The street and lanes of the town are narrow and crooked, with a peculiar street arrangement, the water running through the middle of the streets and leaving

a narrow path on the sides for the people to walk who must take good heed of their steps or slide from the wet.

The town has not only a Greek and a Roman Catholic church and school, but also a Protestant church and orphan asylum.

Many places are pointed out in connection with the early life of Christ, who dwelt in Nazareth with Joseph and His mother Mary. We were shown what is said to have been the carpenter-shop of Joseph, the well where Mary was accustomed to draw water, the church over the site where the holy family lived, and even the kitchen of Mary. We listened to our guide without believing all he said. How

little is left to tell in certain tones of our Lord's life in Nazareth!

When the guide had left us, we forgot most of what he had said, but we remembered what is written of Joseph and Mary and the Child Jesus in the second chapter of St. Luke: "They returned into Galilee, to their own city Nazareth. And the Child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." And again we read of the Christ-child: "He went down with them and came to Nazareth, and was subject unto them. And Jesus increased in wisdom and stature, and in favor with God and man."

THE patience which can wait is a chief virtue in missions.

**Follow Jesus!**

"They forsook all, and followed Him," LUKE 5, 11.

Thou, O Christ, art all to me,  
All I leave to follow Thee.  
I will journey by Thy side,  
Thou my only Stay and Guide.  
In this changing world below,  
Where Thou leadest, I will go.

Dearest Savior, God of Love,  
Send Thy blessing from above!  
May it ever rest on me;  
Let me live alone for Thee.  
All my care to Thee I bring,  
My Redeemer and my King.

I leave all to follow Thee,  
Who hast done so much for me.  
Thou dost all my sorrows know,  
All my griefs and all my woe.  
When the storm of life is past,  
Lead me to my home at last.

ESTHER PETERSON.

For the many cordial greetings, well-wishes, and encouragements I herewith tender sincere thanks. May, in this new year, "the beauty of the Lord, our God, be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it!"

N. J. BAKKE.

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**Items from Bethlehem Chapel, New Orleans, La.**

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It has been some time since the PIONEER last brought news to its readers from our Bethlehem Station, and, as a consequence, Bethlehem might be forgotten by our friends. But though the outside world has not heard much of us, we have been all the more active within, having quietly carried on the Lord's work. Nor has the Lord's blessing passed us by, as a short survey of the past year will show.

January 4, Bethlehem held its annual meeting, and, as is customary, a detailed report of every church activity of the past year was rendered with the necessary comment. And it was with thankful hearts that we listened to the details of the report, for in almost every department and every activity a decided increase was noted. All the services of the year were well attended. At some special services our chapel was filled to its utmost capacity. To the praise of God let it be said that our congregation has a good report among those that are without, that it is esteemed by its neighbors, and that its services are almost regularly attended by a goodly number of strangers.

The financial standing of Bethlehem has also decidedly improved in the past year, the total receipts being \$745.56, as against \$504.04 for 1910, which means an increase of \$241.52 for 1911.

During the course of the year our old fence, often repaired already and still broken at many a place, was replaced by an iron one at the cost of \$90.00. Of this sum, \$73.53 has so far been covered by special contributions, and we hope that the deficit still remaining will not accompany us far into the new year. The sum expended for improvements which we were compelled to make on our cemetery lots, if we would not lose them to the city authorities, amounting to \$96.50, has been paid with the exception of \$20.05. This money was also raised by special collections; and our regular collections and contributions have not suffered thereby, which may be seen from the fact that from \$25.00 a month sent to the Mission Treasury we have crept up to \$40.00.

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**The Circulation of the "Lutheran Pioneer."**

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The many encouraging responses to my circular concerning the circulation of the *Missionstaube* and the LUTHERAN PIONEER show that strenuous efforts are being made to introduce these missionary monthlies into every home belonging to the Synodical Conference. This fills my heart with joy, and it ought to be glad news to all who are interested in our mission work. My correspondents approve of the plan, promise to cooperate, and wish the undertaking God's blessing.

While some undoubtedly have put the plan outlined in the circular into operation without thinking it necessary to report, many, on the other hand, failed to do so because of the preparations for the Christmas festivities. *These brethren are kindly asked to energetically take up the work in the new year and report to me, in order that this important work of our mission, too, may be systematically carried on.*

We are laboring for a great cause; "for the cause and glory, dearest Lord, are Thine, not ours." We are, in some measure, helping to "preach the Gospel to every creature" and build up His kingdom through these monthly messengers. "Let us therefore not be weary in well-doing, for in due season we shall reap if we faint not." Sample copies will be mailed upon application to Concordia Publishing House, St. Louis, Mo.

As a task for the coming year we have set the painting of the school-building.

Bethlehem's day-school and Sunday-school are also growing very nicely, which gives us fond hopes for the future. Our teachers are doing faithful and telling work, and the school is again enjoying a good reputation. The present enrollment is 165. But it may be said that no fewer than 225 pupils attended our day-school, and no fewer than 250 our Sunday-school, for a longer or shorter period of time during the last year. The day-school tuitions have increased \$75.00, and the Sunday-school collections \$36.00 over those of last year. Since Bethlehem has only two schoolrooms, Teacher Schrieber has to put up in the vestry with his little ones. There he has placed seat by seat until he has hardly room for moving about, though on many days he has three pupils in almost every seat. Our next need will be one more classroom, or our vestry will have to be enlarged, which can easily be done at a cost of about \$100.00.

The children's Christmas service on December 24, was without doubt the finest celebration we had for many years. The program was carried out splendidly, and teachers and pupils fairly outdid one another in making the service an edifying one, and one long to be remembered. No fewer than 300 persons crowded the church, and many more had to turn away at the door.

Our latest organization, one which has already endeared itself to our young people, and from which we hope much good for the future, is our "Luther League." The object of this league is to hold the young people together, to interest them in church work, and to cultivate a taste for good music and good literature among them. Every month a lecture on some interesting subject is delivered in the league meeting.

During the last year, 18 were baptized, 3 of whom were adults; one adult was confirmed. Two adults died shortly after baptism. There were 6 burials. At present, 21 children and 4 adults attend catechetical instructions.

From this short survey it may be seen that God indeed has not passed us by with His blessing in the past year. This we herewith acknowledge to His glory and to the praise of His holy name, and we pray that His blessings may rest upon us even more abundantly in the future.

G. M. K.

WHEN thou prayest, rather let thy heart be without words than thy word without heart.—*Bunyan.*

### St. Matthew's Congregation, Meherrin, Va.

The members of St. Matthew's, Meherrin, Va., were disappointed of their Christmas services on Christmas Day, for on the morning of December 23, their pastor, Rev. J. S. Koiner, was taken seriously ill, having received a stroke of paralysis, which paralyzed his entire left side. Although the Faculty at Greensboro was asked at once to take charge of the Christmas services, no one could go, as every professor had made arrangements for services during the holidays at his respective station. Upon another message asking to aid the daughter of Rev. Koiner, who had arrived there in the meantime, in taking the sick pastor to a hospital, Prof. J. Ph. Schmidt hurried thither. Rev. Koiner was removed to the Memorial Hospital at Richmond, Va. During his stay at Meherrin, Prof. Schmidt held a Christmas service on December 27, and on the 28th buried Carrie Lea Doswell, daughter of Richard and Nellie Doswell, who died the day before of tuberculosis. She was at one time a student of Immanuel College, and at the time of her demise was in her eighteenth year. On December 30, death again entered St. Matthew's Congregation, and took with him Luther, the fourteen-year-old son of Archer and Jenny Carter. He was buried the following Monday, and on January 7 the members assembled for a funeral service in their church, which was conducted by Prof. Schmidt. We have the sure hope that both these young people died in the Lord.

Student Otho Lynn of Immanuel College has temporarily taken charge of the congregation and school at Meherrin. We are glad to hear that Rev. Koiner is improving. May the good Lord grant him a speedy recovery!

M. L.

### Immanuel College.

Christmas was celebrated at Immanuel College with three services. A large tree was trimmed with ornaments and an abundance of candles. In one of the services, Prof. F. Berg preached the Christmas sermon. In the second service a Christmas program was rendered by the children of Immanuel School, and in the third service the students of the College told and sang of the Christ-child, not in their mother tongue, but in a language whose literature can furnish them with the best material for their theological studies; namely, entirely in the German language. The German hymns and recitations had

been studied under the direction of Prof. Berg by the members of the German Club, a society which was organized among the students last fall. We can truly say that the students did remarkably well. In the children's service, Prof. Berg baptized the adopted son of the College steward, a scholar of Immanuel School. Through the efforts of Rev. Chr. Kuehn our Lutheran friends of Baltimore, Md., had sent a large box filled with clothing of all sorts and sizes, as well as candy and toys. These presents were distributed among the students and Sunday-school children. Besides, every student and every child received a bag with candy and oranges. M. L.

#### Trinity Congregation, Elon College, N. C.

We almost fear that our young Lutherans know nothing of a Trinity Congregation at Elon College, and that our older members have forgotten it, for it has been a long time, indeed, since any news was printed in the PIONEER about this place. But Elon College is still seventeen miles east of Greensboro, and a little flock of Lutherans is also still to be found there. Services are still held semi-monthly by the undersigned, but the congregation has decreased in members in the course of years, instead of growing larger. A number of members have moved away, and no new ones could be gathered in. An average of twenty souls attend services. In spite of the small number, we are glad to state that three children now receive instruction for confirmation.

M. L.

#### A Thankful Heart.

The most cheerful and thankful person in my congregation, writes a pastor, was a hopeless cripple who, for years, had been confined to an invalid's chair, unable to move a muscle save those of the arms and neck. Partially blind, too. Yet this little woman, in her cheerful gratitude, was a constant rebuke to many who were always grumbling and growling and complaining, and who did not see the many causes they had for thanksgiving. When others complained, she would speak of the countless mercies for which she owed thanks to God, and would say with the Psalmist: "Bless the Lord, O my soul, and forget not all His benefits!"

If such as she could find cause for thankfulness, then you surely can find much in your life to be thankful for.

#### The Pope, a Cruel Man.

A miner of Schneeberg, meeting a seller of indulgences, inquired, "Must we, then, believe what you have often said of the power of indulgences and of the authority of the pope, and think that we can redeem a soul from purgatory by casting a coin into the chest?"

The dealer in indulgences said that it was so.

"Ah!" replied the miner, "what a cruel man the pope must be thus to leave a poor soul to suffer so long in the flames for a wretched piece of money! If he has no ready money, let him collect a few hundred thousand crowns and deliver all these souls by one act. Even we poor folks would willingly pay him the principal and interest."

#### NOTES.

**SAD.**—The friends of the Rev. J. S. Koiner, pastor of our colored Lutheran church at Meherin, Va., were much distressed to learn of the attack of partial paralysis which befell the zealous missionary shortly before Christmas. We are glad to hear that his condition is improving, and hope that the news of his complete recovery will reach us soon.

**A DARK PICTURE.**—The Rev. F. J. Davidson, traveling agent of the National Christian Association, draws a dark picture of the shameful doings in some of the colored sectarian churches in the South. In a report from a district in Louisiana he writes:—

"There are a great many unbecoming practices among the colored people in their churches. Of course, they are disguised by some religious name. This is especially noticeable at what they call their 'church rallies.' At these gatherings a number of preachers assemble, some representing churches, and others representing lodges. Each speaker harangues the audience for fifteen or twenty minutes, and then some one leads off in a song, and such a 'rapping of jubba' and 'dancing of Jim Crow' you never heard. Then half a dozen men and women get right out into the aisle and dance a regular quadrille or Irish jig. Such a course of procedure is absurd, ridiculous, and an outrage on the name of Christianity. Some of these ignorant and superstitious preachers declare that unless they permit such nonsense in their churches, their people will not give any money. I attended such a meeting a few weeks

ago, and said at the time that I hoped that the time would soon come when the negro preachers would prepare themselves to preach the simple Gospel, and lift themselves and their people above such ignorance and nonsense. When I had finished speaking, the pastor, a young man, rose and administered a scathing rebuke to me, and declared as to himself: 'I come here and found dis, an de peepul gwine ter keep it up.' Until the negro ministers prepare themselves to preach and lead their people properly, the masses cannot be lifted to higher ground."

**AN IMPORTANT WORK.** — The "friendly reader" who sent us the foregoing note adds: "From this you will again see how important is the mission of you Lutherans among the people of my race. It is a blessed work you are doing in training and sending missionaries who are true Gospel preachers and teach the people better things in church and school. God bless the men and their work!"

**RAPID GROWTH.** — Speaking of the growth of churches in the last ten years, the *Episcopal Recorder* says: —

"The Lutheran Church has not only grown more rapidly than any other church in the United States, but bids fair to hold that position in the future. This Church has a gift of tongues, and preaches the Gospel in fourteen different languages — English, German, Swedish, Norwegian, Danish, Icelandic, Finnish, Estonian, Lappish, Lettish, Lithuanian, Polish, Slovak, and Wendish."

**AFTER FIVE YEARS.** — A visitor to Knapa in China found there a church capable of seating 1,000 of the natives who swarm in from the neighboring farming country. When he left, a large group of Christians gathered on the brow of a hill and sang, "God be with you till we meet again." Five years ago these people were in darkest heathenism. They now rejoice in the light of the Gospel.

**THE HYMN-BOOK BY HEART.** — It is said of the Lutheran Christians in Kanara, Southwest India, that very many of them have learned by heart their whole hymn-book. At Holy Communion they sing one hymn after another without opening the book. They sing their hymns at family worship, at work, and on their sick-beds. It is said of these good people, too, that they, as a rule, are patient sufferers, especially the women, whose lot is often very hard.

*Foreign Missionary.*

## BOOK TABLE.

**LEHRBUCH DER DEUTSCHEN SPRACHE** fuer  
Schulen von August Crull, Professor am Con-  
College zu Fort Wayne, Ind. Dritte, verbesserte  
Lage. Concordia Publishing House, St. Louis.  
Price, 85 cts.

This is the third, revised edition of Prof. Crull's Grammar of the German language, an excellent text-book, deserves all the praise given it since it was first published in 1893. This third edition, revised and brought up to date, appears in tasteful, durable Library Buckram binding, title in gilt letters on the back and on the front cover of the book.

## Acknowledgments.

Received for *Colored Missions* from the following congregations: St. James, Southern Pines, N. C., \$5.00; Bethlehem, New Orleans, La., 40.00; Mount Zion, New Orleans, La., 50.00; St. Paul, New Orleans, La., 35.00; St. Paul, Mansura, La., 5.00; Station in Napoleonville, La., 16.00; Bethany, Yonkers, N. Y., 10.00; Bronx Mission, New York, N. Y., 2.50; St. Paul, Charlotte, N. C., 8.50; Mount Zion, Meyersville, N. C., 2.50; Bethel, Greenville, N. C., 1.00; Grace, Concord, N. C., 10.00; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rocks, N. C., 3.00; Concordia, Rockwell, N. C., 2.50; St. Peter, Dry's School House, N. C., 3.00; St. John, Salisbury, N. C., 5.00; Grace, St. Louis, Mo., 15.00; Grace, Greensboro, N. C., 20.26; St. Matthew, Meherrin, Va., 4.00 — Total, \$245.36.

St. Louis, Mo., January 16, 1912.

H. L. DOEDERLEIN, Treas.  
848 E. Prairie Ave.

## Evangelical Lutheran Colored Churches.

### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.  
Ed. Schmidt, Pastor.  
Divine Services: Sunday, 11 a. m. and 7.30 p. m.; Wednesday, 7.30 p. m.

*Mount Zion Church*, Franklin and Thalia Sts.  
Divine Services: Sunday, 11 a. m. and 7.30 p. m.; Thursday, 7.30 p. m.

*Bethlehem Chapel*, Washington Ave. and Dryades St.  
G. M. Kramer, Pastor.  
Divine Services: Sunday, 11 a. m. and 7.30 p. m.; Thursday, 7.30 p. m. Sunday-School: Sunday, 10 a. m.

### SPRINGFIELD, ILL.

*Holy Trinity Church*.  
Divine Services: Sunday, 10.30 a. m. and 8 p. m.

## TERMS:

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

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

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

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., MARCH, 1912.

No. 3.



Christ Crucified.

Jesus, Savior, Son of God,  
Bearer of the sinner's load;  
Thou the sinner's death hast died,  
Thou for us wast crucified;  
For our sins Thy flesh was torn,  
Thou the penalty hast borne  
Of our guilt upon the tree  
Which the Father laid on Thee!  
Savior, Surety, Lamb of God,  
Thou hast bought us with Thy blood;  
Thou hast wiped the debt away,  
Nothing left for us to pay,  
Nothing left for us to bear,  
Nothing left for us to share  
But the pardon and the bliss,  
But the love, the light, the peace.

## Jesus Lifted Up.

A few days before His death on the cross, Jesus said: "And I, if I be lifted up, will draw all men unto me." And we are told that "He said this signifying what death He should die," John 12, 32, 33. Before this He had already said to Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life," John 3, 14, 15. And to the Jews who would not believe that He was the promised Messiah, He said: "When ye have lifted up the Son of Man, then shall ye know that I am He," John 8, 28.

Jesus was lifted up when He was nailed to the cross and then lifted up to endure the most bitter sufferings and to die the most shameful death on the accursed tree; for it is written: "Cursed is every one that hangeth on a tree."

But why did Jesus say: "If I be lifted up, I will draw all men unto me"? What relation is there between His being lifted up on the cross and His sublime declaration: "I will draw all men unto me"? To understand this, we must remember that Jesus is "the Lamb of God which taketh away the sin of the world." By being lifted upon the cross, He was made a curse for sinners, bearing in their stead the terrible curse which was due to their sins. "He bore our sins in His own body on the tree." He was lifted up "that He should taste death for every man," Hebr. 2, 9. Thus Jesus, the Sinless One, the holy Son of God, took the sinners' place, and made an atonement for sin broad enough for all sinners to stand upon. Since He was lifted up, the redemption of all sinners is a finished fact, and God is perfectly reconciled to a sinful

world. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," says the apostle.

This redemption, secured for all sinners by the sufferings and death of Christ, is offered to all men in the Gospel, which is the "word of reconciliation," the "preaching of the cross." The Gospel messengers, preaching Christ and Him crucified, are "ambassadors for Christ," praying men, "in Christ's stead, Be ye reconciled to God!" 2 Cor. 5, 20.

It is Jesus Himself who through the Gospel of His redeeming love draws sinners to Him by bringing them to faith in Him as their Savior. And as He is the Savior of all, and has been lifted up on the cross to suffer and to die for all, so He earnestly wills to draw all men unto Him, no matter of what color and race and nation they are. Therefore He wants His messengers to go "into all the world and preach the Gospel to every creature." There are those who always resist the drawing of His love in the Gospel of salvation. To them the preaching of the cross is foolishness, and they perish through their own fault. But the labor of the messengers of the cross is not in vain. There are many in all the nations of the earth that are saved through the power of the Savior's grace and through the drawing of His love. St. John saw a great multitude which no man could number, of all nations and kindreds, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands, Rev. 7, 9. They are brought there by the drawing of Him who was lifted up on the cross for their redemption. Therefore they give all glory to the Lamb, the God of their salvation.

What a blessed privilege for Christians to help in the spreading of the Gospel by which sinners are drawn to the Savior and brought to everlasting life! They labor for eternity; they labor for the triumph of the cross; they labor for that happy day when God's children from all the nations of the earth shall be gathered at the throne of the Lamb, singing the new song: "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation," Rev. 5, 9.

#### Christians Do Mission Work.

After we have become believers, we should show forth the praises of Him who has called us, in order that other people also come to such faith. — *Luther.*

#### "The Lord Hath Laid on Him the Iniquity of Us All."

A pastor once spoke to us both about the happy and the sad experiences in the early years of his ministry when he did much mission work in one of our large cities. The following was one of his happy experiences: —

The pastor was one day asked to visit a dying person who was unknown to him. Arriving at the house, he found an old man, who in early life had been a soldier in the British army, and afterward a seaman, sharing for many years both in the dangers and in the iniquities to which his calling exposed him. Through these he had been preserved by the mercy of God; but now a fatal sickness had suddenly seized him.

After answering a few questions about the illness that was carrying him to the grave, he said in distinct tones: "I am the chief of sinners, and unless there is free pardon, there certainly is no hope for me."

"This is just what I have come to tell you about," was the reply; "a free pardon, a free salvation; for the gift of God is eternal life through Jesus Christ, our Lord."

Salvation through faith in the finished work of Christ was then laid before him; and as passages of the Bible which speak of Christ's sufferings for sinners were quoted, he would frequently interrupt with the remark, "I remember that; I learned that years ago." The difficulty, however, in his way was to believe that after such a life of wickedness he could be saved without *doing* anything. He was shown that he was "dead in trespasses and sins," and that a dead man cannot do anything until he has life, and that over and over again it is said in God's Word: "He that believeth on the Son hath everlasting life." Still the news seemed too good to be true.

At last the pastor said to him: "There is one verse in the fifty-third chapter of Isaiah which you surely remember, and I beg you to fix your mind upon it as I read it to you: 'All we like sheep have gone astray.' God says that of you and me. Do you believe it? Is it true?"

"Yes, sir, it is true," said the old man, and it describes me exactly; for I have gone astray like a sheep all my life."

"In the next clause," said the pastor, "we read: 'We have turned every one to his own way.' God says that. Do you believe Him?"

"Yes, I do," was the reply; "I have turned to my own way, much to my sorrow now."

"In the next clause," said the pastor, "we read: 'And the Lord hath laid on Him the iniquity of us all.' God says that too. Do you believe Him?" it was solemnly asked.

The dying man was silent for a moment, and then the tears started to his eyes, as he looked up and said, "Yes, sir, I believe, and I am satisfied."

"Well," said the pastor, "if God is satisfied with the work of His Son and you are satisfied, there is nothing more to be done, is there?"

"Nothing but to thank Him for His wonderful love to the chief of sinners and for a free pardon," said the old man, folding his hands. He lived for about a week after this, rejoicing in the mercy that had plucked a brand out of the fire, and then departed in peace through faith in the finished work of the Savior.

More than fifteen years passed away, and the incident was forgotten under the pressure of much work, when the same pastor was called upon to visit an old lady who was drawing near to the grave and desired to see him. Going to the house, which had a familiar look, he was shown into an upper room, and saw a white-haired old woman who was reclining in an easy chair. She had but recently returned from a long visit to distant friends. She was totally deaf, but an open Bible lay upon her lap, and she wrote upon a slate: "You called to see my dying husband, and told him about Jesus Christ, and read to him: 'The Lord hath laid on Him the iniquity of us all.' I could hear then, and the message was blessed to my own soul. Since that time I have rejoiced in the faith that He bore my sins in His own body on the tree. As I am about to depart to be with Him who loved me and gave Himself for me, I thought I would send for you, and tell you that the same text which gave my husband peace gave me peace also."

Surely, the soul that rests on the promises and assurances of God's unchanging Word will not be confounded in the day of Jesus Christ.

### A Bright Example.

During the war in Soudan a British officer lay in much suffering and dangerously wounded on a field of battle. Earlier in the day he had received a slight injury, or what he chose to deem such, in his left arm; but he had kept his seat on his horse,

and not till toward the close of the decisive engagement, when victory crowned the English arms, and the enemy were in full retreat, flying from the field, did the young officer receive his severer wounds, and was carried by his men to a bank a little way from the mass of the dead and dying.

A young surgeon, in answer to the call of one of his own men, came up to examine his injuries, but was waved off with the words, "Leave me for the present; go to those who are suffering more, and needing your services more urgently."

The officer's servant expressed his disappointment at his master not having allowed himself to be attended to, and received the response, "Fetch me a drink of water, Colin; that's what I long for most;" and ere long the clear, sparkling draught was at his lips, but yet untasted, when the eyes of a soldier beside him opened, and a sound between a gasp and a groan issued from the dying lips, while the gaze of intense longing of the hungry eyes spoke their thirst. The untasted draught was held to the parched lips and eagerly drained, and the look of gratitude, never to be forgotten, was ample compensation.

While Colin was gone for a fresh supply, the officer, with his left hand and least disabled arm, unhooked the soldier's tunic, and, with an effort beyond his real strength, managed to raise the dying head, momentarily revived by the draught of water. A hand was groping in his breast, and the officer, following the movement, found a pocket Testament; but it was an expiring effort, and too late. Yet one word he heard as he bent over the face, and the dying lips formed the name of Jesus. Then the features relaxed, and pain and suffering disappeared from the countenance, and in their stead was a look of perfect peace and rest.

The young soldier, who had fought his last for his earthly sovereign, had entered into the presence of Him whose name was dearest to his gallant heart and last upon his lips. The officer's servant was once more returning with the fresh supply from the little brook, which he had sought for higher up the stream, for below it was mingled with crimson stains, and he found the dead soldier nestled on his master's breast. There was no question now, death had claimed his victim, and two dragoons coming up and kneeling down were about to remove the body, which pressed on the wounded officer.

"Stay, Colin, stay, sever a lock of his hair first. He may have a mother;" and the nut-brown curl

was laid in the Testament, and placed in the officer's pocket by his direction. The scene was enough to touch a harder heart than that on which the young soldier had breathed his last, which was strangely softened by the events of the last week; for in the earlier days of it he had tended many a wounded and dying man as he walked over the field at evening after the morning's engagement.

Ever and anon his thoughts recurred to the dying face of the youth, seemingly about his own age, not one of his own regiment, but an infantry soldier, whose last moments he had striven to soothe, and the look of calm peace, nay, he thought even more, of joy, as with that name on his lips he breathed out his life. A grand reality it must be to bring joy in such a scene. A longing to have learned more at those lips, sealed in death, came over him — "happy fellow!"

And he recalled the words so familiar from their frequent use in the opening sentences of the church service, which as a soldier he attended on duty each Sunday: "I will arise and go to my Father, and will say unto Him, Father I have sinned against heaven and before Thee, and am no more worthy to be called Thy son."

Then memory again brought to him, "Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified;" and they became prayers. Jesus was the happy resting-place of the young soldier; but how could that hiding-place be searched? And there and then, as taught by the Holy Spirit, the young officer surrendered to the Captain of his salvation, and in after-life proved himself a true soldier of the cross by a faithful and devoted life of obedience and truth.

### Father's Grave.

On the island of Barbadoes a missionary one Sunday morning saw in the church-yard a black native, thoughtfully standing at his father's grave. The missionary went to him and asked why he stood there so quietly and thoughtfully.

"I have come here," replied the young man, "to look at the place where the body of my father is buried. I now see his grave; but the bliss which his soul enjoys I cannot see."

Then pointing to the mission church, he said, "That place he loved; to that place he often wanted to take me with him; but I was a wild,

unruly son and would not go. But now I must go to that house and attend preaching as long as I can, so that my soul may come to where my father's soul is, and that my body may rest here at his side."

This, says the missionary, was the beginning of a new life for the young man. Father's grave had reminded the son of father's prayers and warnings. From that time on he attended the services regularly, and after being instructed, he was baptized and became a useful church-member, highly respected by his countrymen for his pious Christian life.

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### A Lesson in Giving.

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A servant girl one day related in the presence of some of her friends that formerly when an extra collection was taken up for the Lord's work, she was much worried because she had nothing on hand to give. One evening she read in 1 Cor. 16 the advice of St. Paul to lay aside regularly every week something for a special collection. This proved to her a lesson in giving. "Since that time," she said, "I, on every pay-day, took from my wages what I could spare in that week and put it into a saving-box. Sometimes it was not much, often only five or ten cents. I then said to myself: When thinking of expenses for yourself, you are not to count upon that which is in the saving-box, for it belongs to the Lord. And now," she went on, "whenever a collection is taken for missions or some other church purpose, I open my saving-box and cheerfully take something for the Lord's work. I contribute from that which is consecrated to the Lord, and there is always a good supply on hand."

From what she told them, her friends also learned a lesson in giving. Each one of them made up her mind to follow her example. When they were together next New Year's Day and spoke of their experiences of the past year, they also spoke of their experiment in laying aside regularly something for church purposes. All were well satisfied with the result. They had become cheerful givers, to whom giving was a joy. And they also found that they did not suffer any want during the year.

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THERE are narrow-hearted people who do not wish to know anything about missions — people who draw very narrow limits around their love.

G. Warneck.



### The Suffering Savior.

Thou, ah! Thou, hast taken on Thee  
Bonds and stripes, a cruel rod;  
Pain and scorn were heaped upon Thee,  
O Thou sinless Son of God!  
Thus didst Thou my soul deliver  
From the bonds of sin forever.  
Thousand, thousand thanks shall be,  
Dearest Jesus, unto Thee!

### New Orleans Letter.

Dear PIONEER:

Mount Zion, under the able guidance of the Field Secretary, Rev. Bakke, is pushing to the fore. Old members and former attendants, long lost sight of, are found and brought back to the fold. Uncle Bob knows of one case which resulted in getting back six souls to church. Originally there were two sisters confirmed in Mount Zion. These with the mother, a quarter of a century ago, came regularly to the services. But as the years passed away, the pastorate in Mount Zion shifted ever and anon from one missionary to the other, and resulted in the falling away of many souls from Mount Zion. Among these was the family mentioned above. Thank God! they are back again, and not only they, but also three daughters of one of the two sisters. Uncle Bob remembers these two sisters very well, from the fact that they appeared in vocal duets at the annual closing exercises of the school. "Them was the happy days!" Eh, girls?

What sweet singers Mount Zion could boast of in the old days! But, never mind, Mount Zion is

coming into her rights again, for the present choir sang very well and fine when the Luther League had its special services on February 4, 1912.

Oh, yes, Mount Zion has a Luther League, and invited all the young folks of St. Paul and Bethlehem to the special services mentioned. It was bitter cold, but over 80 attended the services. Sure, Uncle Bob was there! And the sermon of Rev. Bakke was grand. The leading thought in it was that young people should consecrate themselves entirely to Christ. By contrasting our young people with those of the world, Pastor Bakke showed that all the pleasures of this world end in the most galling bitterness, while the sacrifices and self-denials of young Christians bring real and lasting happiness here and hereafter. God keep you all, my dear young friends, in His precious grace!

On the 7th of February, Mount Zion held its regular monthly meeting. A goodly number of members was present. Among many things discussed were especially two subjects: the election of church officers and a request to the Board to call the Rev. W. Frese to Mount Zion. The financial report, which covered the month of January, showed that Mount Zion, since November, was sending 50 dollars to the Board per month.

Mount Zion looks like a healthy field, indeed, if she can do that much; at least Uncle Bob thinks so.

What a pretty wedding that was, February 8, in Mount Zion! Uncle Bob was there, sure, and an interested spectator among the many. Uncle Bob knew the bride when she was a little girl at school. Then she was a pretty, modest, and obedient child, affording teacher and parents only pleasure. Later she graduated at Luther College with honor. Still later she took charge of the primary class of the Sunday-school in Mount Zion. All these young years she gave to her Savior's work. On her wedding evening the church was beautifully decorated, and amidst the sweet music of Mendelssohn's Wedding March, preceded by the best couple and two little girls, one the flower girl, and leaning happily on the arm of her good father, the bride marched to the altar where the waiting groom received her under the wedding bell. While the ceremony proceeded, the music, soft and low, continued. And now, my friends, old and young, the audience

at this wedding was as quiet and attentive as any one could have desired. Uncle Bob was invited to the house, but necessary duties prevented his attendance. Others, however, informed him that at the house our young Christians conducted themselves in an exemplary manner as invited guests. Thus shall the world learn a lesson from a Christian wedding. Jesus also must certainly have been at this wedding.

And now, Uncle Bob, who is the bride? She is now the wife of our Missionary Rev. Eugene Berger of the Napoleonville Station, and to Uncle Bob she was previously Miss Sidonia Roberts; for short we all called her Sidonia. Now, dear child, may you be a blessing there as you were here! May the Savior guide you and your dear young husband safely to the anchorage above!

UNCLE BOB.

#### Notes from Yonkers, N. Y.

At the beginning of the new year, Bethany congregation was able to look back at the nine months of her existence with humble thanksgiving for the visible blessings God had given to the Word preached in her midst.

March 10, 1911, will always be pleasantly remembered by both pastor and members. In the evening of that day, the few faithful Lutherans that had some years ago been members of St. Matthew's congregation at McCherrin, Va., with several of their friends, some of whom are now members of the congregation, welcomed their first pastor in a gathering in the parish house of St. John's German Lutheran church. The Rev. A. v. Schlichten, who had faithfully fed them with the sincere milk of God's Word for several years, in a few words introduced the new pastor, after which we all enjoyed ourselves, partaking of the delicious refreshments which had been prepared by the ladies. The rest of the evening was very pleasantly spent singing Lutheran hymns. The first divine service on the following Sunday evening was well attended.

One of the many difficulties which confronted the infant congregation was the getting a place where we could hold our regular services. We are thankful to say that this stumbling-block was readily removed by an offer from St. John's German Lutheran church to permit us to make use of their Sunday-school room.

On November 19, Rev. Wm. Hallerberg, of

St. Louis, Mo., visited our mission. A triple dedication had been arranged for that day. An organ which had been presented to us by a Mr. A. W. Ling, of Ossian, Ind., a pulpit given by the men of the congregation, and a nice church Bible presented by the ladies, together with three beautiful bookmarks given by a friend, were all dedicated to the service of the Lord at 4 P. M. The dedicatory sermon, based on Ps. 126, 3, was preached by the pastor. After the sermon, Rev. Hallerberg addressed the congregation, speaking very eloquently of the hopes for the future of our mission. The two events combined made a lasting impression upon the large crowd of visitors that were present, and afforded much encouragement for those who are interested in mission work here. In the evening, Bronx Mission was visited by the visiting pastor and several of the members of Bethany congregation. The visit of Rev. Hallerberg was highly appreciated by all.

Although our Sunday-school is still very small, yet it arranged a very successful Christmas celebration. The church was decorated very beautifully by the members of the congregation, and the children spoke and sang well. The attendance was good.

Bronx Mission, which is located on Cromwell Ave., near 172d Street, New York City, was opened October 15. During the fall, the attendance was good, but after the death of Miss Irene Winbush on December 6, who had caused the mission to be opened, many that had attended its services returned South. However, we hope to give this field more attention as soon as the cold weather will have passed away.

In general, mission work in and around Yonkers, N. Y., has been very successful. Your missionary is glad to report that during the last year ten adults were added to Bethany congregation, and that its building fund shows a total of \$117.45. Through the Luther League, a missionary society in the congregation, which canvassed the town by territories, the members have rendered great assistance to the missionary.

The field is large and fruitful. May God, who has begun the good work, continue His blessings upon our labors to His glory and to the salvation of many souls.

W. O. H.

PHILIP HENRY said: "There are two things we should beware of: that we never be ashamed of the Gospel, and that we never be a shame to it."

### News from Immanuel College.

The severe cold weather during the month of January caused some damage in the College buildings. For several days the water pipes were frozen in the main building, in the school, and in the two professors' residences, and this, finally, resulted in the bursting of the pipes in each one of the buildings. Besides, the pump which is run by an electric motor, and which supplies all the buildings with water, also froze to such an extent during the coldest days that it had to be thawed by kindling a fire around it.

January 31 marked the close of the first semester. On the following days the students were assembled, and, after a brief address by the President, received their reports. Thanks be to God who has graciously shielded the institution against serious sicknesses and other calamities!

On the night of February 8, the students gave an entertainment. The program consisted of several musical numbers and two little plays. We regretted that our dear President could not be present, as he was confined to his house for several days on account of a severe attack of rheumatism.

M. L.

### Either—Or.

It is a hard matter at once to look up to heaven with one eye, fixing the other upon earth. We must either adhere to ourselves and deny Christ, or adhere to Christ denying ourselves. No man can serve two masters. Christians must deny themselves, and say with the Apostle, "We have forsaken all and followed Thee."

### An Industrious Boy.

An interesting story has just been told concerning the mission at Ciradzulo, British Central Africa. Nineteen years ago, a certain official in the district made use of an intelligent boy of the Yao tribe to take a message under difficult circumstances across country, and for this service rewarded him with a coin. The boy was an industrious fellow, and with the small amount of money which he had received he laid the foundation of greater things. He bought an English primer, and began to attend school at the mission. Longing to do mission work among his black countrymen, he continued his studies with great industry. Later he was ordained

a minister of the Gospel, went on a voyage of European travel, and has since built a church which has some three hundred members. "The incident is one which also shows how the natives of Central Africa are learning to help themselves."

### A King's Warning.

When on the island of Tahaa a number of natives were received as members of the mission church, not only the missionary, but also the king addressed the new members, warning them not to be satisfied with the mere outward form of Christianity. He told them they now had the Holy Scriptures, the ministry, Baptism, the Lord's Supper, and Sunday services. These things he said were all excellent in themselves, but they would not profit them any if they were satisfied with the mere outward use of them. They should use them for their souls' salvation, so that it might be said of them: "The kingdom of God is within you." They should see to it that they were not among those of whom it may be said: "Having a form of godliness, but denying the power thereof."

The king's warning is needed and should be heeded also in Christian lands.

### NOTES.

**AN APPEAL.** — Our Board for Colored Missions has recently issued an earnest appeal for contributions to our mission treasury, calling attention to the need for help in our mission work which is growing larger and larger with the blessing of God. Larger means are therefore needed if the work in the various mission fields is not to be hindered. The appeal should find a ready and liberal response.

**MEHERIN.** — Since the illness of the Rev. J. S. Kiner, our mission station at Meherrin, Va., is in charge of O. Lynn, a student of Immanuel College. From a letter of his we learn that he is kept quite busy, which is a joy to the faithful worker. He writes: "To be called suddenly away from the classroom and thrown with full force into the mission work is no joke; at least I do not find it so. When the student, teacher, pastor, has finished his work in the school-room, makes a visit or two, comes back home, and gets his wood ready, he feels like eating a dozen or two of the good biscuits which the good

housewives here know so well how to make. Supper over, a few minutes with the man of the house, and then back to work, preparing lessons for the next day, getting a sermon ready for Sunday, preparing the Sunday-school lesson, and studying for the welfare of the congregation, is the daily routine. It is quite a load for a young inexperienced man. But under all these trying circumstances may God bless my labor in this important mission field!"

**NEW ORLEANS.** — From *The Southern Lutheran* we take the following statistical report of our three colored Lutheran congregations in New Orleans for the year 1911: Souls, 766; communicant members, 322; voting members, 52; day schools, 3; teachers, 8; pupils, 492; Sunday-school pupils, 327; baptized, 41; confirmed, 28; communicants, 624; marriages, 8; burials, 15.

**LITTLE ROCK.** — Our mission station at Little Rock, Ark., still enjoys the faithful services and self-denying labor of the Rev. A. Poppe, pastor of our German Lutheran congregation in that city and editor of *The Arkansas Lutheran*. In a recent issue of the paper he writes of his work among the colored Lutherans: "The year of 1911 has been a year of progress in the negro mission work. The editor had the work of instructing a class, and the pleasure of confirming six pupils, ranging in ages from 60 down to 14. May God bless the cause and give them their own pastor in due time!"

**A MOST IMPORTANT TASK.** — Speaking of the needs of the colored people, a Southern editor writes: "It seems to us that a most important task in caring for the colored people is the training of faithful negro ministers. There are thirty thousand negro ministers in the United States, only ten per cent. of whom have been trained for their work. There are twenty-seven thousand untrained negro ministers, upon whom has devolved the leading of ten million people less than fifty years removed from slavery."

**A TEMPEST'S WORK.** — In 1861, a group of Polynesian Christians were blown away from their homes 1,800 miles, and were finally washed up on the shores of the Ellice Islands, which they set to work to evangelize. Last year the contributions to missions of the Christians on these islands amounted to \$1,650.00.

## BOOK TABLE.

**LENTEN PRAYERS.** From "Meditations and Compliations on the Sufferings of Our Lord and Jesus Christ," by J. J. Rambach. Compiled by R. W. Huebsch. Concordia Publishing House, Louis, Mo. Price, 35 cts.

A compilation of prayers for the Lenten season, able not only for public services, but also for private meditation, and helpful to all that heed the Lenten cloth, with gold stamp on front cover.

## Acknowledgments.

Received for *Colored Missions* from the following congregations: St. James, Southern Pines, N. C., \$5.00; Bethlehem, New Orleans, La., 40.00; Mount Zion, New Orleans, La., 50.00; St. Paul, New Orleans, La., 35.00; Grace, Concord, N. C., 7.00; Mount Calvary, Sandy Ridge, N. C., 9.25; Bethany, Yonkers, N. Y., 11.00; Bronx Mission, New York, N. Y., 2.00; St. Matthew, Meherin, N. C., 2.87; St. John, Salisbury, N. C., 5.00; Zion, Gold Hill, N. C., 3.00; Concordia, Rockwell, N. C., 2.50; Mount Zion, Rocks, N. C., 3.00; Station in Napoleonville, La., 14.78; St. Paul, Mansura, La., 5.00; St. Paul, Charleroi, N. C., 8.50; Bethel, Greenville, N. C., 4.00; Bethlehem, Monroe, N. C., 2.50; Grace, St. Louis, Mo., 2.00; Grace, Greensboro, N. C., 7.23. — Total, \$219.63.

St. Louis, Mo., February 16, 1912.

H. L. DOEDERLEIN, Treasurer  
848 E. Prairie Ave.

## Evangelical Lutheran Colored Churches.

### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.  
Ed. Schmidt, Pastor.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.  
G. M. Kramer, Pastor.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

### SPRINGFIELD, ILL.

*Holy Trinity Church*.  
Divine Services: Sunday, 10.30 A. M. and 8 P. M.

## TERMS:

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

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

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

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

All communications concerning the editorial department to be addressed to Prof. R. A. Buschorff, Conover Catawba Co., N. C.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., APRIL, 1912.

No. 4.

## Peace Is Made.

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Peace is made; for Christ is risen,  
Conqueror over ev'ry foe!  
He has broken death's dark prison,  
Savior from all sin and woe!

Peace is made, and heav'n rejoices;  
Jesus lives who once was dead.  
Join, O man, the gladsome voices;  
Child of God, lift up thy head!

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## "Peace Be Unto You!"

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"Peace be unto you!" With these words the risen Savior greeted His disciples as He came to them on the evening of the first Easter Day. They were not mere words. No. The words brought to them the peace which He obtained for man by His bitter sufferings and death, and certified to man by His glorious resurrection.

Sin had caused enmity between God and man. If peace was to be restored, sin must be put away, the punishment due to sin must be borne. To this end Christ took upon Himself our sins and suffered the punishment which we deserved. Thus He put away sin and made peace. "The chastisement of our peace was upon Him," says the prophet. He "made peace through the blood of His cross," says the apostle. Christ's resurrection is the proof that peace is made. "The God of peace brought again from the dead our Lord Jesus," Hebr. 13, 20. By bringing Him again from the dead, God the Father declared that He is perfectly satisfied with the work of His Son, and that peace is made. Every enemy has been conquered, every accuser silenced. Peace for sinners has been secured by Christ, "who was delivered for our offenses, and was raised again for

*our justification,*" Rom. 4, 25. Therefore Christ, after His resurrection, came to His disciples with the greeting, "Peace be unto you!" It was not an empty greeting. No; it brought to their souls the whole blessing of His finished work of redemption. The peace which Christ brings includes the forgiveness of sin, deliverance from death and the devil, and the soul's eternal salvation.

Christ still comes to us with His "Peace be unto you!" as surely as He came to His disciples on the day of His resurrection. He comes to us in the Gospel, for in the Gospel He preaches peace to sinners. Christ "preached peace to you that were afar off, and to them that were nigh," says the apostle. The peace which the risen Savior brought to His disciples from the cross and the tomb was secured for all sinners and is to be brought to all. Therefore he instituted the Gospel ministry. "As my Father hath sent me, even so send I you," He said to His disciples. They were to be His messengers with the blessed message of peace to a godless, restless world.

The Gospel is still brought to poor restless sinners by Christ's servants as a message of peace. Wherever God's Word and sacraments are, there the risen Savior comes to sinners with His "Peace be unto you!" offering unto them through His servants all the blessings of His redeeming work. Those who by faith accept the Gospel have the peace which it brings. They are "justified from all things," and "being justified by faith, we have peace with God through our Lord Jesus Christ," says the apostle. And having peace with God, they need not fear. In all their troubles and heartaches they are comforted by the words of their risen Savior who continually says to them in the Gospel, "Peace be unto you!"

### An Easter Morning in Surinam.

In Surinam, Dutch Guiana, South America, there is a leper village, named Bethesla, where many poor exiles, afflicted with the dreadful disease of leprosy, find a Christian home. It is a small village of little houses, each accommodating two patients in separate rooms. A missionary and his wife devoted themselves to the poor sufferers. The missionary gives the following description of an Easter morning with the lepers in Surinam:—

Early on Easter morning the lepers are assembled in their chapel. Quietly they await the coming of the missionary. Soon he enters with the joyful Easter greeting, "The Lord is risen!" The lepers rise, responding with the words, "He is risen indeed!" and triumphantly the words sound forth:

Hail, all hail, victorious Lord and Savior!  
Thou hast burst the bonds of death!  
Grant us, as to Mary, that great favor  
To embrace Thy feet in faith!  
Thou hast in our stead the curse endured,  
And for us eternal life procured.  
Joyful, we with one accord  
Hail Thee as our risen Lord.

The lepers now all pass out in silent procession to the last resting-place of the dead. Silently they move along, each one absorbed in his own thoughts.

On the edge of the forest rises a cross from among the tall grass. They have now reached the peaceful graveyard of the leper colony. No high monuments of brass or stone adorn this resting-place of the dead. In vain would you seek even the simplest gravestone.

"I am the Resurrection and the Life! Whosoever believeth in me shall live though he were dead!" Thus sound the words of Jesus, spoken by the missionary, the words of life and hope over the lowly graves of the departed. And as the sun rises on the opposite shore of the Surinam River, the company of cripples, men, women and children, all clad in white, surround the graves of their former companions and friends whose long path of suffering has ended here.

Not far from these Christian lepers a large number of heathen coolies listen to their Easter hymn of rejoicing:

Jesus lives! Henceforth is death  
But the gate of life immortal;  
This shall calm my trembling breath  
When I pass its gloomy portal;  
Faith shall cry, as fails each sense,  
Lord, Thou art my confidence!

The hymn has died away. The Christian congregation unites in prayer to the risen Savior.

Those among the lepers whose hands reverently fold them. The others cross their crippled members. The missionary in his prayer recommends them all to the heart of the all-compassionate Savior. He asks that an Easter blessing may also come upon the heathen people who dwell in darkness and the shadow of death, far from the Easter light and hope. When the Amen has been said, the lepers extend to each other, over the graves of the departed, their crippled hands, during the singing of the hymn:

We who here together are assembled,  
Joining hearts and hands in one,  
Bind ourselves with love that's undissembled  
Christ to love and serve alone.  
Oh, may our imperfect songs and praises  
Be well-pleasing unto Thee, Lord Jesus:  
Say, "My peace I leave with you."  
Amen! Amen! Be it so!

Now they return home to their cottages, the homeless exiles who by faith in the crucified and risen Savior have found the way to their Father's home on high and peace on earth. Across their scarred and disfigured faces passes a beam of Easter joy. They know that God's messenger will some day come to their couch of suffering and gently bear them away from this valley of corruption into the land of the redeemed from many nations, where dwell the saints in light and where there shall be "no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

### "I Know that My Redeemer Liveth."

Early on Easter Day, April 1, 1548, King Sigismund the First of Poland, aged 81 years, entered his beautiful chapel, together with several attendants. Thoughtfully he there looked at the marble tomb which he had prepared during his lifetime. He sighed deeply as he felt that the hour was near in which he would have to exchange the throne for the coffin, the royal mantle for the shroud.

At last he said, "Well, I know that my Redeemer liveth. He will raise me again from my chamber of rest. With these my eyes will I behold my Savior who to-day is risen from the dead."

Then he fell upon his knees, and while he was praying, the hour came which he felt to be so near. His soul passed into the presence of Him who is the Resurrection and the Life.

**Tupe of Rarotonga.**

Far away in the southern part of the world, in the midst of wide seas, many beautiful little islands are found. Their shores are lined with coral rocks; over the valleys the bread-fruit, cocoanut, and palm trees spread their boughs; and around the high mountains vast numbers of most beautiful birds are seen flying, with their golden, green, and purple wings.

These pleasant little spots are called the South Sea Islands. The people who live in them were once all idolaters, but the Word of salvation has been carried to them, and many are now Christians.

Tupe was a chief in an island called Rarotonga. Before the missionaries went to his land, he was active in the service of vain idols; but when he heard the Gospel, he believed it, and threw away his false gods, and worked hard to build the first house of the Lord that was raised where he lived.

There were some who did not love Tupe because he left the worship of the idols, and they set fire to his house when he was asleep.

His house was burned down, but God watched over him and saved him. The fire caught the chapel, which was next door to Tupe's house, and that was also destroyed.

"Oh, teacher," he said, "the Book of God is consumed! My house, my property, never regard; but oh, my book! and oh, the house of God!"

The next morning he called a meeting of the chiefs. "See," said he, "the house of God in ruins! What shall we do?"

"Build it again," they replied.

"Yes, friends, that very good; when shall we begin?"

"To-morrow," they cheerfully added.

"Teacher," he said to the missionary, "be not cast down; let them burn, we will build; we will tire them out; but, oh, teacher, do not leave this wicked place!"

At sunrise the next morning Tupe and his friends were seen with their axes on their shoulders, on the way to the mountains, to cut wood to build another chapel.

Tupe loved the house of God; but at length he was too ill to get there. He was visited by the missionary. "Ah!" he said, "it is the will of God my seat in His house should be empty." Here I sit and hear the people sing; and oh! I wish I would be there. I give myself to prayer. God is with me; He will not forsake me."

At another time he said, "Two portions of the Word of God afford me much delight: that in Isaiah: 'Thine eyes shall see the King in His beauty; they shall behold the land that is very far off,' and the words of the Apostle Paul: 'Having a desire to depart, and to be with Christ, which is far better.' I have no dread of death. Christ is my refuge."

Then, in a little time, he added, "Salvation is all of grace, through the blood of Christ."

"In our Father's house we shall meet again," said his teacher.

"Yes, we shall meet in glory to be forever with Christ. I long to be with Him."

Again the missionary went to see him. "How is it with your soul?"

"All is well."

"Do you find your Savior your support in death?"

"He is."

"Is the pathway clear?"

"Yes, the way is clear. I have no fear. Christ is mine. I desire to see Him, and be with Him. I go, you remain. I am going to God. I have done with the world; we have long been companions, now we part. It is painful, but the Lord's will be done."

Some water was given him to drink, when he said, "I shall soon drink of the water of life."

Let the account of Tupe's life and happy death lead us to love the Gospel more, and increase our zeal in sending it to the heathen.

*Little Missionary.*

**How to Bear Losses.**

Losses, says *Mission Link*, will be best borne in the spirit of the late Pastor Harms of Hermannsburg, Germany. This eminent German Lutheran pastor built a large Mission Seminary at Hermannsburg, organized his church into a missionary society, and supported missionaries in Africa, Asia, America, and Australia. To facilitate his work of foreign missions, especially in Africa, he built a missionary ship, called *Candace* after the Queen of Ethiopia mentioned in Acts 8, 27. Report came at one time that his ship was wrecked. One of his parishioners, hearing this, came to Pastor Harms, expressing great concern for the disaster, and asked, "What shall we do now?" "Repent," at once replied the man of faith, "confess our sins to God, and build another ship."

### Three Pilgrims.

When Christ was laid in the grave, His disciples were sad and troubled, and lost all hope. Two of them went on Easter Day from Jerusalem to a village called Emmaus. With sorrowing hearts they talked together of all the sad things that had happened. On their way they were joined by a stranger who with words of sympathy induced them to unburden their minds. As they spoke of their lost hope, the stranger reminded them of what the prophets had spoken concerning the Messiah, and showed them that it all had been fulfilled by what



they had seen in Jerusalem. He proved to them from the Scriptures that Christ had to suffer and thus enter into glory. As they walked with the stranger, their hearts burned within them whilst listening to His words. And when they came to the village of Emmaus and the stranger wanted to go farther, they asked Him to stay with them, saying, "Abide with us; for it is toward evening, and the day is far spent." And He went in to tarry with them. As He sat with them at the table and broke bread, their eyes were opened, and they saw that He who had joined them on the road and had spoken to them was He whom their souls loved. It was Jesus who that very day had burst the bands of death and had come forth triumphant from the grave. How the disciples rejoiced when they saw

their risen Savior! All their sadness was Jesus lying in the grave was the end of their hope, but Jesus risen filled them with the assurance of hope.

With joyful hearts the two disciples that night walked back to Jerusalem. They had seen Jesus, the living Jesus; they had experienced the power of His resurrection, and they hurried to tell others of that which made them glad.

The risen Savior still speaks to us through His Word as we go our way through life. Does not the Christian's heart often burn within him as he walks? His days of sorrow listens to the Savior's words of comfort and love? And is not his heart filled with joy as he realizes that he has a living Savior, mighty to save and to help in all troubles and sorrows? This should move him to tell others of that which makes him glad and which alone can bring comfort and joy to those that are still walking in darkness. The true Easter joy must make the Christian zealous in all mission work. Christians are pilgrims here on earth, and during their short pilgrimage they should redeem the time and gladly help in spreading the Gospel of the risen Savior and the salvation in Him. When their journey ends and they enter their heavenly home and behold Him whom their souls love, what joy it will be for them to meet many who by their help in mission work here on earth have been brought to share with them the everlasting joys and bliss of heaven!

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### A Fruit of Missions.

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Missionary Sack in Africa relates the following:

Hezekiah Poo came to us from another mission station. He and his family joined our congregation. He was a quiet and industrious man, and with the blessing of God was very prosperous. The discipline in his home was very strict, and seldom did one of his children miss school or church. "For," said he to me, "the child has nothing else to do than to obey; the parents care for everything. When I go to my work, the child must go to its work, it must go to school, and when, on Sunday, I enter the church, my children must already be there, and I want to see them."

It was very painful for us to see Hezekiah stricken with consumption and laid upon a sick-bed from which he was not to rise again. During his sickness his house was a house of prayer, and

all that came and went took a blessing with them. The patient submission of this child of God made a deep impression on every heart. When, during my last visit, I rose from prayer and spoke the benediction, he gently fell asleep in Jesus and entered his eternal rest.

What a blessed fruit of our missions! What a joy to bear a child of God like Hezekiah Poo pray in childlike faith:

Jesus' blood and righteousness  
My jewels are, my glorious dress,  
Wherein before my God I stand  
When I shall reach the heavenly land.

Such is the victory of light over darkness. Jesus lives! He is with us in the mission field, and again and again we are permitted to see many a fruit from the mission field gathered into the Lord's garner.

Yes, Jesus lives! And in the face of hardships and disappointments and seeming defeats we missionaries can gladly exclaim: "O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ!"

### There Is a God.

"The fool hath said in his heart, There is no God," Ps. 14, 1.

A number of such fools, who said not only in their hearts, but also in a loud voice that there is no God, sat together in a tavern. All in the room could hear them say, "There is no God." "I need no God." "My strong arm is my God." "My reason is my God." One who spoke the loudest of all said, "This world was not created by any God. It needed no creator. It came into existence by itself and got into its present form by evolution."

A strange traveler, who sat near by and heard all this wicked talk, quietly took his watch out of his pocket, and showing it to the company of loud talkers said with a grave face that his watch was a most wonderful watch, it had made itself, and got into its present form by evolution from little pieces of metal; it would also wind and repair itself without any help.

"Do you want to make a fool of me?" cried the one who had before talked the loudest.

"Oh, no," replied the stranger, "but you are a fool if you deny the Creator of the world, whilst even a watch requires a maker."

### Letter from Meherrin, Va.

As we are so glad to hear from our sister stations, may be you would like to hear from us.

Well, 1911 was a year of troubles with us, of deaths, accidents, and misfortune, and the like. We lost seven members by death and only took in two, one by confirmation and one by baptism. Yes, we were tried with many afflictions. It reminded us of Job's trials. It was one sad message after another. We even had the message that the Rev. W. Hallerberg was coming to sell our church; but, thank God, Satan was overthrown. Our visitor came as God's messenger. He brought the good news that we were not forgotten, and that they loved us still. I know the good Lord sent Rev. Hallerberg here the 16th of last October. He gladdened the hearts of all that heard him, even the little ones. He, so to say, snuffed many wicks that had burned so low, and never shall we forget that night when he assured us that they still loved us. I know we love them, and I doubt not that God led them to know us. The visit was a comfort after the many troubles in which we had to pray:

O for a faith that will not shrink,  
Though pressed by many a foe;  
That will not tremble on the brink  
Of any earthly woe!

Well, amid our troubles we did enjoy the conference held here in August, and long for the time when it is to meet here again. We are always so glad to meet our brethren in the faith. You see, we have no sister church that we can visit as so many others have. We are so often called an old congregation, and indeed the church has been here quite a while. But the Lord is taking away us old members and the young that should be the strength of the church do not always resist the devil's temptations who tries to train them for his kingdom.

Yes, as I said, the old are passing away. I am left of the three that started our church, and I am sorry to say that on the 17th of February the good Lord took from us our dear old "Mamma" Rachel. How much we miss her, especially in church!

Well, a few more words. How wonderful the Lord is in all His ways! Just think, only a few years ago, our dear brethren opened a school for the training of ministers in Greensboro, N. C., and now we are already getting helpers in the mission field. They have sent us one, and we are well satisfied, and pray that he may stay with us. May the good Lord do all according to His will.

M. A. D.

### The Blind Sees.

In India there lived a poor heathen boy named Gopal. He had never seen the bright East India sun, for he was born blind. They had dug a cave, or pit, in the earth, and covered it with branches and leaves, leaving only a small opening for a door. There the blind boy lived with his old grandmother, who usually sat at the so-called door, spinning, whilst Gopal, led by his little dog, went out daily to beg.

One day his little dog led him through an open gate into a garden towards a man who was occupied on the veranda of his dwelling. The man was a missionary.

"I am very hungry," cried the blind boy, pointing to his stomach. The missionary threw a piece of money towards him, in order to find out if he was really blind. Gopal did not stir, and the coin fell on the ground. The dog ran, took up the money with his mouth, and laid it into the blind boy's hand.

After making further inquiries, the missionary had the boy come to his school every day. In the evening he would give him some money to take home, in order to satisfy the grandmother, for whom the boy could no longer beg.

In school Gopal had to learn a number of Bible verses, and as blind people generally have a good memory, he learned very quickly, and could soon assist in repeating the verses to the smaller children.

At one time the missionary had to make a journey to a distant village. On his return he did not find Gopal in school and was told that the boy had not come to school for several days. He went to the cave where Gopal dwelt, crawled through the small opening, and found the boy very sick on a bed made of leaves. He also heard him repeat one Bible verse after the other. When the missionary came near the bed, the blind boy noticed that some one was there, and thinking it to be his grandmother, he joyfully said, "Grandmother, now I shall soon be delivered from all evil." Then he again repeated his Bible verses.

One verse he repeated twice: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom *I shall see for myself*, and *mine eyes shall behold*, and not another." For the third time he tried to repeat the comforting words, but after having said "I know," his voice failed him,

and he sank back upon his pillow exhausted. The missionary knelt by his side and praised the glory of God which shone into the darkness of the poor heathen boy.

The next day the blind boy was delivered from all evil. "I see! — I see! — I see a great light! — I see Him in His beauty! Tell my teacher that the blind sees! Glory! Glory!"

These were his last words. His soul was carried by the angels into the kingdom of light and bliss and glory. His body was laid to rest

Until the Easter dawn shall gild the skies,  
And the dead in Jesus shall to glory rise.

### • • • "Almost a Christian."

We once heard a young lady speaking to her pastor about her newly wedded husband, praising him very highly. The pastor listened patiently to all the praises given the young husband, and then kindly asked, "And is he a Christian?"

In a hesitating voice the lady replied, "Almost a Christian; I may say, not far from the kingdom — almost persuaded."

"Well," said the pastor, "he then surely needs your earnest prayers, for permit me to remind you that *almost* saved is altogether lost."

We then thought of the ship wrecked not far from the harbor.

A ship came sailing and sailing  
Over a murmuring sea,  
And just in sight of the haven  
Down in the waves went she.

And the spars and the broken timbers  
Were cast on a storm-beat strand;  
And a cry went up in the darkness,  
Not far, not far from the land!

### • • • A Good Reply.

Duke Henry of Brunswick favored the papists, still he would not always do their bidding. One day some Romish priests made complaint to him that Lutheranism was coming into his dominions, as the people were already singing Luther's hymns.

"What kind of hymns are they?" asked the Duke.

The priests said: "Among others the hymn, 'May God Bestow on Us His Grace.'"

"Why?" replied the Duke, "is the devil to bestow his grace on us? Who else is to bestow grace on us but God alone?"

### A Missionary's Last Words.

The Lutheran missionary Bartholomew Ziegenbalg, the pioneer Protestant missionary to India, died in that country, February 23, 1719, after having translated the Bible into the language of the natives among whom he faithfully labored amid many difficulties and hardships. His last words were: "I can speak no more. May God make that a blessing which I have written.—I have daily resigned myself to the will of my God.—Christ says: 'Where I am, there shall also my servant be.' How bright it is growing before my eyes, just as if the dear sun were shining into my eyes!"

These were his last words. Then, upon his request, his favorite hymn was sung:

Jesus Christ, my sure Defense  
And my Savior, ever liveth.

During the singing of that Easter hymn he passed away to be forever with the Lord.

### Our Sinless High Priest.

God alone is without sin, and the only man without sin is Christ, because Christ is also God. "For such a High Priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests [in the Old Testament] to offer up sacrifice, first for his own sins and then for the people's; for this He did once, when He offered up Himself," Hebrews 7, 26. 27.

### For Christ's Sake.

Sir Charles Eliot, Governor of Bengal, India, relates the following:—

"The next heir to the chieftain, or king, was a quiet man, making no outward show, but he and his wife had turned from the idols to serve the living God. As I got to know him more and more, I saw how honest and true a man he was. The chieftain died, and this man was the next heir. The people came to him and said, 'We like you very much, but if you are to be our king, you must sacrifice to the gods of the valleys, the forests, the mountains, the rain god, the cholera god, and the other evil spirits who have power to hurt us. If not, we must choose another man.'

"His answer at once was, 'I cannot do it. I serve the true God.' And so he had to earn his living

by keeping a little shop and working on his own little field. He never spoke of this great deed abroad, and yet he was perhaps the only man living in the world who had given up a kingdom for Christ's sake."

### NOTES.

**MELVERN, VA.** — On the morning of February 17, death paid a visit to our congregation, and claimed as his victim "Mamma" Rachel Arvine, an old, tired, but faithful member. "Mamma" Rachel was about eighty-six years old. She was stricken with paralysis February 3. — Although the deceased was well advanced in years, her seat in church was never empty. She was minded as David was, who says: "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth." — The congregation feels its loss very much in having to give up such a faithful member; but then, "Lord, Thy will be done!" The funeral services were attended by a large gathering of both white and colored.

R. O. LYNN.

**STATISTICS.** — In a report of our Colored Missions it is said: At the close of last year there were 31 congregations and preaching places in 8 different states. These were served by 13 white and 8 colored pastors. The mission numbered 2,171 baptized souls; communicant members, 851; voting members, 233. As to property, they own 23 chapels, 9 schoolhouses, 3 parsonages, 2 colleges, and 2 residences for professors. The support of the work, if only to be continued as hitherto, amounts annually to \$20,400.

**BIBLE WORK.** — It is reported that in one year the New York Bible Society has distributed 56,386 copies of the Scriptures in thirty languages to immigrants landing at Ellis Island; 14,616 volumes to sailors on vessels of all kinds; 10,505 Bibles have been placed in hotels of the city; 97 humane and criminal institutions, missions and hospitals have been supplied. Over 60,000 volumes have been distributed through pastors, missionaries, and church visitors. A total of over 150,000 volumes has been circulated.

**A GIVING SUNDAY-SCHOOL.** — There is, in a very poor part of London, a Sunday-school with an average attendance of 300, which supports: 1. Its own lady missionary in China, \$400 a year; 2. its

own lady missionary in India, \$400 a year; 3. a Chinese preacher, \$75 a year; 4. an Indian preacher, \$75 a year; 5. a bed in a Chinese hospital, \$25 a year; 6. an orphan girl in India training as Bible woman, \$25 a year. It contributes \$7.50 a year to a Chinese girls' school, \$175 to Medical Missions, \$150 to Zenana Missions. In addition, it has sent out a typewriter, a harmonium, boxes of toys, etc., to India and China. What about its own funds at home? The school had adverse balances before 1898, when it began its foreign missionary enterprise. The school is raising at the present moment ten times more for home work than before 1898.

#### *Foreign Missionary.*

**WEST INDIES.**—The Lutheran Danes have churches in Danish West Indies, on the islands of St. John, St. Thomas, and St. Croix. Among these is an English Lutheran negro congregation. They sent a pastor to these islands in 1665.

**DAILY PORTION OFFERING.**—Says the *Christian Worker*: What is called "God's Daily Portion Offering" is a practice among black Christians in British and German East Africa. Flour, or fruit, or something which is part of "our daily bread," is received for God's use, and, in due course, is turned into money and entrusted to the treasurer of this special fund. On a fixed Sunday in a month, during morning worship, there is a quiet interval in which members of the different households represented in the congregation leave their seats, and reverently place in the alms dish their "Daily Portion Offering" for the past four or five weeks. Then there is perfect silence for a few moments while the offering is presented to God for His house of prayer and worship. At the close of the service the ordinary collection is made as usual, the people understanding that the gifts of the "Daily Portion Offering" are not in any way to take the place of the weekly alms or any other gifts to God.

#### **BOOK TABLE.**

**NILFSBUCH ZUR BIBLISCHEN GESCHICHTE** fuer die Hand des Lehrers, im Anschluss an *Biblische Geschichten fuer Mittelklassen und gemischte Schulen* bearbeitet von W. Simon, ev.-luth. Lehrer zu Schaumburg, Ill. 503 pages, cloth. Concordia Publishing House, St. Louis, Mo. Price, \$1.65, postpaid.

This is an excellent manual for the teacher, and with its many notes and explanations will prove of invaluable help in his preparations for instruction in Bible stories.

**BEITRAEGE ZUR PRAKTISEN BEHANDLUNG DER BIBLISCHEN GESCHICHTE.** Altes Testamente. Von W. Wegener, Lehrer an der ev.-luth. Elementarschule zu St. Charles, Mo. 211 pages, cloth. Concordia Publishing House, St. Louis, Mo. Price 80cts, postpaid.

This book is the companion volume to the volume which, dealing with the Bible stories of the New Testament, appeared about two years ago, and which was given high praise and was heartily welcomed as an excellent help for Bible teachers and Bible readers. This book, dealing with the stories of the Old Testament, deserves the same high praise and will, no doubt, find the same hearty welcome.

#### **Acknowledgments.**

Received for *Colored Missions* from the following congregations: Holy Trinity, Springfield, Ill., \$3.50; James, Southern Pines, N. C., 5.00; St. Paul, Charlotte, N. C., 15.00; Bethel, Greenville, N. C., 4.00; Mount Zion, Meyersville, N. C., 2.50; Mount Calvary, Mount Pleasant, N. C., 3.00; St. John, Salisbury, N. C., 5.00; Bethel, Conover, N. C., 2.91; Mount Olive, Catawba, N. C., 4.95; St. Paul, Mansura, La., 5.00; St. Matthew, Meherin, Va., 15.30; St. Paul, New Orleans, La., 35.00; Bethlehem, New Orleans, La., 40.00; Mount Zion, New Orleans, La., 50.00; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rocks, N. C., 3.00; Concordia, Rockwell, N. C., 2.50; Bethany, Yonkers, N. Y., 11.00; Mount Calvary, Concord, N. C., 10.00; Grace, Greensboro, N. C., 7.28; Immanuel, Greensboro, N. C., 25.00.—Total, \$252.94.

St. Louis, Mo., March 16, 1912.

H. L. DOEDEBLEIN, Treas.  
848 E. Prairie Ave.

#### **Evangelical Lutheran Colored Churches.**

##### **NEW ORLEANS, LA.**

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.  
Ed. Schmidt, Pastor.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.  
*Mount Zion Church*, Franklin and Thalia Sts.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.  
*Bethlehem Chapel*, Washington Ave. and Dryades St.  
G. M. Kramer, Pastor.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

##### **SPRINGFIELD, ILL.**

*Holy Trinity Church.*  
Divine Services: Sunday, 10.30 A. M. and 8 P. M.

#### **TERMS:**

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

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

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

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., MAY, 1912.

No. 5.

## It Is Finished.

Were Jesus on the cross,  
The work were not completed;  
But He to glory's gone,  
Above the heav'ns now seated.

Were Jesus in the grave,  
Death had not been defeated;  
But God has raised Him up,  
And now the work's completed!

Were Jesus not on high,  
We had been doubting, fearing;  
But ev'ry doubt is stilled  
By Christ in heav'n appearing.

Oh! 'tis a finished work,  
And God delights to view it.  
Oh! 'tis a wondrous work,  
And none but Christ could do it.

On it I rest my hope,  
And doubt not my salvation.  
Make known the joyful news  
To ev'ry race and nation!

For God is satisfied.—  
O wondrous, blessed story!  
And sinners are redeemed  
As Christ has gone to glory.

## Redemption Finished.

Christ came into the world to redeem sinners. He "was made under the Law to redeem those that were under the Law." He took the sinners' place under the Law and fulfilled all its demands and bore its curse which sinners deserved for their transgressions. As the sinners' substitute He "became obedient unto death, even the death of the cross," Phil. 2, 8. And when all was done and

suffered that was required for our redemption, He cried out upon the cross, "It is finished!" True, He entered death and was laid in the grave, and it seemed as if His work was not accepted by the



THE LORD'S ASCENSION.

Father. But it was not so. Death and the grave could not hold Him. On the third day He rose triumphant. His resurrection was the clear evidence that the Father is perfectly satisfied with the work of His Son, and that the sinners' redemption is finished. And as the work which He came to do, and for which His visible presence on earth was necessary, was finished, He, forty days after His resurrection, withdrew His visible presence and entered upon the full use of His eternal power and majesty. He ascended into heaven. His return to the Father in glory is also a clear proof that the work for which the Father sent Him is finished. In His ascension we see the captivity of sin, death, devil, and hell led captive. Our enemies are made captive by the mighty Conqueror who ascends into heaven in triumphant glory.

"It is finished!"—that is the cry of victory from the cross. "It is finished!"—that is the cry of triumph from the empty grave on Easter morning. "It is finished!"—that is the shout of the Conqueror as from Mount Olivet He is returning to the Father on Ascension Day. "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises!" Ps. 47, 5. 6.

Yes, redemption is finished. The sacrifice has been accepted. Nothing can be added to the completeness of that finished work. Therefore Christ, before His ascension, told His disciples to go into all the world and preach the Gospel to every creature. And ten days after His ascension, on the day of Pentecost, the disciples, according to His promise, received power by the outpouring of the Holy Ghost, and were made Christ's witnesses "unto the uttermost part of the earth," messengers of the Gospel which is the glad tidings of a finished redemption.

That Gospel is still preached for the salvation of sinners. In that Gospel the finished work of Christ is brought to sinners. In that Gospel the Holy Spirit still comes and works faith in the hearts of sinners by which they lay hold of the Savior in whom they have redemption, a full, complete redemption, through His blood, even the forgiveness of sins.

Happy believers! They enjoy all the fruits and blessings of a finished redemption. As God's reconciled children they wander through this world, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," Tit. 2, 13. For the same Jesus who was taken up into heaven will come again to take His

people home, where He has gone to prepare a place for them. Then will be fulfilled our Savior's promise which comforts us in all the troubles and sorrows of our earthly pilgrimage: "Let not your heart be troubled; ye believe in God, believe in me. In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you; I will come again and receive you unto myself, that, where I am, there may be also," John 14, 1—3.

Dear reader, will you be there?

Those who do trust in Christ alone  
And in the work that He has done,  
So that His love they share,  
Who, gazing at the Crucified,  
By faith can say, "For me He died,"  
These, these shall all be there!

### Preach the Gospel!

It is clearly the duty and privilege of Christians to make known the glad tidings of Jesus, such is the plain and positive command of Lord. Before His ascension into heaven He said, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16, 15. 16. To preach the Gospel is our duty. Results belong to God. Even if we see no results, we are still bound to make known glad tidings among the nations of the earth. Wellington is reported to have said to a young clergyman who consulted him about the importance of educating the Hindus as preparatory to the tempt of trying to Christianize them, "Look to your marching orders, young man," said the old general. Go preach the Gospel!

### The Difference.

A European traveler witnessed the death of a four-year-old son of a heathen Indian family. Father and mother grieved sorely over the loss of their child. The father was so overcome with grief that he soon followed the child in death. Then the mother quit weeping; and when asked for the reason of such a sudden change, she replied that the child could not have gotten anything to live on in the land of the spirits, as he could not yet go hunting; but now she need no longer worry, for the father was a great hunter and could easily provide for himself and the boy.

Such are the thoughts of heathen regarding death and the hereafter. But what a great difference when the light of the Gospel shines into the heathen darkness, and souls come to know Jesus and the salvation that is in Him! A Christian colored woman in West Africa died after a long illness. Her last words were: "I do not fear death, for to-day I go to my Lord. I go to glory, where God will wipe all tears from my eyes. God bless the missionaries for their kindness in bringing the Gospel to us!"

### Martyr Missionaries.

The mission field of Erromanga, one of the New Hebrides Islands, since the tragic death of John Williams, in 1839, has been the scene of many martyrdoms. In 1872, the Rev. J. D. Gordon, while revising the translation of the seventh chapter of Acts, where the martyrdom of Stephen is recorded, fell a martyr for the Gospel's sake. In the same year the Rev. Hugh Robertson and his brave young wife arrived from Nova Scotia. Knowing well the danger, they deliberately chose Erromanga as their field of labor. Since that time the blood of the martyrs has borne rich fruit. The church in Erromanga grew wonderfully, the converts themselves, as a missionary reported, "doing all in their power to help on the good work of the mission."

In memory of the martyr missionaries there is a tablet in the church at Dillon's Bay, bearing this brief record of trials and triumphant deaths:

Sacred to the Memory of Christian Missionaries  
who died on this island:

JOHN WILLIAMS,

JAMES HARRIS,

Killed at Dillon's Bay by the Natives,  
30th November, 1839;

GEORGE N. GORDON,

ELLEN C. GORDON,

Killed on 20th of May, 1861;

JAMES M'NAIR,

Who died at Dillon's Bay 16th July,  
1870; and

JAMES D. GORDON,

Killed at Portinia Bay, 7th March, 1872.

They hazarded their lives for the name of the Lord Jesus. Acts 15, 26.

It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1, 15.

### God is Ever Good.

See the shining dew-drops  
On the flowers strewed,  
Proving as they sparkle,  
"God is ever good."

In the morning sunbeams  
Lighting up the wood,  
Silently proclaiming,  
"God is ever good."

Hear the mountain streamlet  
In its solitude,  
With its ripple saying,  
"God is ever good."

In the leafy tree-tops  
Where no fears intrude  
Merry birds are singing,  
"God is ever good."

Bring, my heart, thy tribute,  
Songs of gratitude;  
All things join to tell us,  
"God is ever good."

L. G.

### A Christian Hindu's Faith.

An old Hindu in India, nearly seventy years of age, had come to know the folly of worshiping idols and had been brought to faith in Jesus. On his dying-bed the missionary asked him if he was ready for death. He replied, "I am standing before the door of heaven. With this world I am done."

"But," said the missionary, "have you no fear that the Lord Jesus might after all not receive you? And what then?"

"What?" exclaimed the old Christian, raising himself up on his couch, "not receive me? Jesus not receive me? I shall hold Him fast and not let Him go. If He would want to put me away, I should cling to His feet and lie before Him; but I shall never let Him go. I shall say to Him: 'Didst Thou not come into the world to seek and to save me? In whom else could I trust but in Thee? Where else should I go? Am I not a sinner? And art Thou not the Savior of sinners? No, my dear Savior, I will not let Thee go; Thou must save me!'"

Exhausted from the excitement, he sank back upon his couch, crossed his arms upon his breast, and once more said, "No; I will never let Him go."

Such is faith! It is a firm clinging to the Savior as He is presented to us in the Gospel. It is a firm trusting in the Gospel promises.

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**Immanuel Conference.**


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Immanuel Conference met for a two days' private session at Immanuel College, on April eighth and ninth. All missionaries were present with the exception of Rev. J. Alston, who was prevented from coming on account of illness. Rev. C. Lauterbach, of Ridgeway, N. C., attended the conference as guest.

The sessions were opened, as customary, by short addresses. Rev. Messerli spoke on Ps. 119, 113, Rev. March on 2 Tim. 3, 15—17, and Rev. Lash on 1 Tim. 2, 2. Considerable time was spent in discussing a suitable liturgy for our colored congregations and with suggestions about text-books for our mission schools. Rev. J. S. Koiner read an exegetical paper on 1 Tim. 2, 1—8, and Rev. Messerli had a paper on "Young People's Societies for our Colored Churches." A communion service was held on the first evening, Prof. J. Ph. Schmidt preaching on Eph. 6, 16. 17.—The next sessions will be held in summer, in connection with the public sessions.

M. L.

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**Immanuel College.**


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For the first time in the history of our institution, death entered its walls, taking with him, on April 9, Sussrene Jones, a member of the A Class. He died of acute indigestion, at the home of his parents in Greensboro, at the age of nineteen, after a very brief illness. Although he had not been a member of our Lutheran Church, he had expressed his willingness to become a Lutheran and to enter the ministry; in fact, he had attended our college for that very purpose. He was a diligent and very well-behaved student, and was much liked by all.

On the morning of April 10, a short funeral service was held at the college for Faculty and students instead of the regular chapel exercises. The address delivered by the President, Prof. F. Berg, made a deep impression upon the students. The interment took place on April 12. We hope that our deceased student profited by what he had learned in our institution, and that he remembered his Savior in his dying hour.

M. L.

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ST. AMBROSE said: "God has promised pardon to the penitent, but He has not promised a tomorrow to the negligent."

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**Grace Church, Greensboro, N. C.**


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On Palm Sunday, Prof. Wahlers confirmed two girls. After the examination he addressed them on Rev. 2, 10. In the same service also Holy Communion was administered.

M. L.

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**Letter from Meherrin, Va.**


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Palm Sunday was a day of great rejoicing for our congregation at Meherrin, Va. On that day seven children were by confirmation received as members of the church.

The class was organized by Rev. J. S. Koiner some time ago, and was instructed by him until he was taken ill a few days before Christmas, as you will remember. After his illness the undersigned was sent here to take charge of the work until a permanent pastor will have been sent. He continued the instructions where the former pastor left off, and by the grace and help of God was permitted to complete the instructions, and had the pleasure of hearing the children on the day of confirmation promise to remain faithful to their Savior and His Church.

The congregation invited Prof. M. Lochner, of Immanuel College, to come and confirm the children, which he gladly did. After the class had been examined and had given satisfactory evidence of its knowledge of the Christian doctrines, each one was solemnly received into the visible church. Prof. Lochner then made a very impressive address to them, basing his remarks on Prov. 23, 26, showing first, what God demanded of them, and secondly, why they should fulfill this command.

Now that the "great" day has passed, the children can breathe freely once more, for they were all in a "flutter" until the occasion was over. But then their hardest time has just begun. For having joined the Lord's army, they have entered upon a field of battle where they must ever fight against the devil and all his host. May they prove valiant soldiers of the cross, and in the end obtain the crown of righteousness!

The names of the newly confirmed are: Chauncie Doswell, Williette Doswell, Jamie Carter, Fanny Johns, Claudius Johns, Joseph Glenn, and William P. Holmes. God bless them! R. O. LYNN.

(A picture of this year's catechumen class at Meherrin is to appear in the next issue of the PIONEER, as it could not be gotten ready for this number.—ED.)

**Uncle Bob's New Orleans Letter.**

Palm Sunday, glorious Palm Sunday! — The ancients carried a palm branch as a symbol of victory; and, of course, such occasions were attended with great rejoicings. There is, however, in all the world's history no parallel to the reception of Jesus of Nazareth, the carpenter's son, and yet King of kings, when Jerusalem turned out to receive Him. We must not forget that the ovation which He received on that memorable Palm Sunday was given in spite of the enemies; not secret enemies, but known and so declared on numerous occasions. Thus the Scriptures were fulfilled: "Tell ye the daughter of Zion, Behold, thy King cometh!"

Since that first Palm Sunday, the daughter of Zion, the Christian Church, has never failed to make it a day of great rejoicing. Following this laudable custom, Mount Zion assembled, 235 strong, to rejoice at the coming of her King. For her it was indeed a day of great joy; 23 new members were enrolled under the banner of her King. The catechumens of this year made their solemn confirmation vow, promising allegiance to the Lord. The church was beautifully decorated with potted plants and palms and flowers. Prof. Wm. Seeberry's choir rendered a beautiful anthem, and the juvenile choir, consisting of a number of Mount Zion pupils, also gave a two-part hymn. With rapt attention the congregation listened to the fine sermon of Pastor Bakke and to his examination of the catechumens. To add 23 new members to Mount Zion on one day is, indeed, cause for great rejoicing. It was the largest class ever confirmed there.

Maundy Thursday and Good Friday, services were also well attended, the latter somewhat better than the former.

And now we have come to Easter Sunday, the gladdest day of all. Follow Uncle Bob! It is 3.15 A. M. Easter morning. The whirring alarm clock sounds the time of rising. Soon a warm cup of coffee is gulped down, and then Uncle Bob slips into his best bib and tucker to reel off fifty-six blocks to Mount Zion. My hope was to get a car that I knew was due at my corner near 4 A. M., and I was satisfied to make the last leg of the journey afoot, which would have been fifteen blocks. But, lo, my coach got away when there was only a hop, step, and jump between us! The next car was not due for an hour. Now "me and myself" held a quiet consultation between us, and we both agreed to foot it.

The moon was shining bright, the stars twinkled merrily, the dewy morn was laden with the sweet perfume of many flowers, and Uncle Bob stepped briskly along Canal Boulevard.

As I was going along, the city lulled in sleep, the events that led up to Calvary passed in quick review before me. I was approaching the hour of the rising sun; my journey continued and encompassed the time of the resurrected Savior. For the first time in its history, Mount Zion had desired a 5 A. M. service on Easter morning. Would the innovation prove a success? Would our people really turn out in force? Such were my thoughts Easter Sunday morning.

When I had almost reached Mount Zion, its bells rang forth joyfully that the Savior was indeed risen. I hastened my steps, and reached the sacred edifice as the organ pealed forth in grand harmonies the Easter prelude. A splendid congregation was already assembled, and from the throats of many fellow-Christians sounded forth that grand choral: "Awake, My Heart, with Gladness!" And, friend, I joined them, because I, too, felt a gladness within which only a resurrected Savior can impart.

Rev. Kramer and Rev. Bakke had exchanged pulpits, the former preaching for Mount Zion and Rev. Bakke for Bethlehem, specially for this 5 A. M. service. I was well repaid for my long walk. An excellent sermon, telling us that Christ's resurrection removes all doubts as to the truths of Christianity, and also all doubts as to our reconciliation with God. The juvenile choir also treated the congregation to a fine hymn.

This 5 A. M. service was an innovation, as I said before; it will now be a fixture in the years to come, as all went home delighted and satisfied.

At 10 A. M., the children's service began. Instead of the regular lessons, there was something new this year. For the last two weeks before Easter, the pupils were rehearsing a set program. When the hour had arrived, the children were already assembled. Besides them, there was also a sprinkling of the members. To the credit of the children be it said that they acquitted themselves splendidly. Indeed, the song service was so delightful that, by special request, they rendered one of the hymns in the evening service.

This latter service is the main service in Mount Zion. Everybody can come to this service. The church was crowded with an audience of more than 150 people. Prof. Seeberry's choir rendered an anthem of praise. The rendition of this anthem

indicated diligent work on the part of leader and singers. The various voices blended nicely, so that we had a delightful treat. The juvenile choir also beautified the service by a fine two-part song, and last, but not least, the school gave one of their best numbers of the earlier service. Our Pastor Bakke gave us an Easter sermon full of comfort. In his own forceful manner, inspired by the splendid theme of the day and the large audience before him, he showed us the import of the resurrection: the Father satisfied with the sacrifice, the children of God reconciled through Christ, and Jesus Himself proved the eternal Son of God.

Sixty-seven communed this glorious Easter evening, the number breaking all previous records.

Strengthened in faith, comforted in heart, the members gladly loosened their purse-strings, and the largest offering ever taken up proved how happy our people were in their resurrected Lord. To Him be all praise and glory. God bless you one and all!

UNCLE BOB.

#### Items from St. Paul's, New Orleans.

The holy Lenten season, with its beautiful, impressive, and edifying services, is again a thing of the past. In St. Paul's the pastor, teachers, and laymen have again settled down to their usual routine work in the Lord's vineyard.

But again, there is something unusual about the work, spirits, and energy of said pastor, teachers, and laymen. The close observer will note that they are going about their duties with renewed joy, vigor, and hope. What can be the reason for their exceptional happiness and high spirits? Has some generous Christian friend remembered St. Paul's with a thousand-dollar donation? No, dear reader, something better than that has happened. Listen!

God has hearkened unto the prayers of this pastor, these teachers, and the laymen, having blessed their labor in His kingdom most abundantly during the past few months, and, in His mercy, giving them good reasons to believe and hope that even more and greater blessings from above are to follow in the near future.

Throughout the blessed Lenten season the services in St. Paul's, as a rule, were well attended. Not only did a goodly portion of our own members appear often, but quite a few strangers were to be seen in the audience time and again. Collections and envelope contributions were also exceptionally

good of late. For instance, contributions and elections for January, February, and March just double the amount received through the sources for the same period in 1911. During the month of February alone we received no less than \$23.97 through our monthly envelopes.

But the happy climax was reached on Palm Sunday, Good Friday, and Easter Sunday. In each service on said days, including three on Easter Sunday, our pretty little church was well filled and banner contributions marked every service. A grand total of \$40.00 is the splendid amount collected from Palm Sunday to Easter Sunday.

On Palm Sunday, sixteen children, who had been publicly examined in the Christian doctrine the preceding Sunday, were confirmed. One of this number, a lad of sixteen years, was first received into the church by the sacrament of Holy Baptism. The majority of this class of catechumens is of non-Lutheran parentage — splendid fruits of our mission school.

After the Good Friday night's service, Prof. Mezger, representing the Hon. Mission Board of St. Louis, conducted the regular visitation of the pastor and congregation, having earlier in the week visited our school.

Although as a Christian congregation we are some distance from the state of perfection, we hope that Prof. Mezger was favorably impressed and shares our feelings as to progress being made in general church activity. It goes without saying that the congregation was much benefited by Prof. Mezger's well-chosen words of instruction, admonition, and encouragement.

The services on Easter Sunday, as well as the Good Friday service, were made especially impressive by festival sermons, the celebration of the Lord's Supper, fitting selections by the choir, led by Miss Sophie Raymond, and the schoolchildren's chorus. In connection with the usual service on Easter Sunday night, our schoolchildren rendered a short, but most beautiful and appropriate, Easter program consisting chiefly of songs and recitations. Our own members and many strangers always more than enjoy these children's services.

Now, dear reader, do you still wonder why we of St. Paul's are rejoicing and thanking God? Most gladly and willingly did we therefore raise our monthly contribution to the mission treasury from thirty-five to forty dollars.

Surely, dear reader, you are even now rejoicing with us and are sending up to heaven a silent

"Thank Thee, dear heavenly Father, for this blessing!" Please add to this "Thank Thee" an ardent prayer for future and continued blessings for St. Paul's and the entire colored mission. We need your prayers — and, with your permission, your willing and liberal financial assistance; in other words, we need your nickles, dimes, and dollars.

In conclusion, we who are working in the colored mission again forcibly feel that this blessed, at times difficult and discouraging work, is, after all, by no means in vain. Yes, our humble efforts are blessed, at times beyond all expectations. Would that all of our fellow-Lutherans would see and realize this as we do! We know for a certainty that then there would never be a semblance of a deficit in our mission treasury.

And now, may the Lord, our God, be with us and ever vouchsafe unto us His blessings for the eternal glory of His holy name and the welfare of many souls!

ED. S.

### The Use of the Oath.

Luther says: "The oath should be used like a sword which man does not draw merely to while away the time. He does not juggle with it as do the children with a knife, but uses it either in defense of himself or of his fellow-men, when the government commands him to do so."

### NOTES.

**OUR COLORED MISSIONS.** — From the report of our Colored Missions given in the Statistical Year Book of the Missouri Synod, we learn that this Lutheran mission, carried on by the Synodical Conference, numbers 33 congregations and preaching stations (21 in North Carolina, 6 in Louisiana, 1 in Virginia, 1 in Illinois, 1 in Missouri, 2 in New York). There are 39 laborers in this mission: 12 white pastors and professors, 10 colored pastors, 4 white teachers, 1 white lady teacher, 7 colored teachers, 3 colored lady teachers, and 2 students as assistants. The mission numbers 2,050 baptized souls, 905 communicant members, and 231 voting members. The parochial schools were attended in the past year by 1,555, the Sunday-schools by 1,284 pupils. 1,726 communed during the year, 134 persons were baptized, and 97 confirmed. There were 19 marriages and 41 burials.

**COLLEGES.** — Two colleges are maintained in our mission for the training of colored pastors and teachers for the mission field: Immanuel College, Greensboro, N. C., has 4 professors, 1 assistant, and 64 students; Luther College, New Orleans, La., has 2 professors and 23 students.

**INCREASE.** — There was an increase of contributions in the year 1911 for our Colored Missions. The total receipts amounted to \$31,033.23, of which sum our colored congregations contributed \$2,263.66, whilst they contributed \$1,950.74 in 1910. So there was an increase of \$312.92. Our colored Lutherans did well, and we hope they are not standpatters, but progressives in their contributions to the mission treasury. There is still room for improvement for both colored and white. Some one, you know, has said, "The largest room in the world is the room for improvement."

**MISSIONARY ZEAL.** — The Moravians are noted for their missionary zeal and for their generous giving for the mission cause. They carry on mission work in different countries and among various races. The yearly cost is about \$515,000. Of this sum, \$210,000 is raised in the mission field and \$65,000 is contributed yearly by London friends, leaving about \$200,000 to be secured from church-members. It is reported that each member gives about \$5.00 each year for the Foreign Mission work alone. The total number of missionaries at present supported is 479.

**A BLESSED PRIVILEGE.** — A little Chinese girl, who had confessed Christ in public baptism, was asked by her teacher, after the sacrament, "Are you glad of the privilege of attending a school where you can hear of the Lord Jesus?" Quickly came the reply, "Yes, and are you not glad, teacher, that you are in China, where you can teach of the Lord Jesus?"

The girl's reply gladdened the heart of the missionary, as it reminded him that his work in the mission field was a blessed privilege. He thanked God and took courage.

It was in this spirit that the late Dr. Harpster, who labored in the mission field of India for many years, on his return to that heathen land the last time, said to his friends who felt saddened by his departure, "I am sorry for you who must stay at home." So blessed a thing did he regard the privi-

lege of making known the Gospel that the joy and comfort of home could be left without a pang.

Should not every Christian consider it a blessed privilege to help in spreading the knowledge of the salvation which is in Jesus?

**LEADING OTHERS TO CHRIST.** — In a recent letter, Rev. A. C. Clayton, Secretary of the Tamil Publication Committee of the Christian Literature Society for India, tells of a Kanarese man in India who went to South Africa, there learned to read, and after reading some Christian books, came back to his native land and village, where he taught his own people to know the Christ whom he had found. Like Andrew of old, he sought out his own brother. The result was that through his efforts over a hundred of his tribe — the Holeyas — came to the missionaries in Mysore and became Christians.

"It is not often," adds Mr. Clayton, "that an instance of the usefulness and power of Christian books so clear as this and so cheering comes to light. Generally we have to do our work in faith. We know that good work is being done, but we do not see the result."

#### BOOK TABLE.

**STATISTISCHES JAHRBUCH** fuer das Jahr 1911. Concordia Publishing House, St. Louis, Mo. 222 pages. Price, 50 cts.

This Statistical Year Book brings the statistics of the churches of the Missouri Synod and contains much information regarding the educational, missionary, and charitable work done by the largest Lutheran synod in America.

From Concordia Publishing House, St. Louis, Mo., we have received the following excellent tracts by the Rev. W. Dallmann, written in simple language and in the popular author's well-known plain and direct style. They are eminently practical and instructive and deserve the widest circulation:

|  | Single<br>copies | Per<br>dozen | Per<br>100 |
|--|------------------|--------------|------------|
| <i>The Pope in Politics</i> . . . . .                                    | \$ .05           | \$ .48       | \$ 3.50    |
| <i>Mission Work</i> . Fourth Edition . . . . .                           | .05              | .48          | 3.50       |
| <i>Why the Name Lutheran?</i> . . . . .                                  | .05              | .48          | 2.50       |
| <i>Why I Am a Lutheran and Not a<br/>Seventh-Day Adventist</i> . . . . . | .05              | .30          | 1.00       |
| <i>The Dance</i> . Paper cover . . . . .                                 | .05              | .50          | 3.50       |
| <i>What Think Ye of Christ?</i> . . . . .                                | .05              | .50          | 3.50       |
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| <i>Thirteen Theses on Election</i> . . . . .                             | .05              | .48          | 2.50       |
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| <i>Christian Giving</i> . No. 1 . . . . .                                | .05              | .50          | 2.00       |
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| <i>Church and State</i> . . . . .  | .05              | .45          | 3.00       |
| <i>Why Do I Believe the Bible Is<br/>God's Word?</i> . . . . .           | .15              | 1.44         | 10.00      |

**DOGMATIK** von A. Hoenecke, 11, u. 12. Lieferung. X. western Publishing House, Milwaukee, Wis. Pa. 40 cts. each.

The late Dr. Hoenecke, professor of theology in the Lutheran Seminary of the Wisconsin Synod, was known as a sound, learned theologian, loyal to God's Word, thinking "above that which is written" in Holy Scripture. His lectures on the doctrines of the Bible are published in parts, and are thus preserved as a valuable contribution to the theological literature of the Lutheran Church in America. The work will, no doubt, find a hearty welcome. Parts 11 and 12 treat of the doctrines concerning Justification, the Believers' Union with God, and Sanctification.

#### Acknowledgments.

Received for *Colored Missions* from the following congregations: St. Matthew, Meherrin, Va., \$10.43; St. Paul, Mansura, La., 5.00; St. John, Salisbury, N. C., 5.00; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rocks, N. C., 1.00; Concordia, Rockwell, N. C., 2.50; Station in Napoleonville, La., 24.39; Bethlehem, New Orleans, La., 40.00; Mount Zion, New Orleans, La., 50.00; St. Paul, New Orleans, La., 40.00; Grace, Concord, N. C., 8.00; Mount Pleasant, N. C., 3.00; St. Peter, Dry's School House, N. C., 1.50; St. James, Southern Pines, N. C., 5.00; Bethany, Yonkers, N. Y., 11.00; St. Paul, Charlotte, N. C., 10.00; Bethlehem, Monroe, N. C., 2.50; Bethel, Greenville, N. C., 4.00; Mount Calvary, Sandy Ridge, N. C., 6.50; Grace, St. Louis, Mo., 6.50; Grace, Green Springs, N. C., 8.00. — Total, \$249.32.

St. Louis, Mo., April 16, 1912.

H. L. DOEDERLEIN, Pres.  
848 E. Prairie Ave.

#### Evangelical Lutheran Colored Churches.

##### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Ann Street, near N. Claiborne St. Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St. G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

##### SPRINGFIELD, ILL.

*Holy Trinity Church*.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

#### TERMS:

THE LUTHERAN PIONEER is published monthly, paying in advance at the following rates, postage included, toward

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

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

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Catawba Co., N. C.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., JUNE, 1912.

No. 6.

## Jesus the Sinners' Friend.

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One there is above all others  
Well deserves the name of Friend!  
His is love beyond a brother's,  
Costly, free, and knows no end;  
They who once His kindness prove  
Find it everlasting love.

Which of all our friends, to save us,  
Could or would have shed their blood?  
But our Jesus died to have us  
Reconciled in Him to God.  
This was boundless love indeed!  
Jesus is a Friend in need.

J. Newton.

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## Our Best Friend.

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Jesus is our best Friend. He is unlike any human friend. We are often disappointed in human friends; but there is no disappointment in Jesus. He is a Friend who loved those whom He knew to be entirely unworthy of His love. He actually died for sinners, for the vile and ungrateful, suffering death in their stead that they might escape eternal death and enjoy everlasting life. This no earthly friend would do. "Greater love hath no man than this, that a man lay down his life for his friends," John 15, 13. "Christ died for us," Rom. 5, 8. "Christ died for our sins according to the Scriptures," 1 Cor. 15, 3. "Who gave Himself for our sins," Gal. 1, 4. The awful thing that stood between God and us, and that made us subject to God's wrath and eternal punishment, was sin, and in our guilt and ruin, Jesus "appeared to put away sin by the sacrifice of Himself," Hebr. 9, 26. Such friendship as this was never seen before and can never be seen again in the history of the universe.

Jesus is our best Friend. Not only did He lay down His life and procure salvation for us, but in the Gospel He, as the Good Shepherd, goes forth seeking the lost for whom He died. It is He that in the Gospel sends forth the sweetest invitation that ever sounded throughout the lost world, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," Matt. 11, 28. Those who come unto Him He will "in no wise cast out," be they the greatest sinners, the despised outcasts of society. He was called "a Friend of sinners and publicans" (Matt. 11, 19), and it was said of Him, "This man receiveth sinners and eateth with them" (Luke 15, 2); and He showed that it was the joy of His heart to do that very thing. He invited Himself to be the guest of a man who was "the chief among the publicans," and who was regarded as the chief of sinners. He did not mind those who "murmured, saying that He was gone to be a guest with a man that is a sinner." He said, "The Son of Man is come to seek and to save that which was lost," Luke 19, 2—10.

Jesus is the Friend of sinners, our best Friend. He died for us; He in the Gospel seeks those who are lost, rejoicing over every lost one that is found. He as the Good Shepherd also tenderly cares for all that are brought into His fold, making them to lie down in green pastures and leading them beside the still waters. Though they walk through the valley of the shadow of death, they need fear no evil. Jesus, their best Friend, is with them. It is His rod and His staff, His Word that comforts them. It is He that leads them to the home of everlasting joy and bliss.

Well may they who by faith know Jesus as their best Friend and who share His unspeakable love, joyfully sing, "What a Friend we have in

Jesus!" And how gladly should they, in grateful love, prove themselves His friends by spreading the knowledge of His love and by leading others to Him who is the sinners' Friend. Those who love Him will be patient and earnest in all missionary work for His dear sake, who is our best and truest Friend.

### No Excuse.

The old Lutheran theologian Dannhauer relates in one of his sermons on the Catechism that a man was once brought into court for a crime which he had committed when drunk. The man excused himself by saying that he had acted under the influence of too much wine, so that the wine was the guilty party, not he, since he at the time was not in his right senses.

The judge replied: "Indeed! And as the wine did the crime, I shall sentence the bottle to be hanged in which the wine was." And the criminal was executed.

"So," adds Dannhauer, "the most high Judge of all will do on the last day, the day of judgment. He will punish the bottle for the wine; that is, He will punish man on account of his drunkenness."

Therefore, "take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares," Luke 26, 34.

The Bible plainly tells us that "drunkards shall not inherit the kingdom of God," 1 Cor. 6, 9, 10.

### A Child's Sermon.

Nearly a half century since, a Christian man sat by his fireside, while his only child, a little boy, was playing on the hearth. The father had just received the morning newspaper, and commenced to read it, when the child, climbing upon the father's knee, snatched the paper playfully away, saying, "Bible first, papa; Bible first!"

The child's utterance came like a supernatural voice, and the father could not forget the lesson thus conveyed. To deepen the impression, sickness soon entered that home, and the busy little limbs were stilled and the loving lips silenced by death. As the father bowed over that lifeless form of his beloved boy, he felt that the child had

preached to him a sermon such as he had never before heard. It was a short homily, but reached the heart. The child's sermon became man's life motto. He went to duty with these words foremost, "Bible first, papa; Bible first!" He resolved in business, in pleasure, in work, in worship, and in rest, to let the Scripture teaching lead the lead. He studied the Bible at home, he taught it in the Sunday-school, he kept its precepts before him in all the transactions of life. In getting and in giving he followed the light of the Holy Volume. The result was that heaven smiled upon his undertakings. As he scattered in his charity, he gained. Wealth was bestowed upon him by God. He employed it in benefiting his race, and at a ripe old age passed away to his reward, leaving five churches in Philadelphia, erected by his munificence, to testify his deep interest in the cause of Christ.

Such was the career of the well-known American engineer, Matthias W. Baldwin, who devoted the second engine he constructed to the work of the American Sunday-School Union, and thus afforded the means for issuing the first Christian literature for the young ever printed in America by steam.

*The Bible First.*

### Welcoming the New Testament.

A missionary who has for many years labored among the Jews in Europe writes that in many places the New Testament is now welcomed, whilst fifty years ago he seldom found a Jew that would even touch the book, much less read it. "At that time," he says, "a missionary would rejoice when he met a Jew that would accept the New Testament as a present." — "Conditions," he says, "have changed. The New Testament is no longer given as a present, but Jews stretch out their hands for the book and buy thousands of copies. During the year in which I labored in Roumania, I could sell to Jews at one of my stations 2,942 New Testaments or portions of the sacred book. A Jew who had bought an entire Bible said to me in reference to the New Testament, 'Nowhere can one find more touching and more glorious doctrines than in this book. They take hold of the heart with such power that it seems almost impossible to resist the conviction that Jesus is the Messiah.' And another, kissing the New Testament, exclaimed, 'Oh, this is God's book! It tells the truth.' Pointing to the New Testament, a boy on his sickbed said,

'Here I find my comfort; this is the source of my peace and of my hope.' When I asked a widow whether she would read the New Testament, she replied, 'Read? Who would not read with joy those heavenly words that can comfort the heart of a widow?' A sick Jewish teacher confessed repeatedly that only by the power of faith in the words of the Old and New Testaments could he with patience and submission to God's will bear the cross which the Lord had laid upon him. On his deathbed he said to me, 'You know my sentiments; you know what has given me strength and support in my life; you know what I believe and by faith in whom I know that I shall be saved eternally?'

### Trust in God.

"Mother," said a little girl, "what did David mean when he said, 'Preserve me, O God, for in Thee do I put my trust'?"

"Do you remember," said her mother, "the little girl we saw walking with her father in the woods yesterday?"

"Oh, yes, mother; wasn't she beautiful?"

"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

"I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous, just those two loose planks laid across, and no railing? If she had stepped a little on either side, she would have fallen into the water."

"Do you remember what she said?" asked the mother.

"Yes, ma, she stopped a minute as if she was afraid to go over, and then looked up into her father's face and asked him to take hold of her hand, and said, 'You will take hold of me, dear father; I don't feel afraid when you have hold of my hand.' And her father looked so lovingly upon her, and took tight hold of her hand, as if she were very precious to him."

"Well, my child," said the mother, "I think David felt just like that little girl when he wrote those words you have asked me about."

"Was David going over a bridge, mother?"

"Not such a bridge as the one we saw in the woods; but he had come to some difficult place in his life — there was some trouble before him that

made him feel afraid, and he looked up to God, just as that little girl looked up to her father, and said, 'Preserve me, O God, for in Thee do I put my trust.' It is just as if he had said, 'Please take care of me, my kind heavenly Father; I do not feel afraid when Thou art with me and art taking hold of my hand.'

### Rain from Heaven.

A German church paper relates that some time ago, in one of the large cities of Germany, a little girl brought her pastor a sum of money, about 75 cents, for missions. The pastor, knowing the poor circumstances of the family, was surprised at the large gift and asked the girl, "How did you get so much money?"

"I earned it," was the reply.

"But how, Mary?" said the pastor; "you are so poor."

"Yes," said Mary, "when I thought how the Lord Jesus died for me, I wished so much to do something out of love for Him, and when I heard that much money was needed to bring the Gospel to the heathen, I gathered rain-water and sold it to the washerwomen, who paid me for every bucketful. In this way I got this money."

The pastor then told her that he would put her name on the "mission list." But the little girl said, "O no, pastor, I want no one to know about it except you and — the dear Savior. You may write on the list: 'Rain from Heaven.'" And it was done so.

We all may learn something from faithful and humble little Mary. We are to "become as little children."

### God's Love.

Christian Scriver, the pious Lutheran divine, wrote in his old age: "I have lived to see many days, but still more wonders of God's love. I know that all under the sun is vain, inconstant, fleeting; only God's love endureth forever. My father and mother, brother and sister, wife and child, have died, but God's love has never forsaken me. I have found men changeable and fickle, but God's love remained true. I have much hard labor and trouble, but God's love is my strength. I have often been persecuted by the devil and beset by the world; but God's love has been my refuge and consolation."

**"Ambassadors for Christ."**

The minister of Jesus, I  
On His sweet errands go,  
To stand for Him who rules the sky,  
In earthly courts below.

How wondrous, Lord, that I should be  
A messenger of Thine,  
Exalted to this high degree  
And Jesus' business mine!

That dearest soul-restoring name,  
Till life's late sun is set,  
Let me to all the world proclaim  
And dying sing it yet,—

Till, knowing all as I am known,  
I praise the Savior more,  
Triumphant there before His throne  
When this brief toil is o'er.

*Ernest A. Ball.*

**Out of the Mouth of Babes.**

A rich peasant would always remember the poor heathen in his prayers, and pray God to help them and bring them to the knowledge of Jesus that they might be saved. But when a collection was taken up for the mission cause, he usually excused himself by saying that he had no money.

One evening he had again prayed for the poor heathen. After the evening prayer his little boy said, "Papa, I wish your money and your wheat were mine."

"What would you do with it, my boy?" asked the father.

"I would answer your prayer," replied the child, "and give money for the poor heathen that they also may get to heaven."

**Faithful unto Death.**

In the year of the Boxer outbreak in China, some 30,000 native Christians suffered martyrdom rather than deny their Lord. Mrs. Chang, a graduate of the London Missionary Society School, was driven out into the streets of Pekin with her little babe and her blind mother. They were separated, and the old blind mother was lost. A Boxer seized Mrs. Chang and her baby, and brought them before a Boxer judge. The place where she stood was slippery with the blood of Christians already slain. The mother clasped her babe to her breast and prayed: "O Lord, give me courage to witness bravely for Thee until the end!"

The magistrate asked her, "Are you a Christian?"

"Yes," she replied.

He gave her a stick of incense, saying, "Burn this, and your life shall be spared."

"Never!" she replied.

"Kill her!" cried the magistrate.

But she calmly said, "My body you can kill and it will be scattered on the ground like these," pointing to portions of dead bodies about her, "but my soul will go to be with Jesus," and so saying she died and was "absent from the body, but present with the Lord."

The heathen Chinese were much impressed by the faithfulness of the Christians during the persecution. A missionary reports that before the Boxer massacres the native Christians of China were charged by their heathen neighbors with being "rice Christians"—converts "for what they could get out of it." But after thousands of them laid down their lives for Christ, that baseless charge was no more heard.

**Give Christ the Best.**

Many years ago, a wealthy lady went to a meat market in down-town Jersey City to buy provisions to be sent to certain poor families, by way of charity. Perhaps she did not know the character of the man she dealt with, for she took pains to instruct him that he was "not to send poor meat." The honest Christian man, perhaps feeling the reflection, said, "I never give bones to my Savior. We must give Christ the best."

The lady never forgot the words of the Christian butcher. When professed Christians did as little as possible for the spread of Christ's kingdom, it seemed to her that they were giving "bones" to their Savior, and she would say, "Give Christ the best!"

And is our best too much? O friends, let us remember:

How once our Lord poured out His soul for us,  
And out of love for us poor, sinful creatures  
Gave up His precious life upon the cross;  
The Lord of lords, by whom the worlds were made,  
Through bitter grief and tears gave us  
The best He had.

"It is more difficult to pray for missions than to give to them; but prayer without giving is insincere."

### God's Wonderful Ways.

In the city of Berlin a young clerk had rented a room in the house of a Christian tailor, when he fell seriously sick. His friend, a young doctor, came to see him regularly and treated him with self-denying love. But he could not prove a friend to the sick man's soul; for he, as well as the young clerk, were far away from God and strangers to the promises of grace.

When the sickness grew worse, the doctor ordered the bed to be moved as far as possible

with eyes wide open and answered all the doctor's questions with the words:

Repent, O sinner, whilst 'tis day!  
Ere night comes life may pass away.

"What ails you?" said the doctor; "you are quite changed. What does it mean? Your fever has abated, your pulse is almost regular, else I should think you were talking out of your mind." The only reply the sick man made was: "Repent, O sinner, whilst 'tis day!"

The doctor grew uneasy. His conscience was troubled, and he left the sick-room to go home.



From left to right: Janie Carter, Williette Doswell, Fanny Johns, Chanie Doswell, O. Lynn (vicar), Joseph Glenn, Wm. P. Holmes, Claudius Johns.

#### CATECHUMEN CLASS AT MEHERRIN, VA.

Confirmed on Palm Sunday, 1912.

away from the window. So the bed was moved to the opposite corner, quite close to the thin partition which separated the sick man's dwelling from that of his landlord.

As the young man lay there, he soon heard very distinctly the words:

Repent, O sinner, whilst 'tis day!  
Ere night comes life may pass away.

The words were repeated again and again, and were firmly impressed on the sick man's memory. He felt as if they were written with fiery letters on his heart.

When his friend, the doctor, came to see him and asked him how he felt, the sick man stared at him

But the words, "Repent, O sinner, whilst 'tis day," went with him and he could not get rid of them. Wherever he stood, wherever he went, he heard the words: "Repent, O sinner, whilst 'tis day!"

When he the next day visited his sick friend, he found him free of fever, sitting up and reading the Bible. The two friends soon found peace and salvation in their Savior, after having learned the whole counsel of God for the salvation of sinners from a well-known pastor to whom the doctor had applied, telling him all that had happened.

The pastor who relates the story adds: How wonderful are the ways of God in bringing sinners to salvation! The very evening when the bed was

removed from the window into the opposite corner, the little son of the tailor had neglected to learn the hymn which he was to recite the next day in school. His father made him stand up at the thin partition which separated the room from the one in which the sick man lay. There the boy was to learn by heart the hymn, one of whose stanzas reads thus:

Repent, O sinner, whilst 'tis day!  
Ere night comes life may pass away.  
To-day thou'rt happy, well, and red,  
To-morrow, sick, yes, even dead.  
If, when in sin, death tolls thy knell,  
Body and soul must burn in hell.

As the boy repeated the words again and again, they penetrated through the thin partition into the room and into the heart of the sick man. They were used by God to arouse him out of his sleep of sin, and not only him, but also his friend, the doctor. Thus the Shepherd sought and found the lost sheep, and there was joy in the presence of the angels of God over sinners that repented.

#### Letter from Southern Pines, N. C.

DEAR EDITOR:—

We wish to inform you and our many friends that we are still laboring in the vineyard.

The vineyard is truly great, but our laborers are few.

On Good Friday night we enjoyed an excellent, heart-stirring sermon from our dear pastor, Rev. C. R. March, after which two children were added to the church by the sacrament of Holy Baptism. We have a well-organized Sunday-school consisting of three classes, Senior, Junior, and Primary. The teachers in charge are well fitted for their work, and seem to find great pleasure in working for the Lord. Teachers: Senior, Rev. C. R. March; Junior, H. T. Buckner; Primary, Mrs. Angerline Monly, who for four years has enjoyed teaching the dear little ones the way to their Lord and Savior Jesus Christ.

Rev. March is doing grand work in his day-school; he has a goodly number of scholars.

We request the prayers of all our dear friends and believers in Christ for God's blessing on our work. We want to make 1912 a year of hard labor, and with the Lord's blessing our labor will not be in vain.

JAMES HINSON,  
Superintendent of Sunday-School.

#### What A Change!

A city missionary visited an old Christian woman who lived in the County Poorhouse. As he spoke to her of the comforting promises given to all believers in the Gospel, he noticed a happy smile on her face whilst her eyes were beaming with joy. He paused and asked her, "Would you please tell me what thoughts are passing through your head? You look so happy."

"Oh, yes, pastor," replied the dear old Christian. "I was just thinking what a change that will be when my Savior takes me from the poorhouse into His Father's house where there are many mansions, and where He has gone to prepare a place for me."

#### Doing God's Will.

A teacher, in his catechism lesson, was speaking to his pupils of the good angels. One of the pupils recited from Ps. 103: "Bless the Lord, ye angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts; ye ministers of His that do His pleasure."

Explaining the words, "ministers of His word that do His pleasure," the teacher asked, "How do the angels carry out God's will?"

Many answers followed. One said, "They do it directly;" another, "They do it with all their heart;" a third, "They do it well." After a pause a quiet little girl added, "They do it without asking any questions."

#### A Blind Woman's Mission Box.

The editor of a mission paper writes: During my last vacation I met in a French city a Christian woman, thirty-five years of age, who has been blind for nine years and who makes her living by spinning. As she finds work in many families and gets into many houses, she makes use of the opportunity to do something for God's kingdom. She spreads Christian books and tracts and has fastened to her spinning wheel a tin-box which she calls her mission box, and which bears the inscription, "Have mercy on the poor heathen!" When I saw her, the box was well filled with missionary tracts. She surely does what she can for the Christian cause.

### The Influence of a Tract.

Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions which lay in the room where he sat. On reaching home, he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later for India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen, and then entered into rest.

Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives, and both sisters, gave themselves to the same mission work. Already several grandchildren of the first missionary have become missionaries in India. And thus thirty of that family, the Scudders, have given five hundred and twenty-nine years to India missions.—*Indian Witness.*

### Faithful.

A young Hindu who had been converted from the darkness of heathenism and had joined the Christian Church, was treated by his heathen friends and relatives as an outcast. An old, very rich aunt of his one day came to him and begged him to leave the Christian Church, offering him a large sum of money if he would come back to the worship of idols. But the young man proved true to His Savior. He said to his aunt, "I cannot sell my soul for money."

"What is a man profited if he shall gain the whole world and lose his own soul?" Matt. 16, 26.

### Trusting in God for Results.

When Morrison, the well-known pioneer missionary to China, set forth for that vast empire in 1807, he had to travel over New York. After all arrangements for the voyage had been made in that city, the owner of the ship wheeled around from his desk and with a rather queer smile said, "So, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese empire?"

"No, sir," replied the brave missionary, "but I expect that God will!"

From the history of missions we know that the missionary's trust was not in vain. His faithful,

self-denying labors among China's millions were abundantly blessed by Him who is always with His trusting, faithful servants in the mission field according to His promise: "Lo, I am with you alway, even unto the end of the world."

### NOTES.

**THE UNKNOWN BENEFACTOR.**—For the fifteenth time the unknown benefactor and friend of our missions among the colored people brought his yearly gift of \$500.00 to our treasurer in St. Louis. Unknown to man, he is known to Him who has said that he who does the least service for His sake "shall in no wise lose his reward." The present need of our treasury is a loud call for liberal givers willing to help in our mission work for the sake of Christ.

**MEHERRIN, VA.**—From our German mission paper we learn that on the fourth Sunday after Easter the Rev. E. H. Polzin, formerly pastor in Michigan City, Ind., was installed as pastor of our colored Lutheran congregation at Meherrin, Va. It was, no doubt, a day of thanksgiving and rejoicing for the dear people at Meherrin. May the Lord bless them and also their new pastor and his work in the mission field.

**FROM AMERICA TO AFRICA.**—Colored men, who have been educated in America, have gone to Africa to labor as missionaries among the natives of that dark continent. One of them, at present visiting in our country, recently addressed a large meeting of colored people on bringing the Gospel from America to Africa, as many Africans look for help to their brethren in our country. "Until a few years ago," he said, "the African natives did not know that a part of their race was beyond the seas, but now the word has been spread, and no matter into what part of the continent you penetrate, the natives will tell you, 'We have brethren in America.'" He also said that the natives are "densely ignorant, but they are teachable; they worship many idols, but by the power of the Word soon turn to the true God as they are shown the error of their way."

**IT MAY YET BE FULFILLED.**—The remarks of the missionary mentioned above reminded us of the hope expressed about thirty-five years ago on the floor of the Synodical Conference by the founder

of our Colored Mission. He hoped that in the providence of God the time would come when the Lutheran Church of America would be given the opportunity of sending well-trained colored laborers with the pure Gospel of salvation into the vast mission field of Africa. The hope of the warm friend of all mission work may yet be fulfilled.

**ON THE CONGO.**—A missionary thus describes the earnestness of the people of the Congo in Africa to receive the Gospel story:

"It would take one missionary's whole time to handle the delegations that are coming in from the villages on the plains, and far out in the jungles, urging that teachers be sent speedily to tell the people that are in the darkness of the Savior's love and the way of life. One day, as we waited at Leubo, some men came who had walked about 175 miles. They told the missionaries that they had come from a dark village far away, and that all their people were in darkness. They had heard that if they would build a church in their village, a teacher would come to teach them the way of salvation. They built a church, and they had waited and waited. The church had rotted down; no teacher had come."

**THE LABORERS ARE FEW.**—The most fully occupied province in China, says *Mission Record*, has one missionary to every 40,000 people, while five other provinces have only one missionary to every 100,000, and no less than four provinces have one missionary to every 250,000. That would mean twelve missionaries for the whole city of New York, and between three and four hundred for the United States. Out of 1,971 walled cities in China, only 527 are occupied, leaving 1,450 great cities without a single missionary. The aboriginal tribes of China (6,000,000) have no missionary.

**HOW RELATED THE PROCLAMATION!**—A missionary had preached Jesus in an Indian village where that holy name had never been heard before. When he was about half a mile on his way home, he heard a man calling after him, so he waited. Coming up with him, the man said: "Sahib, this Jesus of whom you have been telling us, when did He die for us? Was it this year or last?" And the missionary wrote to a friend: "I was ashamed as I told him that it was over nineteen hundred years ago."—*Miss. Review*.

## BOOK TABLE.

**EVANGELICAL LUTHERAN HYMN-BOOK.** With Tunes.  
Size: 6x8 1/2x1 1/2. 112 and 538 pages. Concordia Publishing House, St. Louis, Mo. Edition T. C., bound in handsome silk cloth and with stained edges, \$1.50. Edition T. H., half morocco, \$2.00.

This is the long-expected Hymn-Book for English Lutheran congregations. The editorial committee and the publishers have done their work well and have given the Church an excellent hymnal for public worship and for private and family devotions. The book contains 507 hymns and a number of chants and doxologies. 215 of the hymns are translations of the best known German hymns of the Lutheran Church.

## Acknowledgments.

Received for *Colored Missions* from the following congregations: Grace, Concord, N. C., \$10.00; Mount Calvary, Sandy Ridge, N. C., 5.00; Bethlehem, New Orleans, La., 40.00; Mount Zion, New Orleans, La., 40.00; St. Paul, New Orleans, La., 40.00; St. Paul, Charlotte, N. C., 10.00; Bethel, Greenville, N. C., 4.00; Bethlehem, Monroe, N. C., 2.50; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rock, N. C., 3.00; Concordia, Rockwell, N. C., 2.50; Station at Napoleonville, La., 25.42; Mount Calvary, Mount Pleasant, N. C., 3.00; Bethany, Yonkers, N. Y., 12.50; St. Paul, Mansura, La., 5.00; St. Matthew, Meherrin, Va., 8.46; St. John, Salisbury, N. C., 10.74; St. James, Southern Pines, N. C., 4.54; Grace, Greensboro, N. C., 8.00; Grace, St. Louis, Mo., 2.50.—Total, \$240.16.  
St. Louis, Mo., May 16, 1912.

H. L. DOEDERLEIN, *Treas.*  
848 E. Prairie Ave.

## Evangelical Lutheran Colored Churches.

**NEW ORLEANS, LA.**  
*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.  
*Mount Zion Church*, Franklin and Thalia Sts.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.  
*Bethlehem Chapel*, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

**SPRINGFIELD, ILL.**  
*Holy Trinity Church*.  
Divine Services: Sunday, 10.30 A. M. and 8 P. M.

**Change of Address.**  
Rev. N. J. Bakke,  
5645 Bramble Ave., Madisonville Sta., Cincinnati, O.

## TERMS:

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

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

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

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., JULY, 1912.

No. 7.

## Speak for Jesus!

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Speak for Jesus! Christian, speak!  
Tell redemption's wondrous story;  
Tell lost sinners of the way  
To our Father's home in glory.

Speak for Jesus! Christian, speak!  
Keep a timid silence never!  
Speak — one Gospel word can save  
Souls from fiercest flames forever.

Speak for Jesus! Christian, speak!  
Speak! whatever be your station;  
O'er a sin-cursed, ruined world  
Spread our Savior's great salvation.

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## Speak for Jesus!

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At a missionary meeting in a Western city, a pastor related an incident in his own life, the story of a poor German boy whose foot was twisted out of shape, and whose widowed mother was poor and could not have him operated on. The pastor took him to a celebrated doctor and asked him to take him in charge.

The operation was successful, and when the plaster cast had been taken off from the boy's foot, the pastor went to fetch him home. The boy, praising the doctor who had done so much for him, said, "It will be a long time before my mother hears the last of this doctor." The pastor called his attention to the hospital, and the boy admired it, but he said, "I like the doctor best." The pastor spoke of the nurses, and the boy was interested and expressed his thankfulness for all they had done, but again and again he referred to the doctor, "It is all nothing compared to the doctor," he said.

The pastor and the boy reached the Missouri town, and stepped out at the station together. The old mother was waiting to receive them. She did not look at her boy's face nor at his hands, but she fell on her knees and looked at his foot, and then said, sobbing, "It is just like any other boy's foot." She rose and took him in her arms. But all the boy kept saying to her, over and over, was, "Mother, you ought to know the doctor that made me walk."

When the pastor had told his story, he added: "There is not one Christian for whom Jesus Christ has not done many, many thousand times more than the doctor did for this boy, yea, unspeakably more than any doctor can do. Let us not forget to speak for Him who has made us whole. And let us take an active interest in missions by which others are told of the salvation which we have found and which is in Jesus for all sinners, and in Jesus only."

Remember, Jesus is still saying to every one whom He has delivered from the power of the devil, "Tell how great things the Lord hath done for thee, and hath had compassion on thee," Mark 5, 19. Speak for Jesus!

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## A Service of Love.

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The service which the Christian renders to God is a service of love. He is zealous of good works, not in order to gain salvation. No. Salvation is by grace, not by works. God's Word plainly says: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast," Eph. 2, 8, 9. The Christian's service springs from loving gratitude for the salvation which he already has by grace through faith in Christ Jesus. While there is nothing to do

for him to be saved, there is everything to do out of love to Him who has saved him.

It is said that some years ago, when there was slavery in our country, a gentleman visited one of the Southern slave markets and was filled with sympathy for a poor, distressed-looking slave woman who was standing in one corner of the room, waiting to be sold. He determined to be her friend by setting her free. So he went to the auctioneer who was selling the slaves, and paid her price. Then he stepped over to her and said, "I have just bought your freedom, you are at liberty." But this word was too big for her little mind. She did not understand him, and stared vacantly into his face. He said, "You are free." But she could not comprehend what free meant. He wondered how he could make plain to her what he had done for her. He tried again and said, "I have just paid the price for you. You are mine, I give you back to yourself. You are your own mistress." She well knew what mistress was, and she comprehended what he had done for her. Tears of gratitude flowed down her cheeks, and she cast herself at his feet and exclaimed, "Massa, massa, let me live for you all the rest of my life."

When we by faith come to know the infinite love that Jesus has for us, a love that drew Him from His throne to the cross to be made "sin for us" and to suffer all punishment that was due to us, we, too, shall realize that we are "not our own, for we are bought with a price," and shall joyfully "glorify Him in our bodies and in our spirits which are His," not in order to be saved, but out of loving gratitude to Jesus who has saved and has redeemed us, lost and condemned creatures, purchased and won us from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy precious blood, and with His innocent suffering and death, that we might be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness.

### Counting Every Hair.

In the early years of my ministry, writes an old pastor, there was a most interesting woman, eighty-seven years of age, blind and bedridden for fifteen years, whom it was a great privilege to know. She was so bright and cheerful, so quaint in her sayings, and her mind and heart had become so stored with the knowledge of God's Word, upon which she had

fed daily by her own reading, and then by the reading of others in her blindness, that it was a blessing to visit her, not to impart, but to receive, comfort and strength in the disheartening battle of life.

On one occasion she said to me, "I have been in a horrible darkness since you were here last."

"*You* in horrible darkness?" was my reply. "Why, I cannot imagine that you are ever in darkness; while I know, alas! too well that my steps often walk in darkness through unbelief. It discourages me to learn that an old saint like you, just on the borders of everlasting light, gets into darkness."

She then stated that a young married lady, an earnest and useful Christian, who lived near her, had been summoned out of the world. Some one had told her of the death, and she began to wonder why she, an old and blind and bedridden woman, was suffered to remain. All of a sudden it occurred to her mind that God had forgotten her, that, having so many people to look after, He had ceased to remember her in her worthlessness; "and," she added, "you cannot know the dreadful darkness that overwhelmed my soul at the thought."

"But you are out of the darkness now; how did you get out?"

"There is but one way to get out of darkness," she answered; "and that is by going to the Word."

"What particular part of the Word led you into the light?"

"I remembered that the Lord Jesus said, 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.' A long time ago I had children of my own, and I loved them as much as most mothers love their children, I suppose. I washed their faces many a time, and brushed their hair many a time; but I never thought enough of one of my children to count every hair on its head. Since my Father thinks enough of me to count every hair on my old gray head, I told the devil to go away; and he troubled me no more."

So the tempted saint rested her soul on the Word of our Lord Jesus Christ, and found peace.

### "Ye Cannot Serve God and Mammon."

"To have money and property," says Luther, "is not sinful; but what is meant is that thou shouldst not allow them to be thy masters; rather that thou shouldst be their master."

**"My Money's My Own."**

This is what Columbus Closefist said when I urged him to make a subscription to our new church. He had said that so often in response to similar applications that I thought I would try to reason with him a little. So I said:

"By your money, you don't mean, of course, merely your cash on hand, but all your property, your land, your crops, your stock, and so on, don't you?"

"Yes, of course; I call them money, because they have a money value."

"Very well; let us see. You call your land your own. But how did it become so? Did you make it?"

"No; but I came here in an early day. I found it in woods and prairie, with springs of water. It just suited me, so I 'homesteaded' it. I built a cabin, broke up the prairie, cleared the forests, and put in crops, and worked on for five years. Then I 'proved up' my claim in the land office, and got my title, and it's just as good a title as anybody's."

"So you found the land all ready for the plow with a deep, rich soil. But how did it come there? Somebody must have made it."

"Nobody had been there before me but Indians and hunters. The prairie had not been cleared. It was just as nature made it. And the springs had not been opened. They, too, were just as nature made them."

"O, then, it seems that somebody did prepare that farm for you. You call that somebody nature; but you know very well it was God. God made all things. He made your farm. It was His before it was yours. He worked there by what men call the laws of nature to fix up that piece of land so that it would be ready for you when you came. You just took possession of God's quarter-section, and because you had worked on it five years after He had worked on it many hundred times longer than that, you ignore His title and call the land your own."

"Well, anyhow, the land was of no account until it was broken up and cultivated. The Lord didn't grow any wheat or corn on it. I have made all the crops that have been raised on it."

"How did you make those crops?"

"By hard work—head work and hand work both. I tell you it takes brains as well as muscles to make a good farm."

"And where did you get the brains and the

muscles? Did you make yourself, or did God make you? And if you had been born, as some are, idiotic in mind and deformed in body, what could you have done on this piece of land? God gave you the intellect, the energy, and the splendid bodily health which have enabled you to change this wilderness into one of the finest farms in the country. So God has been a partner with you all these years. He has kept your heart beating, and without it the brain could not have planned or the hand have toiled. And God has been giving you sunshine and showers to help you make your crop. What could you have done all these years without rain? Yet you could not have made even a dewdrop. You have, therefore, been dependent on the cooperation of your heavenly Father for every dollar's worth of grain or fruit that you have taken from this farm. He has given you the use of His capital all along; and now what is His share of the profits? He wants a house built over in W——, in order that people may meet in it to worship Him. He sends me to call on you to give Him a part of what is His own. Whether you do or not, there will be an accounting one of these days. At the end of life you will find these one hundred and sixty acres, with all their capabilities, charged against you. You will find yourself debited with health, intellect, education, rain, sunshine, and the manifold blessings of Providence. What will you be able to offset these charges with? What have you done for the Lord's poor, or for His Church? I tell you, Columbus, you may cheat yourself with the idea that all you hold with your miserly hands is your own, but you can't cheat the Lord. As He reckoned with His servants in the parable of the talents, so He will reckon with us all. We are not owners, but stewards, and you had better begin now to give an account of your stewardship." — *Sel.*

**The Power of Baptism.**

In Baptism there is the power of the blood of Christ which washes away the inward filth of the heart and purifies it before God. This is what makes our baptism so precious and valuable, that it is joined to and bound up with the blood of Christ. To be baptized into Christ by the water means, therefore, to be washed and cleansed with the blood of Christ. — *Luther.*

"*Ye that love the Lord hate evil.*"

### The Trusting Child.

A tender child of summers three,  
Seeking her little bed at night,  
Paused on the dark stairs timidly,  
"O mother, take my hand," said she,  
"And then the dark will be all light."

We older children grope our way  
From dark behind to dark before,  
And only when our hands we lay,  
Dear Lord, in Thine, the night is day,  
And there is darkness nevermore.

### Helping the Missionary.

A Lutheran missionary in South Africa relates that he had a blind girl in his catechumen class who was about twenty years old. If she could not see, she could at least hear, and so earnestly and eagerly did she take in every word that she knew as much of God's Word as the rest, and even more.

The blind girl had a heathen mother who was persuaded in her old age to join a class of catechumens to be instructed preparatory to baptism. On asking questions, the missionary was surprised to learn that she knew the Ten Commandments by heart. He knew she could neither read nor write, and he asked her how she had learned them. He was told that her blind daughter had taught her the Catechism. The missionary was glad and thankful to have such an active helper in his mission work.

### The Larger Gift.

A man who had given \$10,000 to the work of foreign missions was spoken of as the most generous giver. "Not quite so," was the answer. "I know of at least one who is a more generous giver. But his gift is known to very few except the Lord. The other day I was calling on a friend of mine, a very old man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God for work in the mission field, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had been praying all my life, "Thy kingdom come," and with all the pain of parting with my boy, with the certainty that I shall never see him again on earth, there is deep joy in giving him up for Christ's sake.'

### Immanuel College.

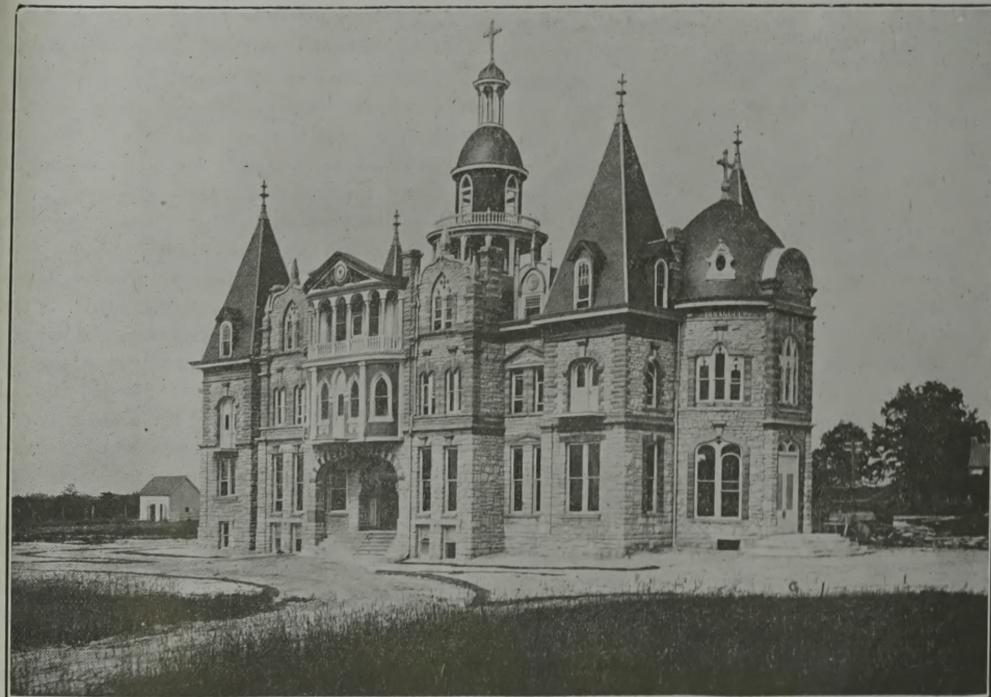
The annual commencement exercises of Immanuel College began June 2, and lasted until June 5. On Sunday night a special service was given to the graduates in which Prof. J. Ph. Schmidt preached the sermon. Two anthems were rendered by the students' choir.

On the following night the graduates gave an entertainment. They were assisted by the student chorus with a number of songs, and by the undersigned with organ solos. Following is the program:—

1. Organ Solo: Grand Choeur in B Flat.....*Dubois*
  2. Opening Address.  
Emma Coltrane.
  3. Chorus: "Lord, Teach a Little Child to Pray."  
"The Forest Warblers.".....*Rogers*
  4. German Declamation: "Der Blinde Koenig".....*Uhlund*  
Otho Lynn.
  5. History of the Class.  
Addie McTier.
  6. Organ Solos: Consolation .....*Reuter*  
Two-Part Song without Words..*Calkin*
  7. Humorous Recitation: The Coffee Quarrel.  
Louis Anderson.
  8. Class Prophecy.  
Cora Hill.
  9. Chorus: The Lost Chord.....*Sullivan*
  10. Play: A Perplexing Situation.  
Violet Deignan, Emma Coltrane, Bessie Headen,  
Addie McTier, Louis Anderson, George Demouy,  
Annie Newland, Douglass Dinkins, Wilfred  
Tervalon, Otho Lynn, Pearl Windsor, Cora Hill,  
Theodore King.
  11. Organ Solo: Toccata in G.....*Dubois*
  12. Humorous Paper.  
Otho Lynn.
  13. Chorus: "There Is No Place Like Home."...*Wrighton*
- On Tuesday night the children of Immanuel School gave an entertainment. The program consisted of songs, declamations, and the like.
- The final exercises were held on Wednesday afternoon. Following is the program:—
1. Processional.
  2. Opening Hymn: "Take Thou My Hands."
  3. Invocation.
  4. Oration: "Education, Apart from Study."  
Violet Deignan.
  5. Chorus: Class Poem.  
Words composed by Violet Deignan.
  6. Oration: "Constant Progress."  
Pearl Windsor.
  7. Organ Solo: Berceuse, in A.....*Delbrueck*
  8. Oration: "Influence of Christianity on Civilization."  
Louis Anderson.
  9. Address by Rev. Prof. Ad. Haentzschel, Conover, N.C.
  10. Distributing of Diplomas and Reports.  
Announcements.
  11. Closing Hymn: "God Be With You."
  12. Benediction.

Prof. Ad. Haentzschel delivered the Literary Address. He spoke on the advantages of a literary training. Following this address, President Berg distributed the diplomas after a few impressive words to the graduates. Otho Lynn, in the name of the graduates, now bade farewell to the Faculty, the student-body, and friends of the institution, and thanked the Faculty for the instructions and kindness which he and his fellow-graduates had received at the College. There were graduates from

After having received special instructions for a few months from Prof. Wahlers, they were confirmed by him in Grace Church on Sunday, May 19. On this day they also communed for the first time. The names of the newly confirmed are: Addie and Mamie McTier, Sadie Mitchel, Catharine Hunt, Lessie Parker, Ada Watkins, and Gordon Ferguson. "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." M. L.



IMMANUEL COLLEGE, GREENSBORO, N. C.

all three departments of the institution, *viz.*, Louis Anderson and Otho Lynn from the Theological Department; Addie McTier and Pearl Windsor from the Normal Department; and Emma Coltrane, Violet Deignan, Bessie Headen, and Cora Hill from the College Department.

Praise and honor be to God who has again during the past scholastic year so graciously protected Immanuel College against calamities and serious diseases!

We are glad to state that out of our student-body seven students have expressed their willingness to become members of our Lutheran Church.

#### Mission School a Success at Albemarle, N. C.

The mission school at Albemarle has just closed a successful term, and from the friendly spirit existing between the children and their zealous teacher, the Rev. Fred. Ford, it is evident the Lord is blessing the labors of His servant in this new mission field.

Albemarle is a thriving little town of about 8000 inhabitants, and since it is located some distance from the main line, comparatively little or nothing is known of the Lutheran Church.

The writer was present at the opening of this

school in October. It was started in an old, dilapidated hall, a very unsuitable place for a church or school. Hence at an early date new quarters were secured.

Simultaneously with the opening of our school another one was opened in opposition to it. On the first day the Rev. Ford enrolled only 5 scholars. The enrollment went up, however, from day to day until it reached 65.

Not only did our missionary meet with opposition in school, but at first he found it hard to get a place to stay. But by the help of God, who has promised: "My Word shall not return to me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it," Is. 55, 11, it is now so different from what it was at first. By a thorough Christian training of the children the missionary has not only won the hearts of the children and caused them to love him, but he has won the parents also. Those who were formerly against him now praise his school as the best school conducted in these parts — and want him back again.

On the evening of May 17, the undersigned was called to the above place to address the school on "The Christian Training of Children." Our missionary had prepared an elaborate program in which 60 children took part. The exercises were held in one of the largest churches, in which about 350 were present. It was remarkable to hear those children sing our Lutheran hymns which had been taught them in school.

Rev. Ford has been preaching here regularly once a month. Now that school is over, he hopes to give more time to doing real missionary work.

J. ALSTON.

### The First Fruits at Greenville, N. C.

The 21st of April was a day of joy to the Lutheran Christians and pastor of Greenville; for on that day the preaching station which hitherto had been carried on by holding divine services in Greenville, was organized into a permanent Lutheran congregation. This event filled the members and the missionary with an exceedingly great joy, and awakened a holy and faithful zeal in their prayer and work.

Still greater joy and gratitude to God for His grace and blessings filled our hearts when, on the 26th of May, the newly organized congregation of Greenville harvested her first fruits. Three chil-

dren received the Sacrament of Holy Baptism and one boy, after having received the Sacrament of Baptism, and one adult were given the hand of fellowship and received as members, after a public confession of their faith, a declaration of their sincere willingness to become members of the congregation, and a solemn promise to adhere to the doctrine of the Evangelical Lutheran Church, and to remain faithful to the same until death. After the confirmation the newly confirmed members together with the other communicants, partook in the Lord's Supper.

Indeed, the members and pastor of our Greenville mission have much reason to rejoice and give thanks to God for the blessing which has attended the preaching of His Word. Especially do they praise and magnify the name of God that He upheld them in their hope and trust in His Word, in the most discouraging time, and during bitter opposition on every side. They labored trusting in the Lord's promise that where His Word is preached it will not return void. It is the voice of the Good Shepherd who seeks the lost sheep and brings them to the fold. Christ says: "Another sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice," John 10, 16. The congregation looks forward to another harvest of souls in the near future which will be added to its number.

May God continue to hear the prayer of the congregation and pastor, that many be brought to the saving knowledge of the pure Gospel of Jesus Christ!

C. P. T.

### A Missionary Offering by South Sea Islanders

In *The Miracles of Missions*, the late Rev. Piereson thus describes an offering of the South Sea Islanders for mission work: —

On one occasion Missionary Williams explained the manner in which English Christians raised money to send the Gospel to the heathen, and the natives expressed great regret at not having money that they might help in the same good work of causing the Word of God to grow. Missionary Williams replied, "If you have no money, you have something that takes the place of money, something to buy money with." He then referred to the pig that he had brought to the island on his first visit, and which had so increased that every family possessed them; and he suggested that if every family in the island would set apart a pig for causing the

Word of God to grow, and, when the ships came, would sell the pigs for money, a large offering might be raised.

The natives were delighted with the idea, and the next morning the squealing of the pigs which were receiving "the mark of the Lord" in their ears were heard from one end of the settlement to the other. On Missionary Williams' return to the island the native treasurer put into his hands about five hundred dollars, the proceeds of the sales. It was the first money they had ever possessed, and every cent of it was given to the cause of Christ.

### Well Dressed.

A Christian woman was asked if she did not fear that she would not be admitted to the marriage supper of the Lamb. "O, no," replied the happy believer, "I am too well dressed for that. I am clothed in the beautiful dress of Christ's righteousness."

"Blessed are they which are called unto the marriage supper of the Lamb," Rev. 19, 9.

### NOTES.

**NEW ORLEANS.** — The recent meeting of the Southern District Synod in New Orleans was also attended by our Lutheran missionaries that are laboring among the colored people in Louisiana. The reports of their work were very encouraging, and their plea for support of the work by prayer and gifts will, we hope, be heeded. — *Corr.*

**NEW LABORERS.** — The most of this year's graduates of our Lutheran seminaries will enter the Home Mission field, but some will take up work in fields abroad. Two will enter the mission field in India, where there is an urgent need for more laborers, the field being white to harvest; one will go to New Zealand to take up mission work among the Maoris, the heathen natives of that distant land; nine will go to South America to labor in the vast and promising mission field in Brazil and Argentine. May God be with them all and abundantly bless their labors!

**MILWAUKEE CITY MISSIONS.** — The report of the Lutheran City Missions in Milwaukee for the past year must fill the Christian heart with joy and gratitude. Our missionary, the Rev. E. Duem-

ling, has been doing a blessed work in proclaiming the Gospel in 20 large public institutions and by making known the way of salvation to the destitute, the sick, and the dying. We learn from the report that his labors have not been in vain. True, most of the fruits of such work will be revealed on the great harvest day, but already here the missionary is permitted to see some fruit of his patient labors.

**A BLESSED WORK.** — "A Friend of Missions" recently wrote to us: "What a blessed work is the work done by our city missionaries! May our Church never neglect this important work among the poor and the lowly and the destitute of our large cities!" Yes, the Lutheran Church is an *evangelical* church, a Gospel church, and must not neglect such work. To her not one soul for which Jesus died can be a thing of contempt or indifference. She cannot turn aside from any sinner, however vile. She cannot turn away the conscience-roused publican or the penitent harlot. There is no wound for which she has no balm; no forsaken one for whom she has no sympathy. She must not, like the priest and Levite, pass by on the other side, but must be like the good Samaritan who had compassion on the traveler that had been robbed and left wounded by the wayside. She is the true evangelical church, the church of the pure Gospel.

**CONCERNING THE DISTRIBUTION OF TRACTS.** — Referring to the tracts commended in our May issue, a reader writes: I was glad to see such a large number of tracts advertised. Every good tract is a missionary, and by the use of tracts much good can be done in the mission field if the distributing is done carefully and wisely. An old uncle of mine, a veteran of the Civil War, often told us boys of a lady who distributed tracts among the sick in the hospital, and who in her carelessness once gave a tract on dancing to a soldier who had lost both legs at Gettysburg. And then he would add the story of the train boy who passed through the car, crying, "Pop-corn! pop-corn! Have some pop-corn, sir?" An old gentleman, who had been annoyed by the frequent visits of the boy, answered somewhat angrily, "No; can't you see I ain't got no teeth to chew pop-corn with?" "Then buy gum-drops," replied the boy. "That boy," said my old uncle, "adapted himself to his customer." So the tract distributor must adapt himself and his tracts to the people he wishes to reach.

**GOOD FOR NEW ORLEANS.**—The United Lutheran League is an organization of Lutherans in New Orleans whose object is "the promotion and welfare of our Lutheran Church and its several congregations in New Orleans and vicinity." As Christian day-schools are a most important missionary agency, the League at its recent, well-attended meeting discussed a paper on "Our Lutheran Parochial Schools." A reporter in *The Southern Lutheran* writes that all present took the greatest interest in the subject, recognizing the importance of such schools for the prosperity of the Church. He says: "Never was the discussion from the floor more lively and encouraging than at the last meeting. Not one dissenting voice was heard; everybody spoke heart and soul for Lutheran parish schools. And yet, people always speak as though our school problem is losing interest and support! Here, then, is hoping and yearning for the day when our schoolrooms will be crowded with Lutheran children, all learning to know the kingdom of God and His righteousness! Now is the opportunity, now, when the leading educators and social reformers of our country are in despair over the conduct and character of our youth."

**NOT CALLED.**—A young man, thinking he was called to preach, wrote to a faithful old pastor: "I think I am called by the Spirit to preach; how much do you think I can make a year?"

The reply was: "The question you asked shows that you are not called."

### BOOK TABLE.

**SERMONS ON THE EPISTLES OF THE ECCLESIAL YEAR.** By Henry Sieck, Lutheran Pastor. IX and 385 pages, 6×9. Bound in green buckram; gold stamping on back and sides. Concordia Publishing House, St. Louis, Mo. Price, \$1.50, postpaid.

This well-printed and handsomely bound volume contains sermons on the Epistle lessons of the church-year by the Rev. H. Sieck, known from his *Gospel Sermons* and *Way to Life* as a good preacher who heeds the admonition of St. Paul: "Preach the Word!" 2 Tim. 4, 2. Not something about the Word, but the Word; not man's opinions and views, but the Word, God's Word. In each sermon the preacher presents in plain and simple language the truth revealed by the Holy Spirit in the Scriptures.

**SUMMARY OF UNITED STATES HISTORY AND CIVIL GOVERNMENT.** By H. B. Fehner. 99 pages. Cloth. Concordia Publishing House, St. Louis, Mo. Price, 30 cts.

An eminently practical book, which cannot but prove helpful in the schoolroom. It gives in brief statements a good summary of the history and of the government of our country, and in the hands of a skillful teacher will make the study of those two subjects both pleasant and profitable.

**DR. WALTHER CENTENNIAL SERMON.** Delivered at the Ev. Luth. St. Paul's Church, New Orleans, La., October 29, 1911. By N. J. Bakke.

Before a large gathering of Lutherans at the Walther celebration in New Orleans this sermon was delivered by the Rev. N. J. Bakke, the Director of our Colored Missions. From Hebr. 16, 7 the speaker plainly and eloquently presents the answer to the question, "When will the celebration of the Walther centennial redound to the glory of God and be a lasting blessing to ourselves?" The New Orleans Pastoral Conference did well to request the publication of the sermon as it deserves a wider circulation. It can be ordered from Concordia Publishing House, St. Louis, Mo. Price per copy, 5 cts.; postage, 1 ct.

### Acknowledgments.

Received for *Colored Missions* from the following congregations: Holy Trinity, Springfield, Ill., \$4.50; & James, Southern Pines, N. C., 5.00; St. Paul, New Orleans, La., 40.00; Mount Zion, New Orleans, La., 40.00; Bethlehem, New Orleans, La., 40.00; St. Paul, Charlotte N. C., 10.00; Bethel, Greenville, N. C., 4.00; Mount Zion, Meyersville, N. C., 2.50; Grace, Concord, N. C., 10.00; Station at Napoleonville, La., 12.70; St. John, Salisbury, N. C., 5.00; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter, Dry's School House, N. C., 1.50; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rocks, N. C., 3.00; Concord, Rockwell, N. C., 2.50; Bethany, Yonkers, N. Y., 12.50; Grace, St. Louis, Mo., 1.50; Grace, Greensboro, N. C., 8.00.—*Total*, \$208.70.

St. Louis, Mo., June 15, 1912.

H. L. DOEDEBLEIN, *Treas.*  
848 E. Prairie Ave.

### Evangelical Lutheran Colored Churches.

#### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.  
Ed. Schmidt, Pastor.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.  
Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.  
G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

#### SPRINGFIELD, ILL.

*Holy Trinity Church*.  
Divine Services: Sunday, 10.30 A. M. and 8 P. M.

### TERMS:

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

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

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

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover Catawba Co., N. C.

# The Lutheran Pioneer.

## A MISSIONARY MONTHLY.

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PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., AUGUST, 1912.

No. 8.

### "Lift Up Your Eyes!"

"Lift up your eyes," the Savior says;  
"Behold the whitened fields;  
The patient sowing of the Word  
A waving harvest yields."

"Lift up your eyes," the Savior says;  
"Behold, the golden grain  
Is ripened by my bitter tears,  
My passion, and my pain."

"Lift up your eyes," the Savior says;  
"Seed that ye have not sown  
Bends ready for the harvester  
In distant lands unknown."

Lift up your eyes, despondent one,  
Nor let your spirits droop;  
God's husbandmen on many a field  
O'er glorious harvests stoop.

Go forth, then, happy reaper-band,  
Look unto Christ for strength!  
With many sheaves, from many climes,  
Ye shall return at length.

Rev. R. E. Little.

### The Compassionate Savior.

Luther tells us that in his schooldays he did not learn to know Jesus as a compassionate Savior. "I was accustomed," he says, "to become pale and terror-stricken when I heard the name of Christ mentioned; for I was not taught to think of Him otherwise than as of a rigorous and angry Judge." And again he says: "We were shamefully deceived under the papacy, for Christ was not set before us in His compassion, but He was represented as terrible, so that we feared Him more than we did Moses."

From the Bible he later learned to know Christ as the compassionate Savior, who, moved by com-

passion on lost sinners, came into the world for their salvation, and of whom we read again and again that He had compassion on all who were in distress and sorrow. He is the good Samaritan who came where the wounded traveler was; and "when He saw him, He had compassion," Luke 10, 33.

The outcast leper came to Him for help, and "Jesus, moved with compassion, put forth His hand and touched him and saith unto him, I will; be thou clean," Mark 1, 40. 41.

The blind asked Him for sight, and "Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight," Matt. 20, 34.

He met the poor, weeping widow on her way to bury her only son, and when He saw her, "He had compassion on her and said unto her, Weep not!" Luke 7, 12. 13.

He met the man "with an evil spirit," and He delivered him from the power of the devil and said to him, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee," Mark 5, 19.

As the compassionate Savior, He went about among the people that were led astray by false teachers and knew not the way of life. He preached to them the Gospel of the kingdom. "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith He unto His disciples, The harvest, truly, is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest," Matt. 9, 36—38.

Blessed Jesus! He is still the same compassionate Savior. There is no change in Him. He is "Jesus Christ, the same yesterday, and to-day,

and forever," Hebr. 13, 8. Having suffered and died for the salvation of sinners, He still goes forth in the Gospel seeking the lost, and joyfully welcoming every sinner that comes unto Him by faith. And He wants His followers to help in the great harvest of souls. They are to pray for laborers in the harvest-field and in every way help to gather in the harvest. How gladly they should thus work for Jesus who has had compassion on them and has delivered them from sin and death and from the power of the devil! Daily rejoicing in the blessings of the compassionate Savior, they should also have compassion on those who still wander on the broad way of sin to destruction, without Christ, and therefore without hope, and without God in the world.

### Be Not Weary!

The mission among the Kohls in India began in November, 1845. The first missionaries had been sent out by Gossner in Berlin. As soon as they were able to use the language of the Kohls, they preached to them. For a long time no fruit could be seen, and their labors seemed to be in vain. They began to grow weary and became downcast. In their dismay they wrote to Superintendent Gossner, telling him that the Kohls would not be converted, that their efforts were in vain, and that they desired to be sent to another field. Gossner answered that they should not become weary of their work. He wrote: "Whether the Kohls will be converted or not, let that make no difference to you. If they will not receive the Word, they must hear it to their condemnation. Your duty is to pray and to preach to them. Pray, and work on! We also at home will pray more earnestly."

The missionaries labored on, humbled, but more prayerful. They met daily to pray that the Lord would pour out His Spirit on themselves and the people around them. Their prayers were answered, and their labors were abundantly blessed, so that Gossner, shortly before his death, in 1858, was able to write that showers of blessings were falling upon the Kohls.

In obedience to Christ's command, we preach the Gospel and carry on mission work, leaving the results to Him who never breaks His promises. We are to be faithful in planting and watering, but must remember that it is the Lord who gives the increase. Work in the mission field is a work of faith, the laborer trusting for fruit in Him who

has said: "He that reapeth receiveth wages and gathereth fruit unto eternal life, that both he that soweth and he that reapeth may rejoice together," John 4, 36. We walk by faith, not by sight; and by faith we know that in mission work much good is done which is invisible to the eye of sense, but which will be seen on the great, joyous day of our true Harvest-home. Therefore, "let us not be weary in well-doing; for in due season we shall reap, if we faint not," Gal. 6, 9.

Be thou not weary, slacken not thy zeal,  
Sow broadcast, for the harvest comes at length;  
Even now the Master does Himself reveal,  
Look thou to Him for all the needed strength.

### Let Your Light Shine!

Lomai, a converted heathen from Tanna, then the most degraded island of the New Hebrides, was sent on a trip to Aniwa, which had been transformed into a Christian land through the labors of the Rev. Dr. Paton, the pioneer missionary to the New Hebrides. The contrast between the heathen cruelty of Tanna and the Christian peace of Aniwa was an object lesson to Lomai. He saw that the result of sin is war and division and unhappiness, and the result of Christian living is unity and harmony and happiness. He earnestly pleaded with the Christians of Aniwa to do mission work among the heathen on the island of Tanna. Here is his plea for teachers from Aniwa to go to Tanna with the Gospel message:

"Long ago Dr. Paton, the aged, was a young man and lived in Scotland. The light came into his heart, and he said within himself, 'I must not hide this light, I must let it shine.' So he left his home and brought the light to Aniwa. Aniwa was then a dark land, but now it is full of light. Men and women of Aniwa, do not hide your light; let it shine! There is a dark land across the sea. Take the light of Jesus there, and let it shine till that land is full of light, like your own. This is what Jesus told us to do. Let your light shine!"

The words of Lomai also remind all Christians in Christian lands of the words of the prophet: "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee," Is. 60, 1.

As long as the "offense of the Cross" remains so long will missions remain an offense in the world.

G. Warneck.

### Wisdom and Love.

All God's purposes are *wisdom*,  
All His gracious dealings, *love*;  
This He'll make as clear as noonday  
When we reach our home above.  
Schooldays then forever over,  
Grand the Holy-day will be—  
We shall rest from all our sorrow,  
Praising Him eternally.

### Black Susannah.

Black Susannah lives in the Yomba country, in Western Africa. It is a wild, rocky piece of land. Under one of the big rocks is a large cave, which had at one time been the dwelling-place of robbers. For some reason or other the robbers cleared off and went somewhere else.

By-and-by some of the black people in that part of Africa, who were always in danger of being caught and sold into slavery, found out the cave and thought it would be a good place to hide away from the slave-hunters. Soon some more black people came, and at last there were so many that they built huts, and planted the ground, and were no longer afraid of their enemies. They gave their village the name Abbeokuta, a word which means in their own language "under the stone" — because of the cave in which they had first found refuge.

Something better still happened to them. One day the first missionary came and brought them the Gospel of Jesus. His labors, and the labors of others that followed him, were abundantly blessed, and there were soon a happy Christian people at Abbeokuta.

Here it was that Black Susannah lived. She had once been a heathen. She was black still in her outward form, but her heart had been made white, washed in the blood of Jesus; and she did all she could to bring others into His fold.

One Sunday morning a native woman came to her to ask some question about the market and other matters; but Susannah was just getting ready to go to church and would not be kept from services by her visitor.

The woman turned to go away, when Susannah remembered she might do some work for the Savior, and calling after the woman, she said, "Suppose you stop and go with me to God's house."

The woman replied she could not go to a Christian place of worship with all the heathen orna-

ments and charms with which her arms and feet were covered.

"Do not mind them," said Susannah, "they need not hinder you; nobody will observe them." And at last the Christian and the heathen went together to the house of God.

How new it all was to the poor, ignorant black heathen woman! The attention, the reverent behavior, the singing, the praying to an unseen Being, the beautiful words of the service, astonished her greatly. But when the preacher began his sermon, she listened in wonder and delight to the story of the cross, the like of which she had never before heard. And as he went on, she loosed her ornaments; one after another she let them drop gently on the floor till at the end of the sermon not one was left. What did she want of such things as these if that Savior of whom she had heard could save and keep and defend in life and death?

She became a regular attendant, and soon wished to be baptized. But there was one thing that troubled her — a very sad thing. She had pawned her only child for a sum of money which she owed and could not pay. Her friends soon found means to pay the money and gave her back her child, and the mother's joy was great.

And Susannah's joy must have been hardly less to think that not only had she made a mother and child happy, but that by God's grace she had been the means of turning a soul from heathen darkness and misery to Christian light and blessedness. —

Do you not think we might take a lesson and learn from Black Susannah what a blessed thing it is to bring others into the fold of Jesus, the Good Shepherd?

### Faithful.

At a time when Christians in Turkey were persecuted by the enemies of the Gospel, a young man was threatened with death unless he became a Moslem, a follower of the false prophet Mohammed. He would not deny the true God, but rather chose death. His cruel enemies then struck his head off. His body was taken to his mother who, taking his hand and kissing it, said, "Rather so, my son, than living to deny our Lord and Savior."

ALL the world is afraid of death, and yet it rejects the blessed antidote, the Word of God.  
*Luther.*

**Notes from St. Paul's Chapel, New Orleans, La.**

The good people of St. Paul's Chapel are rejoicing and thanking God. And well may they do so. Sunday night, June 16, witnessed one of the most joyous happenings ever recorded in the history of the mission. On this occasion nine adults were added to the church by confirmation. The

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

May the day never come when any of us, especially our late nine converts, will be ashamed of Christ and His Gospel! May they all remain firm and steadfast in the faith unto their blessed end!

On Sunday night, June 23, we were permitted



GRADUATES OF IMMANUEL COLLEGE, GREENSBORO, N. C.

class consisted of the following persons: Mrs. Tervalon, Mrs. Edwards, Emma Dunn, George Dunn, Paul Donnasier, Walter Carlson, Mr. R. Parker, Mr. C. Palm, and Mr. P. Delahaussaye. Mrs. Tervalon was received into the church through the sacrament of Holy Baptism after the morning service.

An exceptionally large congregation was present, and no doubt everybody went home thanking God for the rich blessings He bestowed on us and our work. The pastor based his sermon on Rom. 1, 16:

to attend another grand and beautiful service in our beloved chapel. Next to the sermon, the celebration of the Lord's Supper was the most important feature, the newly confirmed occupying reserved seats and communing before others took part. On this occasion another large audience appeared, and the service was again marked by splendid singing of our grand Lutheran chorals, fervent prayers, solemn confession of the Creed, and a simple sermon.

Immediately after the service, Mr. Donnasier, father of one of the lads that had been confirmed,

stepped before the congregation, and publicly announced his withdrawal from the Catholic Church, and at the same time promised to join the Lutheran Church as soon as he had received the necessary instruction. Mr. Donnasier had attended services in St. Paul's repeatedly during the past few months. Yea, verily, "the Gospel of Christ is the power of God unto salvation." May many more follow his example!

For the first time in its history, St. Paul's school closed the school-year with elaborate and

grown people were assembled in Audubon Park for a day's outing.

With the help of God the pastor has succeeded in opening a Sunday-school in the far down-town section of the city, as well as preaching places in Bay St. Louis, Pass Christian, and Gulfport, Miss. We hope to have, later on, some good reports to make regarding these new places.

May God continue to bless our undertakings!

ED. S.



STUDENTS OF LUTHER COLLEGE, NEW ORLEANS, LA.

*Upper row:* Prof. R. A. Wilde, Bessie Mitchel, Albert Khaton, Sidney Tervalon, Alma Gondeau, Paul Donasier, Celestine Deloache, Virginia Steele, Sylvia Raymond, Prof. H. Meibohm.

*Middle row:* Sophie Raymond, Emma Dunn, Adam Falcon, Mercedes Tervalon, Paul Lehman, Dora Yancey, Adeline Winn.

*Front row:* Alexander Johnson, Ethel Smith, Walter Carlson, Robert Everett, Allen Taylor.

beautiful closing exercises in Luther College. The long, interesting program, consisting of religious and secular songs and recitations, as well as several instrumental numbers, was well rendered throughout and more than enjoyed by the three hundred people present. Our teachers are to be congratulated on the success of this their first undertaking of this nature. We hope by this means to bring our school before the people and to gain new scholars.

Monday, June 24, the schoolchildren and many

#### Letter from Southern Pines, N. C.

On Thursday, May 23, a picnic was given for the scholars of the Lutheran school by their parents, under the guidance of Rev. March. The picnic was held on the favorite grounds of Pine Grove. The children enjoyed themselves very much under the shade of the beautiful pines, with every foot of earth covered with long brown needles. After lunch all returned home jolly, looking forward to the closing exercises of the school.

Friday night, at 8 o'clock, the house was without a vacant seat, and Southern Pines witnessed one of the best concerts in its history. The final piece of the program was a declamation contest, with a prize. The speakers did their best to win, so the judges found it a little difficult to make a decision. The decision was reached in favor of Miss Monteze Lockheart.

Parents and friends all seemed to be well pleased with the children's performance, and with what they had learned under the fatherly care of Rev. March.

Rev. March is highly esteemed and loved by old and young for his kind and tender care in training the children.

On the third Sunday in June, we had a grand rally in order to help repair our church. Rev. John McDavid, of Charlotte, N. C., was with us. He preached three excellent sermons. Rev. McDavid having been our former pastor, everybody was glad to see and hear him; so he preached to a large audience at each service. The total collection for the day was \$18.00.

Our church is becoming very popular among our people here. So we are putting forth Herculean efforts to repair and make it more comfortable. Although our membership is small, we are all willing workers, and, from our view-point, are making much progress.

Our Sunday-school is growing every Sunday, so that we may have to make more classes and elect more teachers.

Pray for us that we may keep moving! If any one wishes to help us in preparing our little chapel for our future growth, we shall thankfully appreciate all help given us.

O use me, Lord, use even me  
Just as Thou wilt, and when and where,  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share.

JAMES HINSON.

#### Notes from Salisbury, N. C., District.

On Monday night, June 3, the successful term of St. John's Ev. Lutheran school was brought to a close with appropriate exercises rendered by the schoolchildren. The program was given in the Lutheran chapel before a large and appreciative audience.

Teacher F. D. Alston, of Charlotte, N. C., was present and delivered the annual address. His sub-

ject was, "How to Improve Our Time." It was a masterly effort, and all who heard him seemed to enjoy and appreciate all he said.

St. John's chapel has been repainted, which renders it "a thing of beauty." The expense of paint and work amounted to \$47.62. This sum was raised by the following ladies of the congregation: Misses Mary E. Hulig, Bessie Johnston, Mesdames Hazzie Caldwell, Margaret Harris, Caroline Coleman, and M. V. G. Lash.

On Sunday night, June 23, Mr. Frank Dobbins was confirmed at St. John's church. Mr. Dobbins has attended our Lutheran church at Salisbury and taken instructions for the past two years. He loves the pure Lutheran doctrine, and never hears a Lutheran sermon without paying twenty cents. It gave the pastor and congregation great joy to welcome brother Dobbins as a member of the church. God grant that he may prove a true and faithful member until death!

Sunday, June 30, was a day set apart for the raising of money for the electric lights which have already been installed in our chapel. The cost of wiring the chapel and installing the lights amounted to \$40.00.

The following members contributed towards the lights: Messrs. Francis Coleman, \$5.00; John Alston, \$4.00; F. Dobbins, 50 cents; Leonard Easton, 75 cents; Gibson Coleman, 50 cents; Rev. W. H. Lash, \$5.00; Miss Mary Hulig, \$1.00; Miss Bessie Johnston, \$1.25; Mrs. Hazzie Caldwell, \$2.00; Mrs. Caroline Coleman, \$2.00; Mrs. Margaret Harris, \$2.00; Mrs. Lottie Pennington, 75 cents; Mrs. M. V. G. Lash, \$3.00. The total amount contributed was \$28.45. The members hope soon to raise the balance of the needed sum.

Sunday night, June 2, Mr. Cain Abernethy, of the congregation at Conover, N. C., departed this life. Brother Abernethy helped to found our Lutheran mission at Conover. He was a true and faithful member of the church until he was called to be with God in heaven. In his death the mission at Conover has sustained a great loss. But we know that our loss is his gain.

Our Lutheran chapel at Catawba, N. C., was repaired recently and is now in good condition. The members of Mount Olive hope to be able to paint their chapel very soon.

X.

GOD often says, "Wait!" but He never says "Worry!"

## NOTES.

A QUEER CIRCULAR.—Some one has sent us a queer circular regarding an institution whose object is "the training of colored preachers and teachers for mission work in the Black Belt of our Southland and in the wilds of Africa." The object is good; but the training given is bad. The circular says: "This institution stands for a reasonable and progressive theology." That must be a theology governed by human reason, a theology progressing away from the Bible. It is not Bible theology, and the men filled with such a theology will not proclaim the Gospel preached by the great missionary apostle St. Paul, but another gospel, of which the apostle says: "Though we, or an angel of heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!" Gal. 1, 8. Surely, the colored people in the Black Belt and in the wilds of Africa are better off without the mission work of men trained by the teaching of a "reasonable and progressive theology." The institutions of the Lutheran Church stand for Bible theology, and her missionaries know of no other gospel than the Gospel of Christ, which is "the power of God unto salvation," and with which alone true mission work can be done to the saving of souls.

A BLIND LEADER OF THE BLIND.—An exchange tells the story of a colored preacher who seems to have been a progressive theologian, progressing far beyond the Bible, and hence was a blind leader of the blind. In his Baptist congregation 19 new converts were to be immersed. The preacher first spoke on Matt. 5, 13: "Ye are the salt of the earth." He spoke thus: "You all know what salt is good for; it is used to make a food taste good and to keep it from decay. We all like it, the one more, the other less. But if you eat very much of it, you get a powerful thirst, which can be quenched only with very much water. Neither coffee nor tea will do; you must have water, much water. Well, brethren, the text says: 'Ye are the salt of the earth.' What does that mean? Christians are like salt; they are to keep this earth from decay. But all Christians have not the same amount of salt with them. Some are quite full of the salt of God's grace, and in that case their soul cries for water, and then a few drops sprinkled on the forehead will not do. They must be taken to the river and immersed. And that is what we will now do with these new converts. Come, let us go!"

Are not the poor people to be pitied who listen to such foolish talk and follow such a blind leader? Christ says: "If the blind lead the blind, both shall fall into the ditch," Matt. 15, 14.

A CHEERFUL GIVER.—The *N. C. Index* tells of an old colored woman "out in Missouri" who was "always a cheerful giver to all church purposes." "By avoiding unnecessary expenses, she saved in forty-seven years, since her slave days, the sum of \$3,250.00. She looked upon this money as God's money intrusted to her and to be used for His kingdom, and when the congregation to which she belongs needed money for a building fund she cheerfully gave the whole sum for that purpose." "God loveth a cheerful giver," 2 Cor. 9, 7.

THE LABORERS ARE FEW.—Missionary Nau, one of the missionaries of the Missouri Synod in India, recently wrote: "From many sides I am urged by heathen people who beg me, earnestly implore me, to come to them. If I were to mention numbers, I might say that if we had the necessary means and men at our disposal, we could immediately take about 1,000 persons into our catechumen classes for instruction."

The harvest, truly, is great, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest," Luke 10, 2.

ZEALOUS IN MISSION WORK.—Says *Mission Record*: In Africa there is a church with 800 members which less than five years ago had never heard of Christ, but which to-day is supporting one hundred and twenty-three missionaries to other African tribes. One other church with 300 members, to whom less than three years ago the name of Jesus had never been spoken, is supporting fifty-one missionaries. Oh, that we would learn of these people!

## Tell the Glad Tidings!

It is related that a New Zealander was brought over to England to be educated. She became a true Christian. When she was about to return, some of her friends endeavored to dissuade her. They said, "Why go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be killed and eaten by your own people — everybody has forgotten you!"

"What!" she said; "do you think that I could keep the good news to myself? Do you think that I could be content with having got pardon and peace and eternal life for myself, and not go and tell my dear father and mother how they may get it too? I would go if I had to swim there!"

That is the spirit which ought always to be found in the true Christian — a desire to carry the glad tidings to others.

### The Lord, Our Keeper.

Alice's mother had put out the light, and little Alice was rather afraid of the dark. But presently she saw the bright moon out of her window, and she asked her mother, "Is the moon God's light?"

"Yes, Alice," the mother replied; "the moon and stars are all God's lights."

"Will God blow out His light and go to sleep too?" asked little Alice.

"No, my child," replied the mother, "God's lights are always burning."

"Well, mamma," said the little girl, "while God's awake, I'm not afraid."

"That's right, my dearie," said Alice's mother. "God's children need never be afraid. The Lord is our Keeper; and you heard papa read this evening that beautiful psalm in which David says: 'He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy Keeper.' (Ps. 121.)

### The Robber Saved.

A Christian count passing through a lonely German forest, was held up by a robber, who demanded his money. The count gave him the money, and then, confidently patting his shoulder, said, "And now, my dear, when at some future time you will be taken to the gallows to be hanged, remember that Jesus, the Lamb of God, died also for your sins. You may then find grace and be saved."

A year later the count accidentally met the robber at some other place, and found him to be a converted Christian, who rejoiced in the grace of God, and led a godly life, and who had also returned stolen goods wherever possible. The words spoken by the count had pierced the robber's heart and had not let him rest until he, as a repentant sinner, found forgiveness and peace in the blood of Christ, "the Lamb of God which taketh away the sin of the world."

### BOOK TABLE.

*DIES UND DAS AUS FRUEHEM AMTSLEBEN.* Von Carl Manthey-Zorn. Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

A beautiful volume of 203 pages, attractive in binding, print, and paper, and especially in its contents. The book contains an aged pastor's reminiscences of his early ministry in America after a five years' faithful service in the mission field of India. It is a sequel to the author's favorably known reminiscences of his missionary life, and is always interesting and entertaining, often instructive.

*WHY LUTHERAN CHURCH SCHOOLS?* Concordia Publishing House, St. Louis, Mo. Price, 1 ct. per copy.

A brief, but clear statement of the reason why Lutherans establish and maintain church-schools. The circulation of the booklet in St. Louis, for which place it was originally written, is said to have done much good, and it may be used to advantage also at other places.

### Acknowledgments.

Received for *Colored Missions* from the following congregations: St. Paul, New Orleans, La., \$25.00; Mount Zion, New Orleans, La., 40.00; Bethlehem, New Orleans, La., 40.00; St. James, Southern Pines, N. C., 5.00; St. John, Salisbury, N. C., 5.00; Grace, Concord, N. C., 10.00; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Paul, Mansura, La., 10.00; St. Paul, Charlotte, N. C., 10.00; Bethel, Greenville, N. C., 4.00; Bethlehem, Monroe, N. C., 2.50; St. Matthew, Meherrin, Va., 5.50; Station at Napoleonville, La., 6.18; Zion, Gold Hill, N. C., 3.00; Concordia, Rockwell, N. C., 2.50; Mount Zion, Rocks, N. C., 3.00; Bethany, Yonkers, N. Y., 12.50; Grace, St. Louis, Mo., 3.00; Grace, Greensboro, N. C., 8.00.—*Total*, \$198.18.

St. Louis, Mo., July 16, 1912.

H. L. DOEDERLEIN, *Treas.*  
848 E. Prairie Ave.

### Evangelical Lutheran Colored Churches.

#### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

#### SPRINGFIELD, ILL.

*Holy Trinity Church*.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

### TERMS:

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

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

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

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

# The Lutheran Pioneer.

## A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., SEPTEMBER, 1912.

No. 9.

### Whosoever.

"Whosoever will, let him take the water of life freely,"  
Rev. 22, 17.

Yes, whosoever will may come!  
The rich and those of high esteem,  
The poor and those of lowly mien;  
For Christ meant you and me.

Yes, whosoever will may come!  
The strong, the weak, the little child,  
The sinner, frail and all defiled;  
For Christ meant you and me.

Yes, whosoever will may come!  
The living water freely take,  
And so to heav'n the journey make;  
For Christ meant you and me.

### Whosoever.

An aged Christian said, "I have often thanked God for that word 'whosoever' in my Bible. It is better than if my name were there; for there are many that have the same name. But that word 'whosoever' takes in every man; it means also poor me."

Yes, the word "whosoever" leaves no room for any one to doubt that he is meant, and that the salvation secured by Christ and offered to sinners in the Gospel is intended for him, no matter who or what he is. Listen to the Gospel words: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth in Him shall not perish, but have eternal life. For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3, 14—16. "To Him give all

the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins," Acts 10, 43. "For the Scripture saith, Whosoever believeth on Him shall not be ashamed," Rom. 10, 11. "Whosoever will, let him take the water of life freely," Rev. 22, 17.

In such Gospel words the Savior throws His arms wide open and welcomes every sinner, whosoever he may be, that will take eternal life at His hands as a free gift. He welcomes *you* as you turn to Him for salvation; for He speaks to you, even you, in that word "whosoever." Your name is wrapped up in that word, and trusting in the Gospel word you can be more sure of your salvation than if your name were written plainly in flashing letters across the sky as one whom Jesus will receive.

### The Bible for All Times and Nations.

The Bible, given many centuries ago among the Jews, is God's Word for all times and nations. It describes the human heart in all its sinfulness as it is at all times and among all the various people in different lands. In illustration of this truth, the late Rev. Dr. Chamberlain, for many years missionary in India, writes:—

"On a certain occasion, many years ago, I went into a native city in India, where the name of Jesus had never been heard, there for the first time to show them and give them these Scriptures, and to preach to them of Jesus Christ and His salvation. As an introduction, when we had assembled an audience in the street, I asked my native assistant to read the first chapter of Romans, that chapter which those who call themselves liberal-minded tell us is too black to be true; that chapter that de-

scribes the heart of man wandering away from God and into sin, and conceiving vile conceptions of God, and then wandering away farther, until at last, 'though they know the judgments of God, that they who do such things are worthy of death, not only do the same, but have pleasure in them that do them,' the chapter which many tell us is a libel upon human nature. That chapter was read. The most intelligent man in the audience, a Brahman, stepped forward and said to me, 'Sir, that chapter must have been written for us Hindus. It describes us exactly.'"

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### A Faithful Witness.

Several years ago a young Chinese scholar named Lin-Chin-An came to Wu-Chang to make his examination. On leaving the hall, in common with the other students, he was presented with a packet of Christian books. On these occasions the Bible societies were accustomed to distribute 12,000 such packets. He took the books home, and through the reading of them he became interested in the Christian religion. So he went back to Wu-Chang and got employment as a teacher of Chinese in connection with a mission college. After further instruction he became a Christian, and in 1906 was baptized.

At the beginning of the next year search was being made by the heathen officials of China for a certain Lin-Chin-Yuin who had been reported as a leader among the revolutionaries, and who was supposed to be living in Wu-Chang. A large reward was offered for information which would lead to his capture, and in order to get that reward some one, moved also with hatred of the Christians, reported Lin-Chin-An as the person wanted, whereupon he was arrested.

No evidence whatever was brought forward to connect him with the rebels. The mission went into his case more thoroughly, and, being satisfied of his perfect innocence, used what influence they could to have him set free — but all in vain. A certain Mr. Lin was wanted, and having got one, the heathen officials thought he would answer as well as any other. So he was sentenced and kept in prison under the strictest confinement. Neither friends nor relatives were allowed to see him, or to minister to his wants in any way.

He had to suffer much also for his Christian faith. But the more he had to suffer, the brighter shone his faith. Two of his fellow-prisoners were

converted through him, and also two of the guards. He was allowed to write, and his letters showed most sincere trust in Christ as his Savior. He composed some beautiful hymns, which showed assurance of present salvation and his firm hope of a life everlasting.

The Christians at the mission were so touched that an old man proposed to give himself up to the authorities in his place, thinking that then his friend might go free. He said that he was old, his day nearly done. He could not think of a better way of using the little that remained of life than by sacrificing it in order to secure the kingdom of one who was young and so devoted to the cause of Christ. The old man was not permitted to carry out his scheme, and so Lin-Chin-An remained in prison till death set him free, on June 1911. The faithful witness of Christ suffered great hardships as well as injustice; yet through all those miserable years he did not complain, but was often heard singing in his wretchedness: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior."

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### A Beautiful Testimony.

The late Lord Cairns, a distinguished jurist and one of the ablest Lord Chancellors of England, made an address to workingmen in which he opened his heart and spoke of his comfort and happiness in Christ. He spoke thus: —

"As I am a stranger among you, I do not know that I have any right to intrude my opinion. All I can do is to tell you how this question affects me personally. If I could take you to my home, you would think it a luxurious one, and the food on my table is abundant. You would say, with all due respect, that I ought to be a happy man. I am indeed a happy man, but I do not think my furniture and possessions have much to do with it. Every day I rise with a sweet consciousness that God loves me and cares for me. He has pardoned all my sins for Christ's sake, and I look forward to the future with no dread. His Spirit reveals to me that all this present life is only the beginning of joy which is to last throughout eternity. Suppose it were possible for someone to convince me that this happiness was altogether a delusion on my part, my home would give me little repose, and food would often remain upon the table untouched. I should wake in the morning with the feeling that it was scarcely worth while to get up, so little would there be to live for. The sun

might rise, or it might not; all would be dark to me. You see, my friends, I could not honestly advise you to do what some of you say you wish to do, to live without God in the world, when all the time, for myself, my heart is crying out, 'For without Thee I cannot live.' It is a pleasure to me to know that the costly things in my house which you cannot possibly share with me are not the things out of which my happiness is made. Were they necessary to happiness, I should often look around with a sigh and wonder why they were given to so few. Had I to leave them all to-morrow and take the humblest of homes, I should carry all my joy with me. I rejoice that in my own life what exceeds in value all other things is what I can share with you, for it is within your reach as well as mine. My most earnest desire and prayer for you is that Christ may reveal Himself to your restless hearts, giving you, as I know He only can, true peace and happiness."

### Fruits of Mission Work.

A missionary tells of some fruits of mission work which may be seen in the life of the freed negro slaves in Sierra Leone, on the western coast of Africa:—

Before their conversion the natives were given up to all vices. Among other things they were the most confirmed thieves. They became honest and reliable through the transforming power of God's Word. One day, while Missionary Jansen was absent, the mission house took fire. The members of the congregation had succeeded in rescuing and carrying away all its contents, but afterwards, when everything was brought together, not even the smallest article was missed. The box that served as the treasury had fallen into the hands of one of the boys. He had taken his position in the yard and, sword in hand, was protecting his charge.

These natives were notoriously lazy. The fruits of the Gospel appeared in their diligence and industry. Their houses and gardens were kept in the best of order. Those who had learned to read would often use their leisure moments in reading their Bibles to their neighbors. Others would render such services in the homes of the sick, the aged, the indifferent, and the wayward.

The homes of the natives, too, bore many evidences of the hallowed influence of the Gospel of peace. One of the negroes was asked how he got

on with his wife, and he replied, "Sometimes I say a word that does not please my wife, or my wife does something that displeases me. But when we are in danger of quarreling, we join hands, lock the door, and pray, and then we have peace again."

### Uncle Bob's Letter.

DEAR PIONEER:—

Well, well, how the fleeting days have come and gone! It was the glorious Eastertime when I wrote last, and here we are already on the threshold of fall.

Our Field Secretary, Rev. N. J. Bakke, who for six months previous to Easter had revived the drooping spirits of Mount Zion by his tireless energy, bade adieu to Mount Zion in April. His zeal and unremitting efforts strengthened the congregation in faith, in numbers, and in their giving to the Lord's cause. The Lord, indeed, had blessed the work of His servant most bountifully. Attendance and finances had increased, and the congregation felt new life and hope in consequence of the coming and laboring of Pastor Bakke among us.

Rev. G. M. Kramer became the acting pastor of Mount Zion after the departure of Rev. N. J. Bakke. It was the second time that he had taken charge of it. Mount Zion owes him a debt of gratitude; for, though he was burdened with the work within his own large congregation and had to bear the added burden of teaching school in Bethlehem, yet he was as true and faithful to Mount Zion as if he were her own pastor. May God reward him for his unselfish sacrifice both here and hereafter!

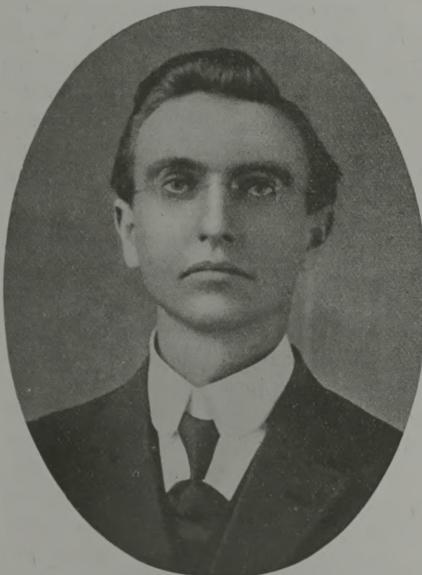
Before Rev. Bakke left, it was his desire to have a reunion of all the Mount Zion scholars; but this could not be realized until the 16th of June. The Reunion Committee had been appointed by him; and never before had a committee met so often as this one. For two months, meetings were held as often as twice a week. The names on the old rolls, as far back as old Sailors' Home, were alphabetically arranged, and every member of the committee took the names he remembered as they were called out, and entered them on his note-book. In this way systematic work was accomplished. Then the committee was supplied with invitation cards, requesting the receivers thereof to sign their names, addresses, and church connections. When Reunion Sunday came, June 16, the church had been converted into a bower of flowers, evergreens, and



**REV. ALBERT O. FRIEDRICH,**  
Installed as Pastor of Mount Zion, New Orleans.

potted palms. Programs for this particular occasion were also on hand. In short, congregation, Luther League, Senior and Junior choirs, and the Reunion Committee had left no stone untouched to make the day one of success.

Rev. H. H. Hartmann, of Christ Church, was

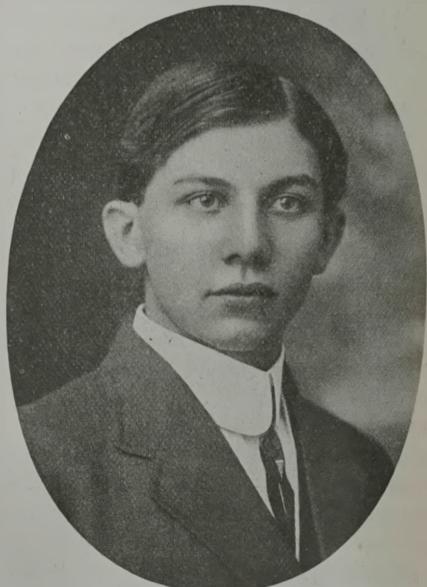


**REV. EMIL H. POLZIN,**  
Pastor of Colored Lutheran Church, Meherrin, Va.

the chosen orator. The sermon was a clear-ringing Gospel-true, and magnificent piece of Lutheran pulpit oratory. The audience that crowded into the sacred edifice was a loud and splendid testimony of the hard and earnest work of the Reunion Committee and others. 348 people in a mission church!

Friend, do you want to fill your church? Stop your idle talk, put your shoulder to the wheel, stand by your pastor, and go to work as this committee did.

The next great event was the Sunday-school picnic. It took place on the 21st of June, also marking the closing of school for the summer.



**CANDIDATE LOUIS POLLERT,**  
Teacher-Elect of Bethlehem School, New Orleans.

The Sunday-school teachers and our old friends, Mr. and Mrs. Rousseau, took the children up in the trolley-cars, collected the funds, saw to it that cream, cakes, and lemonade did not run short, and otherwise attended diligently to every want of the children. Not a single complaint was made. The day passed quietly and enjoyably. Of course, Uncle Bob went up for a couple of hours to chat with the old folks, sample the good things on hand, and to enjoy himself in general. A goodly number of older folks spent a day of rest under the shady oaks of beautiful Audubon. Then, again, Uncle Bob was interested in the ball game between the Slugs and Bugs, significant names for pent-up energy, between which two teams there existed the

friendliest, but keenest rivalry. Uncle Bob has forgotten the outcome, but does remember that, while the game was on, it was a battle royal. Even the park policeman became interested in the children, and told them of his own boyhood days.

Mount Zion gave an example how a Lutheran picnic may be made a day of rest, enjoyment, and unalloyed pleasure without sinking, as picnics often do, into a day of disorder and discontent. Nay, so pleasant and happy was the return home that the next picnic will be more than welcome.

And now last, but not least, comes the best news: an event that marks a new epoch in the history of Mount Zion. Under Pastor Bakke, Mount Zion began to extend calls to various pastors to come to Mount Zion. But it was in vain. When Pastor Bakke left, Rev. G. M. Kramer continued to extend calls in our name. At last, after several fruitless calls, the Lord heard our prayers, and sent us a shepherd in the person of Rev. Alb. Friedrich, of Rosebud, Mo. The congregation got busy, the two choirs began to stir; in short, everybody was on the *qui vive*. Finally, on July 14, surrounded by the Lutheran clergy of New Orleans, the new pastor was installed by Rev. G. M. Kramer.

After the service, the glad hand was given to the new pastor and his pleasant helpmeet, and both were made to feel at home and welcome.

I am confident that many prayers ascended on high in sincere gratitude to the Giver of all good gifts. The Lord be praised! He has supplied our every want.

The impression made by the first sermon, dealing with relationship between pastor and congregation, was that, though the Lord sorely tried our patience, he gave us 100 per cent. more than we deserved. To Him alone be all glory!

Now, may our Lord Jesus Christ bless pastor and congregation! May both stand together, shoulder to shoulder, in the battle against the forces of darkness, is the heartful prayer of

UNCLE BOB.

#### Items from Bethel, Greenville, N. C.

A sectarian preacher essayed to secure for himself an organized congregation when he purchased the chapel which our Lutheran congregation at Greenville, N. C., was occupying. Since September, 1911, the little chapel was rented by us. The owner offered to sell us the chapel, but the Mission Board did not find the situation suitable. However, as

there was no suitable building to be had at that time, we continued as before, after having obtained a lease on the building until the end of July, 1912, through the agency of Rev. McDavid. Rev. McDavid, however, gave option to sell whenever an opportunity offered; only he reserved the right to use the chapel until the end of July, 1912.

A few weeks before we closed our parochial school, news came to us that the little church had been sold. We were then notified by the owner that he had sold out. A few days after, the purchaser came to us and said that he had bought the chapel we were renting. But in a friendly manner he indicated that we could continue to hold our services therein; only he requested to have our service hours for his own preaching. This compelled us to change our time of service from the evening to the morning hours. But it was not very long before we found that he had no congregation, that he was a preacher who was trying to gather a congregation for himself. His plan was well outlined. He expected that, by insisting upon taking the hours in which we held our services, our people would attend his service. But our little congregation, as true Lutherans, drew a line of separation between the services of the sectarian preacher and their Lutheran services. Not one attended the sectarian services. By and by the Baptist preacher secretly visited the homes of our Lutheran members to induce them to come to his services. The members told him that the Lutherans never held services with other denominations. But not until a lot was purchased by the Mission Board, and work on our new little chapel was taken up did the old preacher realize the failure of his plan to gain a congregation with the purchase of the little chapel.

On the 4th of August, our little church was formally dedicated, though not quite completed, notwithstanding the fact that the two pastors at Charlotte toiled hard in order to see it finished for the date appointed, laboring from the early morning to the late evening hours. They were busy in making mortar and handing bricks, in carpenter work, and in making cement steps for the building. On a hill now stands the little brick chapel, 28×32 feet, well lighted and ventilated, with three windows on each side, a window and a door in the rear, a nice little steeple with double doors, and one window in front. The beautifully situated chapel can be seen for miles around with its bright little cross as a beacon-light pointing the way to heaven. The seating capacity of the chapel is about two hundred.

At the morning service, Rev. John Alston, of Mount Pleasant, N. C., preached the dedicatory sermon, taking his text from Eph. 2, 19—22. He spoke on, "The Christian Church a Wonderful Building." In this service, Rev. Alston addressed a large number of people. Besides the two sister congregations of Charlotte, there were present Lutheran members of the congregations of Concord, Mount Pleasant, and Dry's Schoolhouse, and many friends and strangers from Greenville. After the service, luncheon was served to those who live at some distance.

The neighborhood was carried away as the congregation opened with the dear old hymns, "A Mighty Fortress Is Our God" and "My Church, My Church, My Dear Old Church."

Notwithstanding the fact that there was no bell to summon the people, at 3 p. m. the chapel was filled to its capacity. For want of more seats, many children were seated on the rostrum, and still the aisles were crowded with people standing. The audience, with great interest and deep solemnity, listened to Rev. McDavid, who spoke on "The Glory of the Lutheran Church," from Ps. 87. After this service many of the people who lived far away left for their respective homes. At both of these services the St. Paul's Choir, of Charlotte, directed by Mrs. McDavid, rendered anthems of praise. The rendition of these anthems indicated diligent work on the part of the directress and the members.

At the night service, although there was not so large a crowd as either in the morning or afternoon services, the chapel was well filled with people. Candidate O. Lynn preached a powerful and elegant sermon from Luke 15, 1, 2, his subject being, "Christ Receives Sinners."

The dedicatory event is now something of the past, but the deep impression these services made upon the strangers who had never before heard a Lutheran service, is still spoken of. Quite many commanding remarks were made of the sermons and the good singing they had heard. The pastors heard one remark which was made, namely, "I did not know that the Lutherans could sing so well; why, they sing terribly," meaning they sang excellently.

We are glad to say that Lutheranism in our vicinity is beginning to find influence among our people. Day by day they are realizing that the Lutheran Church teaches and preaches nothing but God's Word. And not only among grown people is it true, but it is doubly true among the young ones.

Next door to our missionary resides a Baptist family whose children often follow the missionary or his wife to our Sunday-school. The children learned to like our service, and often begged their parents to become Lutherans. The parents being staunch Baptists, objected to this; but the children earnestly declared that they would join no other church than the Lutheran Church. On dedication day the children wanted to follow the missionary as usually; but the parents forbade them, and told the little ones to accompany them to their church. In the afternoon, after the service, when the pastor's wife returned home, she found one of the children heart-broken, crying on the front steps of his home. "What is the matter, Johnny?" the pastor's wife asked. "I am crying because mamma would not let me go to my church" (the Lutheran church). "I went to that other church, but that's my church," sobbingly answered the boy, meaning our Lutheran chapel. The pastor's wife cheered him, and told him he could come next Sunday. The earnestness of this boy to come to our church induced the whole family to attend our service the following Sunday.

While the pastor was returning home from work on the little chapel one evening, all exhausted, wending his way home up and down the hills, he caught sight of a woman and a little girl walking as though they were pursued by some one. Hardly had the missionary entered his home and walked to the rear when a rap at the door was heard. As he opened, the woman stood there and said, "Reverend, I came to ask you to baptize my little girl." The pastor tried to induce the mother to postpone the baptism until the coming Sunday in church. The mother answered, "Reverend, I want her baptized now, regardless of what you charge me. I think it is time for me to present this child to God." Upon examination the pastor discovered that the child had for quite a while worried its mother to be baptized in the Lutheran faith. The pastor baptized the child. After the administration of baptism, both mother and child, like persons relieved from a heavy burden, exclaimed, "Thank God!" As the woman was about to leave, she offered to pay the pastor; but he declined the offer, saying, "I cannot sell what God offers man without money and without price." The woman seemed to have received peace of conscience. She promised that she would bring the rest of her children to baptism.

God bless our new chapel and its congregation to the salvation of many souls!

C. P. T.

## NOTES.

**THANKS FOR BIBLE.** — "The Gideons" is the name of an organization of Christian traveling men whose aim is the placing of Bibles in the bedrooms of all the hotels in the United States and Canada. The secretary of the organization has received many letters from hotelkeepers and from guests telling of the great good that has been done by this missionary work of the organization. One letter recently received is from a little boy and runs as follows:—

"I want to tell you that I thank you for sending the Bible to our hotel. I am only ten years old, and my mamma died last year. She used to read me stories out of the Bible, but since she died, my papa has not read me any at all. But when he found a Bible in our hotel when we came here, he saw it and thought of my dead mamma. He began to have tears in his eyes, and then he read me a story like my mamma used to do. My papa is much nearer to me since he reads to me from your book, and I am glad you sent it."

**THE GREATER NEED.** — In a letter from "a friend of missions" we are told: "It is strange that people who take hardly any interest in mission are easily moved with compassion and roused to help when they hear of the bodily distress and needs of their fellow-men. Are not the spiritual needs and the dangers that threaten the soul the greatest of all? Men are perishing, not only by fire and flood, but especially by sin. There is something worse than the fire that burns the body. There is something worse than the wreck which carries ship and men to the bottom of the sea. Sin is worse. Multitudes are perishing in sin. Provision has been made for their rescue. The Gospel of Christ is to be brought to them for their salvation. Should not every church be a life-saving station, and should not every church-member take an active interest in the saving of souls from eternal death? O that each member of our churches would consider what the Church is for, and what he is here for! Much more could be done by the various missions of our dear Lutheran Church."

**BIBLE WORK.** — The British and Foreign Bible Society, one of the best friends foreign missions have, now prints Holy Scriptures in 440 different languages. The whole Bible, containing the 66 sacred books, is published in 107, the New Testament in 212, and parts of the Bible, mostly Gos-

pels, are issued in 228 tongues. Since 1900 not less than 86 new languages have been added to the list, and all of these tongues are spoken on foreign mission fields. Last year the Bible Society issued 7½ million copies of Bibles, whole or in part. More than 900,000 copies went to China, notwithstanding the revolution. — *Ex.*

**IN AFRICA.** — A German missionary has been working since 1900 amongst a little known tribe, the Banigika, numbering from seven to ten thousand, in German East Africa, north of Lake Nyassa. They are an industrious people, and make keen Christians. The work has spread to 14 outstations. There are 26 village schools, 183 baptized adults, and 127 children of Christian parents. The only authority on their language—which can be read by some of the surrounding tribes—is this missionary. He has just translated the New Testament into their language, and the Bible Society has agreed to publish it.

**A GREAT CHANGE.** — The labors of the missionaries in Korea in recent years have brought about many changes. One of the missionaries gives the words of one of the native Christian women, who speaks of a change in her home-life:—

"Before Christ came into our home, I never knew what it was to eat a meal in the same room with my husband. His meals were served to him in the *sarang* (reception room), while I had mine on the earth floor in the kitchen. He always spoke to me in the lowest grade of servant talk, and often called me by insulting names. Sometimes, when he was angry or drunk, he used to beat me, and my life was as miserable as that of most all the heathen Korean women. But now that Christ has come into our hearts, everything is changed. My husband has not struck me once since he became a Christian. We have our meals and prayers together in the *sarang*, and he always speaks kindly to me, addressing me as an equal. The past life was a bad dream; the present is a foretaste of heaven. We did not know what love was until Christ came into our home to teach us."

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THE greater your wants, the greater God's goodness in supplying them. The greater your enemies, the greater the display of God's power in subduing them. The greater your unworthiness, the greater His grace in saving you. The greater your trials, the greater the comforts of His Spirit, and the greater the joy in which they shall end. — *Sel.*

### Poor Heathen Babies.

The wretchedness of heathenism is shown by the way thousands of little children are treated. One instance will suffice. In Kamerun, West Africa, the custom prevails of burying little children with their mother when she died young, because it was believed that motherless little children would cause the sudden death of other little children whom they met. The German governor abolished this horrible custom, but he cannot prevent that such children are starved to death. The Lutheran missionaries in the colony, when they hear of such children, endeavor to save them, and their wives are ever ready to take charge of these waifs. They have many of them, babies a few months old, and toddlers of a few years old, happy little bodies, since they are in the charge of white Christians. The native mothers, even the Christians, do not yet understand what the blessed and blessing word of our Savior means: "Whosoever shall receive a little child in my name receiveth me." — *Busy Bee.*

### Something Harder.

It was churning-day at Mother Cline's. Her three blue-eyed children dearly loved that day, because that was one of the few times that the busy mother could tell them stories, stories of days of long ago when in the country far away from which her parents came people were not allowed to have any Bibles, or to worship God in the simple Bible way. How they did eagerly listen as they heard of men and women, and even children that would die, burning at the stake, rather than to kneel to the image of some Romish saint.

"I wish I had lived then," cried Johnny, clenching his fist. "I'd shown them a thing or two. I would have died shouting rather than to give up."

"Ah, my boy," said the mother, resting on her dasher, "do you not know that God asks of you something harder than that?"

"Harder than being burned, mother?" exclaimed timid Ernest; "how can that be possible?"

"Yes, yes! He wants you to live for Him, boys. Dying was over in a few moments, but living for Him means a struggle against your own sinful flesh and the temptations of the devil and of the world — a hard struggle — oh, so many hours, so many days!"

Then the dasher began its noisy work again, and Mother Cline's boys watched it with very sober faces.

### BOOK TABLE.

*THE WAY OF LIFE.* By George Luecke. Concordia Publishing House, St. Louis, Mo. Price: Cloth edition, 30 cts., postpaid; paper sides edition, 20 cts., postpaid.

This is the second, revised edition of a booklet recommended by us a short time ago as a helpful little missionary in making plain the way of salvation. From the fact that a second edition has already become necessary it is evident that the book has been found serviceable.

*SYNODALBERICHT des Atlantischen Distrikts.* Concordia Publishing House, St. Louis, Mo. Price, 12 cts.

Contains the continuation of an instructive doctrinal paper on "The Miracles of the Christian Religion."

*DOGMATIK.* Von A. Hoenecke. 13. Lieferung. Northwestern Publishing House, Milwaukee, Wis. Price, 40 cts.

This is Part 13 of the late Dr. Hoenecke's *Dogmatik*. It is the beginning of the section treating of the means by which we are made partakers of salvation. It sets forth, in a thorough and instructive manner, the Scripture doctrine concerning God's Word, Sacraments in General, and Sacrament of Holy Baptism.

### Acknowledgments.

Received for Colored Missions from the following congregations: St. James, Southern Pines, N. C., \$5.00; St. Matthew, Meherrin, Va., 9.66; Bethany, Yonkers, N. Y., 12.50; Mount Zion, New Orleans, La., 40.00; Bethlehem, New Orleans, La., 40.00; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rocks, N. C., 10.00; Concordia, Rockwell, N. C., 2.50; Mount Calvary, Mount Pleasant, N. C., 3.00; Immanuel, Rimerstown, N. C., 1.50; St. Paul, Charlotte, N. C., 10.00; Bethel, Greenville, N. C., 4.00; Mount Zion, Meyersville, N. C., 2.50; St. Paul, Mansura, La., 5.00; St. John, Salisbury, N. C., 5.00; Grace, Concord, N. C., 10.00; Mount Calvary, Sandy Ridge, N. C., 6.00; Grace, Greensboro, N. C., 8.00. — Total, \$177.66.

St. Louis, Mo., August 6, 1912.

H. L. DOEDERLEIN, Treas.  
848 E. Prairie Ave.

### Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

*Holy Trinity Church*.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

### TERMS:

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

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

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

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., OCTOBER, 1912.

No. 10.

## Abide With Us!

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Jesus, our heavenly Guide,  
We pray Thee with us stay;  
Do not Thy Gospel from us hide,  
Lest we should go astray.

Ev'ning of time has come;  
Direct us in the road  
That leads to our eternal home,  
Up to the throne of God.

In these last evil days  
Let not Thy Word divine  
Withdraw its holy, blessed rays,  
But always to us shine.

Pure to the end, O Lord,  
May we always preserve  
Thy holy Sacraments and Word,  
And them with care observe.

That we in quiet rest  
Our future days may spend,  
May we with godliness be blest,  
Our lives in peace to end,—

Till we Thy throne surround  
In heav'n with shining throngs;  
Thy praise from golden harps shall  
sound  
In sweet, harmonious songs.

David Henkel.

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## Reformation Day.

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The last day of this month is Reformation Day. It reminds us of the beginning of the Reformation of the Church through Dr. Martin Luther, who, on October 31, 1517, nailed his 95 theses to the church-door at Wittenberg, protesting against certain soul-destroying errors of the Romish Church and proclaiming God's truth. Reformation Day must be

a day of joy and thanksgiving to all that enjoy the blessings of the pure Gospel.

True, the Gospel is revealed in the Bible for the salvation of sinners, and the Bible was in existence before Luther's time. Yes; and as long as the Church followed the teachings of the Bible, the people learned the Gospel way of salvation by grace through faith in Christ Jesus. But there came a time when the pope made himself supreme ruler in the Church. The Bible was set aside. It was declared to be a dangerous book which the people must not read. New and unscriptural doctrines were taught, by which souls were led to destruction. Another gospel than that which the apostles preached was taught in the churches and schools, a gospel by which sinners could not find peace and salvation. For the pope's gospel is opposed to the Gospel of Christ; it is just the reverse of Christ's Gospel. According to the Gospel of Christ, man is justified and saved, not by the works of the Law, but by faith in Christ, the only Savior; according to the pope, the antichrist, man is justified and saved, not by faith, but by works. The pope teaches just the reverse of what St. Paul says in Eph. 2, 8, 9: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

Ah, those were indeed dark and dreary days when men groped about in darkness, seeking in vain for peace and salvation, and were led astray by blind leaders who taught the soul-destroying doctrines of man. Myconius who lived in Luther's time, says of those days before the Reformation: "The sufferings and merits of Christ were looked upon as an idle tale. There was no thought of the faith by which we become partakers of the Savior's righteousness and of the inheritance of eternal life.

Christ was looked upon as a severe Judge, ready to condemn all who should not trust in the saints or the pope's indulgences. Other intercessors were put in His place: first, the Virgin Mary, and the saints, whose numbers were increased by the popes. These mediators granted their intercessions only to such as had deserved well of the orders founded by them. For this it was necessary to do, not what God had commanded in His Word, but to perform a number of works invented by monks and priests, and which brought money into their treasury." Yes, that was the great object of pope, priests, and monks, to get money. And the great pity of it all was that the people were cheated, not only out of their money, but also out of their souls' salvation. For they could find no peace, because the Gospel of Christ was not preached.

At last God's time of deliverance came. Through His servant Dr. Martin Luther, He gave to the Church an open Bible and restored the Gospel of Christ in all its apostolic purity. In that Gospel, Luther himself, anxious for his soul's salvation, found peace and the assurance of salvation, after having in vain sought peace in the way pointed out by the Romish Church. That Gospel he then made known with tongue and pen for the salvation of others, and defended it against all its enemies. Thus the victory was won, whose fruits we still enjoy, and for which we may well give thanks to God on Reformation Day.

Thankful hearts will also be moved to help in making others partakers of the blessings which they enjoy. One of the theses which Luther nailed to the church-door at Wittenberg reads thus: "The true treasure of the Church is the holy Gospel of the glory and grace of God." This true treasure we still have in God's Word and in the Sacraments. It is ours not only for our own salvation, but also for the salvation of others. Therefore Christ gave to His Church the command: "Go ye into all the world, and preach the Gospel to every creature!"

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### Faithful Victoria.

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Victoria was a fourteen-year-old girl who lived in Southern Germany in the thirties of the past century, and who proved faithful to the Gospel truth in spite of much cruel treatment. The story of her sufferings for the Gospel's sake has been told by a German church-paper published in her own country.

Victoria's parents and all her relatives were

Roman Catholics of the most fanatical kind. So she was brought up in the error of the Romish Church. She was a bright girl and very fond of reading. As there were some Lutherans living near her home, she borrowed a Bible from them, which she often read secretly. Comparing the teachings of the priests with God's Word, she found a great difference and soon came to know that her belief was a denial of the truth. Her heart was deeply moved, and she was often very sad that she had to attend a church in which she could not hear the pure Gospel.

One day her father surprised her as she was trying to hide the Bible in a closet.

"What have you there?" cried the hot-headed man as he tore the book out of her hands. He turned to the first page and read the title. With an angry look at his daughter, he said, "Where did you get this heretical book? You don't want to tell me? All right!"

He went to the kitchen, tore out the leaves of the Bible one by one, and threw them into the fire. Then he went back to Victoria, and seizing her by her shoulder, said, "I tell you, if I ever again catch you with such a book, it will be the end of you."

The Bible had been taken from Victoria, but the evangelical faith had already taken firm hold of her heart. Although she was only fourteen years old, she was fully determined not to give up the truth which she had learned from God's Word. Whenever it was possible for her to do so, she attended the Lutheran church near by. There she found strength and comfort. But of course her father soon learned of this through his friends.

One Sunday when she came home from the Lutheran church, her father stood in the doorway.

"Come, my child," he said in a friendly tone. "I have something to tell you." He went with her into the barn and locked the door. Then he threw her on the floor, grabbed a thick stick and cried, "Wait, you devil's child, I will make you Lutheran!" As he said this, he beat her until she lay there unconscious.

When she came to herself, she was alone. Raising her hands up to heaven, she prayed, "Lord, strengthen me that I may remain faithful!"

Then she went to the well, washed the blood from her face and hands, and hastened to her room. There she again sank to the floor unconscious, till her mother came and put her to bed. For several days she could not move on account of great pains.

As soon as she recovered, she went to the Lutheran pastor. She told him all that had happened and asked him, "What shall I do now?"

He advised her to speak openly with her father and to tell him that she could not with an honest heart remain in the Romish Church. So she went home and spoke with her father. He had hardly learned what she had to tell him when he took her by the hand and again led her into the barn. There he fastened her with chains and ropes to a wagon. Then he said to her sneeringly, "There you may now stay until your cursed soul passes away. I am curious to see if your Lutheran God will help you." After having beaten her severely, he went away.

For three days she thus remained locked up. No one brought her anything to eat or to drink. Only her father came every morning and asked her if she still wanted to remain Lutheran. When she said yes, he beat her severely and left her.

The Lutheran pastor had waited day by day for Victoria to bring him news. When she did not come, the matter seemed suspicious to him, as he knew her hot-headed father from what she had told him. On the fourth day he went to see the man. But before he could enter the house, the man cried out to him, "Do you want to seduce me also? As soon as you come in here, I shall sick the dog at you!"

The pastor turned and left. He took another way home, which led him past some of the village barns. When he came to the barn of Victoria's father, he heard a soft groaning. Stepping nearer, he said, "Is that you, Victoria?" With a weak voice she replied, "Yes, it is I; they want to starve me here. For three days I have had nothing to eat." He comforted her, saying, "Be steadfast, my daughter; to-morrow there shall be a change."

As soon as he came home, he reported the case to the magistrate, who did not hesitate to act immediately. On the same day Victoria, the young martyr girl, was set free. But she was so pale and weak and miserable that she had need of good nursing before she fully recovered.

Her father was punished with imprisonment. When he came out of prison, he cursed his daughter and said he never wanted to see her again.

Faithful Victoria soon found employment with a Lutheran family, attended regularly the Lutheran services, which had become dear to her, and when she became of age, she joined the church in which her soul had found salvation.

### A Wise Christian Chinaman.

A Chinaman, by the name of Han-meng, had been instructed in the Christian religion in a Protestant mission. He was baptized and became a helper in the mission field. One day some Catholics tried to persuade him to give up his faith and join the Catholic mission. They told him that the evangelical doctrine of redemption was quite insufficient, and that the ignorance of Protestant teachers must lead their followers to destruction.

Han-meng admitted that human teachers may err, but, he said, just for that reason we have God's Word, the infallible rule of doctrine and faith. Following the Bible, we cannot err.

"It is well," said they, "but there are points which are important for salvation and yet are not found in the Bible. The pope only can inform us on those points, for he knows God's thoughts."

"What points are those?" asked the Chinaman.

"For example, purgatory," said they.

"Purgatory?" said the Chinaman, "what is that?"

"There you see," said one of the Catholics, "that your Bible tells you nothing about it. It is a place of probation or torment where believers atone for their sins before they enter heaven. He that gets to hell is hopelessly lost, but out of purgatory believers continuously go to heaven after they have been purified from their sins."

"That cannot be," said the Chinaman; "God cannot have spoken one thing to-day, and another, quite different thing to-morrow. The Bible tells us that *the blood of Christ, the Son of God, cleanses us from all sins*. God may have spoken also outside of the Bible; I don't know. But it is impossible for Him to say in the Bible that Christ has done and finished *all*, and then say that Christ had done only a part of the sinner's redemption. Don't you talk to me about purgatory. Away with your purgatory! I do not and cannot believe it."

### Nothing But Christ.

When the learned Rev. Dr. Whately, of Dublin, was near his end, a clerical friend who sat beside him said, "It is a great mercy that, though your body be weak, your intellect is vigorous still."

The dying man replied, "Don't talk to me any more about my intellect; there is nothing now for me but Christ."

### Faithful unto the End.

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It was on the 10th of September, 1871, that a missionary of the Berlin Society, in South Africa, was conducting the Sunday morning service as usual, without disturbance. Suddenly, in the midst of the service, the church door swung open, and the chief of the tribe walked in. With proud demeanor he strode up the aisle, glanced around over the audience without looking at the missionary, seized a young man of about nineteen years of age, dragged him to the door, and beat him unmercifully, without saying a word. Then he returned and treated a second and a third young man in the same way. Finally, he cried aloud, "This is only the beginning! I am bound to see who is lord in this place, that book" (meaning the Bible) "or I." Hereupon he withdrew. The people trembled with fear, and many wept. The missionary asked a baptized convert, by the name of Moses, what he thought of the matter. The man replied:

"We must pray that God would punish the king, if there is no way of saving him; he has no power, Jesus alone is mighty."

"Moses," continued the missionary, "to-day the king scourged only the young men; when he begins to beat you older believers, what then?"

"We will bear it," said Moses, "and pray the Lord for strength to endure."

"But if he kills you," inquired the missionary, "what then?"

Moses replied, "We will suffer even unto death; we will carry the Book" (the Bible) "under our arm, and then he may kill us; but he has no power, Jesus alone. But, teacher, what do you say about this matter?"

The missionary answered, "I think even as you do; let us pray without ceasing."

"He that shall endure unto the end, the same shall be saved," Matt. 24, 13.

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### A Sure Foundation.

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In Vienna there lived a doctor by the name of Kreizer, who was known as a devout and zealous member of the Romish Church. Hoping to gain salvation through his own merits, he was very diligent in performing what he considered good works. He gave alms to the poor, attended mass every day, fasted three times every week, and also founded a home for the poor and outcasts where they could

find shelter and food and be directed to lead a better life. Being an honest and upright man, he enjoyed the respect of all that knew him. In his last illness, however, when he felt death approaching, he thought of God's judgment, and his soul was sorely troubled and filled with fear. He recalled the many works he had done, but it was all in vain. He could find no comfort, no rest, no assurance of salvation. As he was reminded of his good deeds one after the other, he again and again said in fear and trembling, "That also will not help." At last, with a deep sigh and with tears rolling down his cheeks, he cried out, "Have mercy on me, the sinner, O God, for the sake of Jesus Christ!"

Trusting only in the mercy of God in Christ the Savior, he found comfort and rest. His fear was gone, and he peacefully fell asleep in Jesus, in whom he had found the sure foundation on which to build his assurance of forgiveness and his hope of everlasting life, the sure foundation, "which unmoved shall stay when earth and heaven pass away."

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### The Value of Souls.

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Missionary Bock, who for twenty-five years labored on the coast of Labrador, was asked by a Christian friend how many Eskimos he, in this long time, had won for the Lord.

"Seven persons," was the reply.

"Why, how little for so much labor!" said his friend.

With a smiling, joyful face the venerable missionary replied, "Little indeed; and yet much when I once meet them at the throne of the Lamb and can say: Behold, here am I, and the Eskimos that Thou hast given me."

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### From an Old Mission Sermon.

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"As the wise men from the East brought gifts to the Christ-child, the newborn King, so let us bring our gifts to Him for the spread of His Kingdom. But, alas! what must I hear? 'The times are hard, the mission must wait.' O Lord, have mercy upon us miserable sinners! There is money enough for houses and land; for fine furniture; for horses and wagons; for amusements and traveling; for good and bad reading matter; for concerts and theaters; for jewelry and fine dress; for the world, the flesh, and the devil — only for missions, to save the poor lost souls of men, there is no money! O Lord, have mercy upon us! Amen."

**Settings from St. Peter's, Mount Pleasant, N. C.**

St. Peter's congregation, one of Rev. John Alston's charges, which lies between Mount Pleasant and Concord, N. C., is, sad to say, not blessed with a regular Lutheran school. But during the months of July and August her doors were opened to all the children in her vicinity.

It was on the first of July when Rev. John Alston, and the present pastor, Rev. Otho Lynn, who was then a candidate for the ministry, took a walk to the little chapel, and together with the under-

pupils from the first of July to the first of August has been thirty-five.

The 29th of August was a day both of rejoicing and of sorrow for the school and also the teacher; for the time had now come when we had to close and bid farewell to the pupils. A program which had been arranged by the teacher was beautifully rendered by the school before a large audience.

May the Lord bless His Word which has been taught the dear children in the summer school at St. Peter's!                   A. V. BERGER, *Student.*



**Student Arthur Berger with His Summer School at St. Peter's, N. C.**

signed opened this temporary parochial school with the singing of an appropriate hymn and the saying of the Lord's Prayer.

The roll was called, and seven were found to be present.

On the third Sunday in August, the congregation celebrated its annual harvest home festival. The church was decorated with the fruits with which the Lord has so bountifully blessed them. Rev. W. O. Hill, of Yonkers, N. Y., preached in the morning service, and Rev. Messerli, of Concord, N. C., in the evening. The chapel was filled to its utmost capacity.

Coming back to our former subject, the school, we note a great improvement. The increase of

**Trinity Church, Elon College, N. C.**

Sunday, September 8, was a day of rejoicing for our little Lutheran flock at Elon College. In an early afternoon service, the undersigned confirmed Arthur and Gertrude Viese, children of Dennis and Carrie Viese. For this important event in their life they had been prepared, first, by the undersigned and later by Student John Thompson of Immanuel College while he was teaching the summer school there. After an examination in the chief doctrines of the Christian faith, they were addressed on the words of King Solomon, Prov. 23, 26: "My son, give me thine heart!" and then the act of confirmation was administered. Imme-

diately after this, they received holy communion with the other members of the congregation.

A short recess was then announced, to await the arrival of Rev. Otho Lynn, who came here from High Point, N. C., where in the morning he had been installed by Prof. J. Ph. Schmidt, and now in a late afternoon service was installed in Trinity Church, Elon College, by the undersigned. May God's blessing rest also in future upon this flock of Lutherans and its newly installed pastor!

M. L.

### Meeting of Immanuel Lutheran Conference.

From August 22 to 25 the twenty-second session of Immanuel Lutheran Conference was held in Mount Zion Congregation, Rocks, N. C. Private sessions were held on Thursday.

The opening sermon was preached Thursday night by Rev. C. R. March. His text was taken from Ezek. 34, 15, 16. This service was well attended. Friday night the service was conducted by Prof. M. Lochner. The speaker exhorted the many parents that had gathered to give their children the best treasure, a Christian education. His remarks were based on 2 Cor. 12, 14.

Public session was opened Friday morning. The Rev. J. McDavid presided. All the members were present except Prof. Berg and Teacher E. W. Reid. Also many delegates had arrived from the congregations throughout the state.

The following officers were elected for the ensuing year: Rev. F. Ford, President; Rev. C. R. March, Vice-President; Teacher F. D. Alston, Secretary and Treasurer.

Prof. F. Wahlers read a very able paper on the "Duties of Church-Members." This paper was continued throughout the sessions. In it the question was answered: What Are the Duties of Church-members? The essayist showed that, first, it was the duty of church-members to establish the office of the holy ministry in their midst. This office should be maintained and supported. Prayers should be offered for it that it might have free course. Furthermore, church-members should attend regularly divine services and congregational meetings. They should use the means of grace, the Word of God and the Sacraments. The last point dwelt upon was offertory. The members and delegates took hearty interest in the discussions and therefore it was very instructive to all.

During conference we had with us as visitors the Rev. Lauterbach, of Ridgeway, N. C., and the

Rev. W. O. Hill, of Yonkers, N. Y. The latter made a strong plea to the pastors and delegates to stir up the various congregations towards sending help to our treasurer for our dear old Immanuel College. The conference took action on the matter to have it carried out.

While the attendance was good during the first days of conference, it was exceptionally so on Sunday. In the morning, the local pastor, the Rev. F. Ford, preached the confessional, his text being Ps. 25, 18. A sermon was also preached by Prof. J. Ph. Schmidt. His text was John 15, 1 ff. A large number partook of the Lord's Supper. In the afternoon, the Rev. W. H. Lash conducted the service. His text was 1 Cor. 15, 58. At night the Rev. W. O. Hill preached from Is. 60, 1-4. After the night service, Teacher M. Carter, in the name of Immanuel Conference, in a few well-chosen words thanked the pastor and members of Mount Zion congregation for the kind hospitality shown us during our stay there. He said the hope to return again was entertained, not so much for the physical benefit, but rather for the spiritual good derived from such coming together. After the singing of "God be with you till we meet again," the benediction was pronounced, and Immanuel Conference closed its session to meet again, God willing, in Grace Church, Concord, N. C., in 1913.

J. ALSTON.

### NOTES.

**SUMMER SCHOOLS.** — During the summer vacation a number of students of Immanuel College taught summer school in congregations where no school can be taught during the regular school months. John Thompson taught 21 children for three months at Elon College; Wilfred Tervalon, 22 children for three months at High Point; Arthur Berger, 35 children for two months at St. Peter's; Pearl Windsor, 28 children for two months at Gold Hill; and Theodore King, 25 children for six weeks at The Rocks.

M. L.

**GREENSBORO, N. C.** — We regret to note that Mr. Albert Berg, son of the President of Immanuel College, who during the past school-year was assistant teacher at the college, was operated on for appendicitis in our Lutheran Hospital at Fort Wayne, Ind., while spending the summer up north. We are glad to hear that the operation was quite successful, and we wish him a speedy recovery.

M. L.

**SYNODICAL CONFERENCE.** — From the report of the recent meeting of Synodical Conference, published in *The Lutheran Witness*, we take the following item regarding our Colored Missions:—

"A complete report on Negro Mission work as carried on by the Synodical Conference was submitted by the St. Louis Board, the Rev. C. F. Drewes, chairman. Among many other interesting things the report showed that 35 laborers (16 white and 19 colored) are now serving in the mission work among the freedmen of the South. — The Rev. N. J. Bakke, Field Secretary and Mission Director, and Prof. F. Berg, President of Immanuel College, Greensboro, N. C., also addressed the Conference on this important and very promising work. — The financial report of the treasurer, Mr. H. Doederlein, showed that \$69,150.55 was needed to carry on the work during the past biennium."

**RACE PROBLEM.** — At a missionary meeting in Asheville, N. C., one of the speakers addressed a large gathering on "the Race Problem in the South." He complained of the conduct of many of the colored people and also of the "comparative indifference of the white population of the South to the religious interests of the colored people since the war." He closed his address thus: "It becomes clearer every day that the race problem in the South is one of the most difficult problems, perhaps the most difficult problem that God in His providence ever submitted to any people for solution. There is, after all, but one satisfactory solution to be found, the preaching to white and to black of the everlasting Gospel, which is the wisdom and power of God."

**CRAZY GODS.** — One of the General Council's medical missionaries in India says in a report from that heathen land:

"On one occasion, while a procession carrying some idol passed our dispensary, I asked a Brahmin patient to tell me something about the festival and the reason for carrying the idol along the streets. She replied, 'It is only one of our crazy gods which they are showing on the streets. It amounts to nothing.' When asked why she called them crazy gods, she replied, 'They have no sense and are not alive. Is that not crazy?' 'But when you know this and also know that there is a living God whom you ought to worship, why do you believe in these crazy gods?' She replied, 'I do not believe in them. I believe in your Jesus Christ. But I must pretend

to worship our gods because it is customary; and when all the elders in our family do it, how can I hold myself as too wise to do what I have been taught to do? I must do what is customary in our caste whether I believe it is right or not.'" The poor heathen!

**A BIBLE BUYER.** — The new Chinese Republic is a Bible buyer. The American Bible Society of New York has issued for the first six months of the current year nearly 60,000 more Bibles for China than during the corresponding period last year, and in addition, its agent, Rev. Dr. John R. Hykes, of Shanghai, has sent word to New York that he has orders for 200,000 copies. This number is greater, he reports, than the Society is able to supply.

**LIBERAL CHRISTIANS.** — The Christians in German Samoa, says *Foreign Missionary*, number 9,000 communicants. They are distinguished by their liberality. Not only do they support their own pastors and evangelists, but placed \$25,000 in the hands of the directors of the mission for the expansion of its labors.

**AFRICA.** — Speaking of "the prayers and need of mission in Africa," *Onward* says:—

"The population of the continent is estimated at 175,000,000. There are about 2,470 Protestant missionaries and 13,089 native assistants at work — a little leaven that must leaven so great a lump. To date there are about 527,000 adherents to the Christian faith, in addition to about 225,000 communicants. These Christians have 4,790 places of worship. There are about 200,000 pupils in about 4,800 schools. Nearly one hundred hospitals minister to the sick and suffering, while sixteen printing presses are kept busy, and the Bible is supplied in all the principal languages. The largest proportion of Christian population is in Uganda and Cape Colony."

**A NOBLE BOY.** — A Baganda boy of thirteen years of age, who had just been baptized, went to work for ten hours a day for thirty days in order to earn enough money to buy a Bible of his own and a Church Book.

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**THE WORD AND THE SACRAMENTS.** — The Word and the Sacraments must not be separated. For Christ has also comprehended the Sacraments in the Word. — *Luther*.

### A Fruit of Missions.

When John Hunt, in 1838, landed on Fiji, the people of those islands were perhaps as low as human beings had ever been. Infants and old people were murdered without compunction. Of all the babies born, not more than one in three escaped death at birth, while signs of age or helplessness were sure and certain signs for murder. Cannibalism was a universal and religious rite. Children from their earliest days were trained to devour human flesh. Warriors boasted of the number of human beings they had eaten. All kinds of events, great and small, were signals for a meal on human flesh. Parents ate their children, husbands ate their wives, and children ate their parents. Even as late as 1859, one could buy a man in Fiji for thirty-eight shillings, kill and eat him. Of course, when murder and cannibalism were rife, no lesser forms of evil were lacking. Unlikely soil, surely, for the fruits of the Spirit! To-day no community on earth has a greater percentage of humble, devoted, kindly followers of our Lord and Savior Jesus Christ than these selfsame Fijians. The Bible is in nearly every house, and on Sunday nine tenths of the people may be found assembled in the churches for worship.

C. B. Keeleyside.

### Fear Not!

A pastor, speaking of the security of God's people and the precious promises of the Bible, said, "How often the words 'Fear not!' occur in God's Holy Book! I have counted up into the seventies, and I thought that was enough. I need not look for any more."

### Washing Baby in Africa.

According to *The Lutheran*, we have this description, from a missionary, of a baby's bath in Africa:—

"One morning I heard the baby crying as if his little heart would break. I went to see what could be the matter with him, and found his mother washing him in front of her house. And do you think she had a nice little bathtub and scented soap and warm water? Oh, no! She was holding the little baby up on his little feet, and was pouring cold water over him by handfuls. The poor baby was screaming at the top of his lungs, and fighting

against the cold water as hard as he could; but the mother paid no attention to that and went on with the washing.

"Did she have nice, warm flannel cloths to dry him with, and others with which to wrap him? No; but when the washing was over, she lifted the baby up and with her mouth blew vigorously into his eyes and ears to drive out the water, and that was all the drying he got. Then she proceeded to dress him. The dress consisted of a string of beads around his waist, one around his neck, and one around each one of his wrists and ankles. The air and the sun did the rest of the drying."

### Acknowledgments.

Received for *Colored Missions* from the following congregations: St. James, Southern Pines, N. C., \$3.00; St. Peter's, Dry's School House, N. C., 15.50; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Matthew's, Meherin, Va., 10.00; St. Paul's, Charlotte, N. C., 10.00; Bethel, Greenville, N. C., 4.00; Mount Zion, Meyersville, N. C., 2.50; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rocks, N. C., 3.00; Concordia, Rockwell, N. C., 2.50; St. John's, Salisbury, N. C., 17.61; Mount Zion, New Orleans, La., 40.00; Bethlehem, New Orleans, La., 40.00; St. Paul's, Mansura, La., 5.00; Grace, Concord, N. C., 10.00; Mount Calvary, Sandy Ridge, N. C., 16.00; Grace, Greensboro, N. C., 8.00; Grace, St. Louis, Mo., 2.10; Holy Trinity, Springfield, Ill., 10.75.—Total, \$205.96.

St. Louis, Mo., September 16, 1912.

H. L. DOEDERLEIN, Treas.  
848 E. Prairie Ave.

### Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

*Holy Trinity Church*.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

### TERMS:

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

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

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

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover Catawba Co., N. C.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., NOVEMBER, 1912.

No. 11.

## Christ Only.

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Thy works, not mine, O Christ,  
Speak gladness to this heart;  
They tell me all is done;  
They bid my fear depart.  
To whom, save Thee, who canst alone  
For sin atone, Lord, shall I flee?

Thy cross, not mine, O Christ,  
Has borne the awful load  
Of sins that none in heaven  
Or earth could bear but God.  
To whom, save Thee, who canst alone  
For sin atone, Lord, shall I flee?

Thy death, not mine, O Christ,  
Has paid the ransom due;  
Ten thousand deaths like mine  
Would have been all too few.  
To whom, save Thee, who canst alone  
For sin atone, Lord, shall I flee?

Thy righteousness, O Christ,  
Alone can cover me;  
No righteousness avails  
Save that which is of Thee.  
To whom, save Thee, who canst alone  
For sin atone, Lord, shall I flee?

H. Bonar.

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## "That's Me."

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A poor Hottentot in South Africa lived as a servant with a Christian who had family prayers every day. One day the Christian read the story of the Pharisee and the publican. "Two men went up into the temple to pray," read the Christian.

The poor African looked earnestly at the reader and whispered, "Now I'll learn how to pray."

When he heard the words, "I am not as other

men," he whispered. "No, I am worse, much worse."

The man read on, "I fast twice in the week; I give tithes of all I possess."

"I don't do that, I can't pray in that way. What shall I do?" said the distressed African.

The man read on until he came to the publican, who would "not so much as lift his eyes unto heaven."

"That's me!" said his hearer.

"Stood afar off," read the other.

"That's where I am," said the African.

"But smote upon his breast, saying, 'God, be merciful to me, a sinner!'"

"That's me! that's my prayer!" cried the poor African, and smiting on his dark breast he prayed, "God, be merciful to me, a sinner!" until, like the poor publican, he went down to his house justified, a saved and happy man.

Dear reader, there are two ways by which men expect to enter heaven. The Pharisee was on the wrong way, the publican, whom the African followed, was on the right way, the only way that leads to heaven. We must be saved, either by reason of what we ourselves are and have done, or by reason of what another is and has done for us.

The Pharisee — and he has many followers — trusted in his own goodness, and in his own works and righteousness. He was not justified, not saved; for there is no salvation in man's own goodness and righteousness. It is plainly written: "We are all as an unclean thing, and all our righteousnesses are as filthy rags," Is. 64, 6. Surely, man cannot expect to buy heaven with the uncleanness of his own sinful self and with the dirty rags of his own righteousness.

The publican, whom the poor African followed,

took the place of a lost, undone sinner, and fled to the mercy of God which is in Christ Jesus. For "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," 2 Cor. 5, 19. In Christ we have a reconciled God, a merciful God. Therefore salvation is in Christ only, and every sinner that flees to the mercy of God in Jesus, the Savior, is "justified from all things" and saved for all eternity.

The way the publican went is the only way of salvation for all men. "For all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus," Rom. 3, 23. 24.

### Hostile Criticisms of Mission Work.

Sometimes unfavorable reports of mission work are published by writers who have been traveling in foreign countries. Such a writer recently wrote: "Not one Chinaman has ever been converted to Christianity, no matter what the missionaries say or believe." He attributed the statement to Sir Robert Hart, who for many years has been connected with the customs service in China. When Sir Robert Hart heard of it, he said: "I never made any such statement. On the contrary, I have on several occasions mentioned the fact that during the Boxer troubles in 1900 thousands of Christians bowed to death rather than recant. Of course, preaching and teaching do not find the same response everywhere, but I believe that while in some places success follows quickly and conspicuously, the Word of Life is nowhere sown in vain." That settled the conscienceless writer. "But," says a member of an English Mission Board, "there are others, and it would keep a bureau busy nailing the untruths circulated about mission work by writers that are green and know not what they are talking about."

Such "green" writers remind us of the story that is told of Uncle Jim, an old colored janitor at a Southern college.

He was a jolly fellow, with whom the college boys would have considerable fun. Sometimes he would silence them by a quick and smart answer.

One spring day Uncle Jim had been burning the college green in order to get rid of the old withered grass. A freshman came along and shouted, "Say there, Jim, you ought not to burn that stuff."

"Why?" said Jim.

"Because," replied the freshman, "it will make the grass as black as you are."

"Well," said Jim, "dat's all right, yes, dat's all right, never you fear; dat ere grass come up and be as green, yes, sir, as green as you are, sir, 'fore many days."

Just so, many a one that speaks lightly of the missionaries and their work is simply "green" and does not know what he is talking about. Such critics often remind us of the conversation between a British colonel from India and a returned missionary. The colonel said, "I have been ten years in India, and have never seen a converted Hindu." The missionary asked, "Did you ever see a tiger in India?" "Why, yes," answered the colonel, "I have shot a number of them." The missionary responded, "I have been ten years in India, and have never seen a tiger. Men see what they are looking for, in India as elsewhere."

There is also no doubt that many hostile critics of missionary work are moved by their hatred of the Christian Church and her work for the salvation of souls. They are infidels and cannot but speak in contempt of the missionaries and their labors. Such may take a lesson from a well-known incident told by H. L. Hastings as follows:—

A story is told of an old Fijian chief and an English earl—an infidel—who visited the islands.

The Englishman said to the chief: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays believes any more in that old book which is called the Bible, neither do men listen to that story about Jesus Christ; people know better now, and I am only sorry you are so foolish."

When he said that, the old chief's eyes flashed, and he answered: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you! If it had not been for these good missionaries, for that old book, and the love of Jesus Christ, which has changed us from savages into God's children, you! you would never leave this spot! You have to thank God for the Gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time!"

God has his eye on your heart; your tongue cannot deceive Him.

**"After Many Days."**

A lady missionary in Poonah, India, wrote: "More than twenty years ago, a missionary's wife, Mrs. Graves, had a school for little girls here. Last Sunday, while I was reading to a few women in the native hospital, an old woman came and stood by me. I asked her to sit down, when she suddenly fell at my feet and burst into a flood of tears. I found that my voice, and the two words only which I had used, had brought dear old Mrs. Graves to her mind. She burst out with, 'No one has ever spoken even those two words to me in so kind a way since I was at school with my old Madam Sahib, and now your voice has brought back to my mind all her teachings which for years have been forgotten.' Then she gave us all a most touching account of our Savior, of His life and cruel death, until it brought tears into our eyes, and in a most earnest, eager way told of His love for sinners and His plan for their salvation. She said she was about ten years old when she left the school to be married, and her hard unloved and unloving life had driven all this out of her mind; and then she added, 'Now I am old and gray-haired, and all these long years I have forgotten Him. Oh! has He forgotten me?' I reminded her of that verse, 'Jesus Christ the same yesterday, to-day, and forever.' And I left her weeping silently, with her head bowed down on her knees. So the seed, although lying for so long a time useless, has at last sprung up, and, I fully believe, will yield its fruit."

**There Is a God.**

When Missionary Ziegenbalg, on his way to Malabar, India, landed on the coast of Africa, he asked a native, "Do you people believe that there is a God?" The Hottentot replied, "Sir, who would not believe that there is a God? He that does not believe that there is a God may look up at what is above him and look down at what is below him, and he will then see that there is a God."

It is the fool that says in his heart, "There is no God." (Ps. 14, 1.) For "the heavens declare the glory of God, and the firmament sheweth His handiwork," Ps. 19, 1. And looking at the earth with its many beauties and treasures, we may well cry out with the psalmist: "O Lord, how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy riches," Ps. 104, 24.

**Witnessing for Jesus.**

A Lutheran pastor relates the story of a man who in the eleventh hour was brought by God's grace to a saving knowledge of his Savior, and who in his last illness, on his bed of suffering, showed remarkable joyfulness and assurance of faith and also great zeal for the salvation of others. He often said to his loved ones when they wept at his bedside: "Oh, do not weep, but praise and thank God that He has received also me poor sinner, and that I shall be eternally saved!" He found great joy in witnessing for Jesus. When his former friends in sin came to visit him, he, in the presence of his pastor, admonished them to repent, and begged them to remember in this their day the things which belong to their peace. To his pastor he once said, "My dear pastor, gladly would I bear these pains for years if I only knew I could save one soul yet and lead it to its Savior."

To the last days of his life he bore witness of the saving power of the Gospel, and firmly trusting in the merits of his Savior, he passed away to be forever with the Lord in everlasting joy and bliss.

**A Noble Princess.**

Eugenie, the Lutheran princess of Sweden, has been called "the noble princess," she being noted for her kindness to all that were in spiritual or bodily need. She took an active interest in missions, especially in the Lutheran mission among the Laplanders, to which she was a generous giver. She had also a warm heart and an open hand for the poor and the sick in her own land. An exchange tells a pretty story of her in connection with the founding of a hospital:—

The princess was very much interested in the building of this hospital, and when it was found that it would take a great deal more money to finish it than was expected, she sold her diamonds in order that she might give the money that was needed to complete the building.

One day after the hospital had been built, the princess went to visit the patients who were being treated in the different wards. As she stood beside the bed of one of the patients, tears of gratitude filled the eyes of the sick man as he thought of the kindness of the princess who stood before him. Suddenly the princess exclaimed as she saw his tears, "Oh! now I see my diamonds again!"

**The Installation of Rev. R. O. Lynn.**

Sunday, September 1, closed with another young laborer in our mission field. On that day Mr. Otho Lynn, a graduate of Immanuel College, of the class

be that His special blessing may rest upon this congregation and its new pastor, to the glory of His holy name and the salvation of many souls!

W. O. H.



**Rev. R. O. Lynn.**

of 1912, was ordained and formally installed in office in Grace Church, Greensboro, N. C., to which congregation he had accepted a call some weeks previous. Prof. F. Wahlers, who had, in addition to his work as professor, supplied this congregation for several years, preached the installation sermon and performed the ceremony, assisted by the other professors of Immanuel College and the undersigned. The service was well attended and very impressive. A selection by the choir, under the direction of Prof. M. Loelmer, added much to the occasion.

On Monday evening, September 2, a reception was given to the former pastor, Prof. Wahlers, and the newly installed pastor, Rev. Lynn. Quite a number of members and friends of the congregation met in the schoolroom for this pleasant occasion. Teacher Buntrock, in the name of the congregation, expressed their sincere gratitude for the great sacrifice which was made on the part of Prof. Wahlers in serving them when they had no pastor, and also welcomed the new pastor into their midst, assuring him of their hearty cooperation.

Now let us thank our God that He has sent another laborer into His vineyard, and let our prayers

**New Orleans Letter.**

Sunday night, August 25, witnessed the ordination of Candidate of Theology Louis Anderson of New Orleans, La., to the holy ministry. Mr. Anderson being a Mount Zionite, the beautiful and impressive ceremony took place in Mount Zion Church. The service at Bethlehem was dropped in order to give all of our members an opportunity to attend the joyous event in Mount Zion. Rev. Friedrich, Mount Zion's new pastor, delivered a special sermon for the occasion, he also having been directed by the Hon. Mission Board to perform the ordination.

Tuesday morning, September 25, Rev. Anderson and the undersigned were speeding for the Mississippi coast, the former's new field of labor. The first stop was Gulfport, a prosperous harbor city of about 7,000 inhabitants, where the undersigned had done preliminary work in the interest of our mission.

Going at once to North Gulfport, the "quarters" for the colored people, we began a house-to-house



**Rev. Louis W. Anderson.**

canvass, enrolling children for our school and inviting the good people to attend our big meeting on Wednesday night, when Rev. Anderson was to be presented to the audience, etc. As a rule, we received not a little encouragement from the people,

and on Wednesday night the hall where our meeting took place was almost packed with eager, attentive, and respectful men and women.

After the undersigned had addressed the audience, giving a brief history of the Lutheran Church and stating the nature and object of our mission work, Rev. Anderson was introduced to his future parishioners. In a few well-chosen words the young pastor told the people why they should send their children to the Lutheran mission school which he intended to open the following day.

well attended; however, we hope that in the course of time a congregation will be organized here and a decent "meeting-house" be procured.

The third and last place belonging to Rev. Anderson's field is Bay St. Louis, where we have one Lutheran family and quite a few good friends. Rev. Anderson preached there for the first time Sunday night, October 6. He reports that he is getting along well. May God bless him!

In conclusion, I would briefly state that Rev. Anderson is another product of our Luther College



LUTHERAN BETHEL CHAPEL AT GREENVILLE, N. C.

The fact that a week later Rev. Anderson had a daily attendance of forty-one children, goes to show that our efforts in North Gulfport were by no means in vain. Furthermore, the people generally received us with open arms and made us feel welcome in their midst. May they and their faithful young pastor ever work hand in hand for the spreading and establishing of the Lord's kingdom in these parts!

On Tuesday night, Rev. Anderson was "installed" in Pass Christian, another mission belonging to his field. Due to various circumstances the service, conducted in a small dwelling, was not so

located here in New Orleans, he having received his preparatory training here and graduating last spring at Immanuel College, Greensboro, N. C.

ED. H. SCHMIDT.

#### Letter from Mount Pleasant, N. C.

The first Sunday in October was a day of great rejoicing for the members of Mount Calvary congregation. On that day we celebrated our Harvest Home and Mission Festival. The ladies of the congregation came together on the previous day

and tastefully decorated our little chapel with pot flowers, ferns, and fruits of the season.

This occasion is always attended by many Lutherans from far and near. From the great crowd that had gathered it was evident that the spirit of mission work and the love of the pure preaching of the Word is still alive in the hearts of our people. They returned to their homes, after having received rich spiritual blessings, to continue their thanks and praise to God and to be more zealous in mission work.

In the morning service, which was well attended, the Rev. C. P. Thompson, of Charlotte, preached the Harvest sermon, basing his remarks on the words of the psalmist: "What shall I render unto God for all His benefits towards me?" Ps. 116, 12. He was given close attention as he showed the rich blessings we have received of God during all the days of our lives, both temporal and spiritual, and our duty to give thanks for these blessings and to pay our vows unto the Most High.

Immediately after the morning service the ladies served lunch to the visiting friends in the school-room.

In the afternoon a good many had arrived from the congregations in Rocks and Salisbury. In this service the Rev. W. H. Lash, of Salisbury, preached a very able mission sermon on Mark 2, 1—5. From the text the speaker showed the example of true mission work, which consists in bringing those sick with the palsy of sin to Christ. He then proceeded to show how this was done.

At night, the Rev. Thompson preached again from Gal. 6, 9.

Both attendance and collection were larger than last year, the collection for the day being \$34.00.

Our congregation recently installed a bell, which was dedicated the third Sunday in September. On the same day four adults, three young men and one young lady, were confirmed, pledging faithfulness to our Lord and Savior Jesus Christ.

A very keen interest in mission work is shown by the members of our Luther League, which meets regularly on Wednesday nights. It is composed chiefly of young men and women. It has proved very successful for instruction in God's Word, for the ministering to the sick, and for mission work in general.

May God, our heavenly Father, continue to shower rich blessings upon us and grant us believing hearts to receive the same in meekness and with thankful hearts!

### "Till He Come."

*"Yet a little while, and He that shall come will come, and will not tarry," Hebr. 10, 37.*

It is only a little while, Christian,  
Till labors and troubles shall cease;  
And, instead of heartaches and sorrows,  
There shall be a wonderful peace.  
The Savior is coming to claim thee,  
He is now preparing thy home;  
When trials beset thee, oh! whisper,  
Twill only be thus "till He come."

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### Notes from Immanuel College.

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On Wednesday morning, September 4, Immanuel College opened again for another year's work. Prof. F. Berg, President of the institution, delivered an able opening address. Basing his remarks on Rom. 12, 11, he admonished both professors and students to "be not slothful in business" during the new school-year. When the roll was called, many of the students of the previous year answered to their names, and quite a number of new students were present to be added to the list.

We are glad to state that the course in science will hereafter be longer, and that by a liberal appropriation it is now made possible to obtain instruments for experiments.

Among the many other improvements made upon the college building during the past summer is the repairing of the attic, which is now so arranged that, with a little finishing work, it can be easily turned into a dormitory of fifteen nice rooms.

May God bless our dear institution during the new year as He has in years past, and may He open the hearts of our members that they give liberally both of their possessions and also their children to its support.

W. O. H.

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### A Good Wife.

---

A baptized native in South Africa was asked by the missionary if he still lived in love and peace with his wife. The African replied: "I have a very good, dear wife; but she has a very bad husband. For I often get provoked and angry at some trifling thing, and begin to grumble and scold. But when my wife sees that I am angry, she is quiet and keeps on showing me her love, so that I am ashamed of myself and must beg her pardon."

## NOTES.

SOUTHERN PINES, N. C.—After an absence from Sunday-school for a few Sundays, I, on my return, found our little chapel brightly shining with its new coat of paint. Considering that Rev. March and Mr. Brown are not professional painters, the work has been done excellently. I found also the Sunday-school increasing by the faithful labors of our dear pastor and teachers. After Sunday-school, Rev. March preached an excellent sermon from Ezek. 34, 15: "I will feed my flock, and I will cause them to lie down, saith the Lord God."—While Rev. March was away to Conference, the members presented to the church a new pulpit, which was indeed a great surprise to the pastor on his return. We find it no burden to work for the Lord and gladly labor for the spread of His kingdom. Our number is small, but the Savior is with us in His Word and Sacraments. We are gathered together in the name of Jesus who has said: "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18, 20. J. HINSON, *Superintendent.*

BIBLE WORK.—The latest report of the British and Foreign Bible Society shows that the society is in touch with "almost every people and tribe and nation and tongue on the face of the earth." It distributes Bibles in 440 different languages, eight new versions having been added last year. Its army of 1,100 colporteurs, or Bible agents, who travel through the remotest parts of every continent, do an amazing work and prove a great help to the missionaries. They are most fiercely opposed in Catholic countries, for instance, in Austria. A correspondent of the *London Christian World* therefore writes: "Is it known in England that it is a crime in Austria to distribute Bibles among the people? Is it known that regularly every year there are scores of Bible burnings in all parts of the empire, where priests, having collected every copy of the Scriptures on which they could lay their hands, commit these books to the flames? The pages of every report of the British and Foreign Bible Society bear eloquent testimony to Rome's fierce and cruel opposition to our Bible work."

BIBLES FOR SOUTH AFRICA.—One day last summer the American Bible Society shipped eight tons of Bibles in the Zulu language and bound for South Africa. A South African Zulu minister, a

giant six feet three inches tall, came to New York to read the proofs. The Zulus, among whom also German and Norwegian missionaries have been laboring for many years, were known as a most warlike African tribe which gave the English government much trouble. For some years now the number of Christians among the Zulus has steadily increased, and the demand for Bibles is steady and growing. Distribution of Bibles on arrival in Africa is made by the missionaries. Many copies are sold.

THE TRUE MISSIONARY SPIRIT.—Missionary Hotchkiss, who labored for many years among the most degraded tribes in Central Africa, writes:—

"I spent four years alone, burying three of my five companions, and the others had to return home; had fever myself between thirty and forty times; was several times ambushed by the natives; three times attacked by lions, several times by rhinoceroses; for fourteen months I never saw a piece of bread; for two months I had nothing to eat but native beans and sour milk; I had to eat everything from ants to rhinoceros meat. Do not misunderstand me, now; I am not posing as a martyr; I enjoyed it. But let me say this, my friends: I would gladly go through the whole thing again with my eyes wide open, if I could have the joy I had of bringing salvation to that people. And do you know, there are two hundred, possibly, such tribes in the Dark Continent to-day without a written language, much less a messenger of the Cross."

ZEALOUS MISSIONARIES.—A Missionary Training School of the Transvaal Boers sends out its students two by two, as the seventy were sent out, to preach in surrounding hamlets and villages. Some of them go to the Johannesburg compounds, where 200,000 heathen are engaged in gold mining operations. These blacks stream hither from all parts of South Africa. Men converted on the compounds return to the remotest regions of Central Africa. As the population in the mines changes constantly, there is here an incomparable opportunity for mission work. Most of the miners are raw savages, with combs, feathers, mustard spoons, and what not, stuck in their hair for ornament, and wearing at times such combinations of clothing as loin cloths and broken silk hats.

THE evils that befall others should be our warnings.

**The Knowledge of Christ Fills the Heart  
with Missionary Zeal.**

Luther says: "When the Christian begins to know Christ, by whom he is redeemed from death and brought into His kingdom and inheritance, his heart is so filled with God that he would gladly help every one to this knowledge. For he has no greater joy than the joy over his treasure, the knowledge of Christ."

**The Queen's Title to Heaven.**

In a quiet cottage, not far distant from Windsor Castle, there lived in the time of the late Queen Victoria an aged Christian woman who had nearly seen her hundredth year. During the greater part of her long pilgrimage she had known the Lord Jesus as her own personal Savior and sought to live for Him, declaring, "For me to live is Christ, and to die is gain. I live by the faith of the Son of God who loved me and gave Himself for me." (Phil. 1, 21; Gal. 2, 20.)

The queen having heard of this aged pilgrim, she decided to visit her. Great, indeed, was the joy of the old woman as she looked on the face of her earthly sovereign. She exclaimed, "What a joy and what an honor to me that my queen should come to see me!"

Then she added joyfully, "But I expect a greater joy, a greater honor still, and that before long. I am 'going to see the King in His beauty.'" (Is. 33, 17.) Then softly, and with much feeling, the aged saint inquired, "May I venture to ask if Your Majesty has such a hope?"

Calmly, Queen Victoria, the Sovereign of Great Britain and Empress of India, replied to the aged pilgrim, "Yes, through Jesus Christ, whose blood cleanseth from all sin, I have such a hope." Soon after, the aged one went home to be with the Lord.

*Luth. Herald.* (N. J. B.)

**BOOK TABLE.**

*AMERIKANISCHER KALENDER* fuer deutsche Lutheraner auf das Jahr 1913. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

The time for new almanacs and calendars is coming, and we heartily recommend to our German readers the American Calendar for German Lutherans. Besides the usual calendar matter and some statistics concerning the Synodical Conference, it contains 25 pages of instructive and edifying reading matter.

**NOTICE.**

Beginning with the new volume, a change of editorship will take place, Synodical Conference having, upon the urgent request of Prof. R. A. Bischoff, who has so faithfully and most efficiently edited this mission paper for thirty-four years, relieved him of this work. Rev. F. J. Lankenau has been appointed by the Mission Board to succeed Prof. Bischoff as editor of the PIONEER, and he will assume full charge of the paper beginning with January, 1913.

*CONCORDIA PUBLISHING HOUSE,  
St. Louis, Mo.*

**Acknowledgments.**

Received for *Colored Missions* from the following congregations: St. Paul, New Orleans, La., \$40.00; Bethlehem, New Orleans, La., 40.00; Mount Zion, New Orleans, La., 40.00; St. Matthew, Meherrin, Va., 10.00; Bethany, Yonkers, N. Y., 25.00; Mount Calvary, Mount Pleasant, N. C., 3.00; Immanuel, Reinerstown, N. C., 5.00; Zion, Gold Hill, N. C., 5.00; Mount Zion, Rocks, N. C., 5.00; Concordia, Rockwell, N. C., 5.00; St. Paul, Mansura, La., 5.00; St. James, Southern Pines, N. C., 3.00; Station in Napoleonville, La., 3.45; St. John, Salisbury, N. C., 5.00; Mount Olive, Catawba, N. C., 9.75; Grace, Concord, N. C., 10.00; St. Paul, Charlotte, N. C., 10.00; Bethel, Greenville, N. C., 4.00; Bethlehem, Monroe, N. C., 2.50; Grace, Greensboro, N. C., 8.00; Station in Elon College, N. C., 4.79.—*Total, \$243.49.*

St. Louis, Mo., October 16, 1912.

H. L. DOEDERLEIN, *Treas.*  
848 E. Prairie Ave.

**Evangelical Lutheran Colored Churches.**

NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

**SPRINGFIELD, ILL.**

*Holy Trinity Church.*

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

**TERMS:**

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

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

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

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

# The Lutheran Pioneer.

## A MISSIONARY MONTHLY.

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PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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

Vol. XXXIV.

ST. LOUIS, MO., DECEMBER, 1912.

No. 12.

### WHO WILL HELP?

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THE LUTHERAN PIONEER gained a goodly number of new subscribers this year: 700. This is due, in large measure, to the efforts of our pastors, teachers, and readers. May God graciously reward them!

Your energetic assistance, dear brethren, encourages us to appeal to you once more for help in enlarging the circulation of this paper. The present circulation is about 6,200. This number ought to be, and can be, doubled the coming year if *all* our pastors, teachers, and readers will *at once* set about soliciting subscriptions. Brethren, we need your assistance in this labor of love. You will readily see that we cannot perform this task single-handed and alone. However, if *all* will put their shoulders to the wheel, the desired increase in circulation will be reached without much effort.

The price of subscription is only 25 cents a year, in St. Louis, by mail or carrier, 35 cents. Besides, the net profits do not flow into private pockets, but into the mission treasury.

But is it worth while to secure new subscribers? Who can doubt this? Every month this little paper furnishes wholesome reading matter. Every month

it contains news items from the mission-field and acquaints its readers with the successes and reverses, the joys and sorrows of the missionaries, thus quickening the readers' interest in the great cause of missions. The PIONEER is, therefore, the pastor's silent helper. This appeal, then, is made in the interest of the blessed kingdom of our great and glorious Savior and King.

In order to facilitate this labor of love, we are ready to send you sample copies *free of charge*. Kindly drop a post-card to Concordia Publishing House, St. Louis, Mo., stating how many copies you desire. If you have not the necessary time for canvassing, you may send a list of prospective subscribers and their addresses to Concordia Publishing House, and sample copies will be sent them by mail.

Let all, then, pastors, teachers, and readers, assist in securing new subscribers for THE LUTHERAN PIONEER. Remember, it is *your* paper. It is published by *you*. The net profits go into *your* mission treasury.

With kind greetings,

YOUR BOARD OF COLORED MISSION.

### Christ is Come.

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Christ is come to be thy Light,  
Shining through the darkest night;  
He will make thy pilgrim way  
Shine unto the perfect day.  
Take the message! Let it be  
Full of Christmas joy to thee!

Christ is come to be my Friend,  
Savior, loving to the end;  
Christ is come to be my King,  
Ordering, ruling everything.  
Christ is come—enough for me,  
Lonely though my pathway be.

### A Faithful Saying.

The Christmas tidings of the Savior's birth may well fill our hearts with joy. They are a faithful saying. What does that mean? It means a true saying, worthy of belief. They are good tidings — the Christmas tidings. But they are not too good to be true. No. They are a faithful saying, a true saying. The Apostle Paul says: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of which I am chief," 1 Tim. 1, 15.

"Christ Jesus came into the world." He came from heaven, from the glory which He had with the Father from all eternity. St. John, speaking of the Son of God as the Word, writes: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh." It was the Word, God's own Son, that was made flesh and came into the world. He took upon Himself our human nature, and was born of the Virgin Mary in the holy Christmas night. That Child for whom there was no room in the inn and who was laid in the manger was "Christ the Lord," the almighty Maker of all things, God over all, blessed forever. He was a true human child. Yes. But He was more than that. He was at the same time God's only-begotten Son. He was God and man in one person. He was "true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary." Just such a Savior we needed. Such a Savior was promised. And "when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law," Gal. 4, 4, 5. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3, 16. "Great is the mystery of godliness: God was manifest in the flesh," 1 Tim. 3, 16. Yes, it is a mystery, above all human understanding, and therefore foolishness to those who in the pride of their own wisdom know not God and to their own destruction reject that which is the wisdom and power of God for man's salvation. No matter what foolish man may think or say, the Christmas tidings are a faithful, a true saying.

This faithful saying is surely "worthy of all acceptation." In it we have the firm assurance of our salvation and our only comfort in life and death. By sin we were subject to the wrath of the holy God, who hates sin and who must punish the

transgression of His holy Law. We could not help ourselves, neither could a mere man save us from everlasting damnation. In our helplessness God Himself came to our rescue. God so loved the world that He gave His only-begotten Son to save us from utter ruin and endless woe. God's own Son became man, and took the sinners' place under the Law, fulfilling all its demands, and enduring its curse and punishment in the sinners' stead. To this end Christ Jesus came into the world. Therefore the angel, in making known His birth, said: "Unto you is born this day, in the city of David, a Savior."

This saying is "a faithful saying, and worthy of all acceptation." In it every sinner may find peace and salvation. "Christ Jesus came into the world *to save sinners.*" Not a certain favored class of sinners, but sinners; that is, all sinners, even the chief of sinners. Therefore the angel said that the Christmas tidings of great joy "shall be to all people." There is none excepted, not one. No matter who you are, you are a sinner, and the Savior born at Bethlehem is *your* Savior. Trust in this faithful saying, and accept the Savior as your own. Peace and salvation will then be yours.

Trusting in this faithful saying, you will also have the assurance of God's love in the darkest hour of grief and sorrow. Much of life is dark. There is much sorrow and heartache; and the believer may often be tempted to doubt God's goodness. But the faithful saying that Christ Jesus came into the world to save sinners brings light into the darkness. In the light of this saying all doubts are stilled. He who gave His own Son to be a sacrifice for our sins surely loves us, and His ways are ways of mercy. His purpose towards us is one of love.

Shall we still dread God's displeasure,  
Who to save Freely gave  
Us His dearest treasure?  
To redeem us He hath given  
His own Son From the throne  
Of His might in heaven.

In the faithful Christmas saying we may also find inspiration for our mission work. The aim of all our mission work is to make known for the salvation of perishing souls the glad tidings that Christ Jesus came into the world to save sinners. There is at times much to discourage us, and we might well despair if the tidings we proclaim were a doubtful saying, an invention of the human mind. But that is not so. No, no! The tidings are a faithful saying, a true saying. They are God's own

message of love and grace to a sin-ruined world, and the Gospel message in all our mission fields will prove itself a power of God unto salvation to every one that believeth. Our labor is not in vain in the Lord.

Let us rest our hearts on the faithful saying, and firmly cling to it with a trusting faith. It will then be well with us in life and death. For "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

the wonderful sight. On Luther's shoulder, her hand in his, leans Catharine, Luther's loving wife, the devoted mother of his children. The oldest boy, under the direction of Melanchthon, Luther's co-laborer and a dear friend of the family, is aiming with a cross-bow at an apple on the tree. At the table cousin Lena is showing a book of pictures to the second boy. The third boy clasps his father's knee with one hand, in which, however, he manages to hold a string also, by which he has been drawing along a knight in full armor on horseback, while



CHRISTMAS IN LUTHER'S HOME.

#### **Christmas in Luther's Home.**

Luther's home in Wittenberg was a happy Christian home. Especially at Christmas time there was joy in the home of the great Reformer through whom God, in His loving-kindness and mercy, restored to the Church the pure Gospel of the Savior born at Bethlehem.

In our picture you see Luther in the family circle on Christmas Eve. "The Christmas-tree blazes in all its glory in the center. On Luther's lap kneels his youngest child, clasping him around the neck. Its little nightcap, and slip, and bare feet show that it has been kept from its bed to see

with the other hand he holds up a hobby-horse. Magdalene, the oldest daughter, is clasping in her hand the little angel, whilst the doll at her side is forgotten. The full light of the tree is on her happy, yet thoughtful face.

Oh, happy Christmas! thou mayest be the prelude of wailing. The little coffin may follow the Christmas-tree within our door. The candles of the Christmas-tree of 1542 were not mirrored in the eyes of the beautiful and darling Magdalene. Those gentle eyes had been closed by her father's hands three months before. And when the Christmas of 1546 came, Luther himself stood by the Redeemer's side in glory.



THE EV. LUTH. SYNODICAL CONFERENCE,  
convened at Saginaw, Mich., August 14 to 19, 1912.

**Fear Not!**

Fear not! The Christmas message comes,  
Good tidings of great joy!  
It brings to you and all the world  
A gift none can destroy.  
For you is born in Bethlehem  
A little helpless Babe,  
The Christ, your Lord, your Savior, King.  
He comes the world to save.

**A Sailor's Christmas Gift.**

A Norwegian sailor, who had left his home twenty-one years ago and had not written to his mother for sixteen years, strolled through the streets of a city on the coast of Wales one Christmas morning. He came to a church, and the singing moved him to enter. At the close of the service the pastor announced that on the next day a festival service for sailors would be held, and presents would be distributed. He invited all to come.

At the appointed hour the wandering sailor came with many others. He was given a slip of paper bearing the number 400. On presenting this number, he received a woolen shawl as a Christmas gift. He did not care much for the present, but before going to bed in the evening, he examined the shawl more closely and found a letter fastened to it with the address: "For the sailor who receives this present."

He opened the letter and read the Christmas greetings of her who had knitted and presented the shawl. She also wrote: "I am seventy years old, have three sons at sea, of whom the youngest has not written to me for sixteen years. I know nothing of him."

The sailor looked at the name signed to the letter, and, to his great surprise, it was the name of his mother.

He got his wages, and left for home on the next steamer to bring joy to the heart of his mother, and to make New Year's Day a happy and blessed day in his Norway home.

"How wonderful are God's ways!" adds the pastor who relates the story. "Almost a thousand presents had been donated and distributed on that Christmas Day; yet that sailor received the one appointed for him. His mother surely was a praying mother, and God heard her prayers."

THE LAW of the Lord is right, and the way of the transgressor is hard.

**Uncle Bob's New Orleans Letter.****DEAR PIONEER:** —

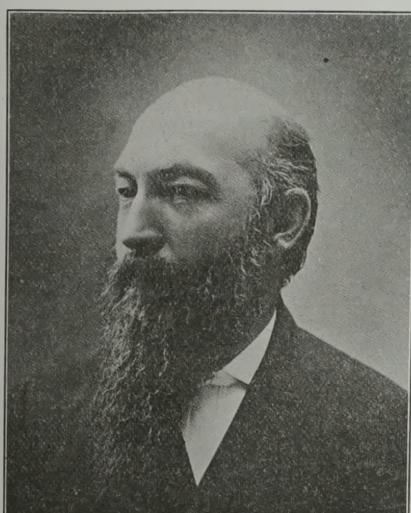
"Uncle Bob, have you been to Luther Conference at Mount Zion?"

"Look here, sonny, Uncle Bob is going to report about it now, and if you'll sit down yonder quietly, I'll tell you all about it." So, here we go!

Wednesday night, 8 p. m., October 30, all our congregations met in joint service at Mount Zion. While the audience was large, yet there was room for more. Field Secretary Bakke was the preacher of the evening. With an experience of many years to make him extremely practical, and an earnestness that you can feel, it is superfluous to say that he knows how to drive his words home. His sermon was based on Rev. 2, 4, 5: "Nevertheless I have somewhat against thee, because thou hast left thy first love," etc. In applying these words, Rev. Bakke showed how great our love was for the Lord's work and cause in the earlier years. But since we have been overshowered with bountiful blessings, we have grown cold and indifferent. There is a solemn warning in the fifth verse, which says that if we repent not, the Lord will remove the candlestick from our midst. Then up, Christian people, let us repent and return to our first love and do the first works! How shall we do this? Let us and our families be diligent in coming to the Lord's house, to Holy Communion; let the Word of God also dwell richly in the home, that is, we should have family devotion. Let us bring the sacrifices as of old, cheerfully and liberally, so that all the needs of our mission may be met. Let nothing keep us away from congregational meetings! In the beginning our love was warm, fervent, and intense, and no sacrifice was too great for us. Then back to that first love! Let us repent and do the first works again!

Thursday, Reformation Day, October 31, Conference began its sessions. Rev. G. M. Kramer occupied the chair. The session was opened with Hymn 111: "Come, Holy Spirit," Scripture lesson, and an address by the Chair. And such an address! Listen! More than a million Lutherans are behind us, but as much depends on us as on those behind us; yes, more on us, indeed! Have we always obeyed the marching orders of our Savior? Have we always had the confidence in our work which we should have had? We should be a flame, a fire, inspired by the Spirit from on high. We should have an absorbing, passionate de-

votion for our work. Our work should arouse within our bosoms a never-failing enthusiasm. If our enemies cry against us, deride us, and say we are mercenary, then say, Don't bother me, I must be



**PROF. R. A. BISCHOFF,**  
Retiring Editor of the PIONEER.

about my Father's business! With a disappointed and murmuring spirit the work will stand still. No matter what results appear on the surface, be they ever so small and insignificant,—remember God has promised success; we cannot fail, we *dare* not fail, we *SHALL* not fail. Because all do not come when we call, is no reason why we should lay down our armor and surrender. Let us, therefore, be up with confidence and determination, and work on with an absorbing and passionate devotion for the salvation of souls.

It was a ringing appeal, driven enthusiastically home, and the good results were patent: all sessions went far beyond their allotted time. The keenest interest was manifested in all matters brought before Conference. There were four day sessions and two night sessions, the latter open to all our church-members and friends in general.

After the opening address the following officers were elected: President, Rev. G. M. Kramer; Vice-President, Rev. Ed. Schmidt; Secretary, Teacher Wm. Seeberry. Besides these the following were elected: Program Committee, Prof. H. Meibohm, Teachers Schrieber and Wiley; Reporter for *Missionstaube*, Rev. Ed. Schmidt; Reporter for *Pioneer*, Uncle Bob. Time of sessions: 9—11.30 A. M.; 1.30—4 and 8—10 p. m. The three local

pastors were elected a Committee on Uniform Service.

Rev. Ed. Schmidt of St. Paul was the first essayist. His paper dealt with the Office of the Keys, or the power to forgive sins. He answered two questions: 1. Wherein does this power consist? 2. Who has this power? The errors of Romanists and Reformed were pointed out and refuted, and the Lutheran stand on these questions clearly set forth. So interesting and warm did the discussion wax that it went over into the afternoon session before it could be finished.

Prof. H. Meibohm opened the afternoon session with an address on "The Friendly Relations between Laborers in the Mission."

A communication from the brethren in North Carolina took up considerable time this and the following afternoon. One of the important questions involved was the one of having joint conferences. As desirable as these meetings are, yet Conference could not see its way clear in the matter. It is impossible to mention all the points brought out for and against the proposition. The Field Secretary ably stood out for the brethren in North Carolina, but Luther Conference could not adjust and overcome the expense question.

The 8 p. m. open session brought out an atten-



**REV. F. J. LANKENAU,**  
the New Editor of the PIONEER.

tive and representative audience, good, staunch Lutherans to the core. Rev. G. M. Kramer's paper on "What Responsibilities Do I Assume When I Become a Church-Member?" aroused widespread

interest. The duties of a church-member were wrought out plainly, so that none could plead ignorance in this matter, and the result of this paper can only redound in good to members and church.

The Friday A. M. session was given over to the consideration of Prof. Wilde's essay on "Right and Wrong Proselyting." The paper caused many practical questions to be asked; and, I dare say, brought out conspicuously what we in our mission may or may not do in regard to gaining new material.

The Friday P. M. sessions began with a continuation of Rev. Ed. Schmidt's paper. Many catechetical questions were answered in connection with the paper. Thus we were not only interested, but instructed and fitted for our work more and more.

In the Friday night open session Rev. G. M. Kramer concluded his paper. He was followed by Teacher A. Wiley on "Secular and Religious Teaching." It was an able paper, indeed. The essayist had undoubtedly studied his subject from every angle, and reduced his views to clear and concise statements in his paper. The relation of the one to the other, and how to value each, was brought out nicely, so that all could comprehend what Teacher Wiley wanted to drive home. By the way! the latter is a product of Luther College. His *alma mater* and Uncle Bob are proud of their "boy."

Mount Zion celebrated Reformation on Sunday, November 3, at 8 P. M., in grand style. We had an excellent sermon, and Prof. W. Seeberry's choir and the Juveniles vied with each other to enhance the beauty of the service.

Now, there, you doubting Thomas, upstairs and downstairs, North and South, do you think you've got a dollar or two for the Colored Mission? Of course, 500 from you would be as thankfully received as from Mr. "Unknown" in St. Louis. God bless him and family!

Oh, I almost omitted the main chord in the music. The First Department, in questions and answers, showed that they knew why they were Lutherans. They knew the Why's and Wherefore's. They told of prophecies in the Old Testament in Daniel, of Thessalonians and Revelation, bearing on the papacy, its grasping and presumptuous power. The pupils related historical facts about Pope Hildebrand, of his tyranny against kings, princes, and priests.

November 10, Luther's birthday, the Luther League celebrated its first anniversary with a special service. Choir and Juveniles sang several selections. Rev. O. Wismar preached a sermon suited to the occasion. The chairman made an interest-

ing address, promising that the League, with God's help, would do still more in the future than in the past.

Now, sonny, you've got all the news, and so I say, Good night!

UNCLE BOB.

### NOTES.

A CHANGE.—As a change has become necessary in the editorship of the LUTHERAN PIONEER on account of the continued illness of the present writer, the Rev. J. F. Lankenau, of Napoleon, O., has been chosen editor by the Mission Board. He has, we are glad to say, accepted the appointment, and will take charge of the work with the next number, the beginning of a new volume. We bespeak for him the cordial support of all who have, in the past, been in any way interested in our little monthly. Rev. Lankenau has had much experience in our mission among the colored people, and is well acquainted with its needs and its interests, he having served in the mission-field for many years. He is also no stranger to our readers, as he has been a frequent and welcome contributor to our monthly in former years. May God bless his work, and may many new homes be opened to the monthly visits of the LUTHERAN PIONEER. This is our sincere wish and prayer as we, with a feeling of sadness, bid our readers farewell.

A REMINDER.—Exchanges and all communications concerning the editorial department of the PIONEER should hereafter be addressed to the Rev. F. J. Lankenau, 316 W. Clinton St., Napoleon, O.

OUR FIELD SECRETARY SERIOUSLY HURT.—Rev. N. J. Bakke, our Field Secretary, experienced a sad accident in which he had a narrow escape from death here in Mansura, La., on the 8th of November. He came here on the 7th with a program mapped out to do four days' work in this congregation. He visited the school and preached a very instructive sermon on Thursday night. He went on a missionary trip to one of our members' houses, and this member was to take him around to others. The Texas horse was not used to the buggy, and the driver was not used to the horse. The driver drove the horse at full speed down a steep hill, with the result that the buggy turned over. Prof. Bakke was dashed against a rock and tangled up in the buggy. The driver was unhurt, although thrown out of the buggy. It was remark-

able that the horse stood still. Had he kept running, Prof. Bakke would have been dragged to pieces. The Lord was with His faithful servant, preserving him from death. How truthful are the words of the 121st Psalm: "The Lord is thy Keeper!" Prof. Bakke left Mansura on Tuesday, November 12, for New Orleans, where, according to the advice of the doctor, he was taken to the hospital. He will remain there until he will be able to go home. May the Lord be with His servant in his sickness, and may He also grant him a speedy recovery, that he may be able to continue the great and glorious work which the Lord has given him to do.

CHAS. PEAY.

**IN A NEW FIELD.** — Prof. M. Lochner, who faithfully served our mission for many years as professor in Immanuel College, Greensboro, N. C., and as a willing helper at various mission stations, has accepted a call to a professorship in the Lutheran Teachers' Seminary, at Addison, Ill. May God bless him and his work in his new and important field of labor for the Church!

#### BOOK TABLE.

**LUTHERAN ANNUAL 1913.** Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

An excellent almanac for the Christian home. Besides the usual almanac matter it contains a list of pastors and teachers of the Synodical Conference, of the Norwegian Synod, and of a few other church bodies affiliated with Conference, also a list of the educational and charitable institutions and church papers. But what gives this *Annual* a special value are the 26 pages of good, instructive reading-matter. This yearly visitor should find a welcome in thousands of homes.

**LITTLE FOLDED HANDS.** Prayers for Children. Compiled by Louis Birk. 48 pages. Size:  $4\frac{3}{4} \times 6\frac{3}{8}$  in. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

A charming little prayer-book for the little ones. The prayers are mostly verses in simple language, and easily memorized. Besides General Prayers there are prayers for special occasions: Morning and Evening Prayers, Table Prayers, Prayers for Time of Sickness, for Birthday, for School and Church, for Christmas. The attractive little book, embellished with a number of appropriate wood-cuts, will prove a beautiful and useful gift in the holiday season. The remarkably low price brings it within the reach of all. — A prayer-book for children in the German language of the same nature and at the same low price may also be had at the Concordia Publishing House.

**WEISSAGUNG UND ERFUELLUNG. PROPHECY AND FULFILLMENT.** Program for a Children's Service at Christmas. Compiled by C. F. Drewes. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.; per dozen, 30 cts.; per hundred (postage extra) \$2.00.

This is a German and English Christmas Program combined, serviceable for a Children's Service, especially in German-English congregations. There are five additional pages containing appropriate German and English recitations.

**MISSION STUDIES.** By Edward Pfeiffer. Second enlarged and revised edition. 371 pages octavo. Cloth binding. Lutheran Book Concern, Columbus, O. Price, \$1.00 net.

An informing and stimulating book by a writer who has given much careful study to the subject of missions. The book contains a valuable Historical Survey and instructive Outlines of Missionary Principles and Practice. The statement on page 80: "The Missouri Synod has been at work in a portion of the territory of the Leipzig Mission among the Tamils in South India since 1895" has been, we have learned, misunderstood as meaning that the Missouri Synod began its work in a field already occupied by others. That is not the meaning of the author's words. It is well known that the Missouri Synod, when beginning mission work in India, was very careful to begin the work in a field where Christ was not yet named. — Prof. Pfeiffer's book will prove a helpful manual for the study of the important subject of missions.

#### Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Grace, St. Louis, Mo., \$9.00; Mount Calvary, Mount Pleasant, N. C., 3.00; Bethany, Yonkers, N. Y., 12.50; Bethel, Greenville, N. C., 4.00; Station in Gulfport, Miss., 9.77; St. James, Southern Pines, N. C., 5.00; Station in Napoleonville, La., 3.83; Mount Zion, New Orleans, La., 40.00; St. Paul, New Orleans, La., 40.00; Bethlehem, New Orleans, La., 40.00; St. Paul, Charlotte, N. C., 11.00; Bethlehem, Monroe, N. C., 3.00; Grace, Greensboro, N. C., 8.00; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rocks, N. C., 3.00; Concordia, Rockwell, N. C., 2.50; Grace, Concord, N. C., 8.00; St. John, Salisbury, N. C., 5.00; Bethel, Conover, N. C., 7.00; St. Paul, Mansura, La., 5.00; St. Matthew, Meherin, Va., 10.00. — Total, \$232.60.

St. Louis, Mo., November 16, 1912.

H. L. DOEDERLEIN, Treas.  
848 E. Prairie Ave.

#### Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

#### SPRINGFIELD, ILL.

*Holy Trinity Church*.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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

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|-----------------|--------|
| 1 Copy.....     | \$ .25 |
| 10 Copies ..... | 2.00   |
| 25 Copies ..... | 5.00   |
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Club rates only allowed if all copies are to be sent to one address. — In St. Louis by mail or carrier, 35 cents.

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

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