

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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Vol. XXXIII.

ST. LOUIS, MO., JANUARY, 1911.

No. 1.

Jesus.

JESUS! shall our watchword be
As the New Year's dawn spreads o'er us;
Jesus' name alone will we
As our standard bear before us;
In His covenant we stand,
Journeying to the Promised Land.

JESUS' name and Jesus' Word
Shall resound in fullest measure
In our churches, and be heard.
May we tread His courts with pleasure,
That our hearts through grace anew
Prove a holy temple, too.

JESUS' name shall lighten pain,
And in all our ills relieve us;
Losses thus shall turn to gain—
And to blessings what seemed grievous.
Jesus' name is Sun and Shield,
Here must all our sorrows yield.

B. Schmolke.

One Thing Needful.

At the beginning of a new year it is well to remember the Savior's words: "One thing is needful." He spoke these words in the home of the two sisters Martha and Mary. Martha was busy, "cumbered about much serving;" but Mary "sat at Jesus' feet and heard His word." When Martha complained that she was left to serve alone, Jesus said to her: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her," Luke 10, 41. 42. The one thing needful, which Mary had chosen as the good part, was the hearing of Jesus' words for her soul's salvation.

One thing is needful! Words of warning not to neglect the hearing of God's Word, the Gospel of Jesus, in which salvation is brought to us and

by which we are led to faith in the Savior and also kept in the true faith until our earthly pilgrimage is ended! The passing years remind us that we also shall pass away. Every year brings us nearer the grave and the judgment. What folly to neglect or reject the Gospel of Jesus and thus neglect and reject salvation! What fools are they who seek only the riches, the honors, the pleasures of this passing world and neglect the eternal welfare of their immortal souls! How sad will be the lot of him who was all his life "careful and troubled about many things," while the "one thing needful" was forgotten! "What is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16, 26.

One thing is needful! Words of comfort for God's children! They know not what the new year will bring them. It may bring earthly losses and sorrows and sickness and death. But they can be of good cheer. Having the one thing needful, they will have a happy new year, though all that the world calls happiness be taken from them. In the Gospel of Jesus they have the assurance that their sins are forgiven; that they are heirs of heaven; that Jesus is their Guide even unto death, and that He will receive them to glory when life's little day is ended.

One thing is needful! Words of encouragement in all our mission work! In bringing the Gospel of Jesus to perishing sinners, we bring them the one thing needful, not a mere earthly blessing, but a heavenly blessing for their everlasting salvation. There cannot be a more important, a more blessed work for those who, like Mary, have learned at Jesus' feet the blessedness of the one thing needful.

Jesus.

If there be one name sweeter than another in a believer's ear, it is the name of Jesus. In that name he has pardon and salvation. It is the life of all his joys, balm for all his wounds, comfort in all his sorrows.

Some years ago a long train was speeding across the plains of Minnesota in the early night. As the conductor, passing through the train, came into the parlor car, he told the passengers that something sad had happened. "There is a car in front," he said, "filled with Swedish immigrants, and in that car there is a woman holding her dead baby in her arms. The child took sick suddenly. I didn't know what to do. There was no doctor. Before I knew how serious it was, the child died."

The late Bishop Whipple, of Minnesota, was a passenger in the Pullman car. On hearing the conductor's sad story, he immediately hurried forward and found the little family group just as the conductor had described it. He spoke to the woman, but found that she could not speak one word of English, nor could he understand her Swedish tongue. But as she looked up to him, she guessed from his dress that he was a preacher. She reached down into the folds of her dress and took from them her Lutheran Prayer Book in the Swedish language. Turning over its pages, she put her finger on a word that is the same in every language, the name Jesus. And then she looked up into the preacher's face with a peaceful smile of hope and comfort.

How sweet the name of Jesus sounds

In a believer's ear!

It soothes his sorrows, heals his wounds,

And drives away his fear.

Gifts for Jesus.

When the wise men of the East found the Christ-child in Bethlehem, "they fell down and worshiped Him." They worshiped Him as their Lord and Savior. And their worship was not mere lip-service, not an empty outward form. It sprang from a believing, grateful heart. For "when they had opened their treasures, they presented unto Him gifts: gold and frankincense and myrrh." By their gifts for Jesus they proved the sincerity of their worship and their love for the Savior. This action of the wise men should serve as an example to every Christian. Christians must not worship

with their lips only. Such a worship would be an abomination to Him who loved us and gave Himself for us. Our worship must spring from a believing heart. Then giving out of love to the Savior will be a part of our worship. How can we really love Him if we are not willing to give. His kingdom may be extended? How can we be really thankful for His unspeakable love if we do not have the ability to help to spread the Gospel of His salvation, but are too stingy to do so? Christ has given to His disciples of all times, unto the end of the world, the commission: "Go ye into all the world, and preach the Gospel to every creature." How can we really be His disciples if we refuse to do His will? Not every Christian may be able to go in person, but he can do the Master's will by presenting his gifts, that others may be preached and sent and supported. Such gifts for the spread of the Gospel are gifts for Jesus. They are the thank-offering that we can bring to the Christ-child. Let us, then, abound in the grace of God for the extension of His kingdom. "For ye have the grace of our Lord Jesus Christ, that, though ye were rich, yet for your sakes He became poor, that ye through His poverty might be rich," 2 Cor.

Day by Day.

If the Lord in His dealings with you were to adopt your plan of giving everything at once, then on the first day of January, you might have in your possession altogether enough to meet your expenses for a whole year. To that amount, however, no further additions could be added until the year was out. Now, suppose you and others should be treated in that way, what would be your condition and the condition of others, say, at the end of six months? You see, such an arrangement would not answer at all. But the plan which the Lord actually does answer. He gives you enough to satisfy your needs for the year, but instead of giving it all at once, He gives only a little at a time, and often in a word, He gives your daily bread. He gives every day what the wants of the day require; so the whole supply lasts throughout the year, and keeps you comfortable to the end. Whereas, if you were given all at once, your experience with it might be a very sad one indeed. — *Luther.*

Day by day the manna fell;

Oh, to learn this lesson well:

Still by constant mercy fed,

Give us, Lord, our daily bread!

Only One Life.

The captain of a British vessel related the following incident from his life on the ocean. One day the screw of his vessel broke, and whilst repairs were made it happened, through the carelessness of one of the crew, that the water rushed into the ship, which soon began to sink. The boats were got ready, and the captain stepped into one which was already overcrowded. It was a dark, stormy night, and the men had but little hope of being rescued. After a while they saw in the distance the lights of an approaching steamer; but how could they attract attention? They searched the boat and found an old lantern with a short candle end. Then they looked for a match. Each searched his pocket; but no match was to be found. The captain ordered them to search again and to turn the lining of every pocket. At last a match was found in the corner of a pocket and was given to the captain. The sailors stood close around him, keeping their eyes fixed on him and holding their jackets so as to keep off the wind. The captain had fearlessly faced many a difficulty, many a danger, but, as he himself later said, he never felt such responsibility as at that moment when he was to strike that match. But he did it. And when the lantern was lighted, it was waved as a signal for help. This was observed by the men on the steamer, who soon reached the boat and rescued the captain and his men from a watery grave.

But what gave that match its great value? It was the only one the men in the boat had. And it is this which gives your life here on earth such great value. It is the only one you have, given to you as a time of preparation for eternity. If that one life is wasted in sin and lost in eternal death, which is everlasting damnation, then you have no other life to make good that loss. Therefore remember the warning lesson of the passing years: "Prepare to meet thy God!"

Trust Your Guide.

Blind persons frequently have an anxious expression as they move about alone. But if they have a guide who can see, they trust themselves to that guide and then walk without fear.

We ourselves are blind as to the future, but the Lord knows it all; therefore God's children may commit their way unto Him and rest assured that He will guide them safely to the end. He has given

them the promise: "I will guide thee with mine eye," Ps. 32, 8. The promise is not, "I will guide thee with thine eye," but, "I will guide thee with mine eye." God's eye, not ours. Does not much of our trouble come from our wanting God to guide us with our own eyes and not with His — from wanting to walk by sight rather than by faith? It will save us much worry and trouble if we trust our Guide and follow Him with an unquestioning faith.

Some time ago a traveler in South Africa was anxious to go to a certain place which could be reached only by the aid of an African guide. The traveler says: "It was not long before I found that the old man was guiding me along some path well known to him, but not visible to my eyes — a path, however, which was plainly designed to carry us round clumps of thorn and treacherous stones. Not a mark could I see to show the turnings of the path; but the guide was never at a loss, and by trustingly following him I reached the place in safety."

God's children, in their journey through life, have the Lord as their Guide, who has given them the unfailing promise: "I will guide thee with mine eye." They should at all times simply trust Him, never doubting that He will guide them aright and bring them safely home.

I know not the way I am going,
But well do I know my Guide;
With a childlike trust I give my hand
To the mighty Friend at my side.
The only thing that I say to Him
As He takes it is, "Hold it fast;
Suffer me not to lose my way,
And bring me home at last!"

As when some helpless wanderer,
Alone in an unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand,
'Tis home, 'tis home that we long to reach;
He who guides us may choose the way;
Little we heed what path we take,
If nearer home each day.

Christ Only.

In the days of the flood there was only one place of safety, and that was the ark. It was not the ark and something else, but the ark alone. So the only place of safety for sinners is in Christ. Not Christ and something else, but Christ alone. "Believe on the Lord Jesus Christ, and thou shalt be saved," says the apostle. And again it is written: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

God's Protecting Care.

On December 30, 1855, says an old Russian officer, I was traveling in a sleigh with my wife some miles to the home of my father-in-law. Next day was my father-in-law's birthday. Our two little ones, only six months old, were left at home in the care of a trustworthy nurse. We passed the birth-



At Jesus' Feet.

(LUKE 10, 38—42.)

Oh that I could forever sit
With Mary at the Master's feet!
Be this my happy choice!
My only care, delight, and bliss,
My joy, my heaven on earth be this,
To hear my Savior's voice.

day very enjoyably. But towards evening my wife was seized with a longing to see our twin children. As I also had this desire for our babes, and besides began to fear we might not be able to reach home

with the sleigh, in particular, that we would be able to cross the river Vistula, we set out in the evening for home. The road was splendid, the horses sped along, and toward nine o'clock reached the woods, near Ostrometko. The air came clearer and a few stars began to appear.

Then the horses began to get uneasy; they reared as if they would go no farther, and then began to rush forward in frantic haste. At a distance we heard the hoarse barking of dogs, but no other sound. Old Franz, our driver, did all he could to quiet the horses; but in vain,—on they came.

As the barking came nearer, I looked around and saw two old, lean dogs following our sleigh. "Let them come nearer and cut them with the whip," I ordered the driver, not yet suspecting danger. "Ah," he groaned, "they are wolves!" He was old, born in that neighborhood, and knew them from early days. At the time of which I speak, wolves were seldom seen, and were driven from their hiding-places there by the snow which began to fall and continued long. Hunger made them ravenous. I lashed the horses to drive them at their utmost speed; they ran along with the sleigh, our pursuers racing as they chased us. My wife was speechless, pale as death, and I thought I already felt the hot breath of the beast behind me. When they were quite near the sleigh, Franzek threw down his coat. We heard them falling upon it with a fury, struggling for the prey, and gained on them a little. But soon the barking and panting came nearer again, and our fear increased. Only a little way yet! The farm lay before us. Now the gate were closed, as we were expected home before the following day. What then would become of us? The wolves had almost reached us when I found the gate open.

With thanks to God we entered home. We first went to the children's room. We opened the door. A thick vapor came into our faces; the nurse lay in bed, breathing heavily; the children were quiet and pale in their cradle. We hurriedly carried them to our bed-

chamber, sent for the doctor, who, luckily, was at home, and with united efforts we roused them all to life. The room had been heated in the evening with peat. Probably a piece had fallen out and gradually kindled the boards of the floor, a spot of which was quite charred. Had we arrived half an hour later, our efforts at saving our children would likely have been in vain. That night I learned to thank God for His protection. It was evident that His gracious hand was in it. All we had passed through had combined to preserve the lives of our children. The wild animals which we counted our persecutors must be the deliverers of our children. But the last evening of the year I have always since spent at home.

“A Man's Foes Shall be They of His Own Household.”

Christians in this land do not apprehend what fearful trials most Hindoos must pass through in forsaking their own religion and entering the Christian Church. It would be comparatively easy to bear physical tortures, if these were all, but in most cases methods are employed to prevent the converts from confessing their faith, which appeal strongly to their feeling; they must literally forsake father and mother for Christ's sake.

A young Hindoo who had received Christian Baptism gave a touching description of the trials which he underwent. “I fear,” he said, “I cannot convey to you any idea of what my mourning mother is doing. She scarcely eats at all. During these five or six days my sister has been reduced to almost a skeleton. Whenever I think of or look at her, my heart nearly breaks. When I think that they are suffering so much mental agony for me, I pray to God, and find consolation in the thought that God and truth are the cause of this lamentation. Last evening I went to bed after prayer. In a little while my sister called me to have my supper. I was introduced to a scene which must remain indelibly impressed upon my memory as long as I live. My mother was lying prostrated on a bed overwhelmed with grief. Now and then she was sighing. Beside me was my elder brother, weeping like a tender-hearted woman. He wept and wept and wept till I could no longer bear to remain there. When I was about to leave, my brother told me to remain a little while. Then he described the piteous condition of our family, and he pleaded, ‘My dear brother,

I have done much to give you an education, scanty though it is. I will do more if you retain caste. I am willing to sell the little patrimony’ (on which the subsistence of our family depends) ‘to provide for your expenses required to prosecute your studies. Take now as large a sum of money as is required, but grant me only this petition, Preserve the life of mother, who will certainly pine away to death in your absence. Worship whom you will, but retain caste.’ I could bear these things no longer, so, beseeching them to take food, I retired to pray. . . . I clearly see that dear and affectionate friends on earth must be forsaken, if necessary, in order that one may be ‘rich towards God.’ But this is a truth very difficult to act out. I do not fear either kind of persecution. If the whole world stands against me, I am ready to be crushed for Him who died for us while we were sinners. Lord, I am Thine for evermore.” At the close of his letter he says, “I can do nothing for my mother but pray that she may be led to see the blessedness of the course I have taken. All of you constantly pray for me and my friends. I don't know how to express my feeling of gratitude. Your humble brother in Christ Jesus.” — *Missionary Herald*.

Our Father Who Art in Heaven.

Once in a great storm at sea the passengers on board a ship were all terribly alarmed and distressed. One of them observed that a little boy was the only person who seemed calm and happy.

“Are you not afraid, my child?”

“No, sir.”

“Why not, when we are in such danger?”

“I am not afraid, because my father is at the helm.”

He was the captain's son, and he trusted that his father would bring the vessel safely through the storm. So those who know God as their Father in heaven may always feel safe and happy.

The Christian's Journey.

A Christian, being only a traveler through this world, must expect a traveler's fare — bad roads sometimes, bad weather, and bad accommodation. But since his journey is short and his home is in heaven, his actions, sufferings, prayers, and conversation turn that way.

The Bellmaker of St. Gall.

In the olden time, when church bells were not so common as they are now, a monk of St. Gall in France succeeded in making one of so sweet and solemn a tone that it charmed every listener, and soon no service of the church was thought complete without the ringing of the bell.

The Emperor Charlemagne heard it, and sent the monk a quantity of silver to make a second bell, thinking that if finer metal were used in the making, it would have a still sweeter sound than the other. When the monk saw the silver, he began to wish that he could keep it for himself; and, fancying that no one would know the difference, he determined to make the bell of inferior, mixed metal, and let it pass for silver. When the bell was finished and hung in position, the monk, wishing to see if it worked properly, got too near, and at the first stroke the heavy clapper swung against his head and killed him.

The fraud was soon discovered, and the people thought he had been justly punished. But suppose it had never been detected, and he had lived to enjoy his ill-gotten gains, would he have been any less wicked? No, and at last he would have had to answer for his sins just the same to God, who hates deceit of every kind. Sometimes people think it does not matter if they do cheat a little, so long as they are not found out; but they ought to remember that God knows all about it, even if no one else does, and though He may wait a long time, He will surely call them to account.

The Shoemaker's Defense.

The wife of a shoemaker at Hagenau had, against her husband's will, bought from a seller of indulgences, or letters of pardon, a letter of the pope's indulgence in which it was said: "I remit the pains thou wouldst have had to endure in purgatory. At the moment of death the gates of the place of torment shall be shut against thee, and the gate of the paradise of joy shall be opened unto thee." She had paid a gold florin for that letter of indulgence. Shortly after, she died, and as the widower omitted to have mass said for the repose of her soul, the priest charged him with contempt of religion, and the judge of Hagenau summoned the shoemaker to appear before him. The shoemaker put in his pocket his wife's indulgence and went to the place of summons.

"Is your wife dead?" asked the judge.

"Yes," answered the shoemaker.

"What have you done with her?"

"I buried her and commended her soul to God."

"But have you had no mass said for the salvation of her soul?"

"I have not; it was not necessary; she went to heaven in the moment of her death."

"How do you know that?"

"Here is the evidence of it," said the widower, drawing from his pocket the indulgence.

The judge, in the presence of the priest, read, in so many words, that in the moment of death the woman who had received the letter of indulgence would go, not into purgatory, but straight into heaven.

"If the priest pretends that a mass is necessary after that," said the shoemaker, "then my wife has been cheated by the pope; but if she has not been cheated, then the priest is trying to cheat me."

There was no replying to the shoemaker's defense, and he was acquitted.

A Blessed Year for the Believer.

Blessed year in which he dies who has a Savior! It is the year of his true birth; it is the year of his everlasting salvation; it is the year in which he celebrates his wedding; it is the truly "acceptable year of the Lord," the everlasting year of jubilee, in which all his lamentations will sink into everlasting silence. Then, at last, will he take his harp from the willows of grief, encircle his brow with never-fading flowers of spring, and sing and play with angelic choirs, forever and ever, the new song to God and the Lamb. — *Walther*.

The Difference.

They were speaking of the devil's temptation when an old colored uncle said: "Brethren, there is a difference. When I was a boy, I took a hatchet and went into the woods. When I found a tree that was straight, big, and solid, I didn't get down that tree; but when I found one leaning a little and hollow inside, I soon had him down. So when the devil goes after Christians, he doesn't get them down easily that stand straight and true, but those that lean a little and are hollow inside."

Who Is Willing to Contribute?

The Lord has this year blessed our Luther College in New Orleans, La., with a goodly number of students, 27 being thus far enrolled, 13 of whom are boys. The majority of these boys is preparing for the holy ministry; some of our girls desire later to serve as teachers in our mission schools, should an opportunity present itself. All of our pupils pay tuition, with the exception of four boys from our colored Lutheran congregation in Mansura, La. These boys are all preparing for the ministry, but their parents, owing to several successive crop-failures, can contribute but very little to their support. A friend of our colored mission has taken it upon himself to pay the expenses for one student; the remaining three are dependent entirely upon our Indigent Students' Fund.

This fund, however, is at present entirely exhausted. What shall we do? Send these students home? Most assuredly not! "The Lord hath need" of these young men, whose hearts He has made willing to devote their lives to His service as laborers in His vineyard. We are, therefore, confident that our fellow-Christians will again rally to their aid as they have done in the past. Now, who is willing to contribute?

Contributions may be sent to the treasurer for Colored Missions, Mr. H. Doederlein, 848 E. Prairie Ave., St. Louis, Mo., or to

R. A. WILDE,

3332 Bell St., New Orleans, La.

NOTES.

FRIENDLY GREETINGS.—An "old reader" writes: "Permit me to send friendly greetings and best wishes to the PIONEER as he starts on his journey for another year. Many years have passed since he began to travel the 'hard road.' I well remember from my childhood days the time when he paid his first visit to our home. He has ever since been a welcome visitor. May he be welcomed in many more homes!" And a colored friend in the South writes: "From the days of my earliest childhood—I am now twenty-six—I have enjoyed reading the PIONEER. I wish him God's continued blessings." The PIONEER gives hearty thanks for all friendly greetings, and wishes all readers a Happy New Year.

LEST WE FORGET.—It seems not to be generally known that according to the new postal law subscriptions cannot remain unpaid over one year without the payment of extra postage. That would indeed be an unnecessary expense. Hence the kind request to pay subscriptions at the beginning of the year.

A BIBLE ANNIVERSARY.—The year 1911 marks the three hundredth anniversary of our English Bible, called "King James's Bible," and recognized as the "Authorized Version" wherever the English language is spoken. This English version of the Bible was prepared and issued in England in the year 1611, during the reign of King James I.

A LUTHERAN STATE.—Minnesota has been called a Lutheran state, as of its 834,400 church communicants 267,300 are reported to be Lutherans, so that every third church-member in that state must be a Lutheran. Wisconsin comes next, with 284,286 out of 1,000,000 communicants. Pennsylvania is third, with 335,643 out of 2,977,000 communicants.

IN MANY LANGUAGES.—It is stated that God's Word is preached by the Lutheran Church of our country in 24 different languages, including the sign language, in which a blessed work is being done by our Lutheran missionaries among the deaf-mutes of our land.

PERSIAN MISSION.—Among Persian immigrants who have come to our shores to better their conditions and have settled in different cities of our country, mission work has recently been begun by a Lutheran pastor, who formerly labored for many years in the mission field of Persia. May God bless his labors among these Persian immigrants, so that they find in our blessed land not only their earthly bread, but also the Bread of Life for their souls' eternal salvation.

A GREAT ARMY.—Says an exchange: "There are 18,499 missionaries in the world, laboring in foreign lands. Add to these the thousands of home missionaries, and what a great and glorious army we have!" A great army. Yes. And what a glorious army it would be, were it not for the sad fact that so many of them preach not the pure Gospel of salvation by grace through faith in Christ Jesus.

They pervert the Gospel of Christ and preach another gospel than that which the apostles preached. In such St. Paul saw nothing glorious. He said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!" Gal. 1, 8.

A Manuscript Bible for a Pillow.

Just as Dr. Judson had finished translating the New Testament into Burmese he was cast into prison. His wife took the precious manuscript and buried it in the ground. But if left there it would soon decay, while to reveal its existence to its foes would surely lead to its destruction. So it was arranged that she should put it within a roll of cotton and bring it to him in the form of a pillow, so hard that even the keeper of the prison did not covet it. After seven months this pillow (so uninviting externally, so precious to him) was taken away, and then his wife redeemed it by giving a better one in exchange. Some time after he was hurried off to another prison, leaving everything behind him, and his old pillow was thrown into the prison yard to be trodden under foot as worthless cotton; but after a few hours one of the native Christians discovered the roll and took it home as a relic of the prisoner; and there, long afterward, the manuscript was found within the cotton, complete and uninjured.

Surely, we may say the hand of the Lord was interposed to save from destruction the fruit of years of toil, so important for those who were to read the Burmese Bible.

God's Goodness.

In the spring there first appear the blossoms; and then, shortly after, the strawberries and cherries; and then, ere long, plums, apples, and berries of vinous juice and virtue. To these we are to add the infinite variety of herbs and odors. And then, at the time of harvest, our barns are filled with wheat, rye, barley, and corn, and grain of every kind. In the autumn, our presses overflow with wine of an infinite variety of taste and fragrance, and our vats are filled to the brim. Thus the Lord fills the whole revolution of the year, and every part of it, with His overflowing and infinite goodness. — *Luther.*

BOOK TABLE.

CONCORDIA PRIMARY LEAFLETS AND CONCORDIA SUNDAY SCHOOL LESSONS

are excellent helps for Sunday-schools, published by Concordia Publishing House, St. Louis, Mo. The *Leaflets* are intended for the Primary Department and the *Lessons* for the Junior and Senior Departments. Pastors and teachers who have the care of Sunday-schools will do well to send for sample copies. They will upon examination find these *Leaflets* and *Lessons* invaluable for the instruction of Sunday-school children in Bible History and Catechism. The former are published quarterly (30 lessons a year, with Biblical pictures in colors; 15 cts. per annum), the latter monthly (a lesson for every Sunday, also illustrated; 25 cts. per year).

SYNODALBERICHT des North Dakota- und Montana-Distrikts. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This pamphlet brings the proceedings of the first meeting of the North Dakota and Montana District. It contains the opening sermon, the Synodical Address, an instructive essay on St. Paul's missionary labors, and an encouraging report of the Synod's extensive mission field.

Acknowledgment.

Received for *Colored Missions* from the following congregations: St. Matthew, Meherrin, Va., \$7.30, St. Paul, Mansura, La., 5.00, Mount Calvary, Mount Pleasant, N. C., 5.00, St. Paul, New Orleans, La., 30.00, Bethlehem, New Orleans, La., 30.00, Mount Zion, New Orleans La., 35.00, Napoleonville, La., 17.98, Grace, Concord, N. C., 10.00, Mount Calvary, Sandy Ridge, N. C., 7.00, St. John, Salisbury, N. C., 2.65, St. Paul, Charlotte, N. C., 7.50, Mount Zion, Meyersville, N. C., 2.50, St. James, Southern Pines, N. C., 2.50, Zion, Gold Hill, N. C., 3.00, Concordia, Rockwell, N. C., 2.50, Mount Zion, The Rocks, N. C., 3.00. Total: \$170.93.

St. Louis, Mo., December 16, 1910.

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:

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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Vol. XXXIII.

ST. LOUIS, MO., FEBRUARY, 1911.

No. 2.

Work While It Is Day!

White are the fields to harvest,
The laborers are few;
Arise, and for the Master
The glorious work renew!
Work while the daylight lasteth;
Salvation free proclaim;
Make known throughout the nations
The Savior's precious name!

Interest in Mission Work.

The aim of the Church in all her mission work is the salvation of souls. To this end she makes known the Gospel of salvation in obedience to the words of her Lord: "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."

So long as a person is no true Christian he will not take a sincere interest in such work of the Church. He that is not concerned for his own salvation will not be concerned for the salvation of others. He that cares not for his own soul will not care for the souls of others. He may care for their bodily welfare, but not for the eternal welfare of their souls. He may, from a certain natural kindness, contribute towards the support of missionaries, because he knows that by their work civilization and culture are also spread and the physical and social conditions of the people are improved, but the true aim of the mission work of the Church interests and moves him not.

It is different with the true Christian. He by faith has found salvation in the Gospel of Jesus,

and his heart's desire and prayer to God for others is, that they also might be saved. He therefore takes a heartfelt and active interest in the missions of the Church, by which the Gospel is made known for the salvation of sinners. "A Christian," Luther says, "cannot be so heartless that he should not care for other men, whether they believe or not. He must remember all men, always sighing and praying for them: that God's name may be hallowed, His kingdom come, His will be done, and that the will of the devil, who is a liar and murderer from the beginning, should be hindered and brought to naught." And again he says: "Ye Christians have received the blessing of God not for yourselves alone, but in order that ye should bless also those that are still under the curse, that is, pray for them that they also may be brought to faith. The blessing is not temporal, for this present life, but it is this, that through Christ ye are in a state of grace, having forgiveness of sins and being delivered from death and the devil, looking forward to the glory of everlasting life."

Surely, those who enjoy this blessing of God in the salvation of their own souls must be filled with a longing to bring, or help to bring, this blessing to others. Having by faith seen Jesus in the Gospel and heard His gracious voice for their own salvation, they will say with the apostles: "We cannot but speak the things which we have seen and heard," Acts 4, 20.

Cheap Charity.

Some men are so charitable that they are willing to contribute to any good cause every cent they can get their neighbors to give up.

Salvation in Christ.

Little Annie had well learned at school the Gospel plan of salvation in Christ. One day the teacher said to her, "Annie, what will you do when you die and are called upon to stand before the judgment-seat of God?"

Her face glowed with emotion as she answered, "Christ died for sinners. *I will hide behind Him. God will not look at me. He will look at Christ.*"

Beautiful thought! To hide behind Christ, to lose ourselves in Him, and, casting aside our own works, to rest solely and entirely on His finished work for salvation!

What Lutheranism Teaches.

Lutheranism teaches that God hates no man, that He loves all men, and wills that all men be saved. It teaches, further, that the Son of God has propitiated God for all men, and redeemed them, and that He has blotted out the sins of all men, and purchased for all the forgiveness of their sins and a perfect righteousness. It teaches that God passes over no one, but earnestly urges every one to receive His grace. It teaches that the Gospel is a great, universal absolution, which God has already proclaimed to all men, which every one can take to himself, and every one—even the greatest sinner—can depend upon as certainly as God is true. It teaches that even those who have fallen often can return and again find grace. It teaches that the decisive question is not whether man feel grace and peace with God and the forgiveness of sins, but whether he believe the promise of grace and forgiveness; for as man believes from the heart God to be, whether angry or gracious, so is He. It teaches that only two classes of men will not be saved; namely, those who want to help themselves out of their sins, and those who want to remain in their sins. — *Dr. Walther.*

Real Christians.

Whoever is not Christ's own is the devil's property.

A Christian is not made, but born, that is, he is not fashioned by the power of man, but planted by the hand of God.

It is a great deal more to be a real Christian than to be a "good" man. Many a one is seemingly

a "good" man, but he is no Christian, because he does not believe in Christ. The real "goodness" consists in faith in Christ.

A real Christian is a child of God, an heir of the kingdom, a brother of Christ, a companion of the angels, a lord of the universe, partaking of the divine nature of his Lord and Savior.

A real Christian is a better and more useful man than any other man on earth. A Christian ranks highest, although he may be a poor cobbler.

If you believe in Christ, hear His Word willingly, and receive it sincerely, you are a real Christian, notwithstanding your sinfulness.

He who in all things will heed that capital word, "Thus saith the Lord," may always live in full hope and happiness.

The greatest virtue of a real Christian is his humility. His greatest danger is to become proud, especially if he is endowed with mental gifts and talents.

A real Christian is a saint, whether he be a layman or a minister, a man or a woman. Who disputes this, sets at naught the sacrament of Baptism, the blood of Christ, and the grace of the Holy Ghost.

A real Christian will bear in mind that his daily conversation is a gospel to his neighbors. It will not do to hide his faith; he must show it in order to promote the welfare of his neighbors' souls.

Luther.

How the Scandal Grew.

Mrs. A. (to Mrs. B.): "That Mrs. Newcomer is so fond of her children. The other day when I called she was blowing soap bubbles with them through a common clay pipe."

Mrs. B. (to Mrs. C.): "That Mrs. Newcomer is so funny. Mrs. A. saw her amusing her children with a common clay pipe."

Mrs. C. (to Mrs. D.): "Just think! That Mrs. Newcomer smokes a common clay pipe."

Mrs. D. (to Mrs. E.): "Well, well! That Mrs. Newcomer smokes a horrid pipe. I don't see how any woman in her sober senses could do that."

Mrs. E. (to Mrs. F.): "Did you ever hear the like? That Mrs. Newcomer smokes a pipe and drinks awfully!"

And so the scandal grew from mouth to mouth as the snowball grows when rolled through the snow. But remember: "He that speaketh lies shall not escape," Prov. 19, 5. "Speak not evil one of another," James 4, 11.

The Three Sieves.

"O mamma!" cried little Blanche Philpott. "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One —"

"My dear," interrupted Mrs. Philpott, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" inquired Blanche.

"I will explain it. In the first place, *is it true?*"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, *is it kind?*"

"I do not mean to be unkind, but I am afraid it was. I should not like Edith to speak of me as I have of her."

"And, *is it necessary?*"

"No, of course, mamma; there was no need for me to mention it at all."

"Then put a bridle on your tongue. If we can't speak well, speak not at all."

The Dying Miner.

Twenty miles from camp, and night approaching. A young home missionary, working for his Master in one of the mining communities of Colorado, found himself in this situation one day, and was beginning to look about him for a desirable place in which to spend the night, when, a little way ahead, he descried a rude cabin.

Approaching nearer, he saw it was one of the poorest of these rough habitations, and much of the "chinking" between the logs had fallen out, rendering the place additionally uncomfortable.

"Such a place as that is surely deserted," said the young minister to himself; "and I am inclined to think I would rather sleep out of doors to-night than inside that shell, even if it should prove to be inhabited by one who would make me welcome."

At that moment, the sound of song floated out through the openings between the logs, and our traveler stopped his horse to listen to a man's weak voice singing that dear old home-song — "The Home of the Soul."

Oh, that home of the soul! in my visions and dreams
Its bright, jasper walls I can see,
Till I fancy but dimly the veil intervenes
Between that fair city and me —

were the words which reached the ear of the listener outside.

"I must see the man who can sing like that in such a place as this," thought the missionary, riding up to the cabin and alighting from his horse.

A feeble "Come!" came from within, in answer to his knock; and, entering, he found himself in the one small room of the cabin, which was almost destitute of furniture.

In one corner a rude bedstead had been constructed of boards and rude pieces of timber, on which some old blankets were spread; and on this hard bed lay a man, evidently very near to death.

"Dying alone, in this situation, twenty miles from the nearest camp, still his look into the beyond seemed so clear, so real, that the language of the hymn he feebly sang was indeed the language of his heart," said the missionary, as he related the incident afterward. "He died that night, and I have never ceased to feel a thrill of thankfulness whenever I think of him, that I was belated that day, and so enabled to be with that man when the end came. Surely, that which satisfies a man, when dying in the midst of such surroundings, is not a thing to be lightly rejected. When a young man leaves the home of his boyhood, he cannot afford to leave the religion of Christ, too." — *Golden Days*.

Assurance of Faith.

When G. H. von Schubert, the distinguished German naturalist and Christian writer, was asked a few weeks before his death if he was sure of his salvation, he replied with undoubting confidence: "Yes, quite sure. There can be nothing surer than that. I have a merit before which heaven's door must open. It is indeed not my own merit, but the merit of my Lord Jesus Christ. 'Who can rob me of my heaven That God's Son As my own 'To my faith hath given?'"

In this assurance of faith he patiently and cheerfully bore all the pains and sufferings of his last days. In an hour of great suffering he once said: "God's compassions are new every morning, and His love faileth never. For forty-seven years my faithful wife has stood by my side, and her love has always remained the same. Whence such unchanging love in the heart of man who by nature is faithless? The Lord has given her this love. But if He gives a love that does not fail, how, then, can His love fail?"

The Scarlet Line.

And she bound the scarlet line in the window. Josh. 2, 21.

Weary pilgrim on life's way
Traveling bravely day by day,
Are your burdens hard to bear,
Weighed down by a load of care?
Trust in God, His righteousness,
He alone can truly bless.
Seek salvation while you may,
Grasp the scarlet line to-day!

Cling fast that you may find rest
In the mansions of the blest!
Kneel down by the throne of grace
In some quiet, peaceful place;
Hold fast to this scarlet cord
Sent to you by Christ, the Lord;
Seek the Savior ere too late;
Enter through the narrow gate!

Rahab in the Bible days
Changed her wicked, sinful ways.
And she showed true courage rare,
While the spies were hiding there,
As she let them safely down
From her window in the town,
By a scarlet line held fast,
That they might be safe at last.

O how fast the moments fly,
Days and years go swiftly by!
Ah, your end may soon be near,
When you will be called from here.
Christ is pleading: "Come to me;
Take salvation full and free!"
Listen to the voice divine.—
Grasp the outstretched scarlet line!

There's a golden cord of love
Wafted from the realms above.
God is Love, He is your Friend;
You may trust Him to the end.
He will rescue you from sin,
Give you peace and hope within.
Fight your battles brave and true;
Farther on there's rest for you.

Help those who are gone astray,
Point them to the heavenly way;
Speak to them of Christ divine;
Tell them of the scarlet line;
Lead them upwards to the light,
That their pathway may be bright,
And when life's short day is past
They may rest with God at last.

ESTHER PETERSON.

could not afford to buy one; for he lived a good many years ago, when Bibles cost more than they do now.

One day two strange gentlemen came to the house and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate, they saw the little boy looking sad. They asked him what he wanted, and he told them he was wishing to have a Bible.

His mother said, "Never mind. Don't fret about that. I'll take you to see General Washington next week."

"But I'd rather have a Bible than go to see General Washington," the boy said.

One of the gentlemen seemed much pleased with this, and told him he hoped he would always be so fond of the Bible.

The next day the little boy received a beautiful Bible, and on the fly-leaf was written, "From General Washington."

The little boy did not know it, but he had been talking to General Washington himself the day before. — *Ex.*

What a Church Means.

A crew of sailors, who said they did not "take any stock in missions to the cannibals," by a somewhat rough experience changed their minds. Cruising among one of the Pacific groups, their vessel struck a reef and foundered. There was nothing to do but to take to the boats and row ashore, although, according to their information, it was a choice between the sharks and the wild natives. The part of the coast where they landed happened to be uninhabited. They hid themselves in a hole low until it became necessary to procure something to eat, even at the risk of being eaten themselves. At length one of the boldest ventured to climb to the top of a hill, where he could look over into the populous valley beyond. All at once his fellow-stricken companions saw him spring to his feet and swing his hat, shouting, "Come on boys, I see a church!"

A True Story About a Bible.

There was a little boy who wanted a Bible very much indeed — wanted it more than anything else he could think of. But he was a poor boy, and

A Safe Bridge.

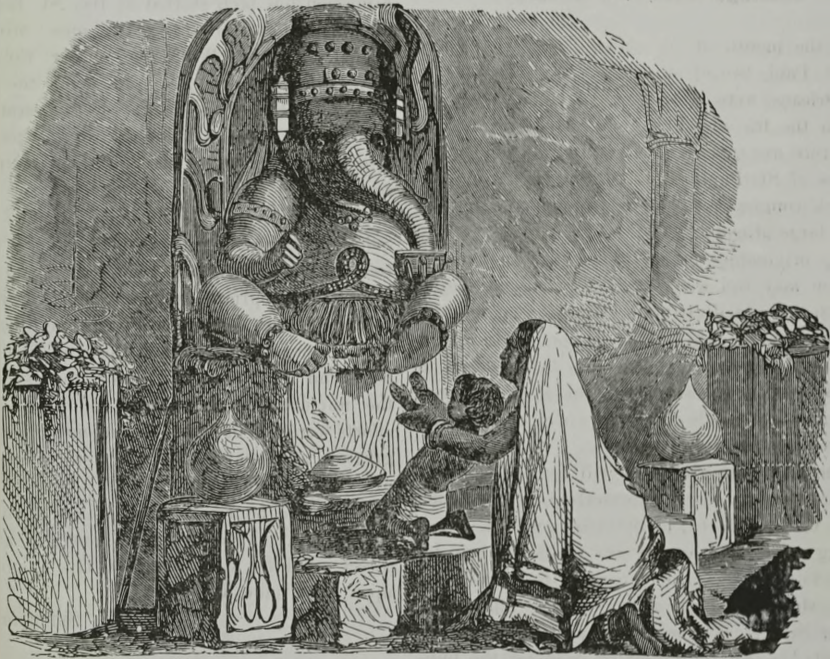
A native Christian in China joyfully said in his dying hour: "Jesus is my bridge out of time into eternity."

A Hindu Idol.

In a recent number of the PIONEER it was stated that in the city of Benares, in India, "the golden temple is devoted to the worship of Ganesha, the belly god, a most hideous image with an elephant's head." Our picture represents that hideous idol, and the young reader who inquired why "that heathen god is called belly god" may find the answer in the picture. A missionary in India writes thus about this idol:

heathen god cannot even take care of himself. It would make you very sad to see the poor children taught to kneel and worship such an idol.

Perhaps you would like to know how this god came to have an elephant's head. This is the story the heathen tell about it. They say: "One day his mother went into her private room and told her son to stand guard at the door and let no one come in. Soon her husband, the god Shiva, came and wanted to go in, but Ganesha would not let him. Then Shiva, the father, grew very angry,



A Hindu Idol.

The people in Hindustan have very, very many gods, and all of them are hideous images. But I want to tell you about one commonly worshiped and found in every shop and house in India. I think it can be found in every Hindu school, where it is worshiped by the children. The name of the idol is Ganesha; and at the top of every alphabet card or copy for writing the children see the words, "Shri Ganesha," which mean, "The Blessed Ganesha."

This god is always represented with an elephant's head on a very fat body, and as having many hands. He is often surrounded by attendants, whose business it is to keep off the flies; for the

and cut off the boy's head. When the mother knew it, she was wild with grief, and Shiva comforted her by promising that he would give the boy the head of the first living thing that came along. It happened that an elephant was the first living thing to come. So Shiva cut off the head of the elephant, placed it on the boy's body, and gave him back alive to his mother, saying, 'See what a fine son you have! The elephant is the wisest of animals, and your son shall be the god of wisdom.'

So, ever since, Ganesha has been worshiped as the god of wisdom. What a silly story it is! And how sad that these heathen believe such silly stories and worship such hideous idols! How thankful

we should be that we have God's Word, from which we learn to know the true God and our Savior Jesus Christ! And how gladly we should help to spread the knowledge of the true God and His salvation among the poor heathen, that they may be delivered from the power of darkness and translated into the kingdom of God's dear Son, in whom we have redemption through His blood, even the forgiveness of sins."

Jottings from New Orleans.

In the month of November, 1910, Bethlehem and St. Paul, two of our colored congregations in New Orleans, were favored with an illustrated lecture on the life of Christ. At the latter station the lecture was given at Luther College, under the auspices of St. Paul's Lutheran League.

Each congregation showed its appreciation by a very large attendance.

The originators of this most appropriate instruction may feel well rewarded for their efforts, for such a vivid illustration, affording more than a glance into the life of our Savior,—His birth, suffering, and ultimate death,—is balm indeed to the heart that seeks shelter in the Rock of Ages, and a road that leads to the haven of rest for the wanderer.

From a recent article it will be recalled that Teacher Nap. Seeberry, formerly of St. Paul's School, was transferred to Bethlehem School. Since entering upon duty in his new field, we are delighted to note a decided increase in the enrollment of this station, as well as an increase financially. Teacher Seeberry has been compelled to ask for an assistant, his enrollment having exceeded the hundred mark. This request has been granted by the Mission Board.

A short time ago, Rev. Calvin Thompson, who recently graduated from the Theological Department of Luther College (when this department existed here), endeavored to found a mission in Merigold, Miss. Owing, however, to the much needed assistance in New Orleans, Rev. Thompson has been called from Merigold to assist, generally, here. He is, temporarily, the above-mentioned assistant in Bethlehem School, but delivers frequent sermons in the local congregations.

Our St. Paul's station, as is the case with Bethlehem, has also been compelled to have an assistant teacher on account of its large enrollment. We

have been provided for in this in Mr. Arthur Berger, a student of Luther College. May God continue to bless our mission stations!

Indications are that Mount Zion is still holding its own.

The Christmas program in our three stations was well carried out. The addresses, which broke the continuity of the Christmas story proper, were cordially received, as were also the songs that were most beautifully rendered by the various classes.

Acting upon the advice of a Lutheran member a mission has been started at Bay St. Louis, Miss. Shortly after Christmas, this new mission was visited by Prof. Wilde of Luther College, and Mr. George Demouy, a student of the same institution. The enrollment of this station, now under Mr. Demouy, numbers but fifteen. The number, gained in so short a time, is indeed encouraging.

On the second Sunday in January, Rev. Ed. Schmidt, the new pastor of St. Paul's congregation, paid a visit to this new station and delivered a very appropriate sermon. Rev. Schmidt endeavored to set before his hearers the object of this new mission, namely, the spread of Christ's kingdom and the bringing up of their children in the nurture and admonition of the Lord. His efforts were not in vain, his audience demonstrating greatest appreciation of this new interest in the welfare of their souls.

May God pour out His blessings upon this new station and in His bountiful goodness and mercy direct us into ways whereby His kingdom here upon earth may be spread.

WM. B. SEEBERRY, JR.

Items from Greensboro.

Following the custom of late years, Immanuel Lutheran College celebrated Christmas Eve by a special Children's Service in the chapel. After Prof. Bakke had pointed out the object of the meeting in a short introductory address, the liturgy was carried out by the primary classes under the direction of Teachers Carter and Reid. In song and prose the cheerful little children proclaimed the Christmas tidings. Especially touching was the song, "Silent Night, Holy Night," as rendered by four young girls, accompanied by Prof. Lochman on the organ.

Also at Grace congregation in Warnersville, Christmas Eve was celebrated in a proper way. The classes of Teachers Buntrock and Ardell Johnson executed the Christmas liturgy in a very pleasing manner. After the services the Christmas gifts, which had been presented by friends of the mission, were distributed.

Although Immanuel is always a lively place during the school-year, it was more so on the 29th and 30th of December, when the missionaries among our colored people in North Carolina and Virginia met for their midwinter conference. The roll call found thirteen pastors and teachers present, while two were missing. Rev. Lauterbach from Virginia, the theological students of Immanuel, and the undersigned also attended most of the meetings. Each session was opened by a short address based on some Scripture passage. Rev. Koerner admonished the conference to also preach the Law diligently and in all its power. Rev. McDavid encouraged us in our mission work. Rev. John Alston spoke on Rom. 14, 19: "Let us therefore follow after the things which make for peace." Rev. Schmidt, expounding 2 Tim. 2, 24—26, taught us how the pastor is to deal with gainsayers of his congregation.

Three papers were presented to the Conference: 1. A catechisation on the Third Commandment, by Teacher F. Alston. 2. A treatise on the question: How Can We Eradicate Tardiness in Our Schools? by Rev. McDavid. 3. An essay on Absolution and Excommunication, by Prof. M. Lochner. The last paper was not finished and will be taken up again during the next meeting of the Conference.

On Thursday evening a confessional service and distribution of the Lord's Supper took place. Prof. F. Wahlers delivered the confessional sermon on 2 Cor. 8, 9.

Instructions at Immanuel were taken up again on Monday, January 2, after the scholars had enjoyed a few days' rest during the Conference.

Prof. Lochner's family was cast into deep mourning on December 29, when their only daughter passed away at the age of five weeks. W. R.

NOTES.

THE NEED OF THE COLORED RACE. — Speaking of the need of the colored race, a writer in *The Recorder* says: "The need of the colored race is the mission work of the Church. The conviction is daily gaining ground that if there is to be a sub-

stantial advance along moral and other lines, it can be secured only by laying a foundation for it by the preaching of the Gospel, and the regeneration of the heart. This secured, there will undoubtedly follow a reformation of life in every relation."

RELIGIONS OF THE WORLD. — Herr Zeller, director of the Statistical Bureau of Stuttgart, Germany, has recently published a religious census of the world in which he computes the number of human beings living as 1,544,510,000, of which number more than one third, or 534,940,000, are professed Christians; 175,290,000 are Mohammedans, 10,860,000 are Jews. The remainder, who comprise about one half of the total population of the world, are placed under a general head and include 300,000,000 Confucians, 314,000,000 Brahmans, and 121,000,000 Buddhists, with other bodies of less numbers. According to these figures, of every thousand of the earth's inhabitants 346 are professed Christians, 114 are Mohammedans, 7 are Israelites, and 533 are of other religions. — What a great field for work still lies before the Church that has received from her Lord the commission: "Go ye into all the world, and preach the Gospel to every creature!"

SMALL REGULAR GIFTS. — How much good can be done by small gifts laid aside regularly for church work can be seen from the following report in *The Foreign Missionary*: — "Under date of December 5, 1909, J. S. wrote to the pastor of the Church of the Atonement, Philadelphia, as follows: 'I attended the missionary service at the Evangelical Lutheran Church of the Atonement. Dr. Harpster spoke on the need of supporting foreign missions. He asked us to devote one trolley fare per week, five cents, for the cause. I resolved to do the same.' One year afterward, in December, 1910, J. S., who, by the way, is not a member of the congregation, handed the pastor over six dollars for our foreign missions. He had kept his resolution. He had proved that the weekly offering for missions brings the best results. Had he been asked a year ago to contribute \$6.00 to foreign missions, he, probably, would have refused."

BISHOP HEBER'S MISSIONARY HYMN. — In answer to an inquiry regarding "the origin of the famous missionary hymn, 'From Greenland's Icy Mountains,'" we give the following: The hymn

was written by Bishop Heber, who spent the last years of his life in India and at all times took active interest in mission work. In 1819, when Heber was still pastor in England, a royal letter authorized collections for mission to be taken in every church and chapel in England connected with the State church. On the evening of Pentecost Sunday, which was the day appointed for the purpose, Heber had been engaged to deliver the first of a series of Sunday evening lectures in the church at Wrexham, which was in charge of his father-in-law, the Rev. Dr. Shipley. On the Saturday previous, as they were seated around the table in the parsonage, Dr. Shipley requested his son-in-law to write something for them to sing in the morning that would be suitable to the missionary service. Heber at once retired from the circle of friends to a corner of the room. After a while his father-in-law inquired, "What have you written?" Heber then read the first three verses, which he had already produced, "There, that will do very well," said Dr. Shipley. "No, no," said Heber, "the sense is not complete." Accordingly, he added the fourth verse, commencing, "Waft, waft, ye winds, His story." Next morning it was sung at the mission service and soon became "the famous missionary hymn." Of Bishop Heber's fifty-nine hymns none are so widely known or so frequently sung as his missionary hymn, "From Greenland's Icy Mountains."

A Lesson in Giving.

Sometimes people make the excuse that they are too poor to give anything for missions. Such people might learn a good lesson, indeed, from the following:—

"About eighty-six years ago Sally Thomas, a servant whose highest wages were fifty cents a week, died leaving \$345.83 to missions of the American Board out of an estate of \$500.00. This was the first legacy the Board had.

"This woman had worked for her board and \$26.00 a year. No doubt each year she gave some to the Lord, and the \$500.00 she probably saved for the time when she would not be able to work. But if the Lord should take her home before she needed it, she willed it to Him. She should have a record beside that of the widow who cast in her two mites. If we all had her spirit, how soon our missionary treasuries would be full and overflowing!"

BOOK TABLE.

OUTLINES OF DOCTRINAL THEOLOGY. By A. L. Graebner. Concordia Publishing House, St. Louis, Mo. Price, \$1.50, postpaid.

This is a new edition of a capital book from the pen of the late Prof. A. L. Graebner, D. D. It has proved worth of the high praise given it when it first appeared in 1904. The various doctrines are therein set forth in concise statements, and for every doctrinal statement the Scripture proofs are given, thus showing that Lutheran theology is Bible theology. The well-printed, handsomely and substantially bound volume will be found useful in the classroom and for private study. It will also do good service to pastors as a reference book.

SYNODALBERICHT DES ZENTRAL-ILLINOIS-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 12 cts.

Contains an instructive doctrinal paper on the second article of the Augsburg Confession, treating of Original Sin.

Acknowledgments.

Received for *Colored Missions* from the following congregations: St. Matthew, Meherrin, Va., \$6.37, Mount Calvary, Mount Pleasant, N. C., 1.00, St. Paul, Mansura, La., 5.00, Grace, Concord, N. C., 8.00, St. John, Salisbury, N. C., 2.75, St. Paul, Charlotte, N. C., 7.50, Bethlehem, Monroe, N. C., 2.50, St. James, Southern Pines, N. C., 2.50, Bethlehem, New Orleans, La., 30.00, Mount Zion, New Orleans, La., 35.00, Concordia, Rockwell, N. C., 3.00, Zion, Gold Hill, N. C., 3.00, Mount Zion, The Rocks, N. C., 3.00, Grace, St. Louis, Mo., 6.00. Total: \$115.62.

St. Louis, Mo., January 16, 1911.

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

Received for the French Vaudois Lutheran Mission in Chicago \$10.00 from the family of A. Dihlmann, Brooklyn, N. Y. May the merciful God bless the kind givers in the prayer of the aged missionary,

REV. F. L. BRAUN.

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:

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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No. 3.

Prayer for Lent.

Prepare us, Lord, to view Thy cross,
Who all our sins hast borne;
To look on Thee whom we have pierced,
To look on Thee and mourn.

While thus we mourn, we would rejoice,
And as Thy cross we see,
Let each exclaim, in faith and hope,
"The Savior died for me!"

T. C.

Lessons of Lent.

The forty days before Easter are called the season of Lent. This season of the church-year is devoted to special meditation on the sufferings and death of our Savior. Such meditation should teach us many important lessons.

From the sufferings and death of Christ we should learn what a horrible thing sin is. Men make light of sin. But sin is an awful thing. It is the transgression of God's holy Law and brings upon the sinner the curse of that Law. "For it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them!" Gal. 3, 10. Sin is rebellion against God, who hates sin, and whose justice demands the punishment of sin. It was for sin that Christ suffered and died. Not for His sin. He had no sin. He was "holy, harmless, undefiled, separate from sinners," Hebr. 7, 26. He "did no sin, neither was guile found in His mouth," 1 Pet. 2, 22. Christ suffered and died for our sins, for the sins of the world. "The Lord hath laid on Him the iniquity of us all," says the prophet. "He bore our sins in His own body on the tree," says the apostle. It

was our sin that brought upon the holy, beloved Son of God those bitter sufferings and that painful death upon the cross. The sin-hating God spared not His own beloved Son when He saw Him laden with the sins of the world. What a dreadful thing must sin be that required such a sacrifice! How deep, how black its guilt! Well may we mourn over our sins and learn to hate sin, as we behold the suffering and dying Savior.

From the sufferings and death of Christ we should also learn how unspeakably great God's love is for sinners. It was love that moved God to give His own Son into sufferings and death. God so loved the world! "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us," says the apostle. It was love that moved the Son of God to come into this sin-cursed world and make Himself a sacrifice for sin that sinners might escape everlasting damnation. He "loved me and gave Himself for me," says the apostle. Such love should melt the sinner's heart and draw him to that loving Savior who surely will not cast out the sinner that comes unto Him for pardon and salvation.

We should learn also how precious man's soul is in the sight of God. Not corruptible things like silver and gold, but the life of God's own Son was the ransom paid for our souls' redemption. We were "redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot." Who can measure the preciousness of the soul as it is thus valued by God? And yet so many neglect their souls' salvation. They ruin their souls by sin and regard their soul as of less value than the passing treasures and pleasures of this world. May we learn the true value of our souls, and may our

greatest care be the care for our souls. We shall then care also for the souls of others, knowing that "he who converteth the sinner from the error of his way shall save a soul from death"—a soul for which Christ died, shedding His blood for its redemption.

A Bad Excuse.

"We have so much to do at home that we cannot do anything for missions among others," is a bad excuse. You should do the one and not leave the other undone. It has been well said: "The man who excuses himself from contributing to foreign missions on the ground that he wants to keep his money for home missions, generally finds some excuse for withholding his money even from home missions."

And the late Rev. J. G. Paton, the pioneer missionary to the New Hebrides, after an experience of many years in mission work, said: "Those that do most for the heathen abroad are those who do most for the heathen at home."

Jesus Is Stronger.

A little boy came to his father, looking very much in earnest, and asked, "Father, is Satan stronger than I am?"

"Yes, my boy," said the father.

"Is he stronger than you, father?"

"Yes, my boy, he is stronger than your father."

The boy looked surprised, but thought again and then asked, "Is he stronger than Jesus?"

"No, my boy," said the father, "Jesus is stronger than he."

The little fellow, as he turned away, said with a smile, "Then I am not afraid of him."

Yes, Satan is strong, but Jesus is stronger. He has overcome Satan, as it is written: "When a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him and overcome him, he taketh away from him all his armor wherein he trusted, and divideth the spoils," Luke 11, 21, 22.

And Jesus still overcomes Satan in the mission work of the Church. An aged Lutheran missionary wrote: "We laborers in the mission fields see how Satan tries to keep his palaces of sin, and superstition, and unbelief in the hearts of men. But we also see daily how Jesus, the Stronger One, over-

comes him through the preaching of His Word. We know that Satan is strong.

"Deep guile and great might
Are his dread arms in fight;
On earth is not his equal.

"But we need not fear and need not lose heart in our work. We rely not on our own might, but on Him who in His Word is with us in the mission field and who is stronger than Satan.

"Ask ye, Who is this?
Jesus Christ it is,
Of Sabaoth Lord,
And there's none other God;
He holds the field forever."

The Power of Christ's Love.

The late American missionary, Dr. Chamberlain, told an experience of his in India as follows:—

When we came to the city Hyderabad to preach the Gospel, the people rose against us and threatened to cast us out if we preached about any other god than their idols. I saw them picking up stones, ready at a moment's notice to cast them at us. I begged them to let me tell them a story, after which they might stone me if they desired. At last they consented. As they gathered around me with the stones still in their hands, I told them of the wonderful life of Jesus, and especially of His sufferings and death. While I yet spoke, the people went and threw their stones into the gutter and came back to me, while down the face of the man who had been loudest in demanding my death flowed tears. I told them again they might stone me if they wished. But they would not, but answered, "We had no idea you would tell us such a wonderful story."

The Twenty-Third Psalm.

The twenty-third Psalm, beginning with the words: "The Lord is my Shepherd," is a short but full description of the Lord's watchful care of His people in life and in death. It has been a favorite psalm with many of God's children, who found in its precious words rest and comfort and strength.

A dear old Christian woman used to say to me when she was weary, when things went wrong, when her load was heavy, she liked "to go and lie down awhile on the twenty-third Psalm."

"Christ Is My Sacrifice."

An eye-witness relates the following:—

A farmer drove with two high-mettled horses into town. Stopping in front of one of the stores, he was about to enter when his horses took fright. He sprang in front of them, and heroically seized the reins. Maddened by strange noises, the horses dashed down the street, the man still clinging to the bridles. On they rushed, until the horses, wild with frenzy, rose on their haunches, and leaping upon the man, all came with a crash to the earth. When people arrived and rescued the bleeding body of the man, and found him fatally wounded, a friend, bending tenderly over him, asked, "Why did you sacrifice your life for horses and wagon?" He replied in a feeble voice, "Go and look in the wagon." They turned, and there, safe in the straw, lay his little boy. Then the friend said to him, "God will be gracious to you for such a sacrifice." But the dying man feebly shook his head and whispered, "Christ is my sacrifice."

When they laid the mangled form of the Christian farmer to rest, the preacher spoke on the words of the apostle: "Christ hath loved us and hath given Himself for us an offering and a sacrifice to God."

God is gracious to us for Christ's sake only, and we are saved, not by any sacrifices that we make, but by the sacrifice which Christ made for us. He put away sin by the sacrifice of Himself, *Hebr.* 9, 26.

Dying in the Lord.

Frances Ridley Havergal, a devout Christian woman, who wrote many religious verses which endeared her to her readers, was the daughter of an English clergyman. She was born in 1837 and died in 1879. In her last illness, while suffering intensely from a high fever, she said in patient submission, "God's will is delicious; He makes no mistakes."

Bidding one of her physicians good-bye, she asked, "Do you really think I am going?"

"Yes," he answered.

"To-day?" she inquired.

"Probably," was the reply.

Then she exclaimed, "Beautiful, too good to be true!" and looking up with a smile, added, "Splendid to be so near the gates of heaven!" She then spoke of the Savior, whose blood cleanseth from all sin, and who opened heaven for us.

Later, as the time of her departure came, she nestled down into the pillows, folded her arms upon her breast, saying, "There — it is all over! Blessed rest!" She tried to sing, but after one sweet note her voice failed, and she was gone to see the King in His beauty, of whom, in His sufferings, she wrote on Good Friday, only a few weeks before her death:

Behold your King, with His sorrow crowned!
Alone, alone in the valley is He!
The shadows of death are gathering round,
And the Cross must follow Gethsemane,
Darker and darker the gloom must fall,
Filled is the cup, — He must drink it all!
Oh, think of His sorrow, that we may know
His wondrous love in His wondrous woe!

"Mother, I've Got It."

A little Sunday-scholar in a small French village was one day sent by his mother to the shop to buy her a little soap. When the shopwoman had weighed it, she was about to tear a leaf out of a large old Bible which lay upon the counter, and to wrap the soap up in it.

"What are you going to do?" said the little boy, with a look of astonishment and indignation. "Do you know that that is a Bible?"

"What of that?" answered the shopwoman; "it will do very well to wrap up this bit of soap."

"Indeed, ma'am," replied the child, "you ought not to tear up a Bible for such a purpose."

"Why, child," said the woman contemptuously, "I bought it on purpose to use as waste paper."

"Bought the Bible on purpose to make waste paper of it? Oh, that I had got it! I would take good care not to make such a use of it."

"Well, if you like to pay what it cost me, you shall have it."

"Oh, thank you, thank you! I will run to mother and ask her for the money." And darting out of the shop, away he ran.

"Mother, mother!" he called out, "do give me some money!"

"What for, dear?"

"To buy a Bible. The lady in the shop wanted to tear one up, and I told her, indeed, she ought not to do it; so she said I might buy it of her. Do, dear mother, give me some money, that I may save it from being torn up."

"My dear child, I cannot pay for it. I have no money." The little fellow burst into tears, and returned to the shop broken-hearted.

"Mother's too poor; she has no money to give me; but I do beg of you not to tear the Bible. 'Teacher says it is God's own Word.'"

"Well, don't cry, child; if you can bring me its weight in waste paper, you shall still have it."

Delighted with this thought, away he ran again to his mother, and told her all that had passed. She gave him all the old papers she possessed. Then he went round to all the neighbors, and having collected all they could give him, returned to the shop with the bundle of them under his arm. "Here I

it, mother! I've got it — I've got the Bible!" He would not have been half as happy had he found the richest treasure hid in the field. —

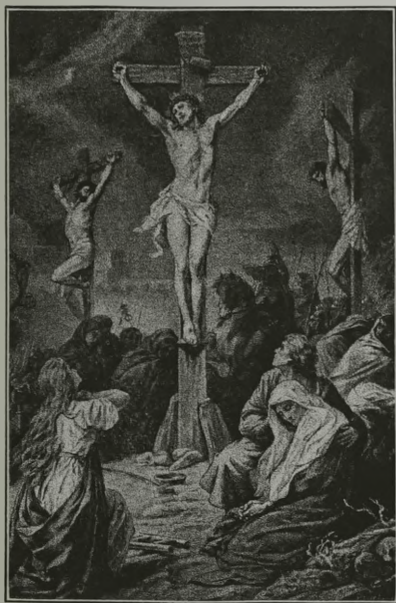
Now, my dear readers, if you possess a Bible I would ask you whether you prize it as highly as this little boy did? Can you sincerely say, "The Law of Thy mouth is dearer to me than thousands of gold and silver"? Do you as truly believe as he did that it is the Word of God? And if some of you do not yet possess one, do you try as earnestly to get one, and do you feel as happy when you have obtained it? I leave it to your conscience to answer these questions. — *Sel.*

"In the Lord Put I My Trust."

The Lord promises to take care of us. He asks us to trust Him. It is not always easy to do this. In danger, in trouble, in sorrow, and in sickness it is not easy to trust in the Lord. The devil then tries to make us afraid. He tells us that the Lord will not keep His promise, — that He has forgotten us. But that is false. The Lord is true to His word. Would that we would always say: "In the Lord put I my trust."

I once read of a woman who had learned to say these words. She lived in a large house that stood out in a lonely place by itself. She had two maids to keep her company. Every evening she and her maids would go through the house to see that all the windows and doors were closed. One night she had been around and had just told the maids that they might go to their own room for the night. On entering her bed-chamber she saw a man under the bed. What could she do? She knew that she would be powerless to protect herself. But she put her trust in the Lord. She closed her door and locked it as usual. She then took her Bible and read aloud the 91st Psalm. Have you ever read it? Such words as these are found there: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. He shall cover thee with His feathers, and under His wing shalt thou trust." "Because thou hast made the Lord, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

When she had read the Psalm, she offered prayer aloud, committing herself and her servants to God's protection. She pleaded that God would keep His promise, and preserve her from harm.



Christ Crucified.

"They crucified Him, and two other with Him, on either side one, and Jesus in the midst." John 19, 18.

am, ma'am," said he, "and here is all the paper I can get."

"Well, stop a bit, my boy, and I will weigh it for you."

The shopwoman put the Bible in one scale and the paper in the other. The boy fixed his eyes intently on the scale, awaiting the result with breathless anxiety, when, to his inexpressible joy, the paper outweighed the Bible.

"It's mine!" he shouted, with tears of joy, "that Bible's mine!" He took it up and all the way back to his cottage kept calling out, "I've got

Then she put out the light and lay down in bed. Truly, she did trust the Lord.

After a while the man came out from under the bed. He spoke to her, telling her not to be frightened. He said: "I came to rob you; but after the words you have read, and the prayers you have offered, nothing on earth would induce me to hurt you, or touch a thing in this house. I shall now leave, but first ask you to give me the book out of

Ingratitude to Parents.

There once was a father who gave up everything to his children — his house, his field, his goods — and expected that for this act his children would support him. But after he had been some time with his eldest son, the latter grew tired of him and said to him, "Father, I have had a son born to me this night, and where your arm-chair stands



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The Mission Board for our Colored Missions.

which you read. I never heard such words before." She gave him the book, and he left the house. The woman then fell asleep, and rested sweetly till morning.

The lady never heard of the thief until years after. At the meeting of a Bible Society in a town in England, after several ministers had spoken, a man who sold and gave away Bibles for the society arose, and told the story of the lady and the robber. He concluded by saying: "I was that robber." This Christian woman was present, and thereupon arose and said: "It's all true; I am the lady."

Luth. Child's Paper.

we must put the cradle. Would you not rather go to brother John, who has a larger room?"

After he had been some time with the second son, he also grew tired of him, and said, "Father, you like a warm room, and that hurts my head. Will you not go to my brother, the baker?" The father went, and after he had been some time with the third son, he also found the parent troublesome, and said to him, "Father, the people run in and out here as if it were a pigeon-coop, and you cannot take your noon-day nap. Would you not be better off at my sister Kate's, near the town wall?"

The old man noticed how the wind blew, and

said to himself, "Yes, I will do so; I will go and try it with my daughter Kate. Women have softer hearts." But after he had spent some time with his daughter, she grew weary of him, and said she was always so fearful when her father went to church or anywhere else, and was obliged to descend the steep stairs; and at her sister Elizabeth's he would not be obliged to climb any stairs as she lived on the ground floor.

For the sake of peace the old man assented, and went to his second daughter. But after some time she, too, was tired of him, and had a third person tell him that her house near the water was too damp for a man who suffered with rheumatism, and her sister, the grave-digger's wife at St. John's, had much drier lodgings. The old man himself thought she was right, and went outside the gate to his youngest daughter, Helen. But after he had been three days with her, her little son said to his grandfather, "Mother said yesterday to aunt Elizabeth that there was no better chamber for you than such a one as father makes with a spade."

These words broke the old man's heart; so he sank back in his chair and died. — *Luther.*

The Unbeliever and the Child.

The celebrated English philosopher, David Hume, of Edinburgh, one day dined with one of his most trusted friends. After they had eaten, Hume allowed himself to make a very offensive remark concerning religion, whereupon one of his friends said, "If you hold such views, one does you no wrong by regarding you as an unbeliever." A little girl, who had loved the philosopher very much and with whom he delighted to be, was in an adjoining room, and, unobserved by all, listened very attentively to the conversation. Some days after, Hume again visited his friend, and, as he entered the room, he found the little girl alone and at her play. He approached her, and, as had been his custom, sought to encircle her in his arms in order that he might kiss her. But the child extricated herself, and went away from him. "But what does this mean, my little one?" said Hume. "Have I offended you in any way?" "No, you have done me no harm," she replied, "but you are an unbeliever." "An unbeliever, and what kind of a person is that?" "That is," said the child, who had been instructed by her mother, "one who neither believes in God or Christ, heaven or hell, or a life

after death." "But are you not sorry for this on my account?" said the philosopher, not a little surprised. "Yes, indeed, very sorry," quickly said the little one, and solemnly added: "I also pray to God for you." "Ah! and what do you say to God?" "I say, 'O my God, show this man that Thou art God.'"

"Whosoever Shall Confess Me."

Missionary Leupolt related the following soul-stirring experience:

A learned Hindoo, Samal Das by name, taught me the Hindostani language, and as he visited me often for this purpose, I had frequent conversations with him about the truth of Christianity. My efforts, however, appeared to be fruitless; he remained unchanged. One day I learned that he was sick, and, hastening to his bedside, I found him to be dangerously ill. I talked with him, reminded him of our many conversations, and besought him to take refuge in Jesus. He made no reply, and so, having spoken to him earnestly and urgently, but fruitlessly, for a whole hour, I returned in sadness to my home. On the following day I visited him again, but found no warmer reception than before, so that I withdrew in deep sorrow and commended his soul to God in fervent prayer. On the third day I sought his house again. As I stepped into his room, I found that he was dying. Now, thought I, there is no time to be lost, now is the time to speak to him frankly and plainly.

"Samal Das," said I, "you are very sick, and I believe your hours here below are numbered, delay not therefore to make your peace with God." "I know it," he replied, "I will not outlive this day." "Well, then," I continued, "I earnestly beseech you hasten to Jesus. You know that your gods are vanity, and that there is none other name under heaven given among men whereby we must be saved, except the name of Jesus Christ. Now, now there is still time for you to seek His pardon and mercy. Oh! hasten to Christ before this day of salvation ends, lest you be summoned before His judgment seat, where you would find Him no longer a Savior, but a Judge. Oh! how dreadful it would be for you, should you reject Him now, while He comes to you still as a Savior, a merciful Savior, and be compelled to meet Him there as Judge, a stern Judge, who knows no mercy!"

The sick man had listened attentively; then

summoning all his remaining strength, he raised himself up in his bed and cast upon me a look that I shall never forget, — despair was stamped upon his countenance. "You know not what you are saying!" he cried hoarsely. "Do you not know what your Book says: 'Whosoever shall deny me before men, him will I also deny before my Father which is in heaven; and whosoever shall be ashamed of me and of my words, of him will I also be ashamed before my Father and His angels'? For thirteen years have I known the Gospel, and during the last seven years I have had the conviction that it was my duty to make a public profession of Christianity; yet I did it not: I have been ashamed of Christ before men, I have denied Him!" Then he smote upon his breast and cried, "The sentence of damnation is written here! I am lost!" He grasped me violently by the arm, hurled me from his bed, and cried, "Begone! I can endure the sight of you no longer."

Overwhelmed in spirit, I left the poor man and with heavy heart besought the Lord not to remove him from the land of the living until he had found mercy.

On the following morning before six o'clock I was at his door again. On being admitted I enquired, "How is Samal Das?" and received the answer, "This morning he was cremated." "How did he die?" I asked, deeply moved. His heathen relatives replied, "In about the same condition in which you left him yesterday. He talked confusedly about denying and confessing, but we could not understand what he meant."

This information cut me to the quick, and I could no longer restrain the tears. It was a lamentable deathbed — a warning to us all.

Little Missionary.

Items from Immanuel College.

On February 1 began the second term of the eighth scholastic year of Immanuel College. Reports for the first term were given to the students on this day, after Prof. Bakke had addressed the student body, urging them to greater diligence in the new term. The enrollment now shows 113 students.

In the earlier part of January, the celebrated reader, Richard B. Harrison, gave us another recital. His program consisted of the rendition of a long portion of Shakespeare's "Julius Caesar" and a number of humorous selections from Paul Dunbar. A few organ solos were played by the writer.

In the middle of the month Dr. Kendrick C. Babcock, specialist in higher education, of the Department of Education at Washington, D. C., paid us a visit and addressed the students and school-children in the Chapel.

Since November of last year, a new society has been organized at the College under the name of Students' Missionary Society. Its purpose is to increase interest and zeal in mission work.

The parochial school at the College has grown to such proportions — 144 pupils have been enrolled, — that a third class had to be formed. This class is instructed by the students of the Seminary and Normal Departments who take turns in this work.

M. L.

NOTES.

OUR MISSION BOARD. — It gives us pleasure to present to our readers in this issue a picture of our Mission Board for Colored Lutheran Missions. They are the men who have the supervision of the various mission fields, and who devote much time and care to the interests of our work among the colored people. Their task is not an easy one. May God grant them strength and wisdom, and abundantly bless their work and labor of love!

STATISTICAL REPORT FROM NEW ORLEANS. — From the *Southern Lutheran* we take the following statistical report of our three Colored Lutheran congregations in New Orleans for the year 1910: Souls, 737; communicant members, 314; voting members, 52; teachers, 9; pupils in day schools, 503; communicants, 648; baptized, 23; confirmed, 27; marriages, 3; burials, 15; Sunday school pupils, 373.

MISSIONARY STATISTICS. — One of the editors of *The Missionary Review of the World* has compiled and published the statistics of foreign missions for 1910. We are told that the year has been one of gain. In America, the contributions have increased by \$600,000, the total standing at \$12,000,000. England has done still better. Last year it gave \$11,000,000, a gain of \$1,500,000 over the year before. There is also a gain in Germany, but not nearly as much. All Christendom has given \$26,800,000, as over against \$24,600,000 in 1909. The native churches last year gave \$5,250,000, a gain of \$400,000. Last year's additions to the native churches representing converts from paganism

amounted to 140,000, a gain of 5000 a year over the previous twelve months. The communicant members in the native churches now number over 222,000; adherents, upwards of five millions. There are in the foreign mission schools one million and a half of boys and girls under Christian instruction.

MISSION WORK OF HINDU CHRISTIANS.—A Christian Hindu teacher in Nellore, John Rangiah, seven years ago was sent to open up Christian work among the Hindus who had emigrated to Natal, Africa. As a fruit of this first foreign missionary work of Hindu Christians, six churches have been organized, and in nine other places little congregations meet for worship. The enterprise is wholly self-supporting.

THE LABORERS ARE FEW.—In the large mission field of China, as in all other mission fields, the want of laborers is painfully felt. It is reported that many districts could be occupied if the laborers were at hand. From one district a missionary received an urgent call telling him: "We long for you as one longs for rain in the seventh and the eighth month."

A MODEL AFRICAN KING.—A missionary in Africa writes from Angola: "The Christian village of Hombo is a proof of the power of the Gospel. At daybreak every morning the horn is blown, and the people assemble at the king's house to hear the Word of God read, and to praise and pray. Witchcraft and superstition have fallen under the power of the Gospel, and the heathen are taking knowledge of it. The native church at Loanda contributes \$17.00 a month for the support of native workers on a native station in the interior of Angola."

Thank God and Take Courage!

Believers should ever feel gratitude for the past and confidence for the future. Paul thanked God and took courage, Acts 28, 15.

BOOK TABLE.

SYNODALBERICHT DES MITTLEREN DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 11 cts.

The doctrinal paper by the Rev. P. Eickstaedt is full of instruction, admonition, and comfort. It treats of Holy Baptism, with special consideration of infant baptism.

SYNODALBERICHT DES TEXAS-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 22 cts.

Contains an instructive essay by Prof. L. W. Dorn on The Source of Christian Doctrine, showing that the source of Christian doctrine is not human reason nor any new revelation, but the Bible only, the written Word of God.

SYNODALKONFERENZ-BERICHT. Concordia Publishing House, St. Louis, Mo. Price, 12 cts.

This pamphlet contains an interesting and edifying paper by the Rev. W. Dallmann on the names and titles given to Christians in the New Testament. It contains also a full report of our Colored Mission and of the action taken by the Synodical Conference in regard to that mission.

CONCORDIA PUPILS' ROSTER. Concordia Publishing House, St. Louis, Mo. Price per 100 cards, 50 cts. In lots of 500 or more, 40 cts. per 100 cards.

A practical card system, which will prove helpful in keeping a correct register of all the pupils in the school. Pastors and teachers will do well to apply for sample.

Acknowledgments.

Received for *Colored Missions* from the following congregations: Bethlehem, New Orleans, La., \$35.00, Mount Zion, New Orleans, La., 35.00, St. Matthew, Meherrin, Va., 11.44, Mount Calvary, Mount Pleasant, N. C., 3.00, Zion, Gold Hill, N. C., 3.00, Concordia, Rockwell, N. C., 2.50, Mount Zion, The Rocks, N. C., 3.00, St. Paul, Mansura, La., 5.00, St. John, Salisbury, N. C., 2.65, Grace, Concord, N. C., 8.00, St. Paul, Charlotte, N. C., 7.50, Mount Zion, Meyersville, N. C., 2.50, St. James, Southern Pines, N. C., 2.50, Grace, Greensboro, N. C., 3.00. Total: \$124.09. St. Louis, Mo., February 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:

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R. A. BISCHOFF, EDITOR.

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ST. LOUIS, MO., APRIL, 1911.

No. 4.

Easter Day.

O day of joy and gladness,
This is the day of days;
Away all tears and sadness,
And raise the hymns of praise!
For Christ, the Lord, is risen,
Let earth with anthems ring!
He burst the bars of prison,
And rose triumphant King.

O day of grace and splendor,
O day of holy joy!
To Thee just praise we render
For peace none can destroy.
It is the old, old story,
Yet always ever new,
That Christ, the Lord of glory,
Arose this day for you.

O day of joy and gladness,
O blessed day of days!
Away all tears and sadness;
With songs our voices raise!
We'll sing the new old story
Till all the wide world rings,
Our Christ is King in glory,
And He is King of kings!

Amelia Starkweather.

Easter Message.

The believer's hope is built "on nothing less than Jesus' blood and righteousness." Is that a good foundation on which to build our hope of salvation?

True, Jesus came into the world to redeem sinners by fulfilling all righteousness in their stead and by shedding His blood for the remission of sins.

But did He finish the work which He came to do? On the cross He cried out: "It is finished!" Then He bowed His head in death, and His body was laid in the grave. Had He remained in death and the grave, then we might well doubt that the work of our redemption is finished. We could then not build our hope on Jesus' blood and righteousness with the full assurance that we shall not be disappointed. The Apostle Paul says: "If Christ be not risen, then is our preaching vain, and your faith is also vain. If Christ be not raised, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

But Christ did not remain in death and the grave. On the third day He rose from the dead. On Easter morning the grave was found empty, and an angel brought the glad message: "He is risen! He is not here!" Before this glorious Easter message every shadow of doubt must vanish as the shadows of darkness vanish before the rising sun. Christ is risen! The work of our redemption is finished. The Christian's faith is not vain. The resurrection of Christ gives him the assurance that in Christ he has redemption through His blood, even the forgiveness of sins. Christ "was delivered for our offenses, and was raised again for our justification," says the apostle. By raising Christ from the dead God the Father declared Himself perfectly satisfied with the work of His Son, and justified us in Him who was our Substitute.

From Christ's resurrection we see, that He has made full atonement for sin, that His blood cleanses us from all sin, that He has procured for us a righteousness in which we can stand before God. The believer, in Jesus, therefore, has a good foundation on which to build his hope of salvation. In the

very face of death he, in his dying hour, can say with firm confidence:

I fall asleep in Jesus' wounds,
There pardon for my sins abounds;
Yea, Jesus' blood and righteousness
My jewels are, my glorious dress,
Wherein before my God I stand
When I shall reach the heavenly land.

Blessed Easter message: "Christ is risen!" It gives us a firm foundation for our Christian hope in life and in death. As the message fills our hearts with joy and comfort in the blessed Easter season, let us remember those who know not the true meaning of Christ's death and resurrection, and who are therefore without hope in this world, or are building false hopes on ground which is but sinking sand. May the power of Christ's resurrection move us to bring them the Gospel of the living Savior, that they also may trust in Him alone who was delivered for our offenses, and was raised again for our justification.

The Difference.

A distinguished doctor, who had attended many dying persons, said: "Nothing has made a deeper impression on my mind during my professional life than the manner in which men have died. The death of the unbeliever is marked with doubt and hopelessness, even though occasionally a man of strong spirit and nerve may die with a sort of calm, cold resignation; but the death of the Christian is marked with hope and peace and joy." Another prominent physician has said: "Nothing can make a deathbed peaceful but Christian faith."

The physician of the great French infidel Voltaire gives the following description of the death of that arch-enemy of the Christian faith: It was my lot that this man should die under my care. I had often defended the Truth in his presence, and when his end came, Voltaire said to me: "Had I followed your advice, I would not now be in my present hopeless state of mind. I have swallowed smoke and intoxicated myself with it until my head has become dizzy. Pity me, for I am a fool!"

How different the language of the great Apostle: "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day."

All that truly believe in the risen Savior, who conquered death and the grave for us, can triumphantly say with the same apostle: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

Blessed Easter Tidings.

In the sepulcher He was imprisoned who has taken our sins upon Himself. But behold! the stone is rolled away, the sepulcher is empty, and shining messengers of God proclaim: "HE IS RISEN!"

O blessed tidings! Repeating the triumphant shout of the heavenly messenger, every Christian may now exclaim: Hallelujah! Hallelujah! The stone is rolled away from the grave of my sins, of my death, of my damnation! My Bondsman is risen. He is free, and triumphantly He waves His standard of victory.

'Tis He in whom I trust,
For He hath made me just.
All that I sinned and erred,
He in the grave interred
And safely kept it there,
There it remains fore'er.

Dr. Wallther.

The Fruit of Christ's Resurrection.

We see what fruit the resurrection of Christ should produce in us, namely, that we should no longer be afraid, but recognize Christ as our brother, and glory in Him, and find comfort in the precious inheritance which He has obtained for us; and, likewise, that we should so live that we may not, like wayward children, lose such inheritance by our disobedience. This, then, will be employing the glorious resurrection rightly and properly and celebrating Easter in the right way. But if this is not done; if, instead, people wish to persist in sin and disobedience, or refuse to lay hold of this comfort in tribulation and temptation, nothing can be more certain than that such people have no share in, nor knowledge of, this glorious inheritance. May God, for Christ's sake, grant us His Holy Spirit, that we may find true comfort in the resurrection of Christ, and that we may, from day to day, increase in such faith, confidence, and hope, and finally be eternally saved by it. — *Luther.*

What Love Will Do.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee," Is. 49, 15.

It was the morning of a festival. At an early hour the villagers had assembled on the green. Above them the peaks of the Alps towered in majestic grandeur. The happy children were sporting in groups, when a loud scream arrested the attention of all. A mountain eagle had swooped unperceived, and to the horror of the bystanders rose with a child struggling in its talons. In the terror and confusion it was some time before it was known who it was, and a deep groan burst from the crowd when it was found that it was a beautiful child, the sole comfort of a widow.

"My child! my darling child!" she cried, as, wringing her hands in agony, with streaming eyes, she watched the flight of the powerful bird, while the pastor vainly tried to comfort her. Several mountaineers instantly sprang to the cliffs, and all eyes followed them as slower and slower they ascended. At length as the eagle disappeared beyond the abrupt precipice, they were seen to pause and all but two gave up the attempt. At last, as rocks towered above rocks these gave up the desperate pursuit, and a groan from the beholders told that all hope was over. With her face blanched by despair, her gaze riveted upon the precipice, the mother had stood motionless until now; but when she saw the pursuers falter, with a cry of agony she sprang up the almost perpendicular ascent. Upward, still upward, she held her perilous way until she gained the point which seemed to defy further progress, and there the cliffs rose high and bold before her; but where effort failed in others, she, impelled by love, nerved every power, and, pausing not at danger, her bare and tender feet caught upon the lichens, and upward she pressed to the admiration and terror of the beholders. Once, and once only, she paused to glance below. When midway to the summit what a startlingly beautiful view greeted her eyes. Far down the winding valley was a dense mass of human beings. Not one was standing, not a head was covered, but sire and youth and child were kneeling in fervent supplication, while from the village the tolling bell met her ear calling on the neighboring inhabitants to rally. At length she gained the summit, and to her speechless joy she beheld her child still alive in the nest. On rapid wing the eagle was

wheeling and circling above her. To grasp the child, clasp it to her bosom, and bind it to her with her shawl was the work of a moment. Commending herself to the loving Father, she turned to descend. Fearful had been the ascent, but more fearfully perilous seemed the descent. On reaching the difficult spot, with a dizzy brain and sinking heart she paused, clasping her child to her bosom with a shudder. At that moment her ear caught the faint bleat of a goat guiding its kid down another way. With unspeakable gratitude to God she crossed over to descend by that before unknown path, and she heard the distant shouts of joy from the villagers below. Soon strong arms were by her side, and she was safe with the child.

Love had borne her aloft where Alpine climbers could not go. Yet the love Divine goes far beyond. "As the heavens are higher than the earth, so are my thoughts than your thoughts, saith the Lord." Dear suffering one, believe it and rest on Christ, your Substitute, for "He taketh pleasure in those that hope in His mercy."

His is love beyond a mother's,
Faithful, free, and knows no end.

J. B. P.

Giving God Her Best.

A missionary in China writes:—

In the Lord's work in China we often have bitter disappointments, but we have also much joy. A friend tells of a thanksgiving service they held, where one gift that was presented to God was the little son of a young Christian mother, who had but recently come to faith in her Savior, and whose heart was filled with gratitude to God for His great mercy. This is the substance of her prayer: "O God, my heavenly Father, Thou hast given Thy *best* to me, Thine own Son, to be my Savior. I can *never* offer Thee anything in comparison with Thy gift. I am *unworthy* to offer anything, but, Lord, take my little one; it is such a poor offering, but it is my best. Lord, take him and keep him all his life Thine own. Lord Jesus, put Thy hands on my little child and bless him!"

As her child was to be given to God in baptism, she, with her husband, had searched the Bible to find a name for the little boy, and had fixed on "Pahfu," which means Beatitudes. When told that was not really a name, she said: "We found it was one of the headings of Matthew 5, and thought it far nicer than any of our ordinary Chinese names. So we decided to call him this."

A Captive's Easter.

Many years ago a German youth was taken prisoner by the Turks, and as nothing was done for his release, he was compelled to live among these fanatical followers of the false prophet Mohammed, and to work as a captive slave for a Turkish master. But he never gave up his Lutheran faith. He put all his trust in Jesus, the blessed Savior, who died for our offenses, and was raised again for our justification.

One Easter morning he had to plow his Turkish master's field, but none the less as he followed the plow he kept the great festival day in mind, and

away from my fellow Christians, yet I in spirit celebrate with them the joyous resurrection festival."

The officer of the German government succeeded in obtaining the man's freedom, and the former slave went back to his own Christian country, where he lived to celebrate many an Easter Day with the followers of the risen Lord.

"The Blind Shall See."

"One evening about sundown," says the Rev. E. Kincaid, a missionary to India, "I stopped at a city on the Irawaddy. I sat on the boat, a short dis-



THE EASTER MESSENGER.

his heart rejoiced in the risen Lord. As he walked in the furrow behind the plow, he sang in his mother tongue one of Luther's good old Easter hymns:

Jesus Christ to-day is risen,
And o'er Death triumphant reigns;
He has burst the grave's strong prison,
Leading Sin herself in chains.

At that moment the representative of the German government, who was stationed at Constantinople, happened to be riding by. Surprised at hearing a German church hymn in that land and place, he got out of his carriage and went to the singer. The man told him his story and closed by saying: "I don't think that I shall ever be able to go back to my fatherland, but I shall keep my Christian faith, though I live among Turks. I know that this is Easter Day, and though I am far

tance from the bank, and began to read from my tracts. The people sat on the shore; some, however, went to the town to say that a foreign teacher had come. The crowd increased, and I read on till sundown. At length a tall young man came wading to the boat and said, 'Teacher, have you the Acts of the Apostles?' Imagine my surprise at hearing such a question in that place. I replied 'Yes.' He said again, 'Teacher, have you the Gospel of John?' He was evidently well educated. I asked, therefore, 'How did you learn about these books?' He told me that long ago his grandfather had obtained them from Mr. Judson, but had lost them in a great fire; and now, hearing of the foreign teacher, the old man had sent him in the hope of getting them again. I complied with his request, and he hastened away. A storm soon came

upon us, and I removed my boat to another part of the city, two miles distant.

"About eight o'clock in the evening the young man came again; he had been searching all along the shore for me. On his return to his grandfather, the latter inquired if he had asked the teacher to stay with him; and he had now come to invite me to his house. I went, and found the old man seated in the midst of his family. He put out his hand to feel for me, and I perceived that he was blind. His family had read to him, and he spoke of the comfort he had derived from John and the Acts. 'The eyes of my body,' he said, 'are dark; but the eyes of my mind are opened.'" — *Ex.*

Jesus Paid It All.

Matt was an idiot boy living on the coast of England. He had learned enough to know that he was a sinner, and that he owed a debt to God which he could not pay. He was one day sitting on the beach, weeping for fear that God would shut him up in prison. A Christian lady took his trembling hand in hers and gently said, "No, Matt, you need not be shut up in prison, for Jesus has paid your debt." She then told the poor boy in a very simple way that Jesus paid our debt of sin with His own blood, and that His rising from the grave was the proof that the payment has been accepted, so that all who trust in Him need not fear to be shut up in prison, since Jesus paid it all. By the power of the Holy Spirit the soft light of the Gospel glanced into his darkened mind, and the saving Gospel truth was carried home to his heart. He lifted his streaming eyes to heaven with the joyful cry, "Man that paid, Matt says, Thank you, thank you!"

Trusting in what Jesus did for him, his fear was gone, his heart was filled with joy, and he was often heard saying, "Jesus paid it all."

A Good Reply.

An Irish woman, who had left the Romish sect and had embraced the evangelical faith, was in her illness taken to a hospital in which Catholic "sisters of mercy" were employed as nurses. She was bodily well taken care of, but had to endure much reproof and ridicule and many trials for having become a Protestant.

One day one of the sisters said to her, "You Protestants have no respect for the Virgin Mary, whom the angel called blessed among women."

"No respect?" replied the sick woman, "I should like to know how many Catholics there are that esteem so highly the only command of the mother of our Lord and so faithfully try to follow it as the Protestants."

"Which command?" asked the sister.

"Why," replied the woman, "the only command she ever gave and which was given at the marriage at Cana when Mary commanded: 'Whatsoever He saith unto you, do it!' We Protestants do what Jesus says."

The Lord of Death.

From the resurrection of Jesus Christ we see that He is the Lord even of the king of terrors, of death; the Lord of him that binds with indestructible fetters and lays at his feet every creature coming into his realm. — *Dr. Walther.*

Do It Now!

We pass through this world but once. Any good thing, therefore, that we can do, or any kindness that we can show to any human being, let us do it now. Let us not defer it nor neglect it, for we shall not pass this way again.

Ordination of Rev. W. O. Hill.

Grace Congregation of Greensboro, N. C., had the great pleasure of witnessing the ordination of one of her sons, namely, that of W. O. Hill. In a solemn afternoon service, on Sunday, March 5, said candidate of theology was ordained for the office of the holy ministry by Prof. N. J. Bakke, the other professors of Immanuel College assisting at the ceremony. Prof. Bakke also preached a very impressive sermon, basing his remarks on 1 Tim. 4, 16. He pointed out the arduous task and the glorious reward of a candidate of theology.

Rev. W. O. Hill graduated from Immanuel College last spring, and had until now assisted Rev. J. McDavid, of Charlotte, N. C., in his mission stations. Now the Board for Negro Missions had called Rev. Hill to Yonkers, N. Y., where he is to

serve our Lutheran brethren who moved there from St. Matthew's Congregation, Meherrin, Va.

Rev. Hill is the fourth graduate of Immanuel College that has entered the office of the holy ministry and the fifth son of Grace Congregation that has become a worker in the Lord's vineyard. May others follow the example of Grace Congregation! And may the Shepherd of our souls richly bless the work of this young laborer and make him a chosen and faithful servant for instructing many in the way of salvation! M. L.

Dedication of the New Parsonage at Mount Pleasant, N. C.

Sunday, March 12, the parsonage recently completed at Mount Pleasant, N. C., was formally dedicated unto the Lord. It was a day of great rejoicing and thanksgiving for the members of the three congregations served by the undersigned. Many of the members from the sister congregations, St. Peter, Dry's Schoolhouse, and Immanuel, Reimerstown, were present.

At 11 o'clock a short address was delivered from the porch of the parsonage by Prof. Bakke. The speaker based his remarks on the words of Joshua (ch. 24, 15): "But as for me and my house, we will serve the Lord." The assembled congregation gathered around the porch and listened attentively as they were told that, while it is not customary among our people to dedicate their homes and all they have unto the service of God, it is nevertheless pleasing unto Him.

In the afternoon, Prof. Bakke delivered a very able sermon from Jer. 31, 3. By this time many visitors had arrived from our congregation in Concord. This service was well attended.

It was indeed a day of joy and gladness. Especially the members of the above-mentioned congregations are very grateful for this building — a home for those whom it shall please the Lord to send to labor in their midst. The Mission Board furnished the material used in this building, and the congregations erected it. The new parsonage is situated on the church lot, west of the present site of the chapel. It is a neat four-room cottage.

May the kind heavenly Father, who has so richly blessed the labors of our hands, continue to bless us, and by His Holy Spirit lead us at all times to know that without Him we can do nothing.

J. ALSTON.

Notes from New Orleans.

On February 7 the colored and white brethren in the colored mission assembled in Luther College for the purpose of arranging a program for the permanent organizing of a conference in the month of April. Those present at the preliminary meeting were: Prof. R. A. Wilde of Luther College, Rev. Ed. Schmidt, Rev. C. P. Thompson, Rev. G. M. Kramer, Teachers E. Vix, D. Meibohm, Nap. Seeberry, Wm. B. Seeberry, L. M. Palm, and the undersigned. The Rev. Chas. Peay, of Mansura, La., and Teacher Walter Schrieber, of Napoleonville, La., were not in attendance. They will be present, however, at the conference proper. The meeting adopted the name of Luther Conference, and henceforth shall be known under that appellation.

A provisional program was offered by the Rev. Kramer and Teacher Palm. This program was accepted with a few amendments. Accordingly, the initial session of Luther Conference will take place Friday morning, April 28, at nine o'clock, at Luther College, and continue throughout the day. Saturday there will be another all-day session. At these sessions papers will be read and discussed. The subjects of the papers are as follows: "Faithfulness in Office," by Teacher E. Vix; "Justification" (catechisation), by Teacher Wm. B. Seeberry; "School-Management," by Teacher Nap. Seeberry; a sermon to be read by the Rev. C. P. Thompson; "The Relative Importance of Religious to Secular Education," by the undersigned.

Sunday night, April 30, there will be a joint service of the three local congregations, in St. Paul Chapel. The sermon will be preached by the Rev. Chas. Peay, of Mansura.

On Monday night, May 1, there will be a session in which the members of the local congregation with delegates from Mansura and Napoleonville will participate. At this session the Rev. Kramer will deliver an address, reports of the stations will be made by the pastors, and such other business regarding mission work as will interest and encourage the brethren will be transacted.

With this session Luther Conference will be brought to a close. May God bless the labors of the infant conference for the sake of His Son, Jesus Christ, that they may bear fruit a hundredfold due season!

On the evening of Wednesday, February 22, 1898, Rev. C. P. Thompson, assistant minister and teacher in New Orleans, and Miss Edna Thomas, form

teacher at St. Paul's, were united in the bonds of holy wedlock, in St. Paul's Chapel. The sacred edifice was crowded to its utmost capacity. Mendelssohn's beautiful wedding march was played by Teacher Wm. B. Seeberry. Pastor Schmidt made a brief, but beautiful and eloquent address.

The attendance at the services of St. Paul's Chapel is improving, but there are still a few delinquent ones whom we hope to induce, by the grace of God, to attend regularly. The congregation is making preparations to thoroughly renovate its chapel. A substantial offering for this purpose was made by St. Paul's Luther League in the form of sixty-five dollars. With this amount, and with the donations which other members have promised to make, together with another offering which the League will make, we hope to raise one hundred and fifty dollars to defray the expense incurred.

Another illustrated lecture will be given on March 28, by the Rev. Wambagans and his associates, at Luther College, under the auspices of St. Paul's Luther League. The subject of the lecture is, "The Suffering of the Savior."

The League is a body consisting of some fifty members, organized a year and a half ago. It will give its annual concert about the latter part of May.

A. WILBY, JR.

NOTES.

STATISTICS OF OUR COLORED MISSIONS. — From the *Statistical Year Book* of the Missouri Synod we take the following statistics of the Colored Missions of the Synodical Conference for the year 1910: At the close of the year there were 31 congregations and preaching-places (19 in North Carolina, 6 in Louisiana, 1 in Virginia, 1 in Mississippi, 1 in Arkansas, 1 in Illinois, 1 in Missouri, 1 in New York). There were 37 persons laboring in this large mission field: 13 white pastors and professors, 8 colored pastors, 4 white and 7 colored teachers, 3 colored lady teachers, and 2 students as assistants. The mission numbered 2171 baptized souls, 851 communicant members, and 233 voting members. The parochial schools were attended by 1478, the Sunday schools by 1157 pupils. 1895 communed during the year, 74 were baptized, and 64 confirmed. There were 9 marriages and 34 burials. Immanuel College, Greensboro, N. C., with 4 professors and 1 assistant, had an enrollment of 105 students; Luther College, at New Or-

leans, with 1 professor and 1 assistant, had an attendance of 27 students. Contributions to the mission treasury during the year amounted to \$33,066.72, of which sum the colored congregations contributed \$1950.74.

ROOM FOR IMPROVEMENT. — In the year 1910 the contributions of our colored congregations for the mission treasury amounted to \$1950.74, whilst in 1909 they amounted to \$2002.60. So there was a small decrease, and there is certainly room for improvement, not downward, but upward. Let us hope that there will be an increase during the present year. The apostle says: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. God loveth a cheerful giver," 2 Cor. 9, 6. 7.

NOT WEARY IN WELL-DOING. — For the fourteenth time an unknown and unnamed mission friend recently brought to our treasurer in St. Louis his yearly gift of \$500.00 for our Colored Mission. Unknown to men, he is known to God, whose apostle says: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not," Gal. 6, 9.

CALL ACCEPTED. — The Rev. Prof. N. J. Bakke, of Greensboro, N. C., has accepted the call as Director of our Colored Missions, and will enter upon the duties of his office as soon as his successor has been secured in the professorship of Immanuel College. May God be with him in his important work and bless his labors for the salvation of many souls!

APPRECIATIVE. — A Southern bishop, speaking recently of men from the North who came South to work among the colored people in church and school, said: "If they had spent their lives as missionaries to China or Africa, they would have been looked upon as heroes, but the posts which they have actually held involved in many respects a larger amount of self-sacrifice than would have been called for on any foreign field."

THE NEED OF THE COLORED RACE. — A field secretary for mission work writes: "In our missionary journey we reached the southern part of the United States, and found the great problem there to be the colored people. There are ten million of them, a race which must be trained for Christ in

obedience to His command to disciple all people. The solution of the colored problem is Christian education. The colored people need Christian churches and Christian schools. Higher education in Christian colleges is necessary also for colored teachers and preachers, as only through them can the leaven work faster than the advancing population. Said a Southern editor: "The negro is here to stay, and we shall have to make the best of him. The way to do this is to help him make the best of himself by giving him a good education in Christian schools,—mark well, I say, *Christian schools*."

INDIA. — According to recent reports from the Missouri Synod's mission field in India the work is still progressing. At one of the stations the missionary, within a year, baptized 56 souls. The services are remarkably well attended, and the native Christians contribute regularly and hold also regular congregational meetings. In another district the missionary baptized in a Sunday morning service 61 persons, children and adults. In this district there is a catechetical school for preparing native Christians for work in the mission field. This school has an attendance of 20. Friends of the mission will be glad to hear that one of the last year graduates of our St. Louis Seminary has accepted a call to the India mission field and will start for that heathen land soon after Easter.

NEW LABORERS. — Six new missionary laborers, graduates of our St. Louis and Springfield Seminaries, left in the latter part of March for South America, to enter the large and promising Lutheran mission field in Brazil and Argentine, where the work is progressing so rapidly that the need for more men and means has become very urgent.

FAMINE IN CHINA. — Sad stories of misery in the famine-stricken regions of China are reported. A missionary reports that "children are sold into slavery for less than two pounds of bread. People exchange almost all their clothing for a few morsels of food, and then perish from exposure to the wintry storms." But he reports also that many Chinese Christians "prove, even in the face of death, their Christian hope and trust and their patient submission to God's will."

INDIANS. — There are about 300,000 Indians in the States. Oklahoma has more than any other

state; namely, 117,124. In Arizona, where Lutherans are doing mission work, there are 39,000. In Wisconsin, where there is also a Lutheran mission, the Indians number 10,688.

BOOK TABLE.

STATISTISCHES JAHRBUCH der Deutschen Ev.-Luth. Synode von Missouri, Ohio u. a. St. fuer das Jahr 1910. Concordia Publishing House, St. Louis, Mo. Price, 40 cts.

This Statistical Year-Book of the largest Lutheran synod in America brings complete reports of the various works carried on by that synod for the spreading and upbuilding of Christ's kingdom.

SYNODALBERICHT DES IOWA-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

Contains an instructive paper on 'Israel's Journey to the Promised Land.

Acknowledgments.

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St. Louis, Mo., March 16, 1911.

H. L. DOEDERLEIN, Treas.
348 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:

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Vol. XXXIII.

ST. LOUIS, MO., MAY, 1911.

No. 5.

Ascended into Heaven.

Christ to heaven is gone before
In the body here He wore;
He that as our Brother died
Is our Brother glorified.

Fear not, ye of little faith,
For He hath abolished death;
And no longer now we die,
We but follow Christ on high.

As our Shepherd He is there,
With the comfort of His care;
Fear no evil! Doubt no more!
Christ is gone to heaven before.

George Rueson.

Christ in Glory.

Christ, after His resurrection, tarried on earth forty days, showing Himself alive to His disciples at different times and at different places. At last He led them out to a mount called Olivet, where He ascended into heaven. While He blessed them, He was parted from them and carried up into heaven. Thus He that was God manifest in the flesh was "received up into glory," 1 Tim. 3, 16.

Christ in glory! This gives us the assurance that the work which He came to do on earth for the salvation of sinners is finished, that His sacrifice for sin has forever satisfied the Father. He who in His sufferings was crowned with thorns is now crowned with everlasting glory. He that was forsaken by God on Calvary is now glorified by God in heaven. Our sins which nailed Him to the cross, our judgment which put Him to death, are gone in His sufferings. Through sufferings He entered into His glory, Luke 24, 26. The battle with our

enemies, sin, death, devil, and hell, has had a glorious outcome. In His triumphant resurrection Christ triumphed over these our enemies, and in His glorious ascension we see them led captive by the mighty Conqueror, who enters into the glory which He had with the Father before the world was. Hence it is written of the ascended Savior: "Thou hast ascended on high; Thou hast led captivity captive," Ps. 68, 18. Therefore Christ, before His ascension, gave His disciples the command: "Go ye into all the world, and preach the Gospel to every creature!" The Gospel is the glad news of a finished redemption, to be accepted by faith for the sinner's salvation.

Christ in glory! This gives all true believers the assurance that they also will come to glory, Christ Himself will lead them there. He said: "Let not your hearts be troubled; ye believe in God, believe also 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. And if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also," John 14, 1-3. In our life's journey there is much to dishearten us. But our hearts need not be troubled. Jesus Himself is leading us step by step to our heavenly Father's house, where He has prepared a place for us. A little while, and all the labors and sufferings of earth shall be past, and we shall be with Him in glory. His prayer, the prayer of our great High Priest, will be fulfilled: "Father, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory which Thou hast given me," John 17, 24.

Christ in glory! This gives all laborers in Christ's kingdom the assurance that their labors are not in vain. Christ in glory sitteth at the right hand of God the Father Almighty. That is not a certain place far away. God's right hand is God's almighty power, which is everywhere, and with which He rules and governs all things. "Christ ascended up far above all heavens, that He might fill all things," says the apostle. He now, according to His human nature also, continuously exercises divine power and majesty. He, the God-man, is present everywhere, and though not present to the eye, His presence is none the less real. He is truly present with us in all our mission work for the spreading and upbuilding of His kingdom through His appointed means of grace. Of the disciples it is said that after Christ's ascension "they went forth, and preached everywhere, the Lord working with them." And still to-day the ascended Lord is with those who preach His Gospel, working with them for the salvation of lost souls. Christ in glory is willing and able to keep the promise which He added to the command to preach the Gospel to every creature. This is His promise: "Lo, I am with you always, even unto the end of the world."

That Plank Carries.

Our ascended Savior is "able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them," Hebr. 7, 25. He is our great High Priest who by His own blood entered the holy place of heaven, after having offered up Himself on the cross as a sacrifice for sin. In Him the sinner can safely trust for salvation.

A sailor, mortally wounded, was cast ashore by the waves. He lay dying in a hospital. The minister spoke to him of the Redeemer. The sailor made no reply. The minister, thinking that he did not understand what was said, asked him if he believed God's Word and accepted the Savior. Then the dying man pointed to the cross on the back of the Bible, and, with the death rattle in his throat, said, "That plank carries!"

The Only Way.

If a man expects to get to the heavenly home, he must take the way that leads there. Jesus says: "I am the Way. No one cometh unto the Father but by me." There is no other way.

The Fruit of Christ's Ascension.

David says Ps. 68 that Christ received gifts "for the rebellious also." What gifts these are Christ tells His disciples beforehand when He says, "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." It is, therefore, the Holy Spirit with all His gifts whom Christ now sends after He sat down at the right hand of God. The fruit of the ascension is, therefore, remaining; for Christ continuously sends His Word into the world and calls men into His kingdom, guides the believers into all truth, comforts them in all tribulation, does not suffer His Church to perish in spite of all attacks of the devil and the world and in spite of all offenses; He protects it invisibly, so that even the gates of hell cannot prevail against it.

Dr. Walther.

Two Ends.

In an address, at a meeting of young men, the speaker said:—

"When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of the ladder against a window. Instead of scolding me, my father made me stop and said very quietly, 'Look here, my son, there is one thing I wish you to remember; that is, *every ladder has two ends*. I never have forgotten it, though many years have gone. Do we not carry things besides ladders that have two ends? When I see a young man getting 'fast' habits, I think he sees only one end of the ladder, the one pointing towards pleasure, and that he does not know the other is wounding his parents' heart. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one."

Love not the World!

A Christian living in the world is like a ship sailing on the ocean. It is not the ship's being in the water which will sink it, but the water getting into the ship. So the world with its love of pleasure getting into the hearts of Christians has ruined millions. The Apostle John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the

Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." And the Apostle Paul says: "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

Christ Comes as a Savior.

Christ, when He comes, is nothing but joy and sweetness to a trembling and broken heart, as Paul witnesses, who sets Him forth with the sweetest and most comforting title when he says: "Who loved me and gave Himself for me."—*Luther.*

Heavenly-Minded.

In a church at Wittenberg a memorial tablet was long ago fastened against the wall in honor of the old Lutheran theologian, Dr. Major. The picture represents the ascension of Christ. The disciples are seen standing around the spot from which the Savior had just ascended, and directing their eyes to their ascending Lord. But around the disciples a still wider circle of persons is formed, all of them looking up to heaven and beholding the wonder of their Lord's ascension with anxious yet hopeful eyes. They all belong to the family of Dr. Major. It is a beautiful picture, writes a Lutheran divine, and has a deep and beautiful meaning. It teaches what the attitude of every Christian family should be. The eyes of all its members should be directed to Him who went before us to prepare a place for His own in His Father's house, and the hearts of all should be set upon things that are above, where Christ sitteth at the right hand of God. Blessed family whose members are all heavenly-minded! Their hearts being set upon the treasures of heaven! Blessed hope in which children learn to pray, and hear the Word of God!

A Little Missionary.

A few years ago an Eskimo man and his two children were baptized at Churchill, on the shores of Hudson Bay, in Northwest Canada. One of the children was a nine-year-old girl, who, during

her stay at the mission, had had Christian teaching and had learned to love the Lord Jesus Christ. With her father she went away to the hunting-grounds in the North. Three years later the bishop made a very long journey, traveling from Edmonton back to Hudson Bay; when one thousand miles from Churchill, he came upon a camp of some one hundred and twenty Eskimos. About one hundred of them had never seen a white man, much less a missionary; and the bishop began to teach them the things of God. He was surprised to hear that the Gospel was not new to them. He found that the little Christian Eskimo girl, of whom no missionary had heard since she had left Churchill three years before, had spent the winter in that camp, had acted as their Christian teacher, reading the Word of God with the Eskimo children in their snow-houses, and on Sunday gathering the people for worship.

The story of this Eskimo girl who passed on to others the glad tidings she had heard is but one instance of the earnestness of many of the Indian and Eskimo Christians.

Old Uncle's Answer of Faith.

One day three young men were descending from the fifth story of one of Cincinnati's largest buildings in an elevator controlled by an elderly colored man. They were discussing the question of what the result would be if the elevator should fall, and one of them said, "I don't care for myself, but I am anxious for my old friend here," alluding to the colored man. Turning to him, he said, "Uncle, where do you think you would alight?" The old man replied promptly, "I would light in the arms of Jesus! Where would *you* light?" The young man was silenced, and left the elevator without another word.

An African King's Jubilee.

The well-known Christian King Khama, chief of an African tribe in Bechuanaland, South Africa, celebrated, a short time ago, the fiftieth anniversary of his baptism. An immense crowd, estimated at 10,000, had gathered in the capital city, and the king made a touching address in which he avowed his continued loyalty to his Lord. Lifting up a New Testament, which Queen Victoria had presented to him when he visited England years

ago, he repeated the words which she spoke on the occasion: "Walk according to these words, and it will be well with yourself and with your people."

Khama was baptized as a young man by the Lutheran missionary Schulenburg, and there was much reason on the day of jubilee for giving thanks to God who had led him and preserved him so wonderfully in trial and persecution. At the time of his baptism the young man had to suffer much from his enraged father, who even attempted to kill him. He has been loyal to Christ through-

welfare of his people. The white traders came to make their objections and to argue with him, but the king remained firm. He reminded them of the promises which they had broken, and said, among other things:—

"Well, I am black; but if I am black, I am a chief of my country at present. When you white men rule in the country, you will do as you like, at present I rule, and I shall maintain my laws, which you insult and despise. You have insulted and despised me because I am a black man, and in



"Come, Lord Jesus, Be Thon Our Guest!"

out the years and has been a real friend of his people, by aiding the missionaries in every way.

Perhaps readers of the PIONEER remember that it was King Khama who, some years ago, protected his people from the wicked influence of white traders. When he saw that his people were led into drunkenness by the whisky trade of Europeans, he made regulations and laws for their protection. When the white traders, in spite of their promise to obey the laws, disregarded the regulations and laws of his country, he earnestly warned them. His warnings were also disregarded by the white men, because, as he had reason to believe, they despised his nationality and color. He then resolved to banish them from his country for the

my own town; you do so because you despise the black men in your hearts. If you despise us, what do you want here in the country that God has given us? Go back to your own country! Take all that is yours and go! I am trying to lead my people to act in accordance with that Word of God which we got from you white people, and you show them an example of wickedness such as we never knew. I make an end of it to-day. Go, take your cattle and leave my town, and never come back again!"

The uttermost silence followed the king's words. Shame and utter bewilderment fell on most of them. They had expected nothing like this, and they lost the very power to reply. Brave Christian king!

Always With Us.

Lo, I am with you alway, even unto the end of the world.
Matt. 28, 20.

Always with us, always with us,
Oh, what words of hope and cheer!
Though our days be filled with trials,
Still the Lord is ever near.

Oh, what blessed peace and comfort,
Knowing Christ will be our Guide!
If we trust Him, simply trust Him,
Then no ill can e'er betide.

Through death's valley dark and dreary
He will guide us all the way,
Till we reach the pearly portals
Of a brighter, better day.

ESTHER PETERSON.

A Word in Season.

Two merchants lived near neighbors in a suburb of a large city and rode to and from their business in the morning and evening trains. They saw each other every day, but were not intimate friends, and were very seldom together. The younger one was a Christian, and the older was not. The Christian hoped that some day opportunity might offer to speak a word for Jesus with his neighbor.

One day it happened that the two merchants occupied the same seat in the car. Talking about business matters, they also spoke of their successes.

"It has been a lucky year for me," said the elder of the two. "I suppose I could retire with a hundred thousand dollars. That is enough, and I don't know as I care for any more."

"Yes, that is enough," replied the younger. "You are provided for."

"I suppose I am."

"For *this* life," said the younger one. "Excuse me, may I ask how about the next—the life beyond?"

"Oh, I don't worry about that!"

"But wouldn't it be wise now to give serious thought to what comes after death?"

"I can see no use in it. Those matters are beyond our control. I've no fear, but it will all come out right."

"But isn't that a rather uncertain trust? We do not act so in our business matters, and they surely are of less importance than our soul's eternal destiny. In this matter we want all things plain, and the words of Christ have made them so. He says: 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. He that believeth on Him is not condemned; but he

that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.' Surely, these words are quite plain. And it is also plainly written: 'He that hath the Son hath life; and he that hath not the Son of God hath not life.'"

The merchants parted, the one with the prayer in his heart that his words might be blessed for the salvation of an immortal soul, the other taken up with the present life and with no thought for the life to come.

No opportunity occurred to renew their conversation. After a few months the older merchant was taken ill. His neighbor missed him from the daily trains. He inquired after him, but learned of no alarming disease or danger.



Our Lutheran Missionaries at Travancore, India,
and their Native Helpers.

At last, one day, while he was in the city, a telegram, sent at the sick man's request, was handed to him in his office. The message was: "A. is dying and wishes to see you." The merchant hurried away, and at the earliest possible moment stood by his neighbor's bedside.

"I could not die," the sick man whispered, "till I had seen you and thanked you. What you said that morning on the car came up to me since I have been confined at home. I have thought over it and prayed over it. I'm going now, but going in peace. Christ, the Son of God, is my Savior. My trust and hope are in Him."

The young Christian merchant's heart was filled with joy and thankfulness. He had been a home missionary, and God had blessed his words spoken for Jesus.

"He who converts the sinner from the error of his way shall save a soul from death," James 5, 20.

A Child's Prayer.

In a time of cruel war, about one hundred years ago, some French soldiers came to a German village, and looking for provisions rushed into a humble dwelling, where the mother was lying sick with fever upon a bed of straw. Beside her sat her little daughter, singing one of her favorite hymns.

The noisy entering of the soldiers had so startled and scared the little girl, that she fell off her bench. But she quickly raised herself on her knees, and folding her hands, prayed: "Dear Lord Jesus, have mercy upon my mother and make the soldiers friendly and kind. Give them to eat and to drink at some other place; for you know that my mother is poor and has nothing."

One of the soldiers, who could understand and speak German, touched by the child's prayer, said to her, "My dear daughter, who taught you to pray so well?"

"The Lord Jesus and my mother," was the child's reply.

With tears in his eyes the soldier laid a piece of money in the little girl's lap, saying, "There, dear child, you have something for your mother. Pray for us also!"

He then kissed the child and hurried away with his comrades.

The Sad Lot of Woman in Heathen Lands.

Sad, indeed, is the lot of woman in heathen lands, as can be seen from the reports of missionaries. The late J. G. Paton, pioneer missionary to the New Hebrides, described the sad family life of the heathen as he found it after he had settled as missionary at Tanna, in the year 1858. He says:—

"Amongst the heathen, in the New Hebrides, and especially at Tanna, woman is the downtrodden slave of man. She is kept working hard, and bears all the heavier burdens, while he walks by her side with musket, club, or spear. If she offends him, he beats her or abuses her at pleasure. A savage gave his poor wife a severe beating in front of our house and just before our eyes, while in vain we strove to prevent it. Such scenes were so common that no one thought of interfering. Even if the woman died in his hands, or immediately thereafter, neighbors took little notice, if any at all. And their children were so little cared for that my constant wonder was how any of them survived at all.

As soon as they are able to knock about, they are left practically to care for themselves; hence the very small affection they show toward their parents, which results in the aged who are unable to work being neglected, starved to death, and sometimes even more directly and violently destroyed. The heathen boy's education consists in being taught to aim skillfully with the bow, throw the spear faultlessly at a mark, to wield powerfully the club and tomahawk, and to shoot well with musket or revolver when these can be obtained. He accompanies his father and brothers in all the wars and preparations for war, and is diligently initiated into all their cruelties and lusts, as the very prerequisite of his being regarded and acknowledged to be a man and a warrior. The girls have, with their mothers and sisters, to toil and slave in the village plantations, to prepare all the materials for fencing these around, to bear every burden, and to be knocked about at will by men and boys.

"O how sad and degraded is the position of a woman where the teaching of Christ is unknown or disregarded though known!"

Not Taxable.

An assessor came to a poor country parson to make out the tax list. "How much property have you?" he asked.

"Oh," replied the preacher, "I am a rich man."

The assessor opened his book, sharpened his pencil, and said, "Well, what do you possess?"

"A Savior who procured salvation for me and mine, and who has gone to prepare a place for us in His Father's house, where there are many mansions."

"What else?"

"A good, God-fearing wife. Of such a wife, you know, Solomon says: 'Her price is far above rubies.'"

"What else?"

"A cheerful, God-trusting heart, so that I can joyously journey through life."

The assessor closed his book and said, "You are indeed a rich man, but your riches are not taxable."

Thinking About the Sheep.

A missionary, while reading a tract to a company of people in Southern India, observed that from time to time some one went into the no-

house for a moment, and when one came back another went. When the tract was half read, a woman, who had expressed great readiness to hear, came forward and said, "Sir, we should like to hear more, but we have something to do. We have this evening killed a sheep and are just making it ready. Now our hearts are *thinking about the sheep*, and so we cannot listen well to what is read. Come, therefore, at another time, when we shall be able to attend with our hearts." All the others confirmed this and joined in the request.

The missionary told them they might die before he came again, and then they could do no more for their souls. To this they replied, "That is true, but now we are thinking of our sheep."

How like these heathen are many in Christian lands — ever "thinking of the sheep" when the Word of God is preached. Their thoughts are so occupied with the things of this world that they have no time for things that belong to their peace and their souls' salvation.

Confirmation.

At Greensboro, N. C., a considerable number of young people renewed their baptismal covenant on Palm Sunday, the day which is set aside by so many Lutheran congregations as Confirmation Day.

At Immanuel College, Prof. Bakke confirmed ten students, *viz.*, three boys and seven girls. The ceremony of confirmation was preceded by an examination on the chief doctrines of the Lutheran Church, by the baptism of one of the students, and by an address on Matt. 26, 41.

At Grace Church two young ladies and one gentleman were confirmed by Prof. Wahlers, after they had given proof of having acquired a sufficient knowledge of the Lutheran doctrine. Prof. Wahlers based his address on Ps. 119, 106.

May these people continue steadfast in the confession of our church!

M. L.

NOTES.

A CALL FOR HELP. — Our Mission Board, in accordance with a resolution passed by the Synodical Conference at its recent meeting, has issued a letter to all the children in the day-schools and Sunday-schools of the Conference, calling upon them to help by their contributions in building a sorely needed school-house at Greensboro, N. C.

About four years ago a mission school for colored children was opened with 25 pupils near Immanuel College, at Greensboro. The school has grown to 140 pupils and had to be taught in some of the class-rooms of the College. But this can no longer be done, as the College is overcrowded, there being 250 pupils and students. So a building is sorely needed for this Christian mission school, which has been a blessing to many colored children, and will be a blessing to still more children in the future. We hope the appeal for help will find a ready and liberal response. And the pupils of our colored schools are not excluded. They also may fall in line with their pennies, and nickels, and dimes. Every little helps, you know.

HOW TO GIVE. — We read in Ezra 2, 69: "They gave after their ability." And in Acts 11, 29 we read: "Every man according to his ability." Not according to his mood and fancy, but "every man according to his *ability*." Not according to other people's giving or other people's ability, but "every man according to *his* ability." How well supplied would all the church treasuries be if all gave after their ability, if the recognized standard of giving were: "Every man according to his ability."

A CHEERFUL GIVER. — In the *Treasury* a minister tells an instructive story about giving. In one of his charges a wealthy man regularly contributed every Lord's day five dollars for the support of the church, and as regularly a poor widow put in five cents, all she could spare, as she supported herself and six children by taking in washing. One day the wealthy man came to the minister and said that the poor widow ought not to pay anything, and that he would pay the five cents for her every week. The minister called to tell her of this offer, which he did as delicately as he could. This was her reply as the tears started to her eyes: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him! My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."

A GENTLE HINT. — A good example has been set by Sir Robert Hart, for so many years Director of Chinese Customs. He wrote recently to the British and Foreign Bible Society as follows: "It occurs to me, as I am just opening a new check-

book, that I could not do better than dedicate the first check to the British and Foreign Bible Society; so here is a donation of a hundred guineas. The work done is enormous, and the good it accomplishes is beyond all calculation. The Society has proved itself and its worth beyond all praise, and I am sure it will only grow in usefulness as it grows in years." We pass on this story, says an exchange, not only because of its tribute to the Bible Society's work from one who spent forty years in the service of the Chinese Government, and so gathered at first hand the data on which to form a judgment, but also as a gentle hint to others. Other men besides Sir Robert Hart "open new check-books," and they certainly cannot do better than follow his example. When there are so many calls for help, we often wonder how nominally Christian men can let them pass by as they evidently do.

A BOY'S HONEST CONFESSION.—A small boy, who was a member of a mission band, confessed with shame that a quarter for peanuts looked like a pinhead and a quarter for missions as big as a cartwheel. That small boy has a great many grown-up relations.

PRAYING AND GIVING.—The people in India are very poor. Yet, at one time, when a company of native Christians had been holding a prayer-meeting, they said, "We have been praying, now we must give." The missionary replied, "You have come a long way and need what you have." They answered, "We cannot pray and not give." Our pastors at home are not much troubled with such requests.

TAKING NOTICE.—Says the editor of *Watchword*: "Mr. Haskins, the Washington expert in statistics, has stated facts concerning the growth of the Protestants in the United States during the past sixteen years that ought to make us 'stand up and take notice.' During the period named, between 1890 and 1906, the Lutheran Church is the only Protestant body which has a membership greater, in relation to the whole population of our country, than it had at the beginning; all others have a smaller percentage."

PREFERRING THE LORD'S SERVICE.—The Rev. Cheng Ching Yi, of Peking, China, is one of the most learned and influential leaders of the Chinese Church, a zealous laborer in the mission among his

countrymen. He was the Chinese delegate to the World's Missionary Conference at Edinburgh last summer. He receives a salary of only \$19.00 a month, but could at any time get four times as much by accepting a place in government service. However, constrained by the love of Christ, he prefers the Lord's service, and will not leave it for the world's riches.

A LARGE SUNDAY-SCHOOL.—A report from Korea states that one of the Sunday-schools in the mission field has 22 classes, the whole church attending. The men meet first, then go home and take care of the house while the women come. The youngest pupil is four years old, the oldest a woman of seventy; she learned to read in the last few years.

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St. Louis, Mo., April 15, 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.

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No. 6.

Prayer to the Holy Spirit.

Holy Spirit, strong and mighty,
Thou who makest all things new,
Make Thy work within me perfect,
Help me by Thy Word most true;
Arm me with that sword of Thine,
And the victory shall be mine.

In the faith, O make me steadfast;
Let not Satan, death, or shame
Of my confidence deprive me;
Lord, my refuge is Thy name!
When the flesh inclines to ill,
Let Thy Word prove stronger still.

J. Ncander.

The Holy Spirit's Work.

Salvation has been prepared for all men by the life, sufferings, and death of Christ, "the Lamb of God which taketh away the sin of the world." But from this it does not follow that every man will be saved. The Bible plainly teaches that he that believeth shall be saved, but he that believeth not shall be damned. The salvation which is in Christ for every man must be taken by faith if it is to become man's own personal possession.

Man cannot bring himself to faith and to Christ; for man, as the Bible says, is "dead in trespasses and sins," without the least spark of spiritual life. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned," says the apostle. Therefore we confess in our Catechism: "I believe that I cannot by my own reason or strength believe in Jesus Christ or come to Him." The Apostle Paul says: "No man can say that Jesus is the Lord, but by the Holy Ghost." He that knows Jesus to be God over all,

and trusts in Him as his Savior, and obeys Him as Lord, must, as we do in our Catechism, confess: "The Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." It is all the Holy Spirit's work. He who on the day of Pentecost came to the disciples still comes to us, though not in such extraordinary way. He comes to us by the Gospel. By this He calls us, through this He exercises His saving power, working faith in our hearts and keeping us in the true faith until our journey's end. Who-soever would be saved must therefore diligently use the Gospel; whosoever would save others must diligently apply the Gospel. That is the means by which the Holy Spirit does His work and accomplishes His wonders of grace. Therefore St. Paul, the great missionary apostle, says: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

What a great blessing it is to have the Gospel in which the Comforter, the Holy Spirit, comes to us with all the consolations that are in Christ Jesus! Let us be thankful for the blessed gift, and diligently use it for our own salvation. We shall then also become more zealous in caring for the salvation of others by sending them the Gospel, so that they, too, may enjoy the blessings of the Holy Spirit's work.

My God.

To say there is a God is not much. It is like saying there is a bank. There may be a bank, and you may be miserably poor. There certainly is a God. But that God may be, not a source of comfort, but a source of terror to you. The devils also know and believe that there is a God, but they

tremble, James 2, 19. The joy and comfort lies in that word "my." Only the true believer, reconciled to God in Christ Jesus, can say with a trusting heart: "My God."

From Webster's Confession of Faith.

Under date of August 8, 1807, Daniel Webster, the great American statesman and jurist, wrote his "Confession of Faith," in which he states his belief in the Triune God, in the Bible as God's Word, and in salvation through the merits of the Divine Savior. These are his statements:—

"I believe in the existence of Almighty God, who created and governs the whole world. I am taught this by the works of nature and the words of revelation.

"I believe that God exists in three persons; this I learn from revelation alone. Nor is it any objection to this belief that I cannot comprehend how one can be three, or three one. I hold it to be my duty to believe, not what I can comprehend, or account for, but what my Master teaches me.

"I believe the Scriptures of the Old and New Testaments to be the will and word of God. I believe Jesus Christ to be the Son of God. And I believe there is no other way of salvation than through the merits of His atonement."

Man's Worst Enemy.

In a Sunday afternoon service, in which both young and old were examined in the Catechism, the pastor asked the question, "Which are man's worst and most powerful enemies?" The answer was, "Sin, death, and the devil."

Turning to one of the children, the pastor asked, "Which of these three is the worst?"

"Death," answered the child; "I do want to go to heaven, but I do not want to die."

The pastor put the same question to one of the young men, who answered, "The devil is our worst enemy; for it makes me shudder when I think of the terrors of hell."

The pastor finally put the question to a wise old man, who was well versed in the Scriptures. The old Christian's answer was, "Sin is man's worst enemy; for had this deadly enemy not bound us, the other two would have no power over us."

"Yes," said the pastor, "it is by sin that we are held in the bondage of death and the devil. 'By one man sin entered into the world, and death by

sin; and so death passed upon all men, for that all have sinned,' says the Apostle Paul. And the Apostle John writes: 'He that committeth sin is of the devil.' And those who live in sin he calls 'children of the devil.'"

Luther Conference.

As per previous announcement, Luther Conference, consisting of the Louisiana workers of the colored mission, met at Luther College, New Orleans, April 28 to May 1.

Sessions were opened with the singing of a hymn by the assembly and the reading of a Scripture lesson and prayer by the Rev. G. M. Kramer. The following brethren were present: Revs. Kramer and Schmidt, of New Orleans; Rev. Peay, of Mansura, La.; Prof. R. Wilde, of Luther College; Teachers Vix, Meibohm, N. Seeberry, W. Seeberry, Palm, and Wiley, of New Orleans, W. Schrieber, Napoleonville, La., and Student Geo. Demout. Bay St. Louis, Miss.

Director N. J. Bakke, of Greensboro, N. C., newly elected Field Secretary of our colored missions, Mr. Robinson, representing the congregation at Mansura, La., and several students of Luther College appeared as guests.

The election of officers resulted as follows: Rev. G. M. Kramer, President; Rev. C. Peay, Vice President; Teacher N. Seeberry, Secretary.

Teacher Eng. R. Vix, of our local Mount Zion School, a veteran in our colored mission work, read an elaborate paper on "Faithfulness in Office," developing this theme, Mr. Vix set forth three chief points: I. We must be faithful to God. II. We must be faithful to those who have entrusted to our care. III. We must know ourselves. Quite a lively discussion, participated in by practically every brother present, followed the reading of each separate part, giving evidence of great amount of interest taken in the essay and our blessed calling.

The closing moments of Friday's session and of Saturday morning were devoted to the reading and discussing of a lengthy and interesting paper on "School Management," by Teacher N. Seeberry. Both papers were accepted with thanks by the Conference.

An essay by Teacher Wiley and a catechism by Teacher N. Seeberry had to be reserved for the next meeting, which is to take place in October of this year.

On Saturday afternoon so-called business matters were taken up.

At the suggestion of our Field Secretary, a committee, consisting of Teachers Palm, Vix, and Wiley and Rev. Kramer, was elected to confer with the brethren in North Carolina for the purpose of arranging a uniform curriculum and daily program for all of our mission schools.

Greetings were exchanged with the North Carolina workers through Director Bakke, who, besides greatly adding to the interest and success of our infant conference by his able discussion of various topics, encouraged and strengthened us not a little by his many timely remarks and heart to heart talks.

These sessions, which were especially for the pastors and teachers, were brought to a close late Saturday afternoon with the Lord's Prayer.

But in order that our beloved lay members might also be benefited by our conference, special sessions and services were arranged for them. On Friday night our lay members congregated in St. Paul's renovated chapel and listened to a discussion on "Christian Marriage," led by Rev. Kramer, with profound interest and, we hope, lasting benefit. On this occasion also Director Bakke, with over thirty years' experience in our blessed work to draw from, brought home to our people both instruction and admonition, which they surely will remember all their days.

On Sunday night, April 30, St. Paul's again had the pleasure of entertaining our people at a joint service of our three local congregations held in its chapel. Rev. C. Peay from Mansura, La., delivered an interesting sermon on Ex. 14, 15.

On Monday night, May 1, all the congregations united for another service in Bethlehem Chapel and had the pleasure of hearing Director Bakke, who preached a most instructive and uplifting sermon on Acts 9, 6a. After the service proper Revs. Peay and Schmidt gave detailed reports of the status, growth, prospects, etc., of the missions at Mansura, Napoleonville, and Bertrandville, La., and Bay St. Louis, Miss. We hope in this way to interest our New Orleans Lutherans in our outlying smaller stations and to encourage them to work and pray for them also.

This service really closed our conference sessions. However, in order to give our beloved Mount Zion people an opportunity to "play the host" and to satisfy their desire to hear their former pastor, Rev. Bakke, in their own house of worship, a third joint service was held in Mount Zion Chapel on

Wednesday night, May 3. As was the case in the previous services in St. Paul's and Bethlehem, a large and enthusiastic audience greeted the veteran missionary, and they greatly enjoyed his able discourse.

The collections taken at these three services netted the neat sum of \$20.00. Of this amount \$12.60 was set aside for expenses connected with the conference, and the remaining sum was given toward the erecting of a new building at Immanuel College, Greensboro, N. C.

Luther Conference will meet again October 29, 30, and 31, at Bethlehem Station, New Orleans.

At this writing all of the brethren who convened for the first session of Luther Conference are again at their various posts of duty, humbly and faithfully working for our Lord's cause. But to state that our conference sessions were instrumental in encouraging and strengthening us in our work would be but half expressing our sentiments. We feel that God has blessed our meetings. All of us, pastors, teachers, and lay members, have been more firmly united with the bonds of love; we realize more fully the importance and blessedness of our humble efforts in the Lord's vineyard.

May God's choicest blessings ever rest on our Luther Conference sessions for the spiritual benefit of pastors, teachers, and lay members! Ed. S.

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

Our chapel, adorned with a new coat of paint, both inside and outside, now presents a more beautiful and inviting appearance, and, we trust, will in the future contain larger and more devout audiences when services are held. However, to make the renovation complete, we ought to have electric lights installed, our gas lights giving very poor service and producing an immense amount of heat. We have already raised over \$100.00 for our remodeling fund, but we need more money to carry out our plans. A special effort on the part of our people is necessary, otherwise the work will have to stand but partly finished. Perhaps some good Christians up North, after reading these lines, will be willing to help us. May God make willing hands!

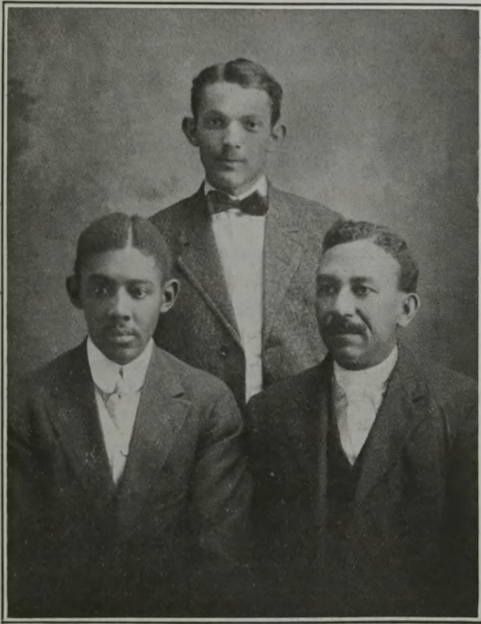
Palm Sunday and Easter were most fitly celebrated in St. Paul's. Palm Sunday morning 15 catechumens were examined, and at night three of the number were baptized by the pastor. Easter

Sunday morning, before a very large and attentive audience, the church being beautifully decorated with palms, ferns, and flowers, 13 of these catechumens publicly confessed their faith, made their vows unto the Lord, and partook of the Lord's Supper. May they remain faithful unto death and receive the crown of life! The two catechumens who were examined, but not confirmed, will be received into church on the first Sunday in June.

Sunday, May 14, God willing, three adults will be confirmed and admitted to Lord's Supper. True to His promise, God is abundantly blessing the

ones made, Rev. Bakke still being held in high esteem by our people and many others who were instructed by him. May God bless his work as Field Secretary of our missions!

Since April 3, the Primary Department of our school has been in charge of Miss Jessie R. Hamann from Chicago, Ill. Miss Hamann is a volunteer in this work. We believe that our Primary Department is in good hands, and we hope that our school and mission will, with the Lord's help, be much benefited through her efforts. Ed. S.



Teacher Frank Alston. Rev. W. O. Hill. Rev. John McDavid.

Laborers in Our Mission Field.

preaching and teaching of His Word in our midst. May we experience still greater blessings in the future!

Our services were well attended during Lent and on Easter Sunday, but the indications are that some of our people are falling back into the old rut of appearing but infrequently during the rest of the year. Let us bear in mind that a true lover of God and His Word will gladly hear and learn it all the year round.

Sunday morning, April 30, to our great delight, our old pastor and the founder of St. Paul's, Rev. Bakke, occupied the pulpit. After the service many old acquaintances were renewed and new

Learning to Give.

A pastor one day visited a poor woman who lived in a small room, earning her daily bread by taking in sewing. During his visit the woman gave him twelve shillings (almost three dollars), saying, "This is my contribution toward the support of the church."

"But," said the pastor, "you are not at all able to give so much."

"Indeed, I am," replied the woman, "I have now learned to give."

"How so?" asked the astonished pastor.

"Well," replied the woman, "do you not remember that you said in your sermon, a few months ago, that you did not believe there was even one among your members so poor as not to be able to find means and ways to show his love for the Savior by a gift, be it ever so small? On that day, after the service, I went home crying on account of your words. I said to myself, 'The pastor does not know how poor I am, else he never would have spoken so.' However, the more I thought on your words, the clearer it became to me that you might be right, after all. I made up my mind to give like a little child. Whenever I had a penny to spare, I laid it aside, and in this way I saved these twelve shillings. Since I give my mites to the Lord, I seem to have more money for my own use; and it is quite wonderful how much work is now brought to my room. Formerly I had to borrow money to pay my rent, but that is no longer the case. The dear Lord is indeed a true Father."

The poor woman brought her pastor no less than fifteen dollars in five months and in one year a little over twenty dollars. She had learned to give by laying aside regularly every week a small gift for her Savior. She had also learned to love giving for her Savior's cause.

No Room for Jesus?

No room in your heart for Jesus,
Careless, indifferent one?
Oh, soon the night will be coming
When the race of life is run.
At any unheeded moment,
Whatever the hour may be,
The angel of death may enter
And silently call for thee.

No room in your heart for Jesus,
The precious Savior and King?
Open the door; let Him enter!
Blessing and peace will He bring.
How can you journey without Him —
Savior, Companion, and Friend?
He will go with you and guide you,
Helping you on to the end.

ESTHER PETERSON.

Corner-Stone Laying of Immanuel School, Greensboro, N. C.

In the presence of a large audience the corner-stone of the new Immanuel School was laid on April 23. The celebration was begun with a regular divine service held in the chapel of Immanuel College. Here Prof. N. J. Bakke, after the singing of two hymns, delivered an impressive sermon. Basing his words on Eph. 6, 4, he showed his hearers why they should give their children a Christian education, viz., first, because God commanded it, and secondly, because it is necessary. After the singing of another hymn the entire audience, consisting of about 300 people, marched in procession to the new school-building, about 200 feet south of the College. The procession was headed by the Faculty of Immanuel College and the teachers of the school. Then came the schoolchildren and students and, lastly, the remainder of the audience. Into the corner-stone was laid a box containing the following articles: a history of the school, a list of all scholars and teachers, a catalogue of the college, Luther's Catechism, the Augsburg Confession, copies of the *Missionstaube*, *PIONEER*, *Lutheraner*, *Lutheran Witness*, *Lutheran Herald*, *Greensboro Daily Record*, *Greensboro Daily News*, and a few coins. The work at the new building is progressing rapidly, so that it may be used at once at the beginning of the new session.

M. L.

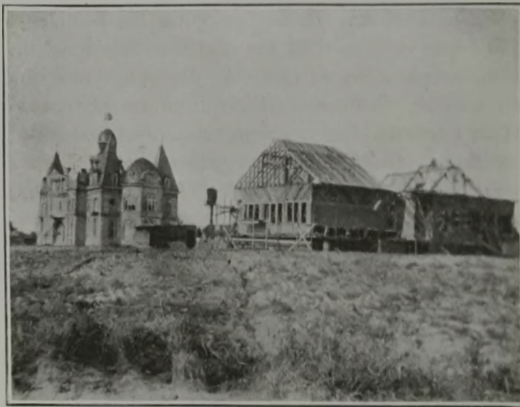
A Brand Plucked out of the Fire.

Valentine Burke was one of the worst characters known to the St. Louis police many years ago. We remember hearing of him as being a notorious

prisoner. About twenty years of his life he spent in prison. During his last imprisonment he was saved by God's grace, as he himself said, "like a brand plucked out of the fire." The story is told thus:—

At an evening service a well-known preacher delivered a very earnest sermon on the Philippian jailer, who tremblingly asked Paul and Silas, "What must I do to be saved?" and who was told by the apostles, "Believe on the Lord Jesus Christ, and thou shalt be saved."

The sermon was published in one of the St. Louis morning papers. The reporter had, without the knowledge of the preacher, given it the rather sensational headline: "How the Jailer at Philippi was Caught." As Burke glanced over the paper, the



New Parochial School at Greensboro, N. C.,
now in course of construction.

headline caught his eye. Thinking that it was some jail news, he began to read it. He was anxious to see how the jailer was caught. He thought he had once passed through a town in Illinois called Philippi, and supposed this was the place referred to. But as he read on about man's sin and about salvation in Christ, he wondered what had happened to the paper, and at first felt disgusted. However, he could not get rid of the text, which was quoted nine times in the sermon: "Believe on the Lord Jesus Christ, and thou shalt be saved." The Holy Spirit carried these words home to his heart. He was brought to a sense of his sin and his need of salvation. He soon came to the Savior just as he was, and trusted for salvation in Him who came into the world to save sinners, even the chief of sinners. In his prison cell he prayed for the first time in his life.

From that time Burke was a changed man. He gladly conversed with those who did mission work among the prisoners. The sheriff thought he was playing a part. He had no confidence in his professed conversion, and had him closely watched after his release from prison, when Burke was trying for some months to find work. His looking for work was in vain, as no one would take him, knowing his past history.

One day the sheriff had Burke to come to his office in the old court house, where he greeted him very kindly. He told him: "I have had you shadowed ever since you left jail. I suspected your religion was a fraud. But I am convinced that you are sincere, as you've lived an honest Christian life, and I have sent for you to offer you a deputyship under me. You may begin at once."

From that day Burke, enjoying the confidence of all, was employed in the sheriff's office until his death, which occurred in 1905. One who knew him well writes: "Valentine Burke lived an active, consistent Christian life in his position until God called him home. One of his favorite texts was: 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.'"

Heathen Despair.

In a recently published account of his experiences, an African traveler, who spent several years among the natives of Central Africa, relates the following instance of heathen despair:—

One day, whilst strolling through a native village, my attention was attracted by the pitiful moaning of a woman. I found her lying on a heap of refuse—banana peelings, sweepings, fishbones, and rubbish, all seething in the hot sun. The poor creature appeared to be in great distress. Her body was smeared with blood and filth, and the flesh was literally torn from either side of her face, leaving her temples bare and raw.

In her agony she had clawed and torn her flesh with her finger nails. Her despair was indeed pitiful to behold, and I sought to soothe her, but all in vain.

Turning to a native who was standing by, I inquired in the native language, "What ails this woman? What manner of malady is this? Quickly tell me words to explain this!"

The savage shrugged his shoulders, and with a scornful toss of his head he replied, "That

woman's baby died a few days ago. See! she bleeds herself with grief. That is all!"

Grief! That is all! Oh, the misery and of it all! The touching sadness of the scene have moved a heart of stone. As a mother woman had cherished and loved her child, a heathen savage, ignorant of faith and forgiveness, mourned her infant's death, sorrowing as one who has no hope.

It was the despair of heathenism, found only in the darkness of Central Africa! Not an Africa in our own land. Wherever the light does not shine people live without Christ, without God, without hope in this world. For Christless and godless there is nothing but death and despair here and hereafter.

Those who by God's grace enjoy the blessings and consolations of Christ's Gospel of hope and salvation should earnestly strive to spread the glorious light of the Gospel in the dark places of our own and other lands.

The Lord's Kingdom.

Our dear Lord rules in the kingdom of God. He is the director of a hospital does among the sick, the poor, and the infirm inmates; for to this kingdom belong none but sinners and miserable men belong whose sins are forgiven.—*Luther.*

Lutheran Church in Chicago.

When the patriarch of the Lutheran Church in Chicago, now 82 years old, the Rev. Dr. H. Wundt took charge, September 21, 1851, of the Lutheran St. Paul's Church, which he is still serving, his congregation was the first and only Lutheran church in Chicago.

God has abundantly blessed his and his brethren's faithful work in His vineyard and has granted His aged servant the grace to see in his old age the wondrous fruit of their labors for the spread of Christ's kingdom.

The latest statistics, compiled by order of the City Directory Publishing Co., by the aged Vaudeville missionary, show that the Lutheran Church in Chicago has grown, within sixty years, from one small congregation to the number of 202 congregations and missions.

God's Word and Luther's doctrine is preached in sixteen different languages in Chicago, and in

few months two more will be added, viz., Magyar, and Hungarian, and Persian.

The Synodical Conference is leading with 65 congregations and missions, and with eight out of sixteen languages. The Vaudois mission is the first and only French Lutheran mission in the United States.

Chicago is now the most polyglot Lutheran city on earth.

F. L. B.

NOTES.

A PLEA FOR AFRICA AT HOME.—From a secular paper we learn that Ex-Governor Northen, of Georgia, recently called upon the people of the South to take a more active interest in the mission work among the colored people of their own community. "If we do not," he says, "the civilization of the South is doomed to final decay and thousands of human souls to eternal death." He warns against race prejudice. "Such prejudice is born of the natural man, and is not the spirit of Christ." Those who consider the work hopeless, the race being thoroughly bad and degenerate, are told: "The most striking element in the plan of the Gospel is its power to save to the uttermost. Jesus came to call sinners, not 'nice people,' to repentance." He cannot see why it is that people interest themselves in missions in distant Africa, but neglect our own Africa at home. He says: "I have heard many sermons preached on missions to African negroes, but never one on missions to those in our South. I have heard many public prayers offered for the success of missions in Africa, but never one for the salvation of our own negroes. But what is the difference between an unsaved negro in Africa and an unsaved negro here?"

LITTLE ROCK, ARK.—Our mission station at Little Rock has for some years been faithfully served by the Rev. A. H. Poppe, pastor of the German-English Lutheran church in that city. From his latest parish report in *The Arkansas Lutheran* we take the following item: "The pastor baptized Grace Lavaughn Kaufmann, infant daughter of Edward Kaufmann and Josie, née Brooks. This is a little colored baby born in Joplin, Mo., where the parents now reside. Mrs. Kaufmann was instructed in our Lutheran teaching and confirmed in the same, and knowing she would visit her parents, she wanted 'her pastor' to baptize her baby. We may add that we are at present instructing a class

of seven colored catechumens that will be ready for confirmation in the near future. May God give them constancy to learn, be confirmed, and remain true to their God after receiving the rite of confirmation!"

CALL ACCEPTED.—We are glad to hear that the Rev. F. Berg, of Beardstown, Ill., has accepted the call to the presidency of Immanuel College, Greensboro, N. C. Rev. Berg was our first resident missionary at Little Rock and is well acquainted with the mission field in the South. May God's grace and richest blessing be with him in his new and important office!

MOUNT ZION, NEW ORLEANS.—From our Mount Zion Colored Lutheran church in New Orleans "Uncle Bob" reports the following in *The Southern Lutheran*:—

"Easter Day was one of great rejoicing in Mount Zion. Nearly a year ago Mrs. Mary C. Wright, a staunch Lutheran since the days of the old Sailors' Home, set up a memorial altar to the Lord as a gift to Mount Zion. It was her earnest wish then to fill the central panel with the Ascension of Christ. But owing to circumstances her wish could not be realized until this Easter, when the dedication of the altar took place. The Ascension of Jesus is the work of an eminent artist, Mr. Klagstad of Marinette, Wis. Uncle Bob has hardly seen a finer representation than this one. It now graces the central panel of the new altar.

"Mrs. Wright, conscious of the many evidences of God's grace and mercy, has here set up a memorial unto the living God. The Lord, who has blessed her with both spiritual and temporal blessings, be her constant comfort in the evening of life! She has set us an example how we shall employ our temporal gifts in order that we may show our gratitude towards God. Her act has also stirred up others. We are now also promised the calceining of the church gratis by another member.

"The biblical inscriptions in the two side panels of the altar are also gifts, namely, by another old Sailors' Home member. Thus the only two remaining members have linked the old mission with the present one, and left footprints on the sands of time to remember the ever-abiding love of God.

"The members and young people, not wishing to be outdone, furnished Mount Zion with a new carpet and trimmed the altar-table and pulpit with new velvet and gold braid.

"Thanks are herewith tendered to all who have in any way contributed and assisted in the dedication of the altar in order to make it a success."

LIBERAL GIVERS.—The Lutheran missionary who is laboring among the Australian negroes on the Western coast of Australia reports that a congregation of native Christians, numbering only 21 communicant members, contributed during the past year for church purposes \$590.00. These people must often work for low wages, and still they give on the average about \$28.00 for every communicant member. Those black Christians surely set an example for others to follow.

LARGE MISSIONARY OFFERING.—At a recent Woman's Missionary Jubilee meeting it was stated that during the past fifty years American women raised for foreign missions the sum of forty-one million dollars. Their aim is to raise this year a jubilee offering of one million dollars. The larger part of this sum was already pledged about Easter time.

AN OLD PASTOR'S ADVICE.—"I ventured once," says a missionary, "to consult an old pastor about the choice of a place. The word 'choice' did not please him at all. 'Young men must not pick and choose. Young men must go where they are sent,' said the old hero who had grown gray in the Lord's service. Then, with a fatherly hand upon my shoulder, he said, 'Go where Christ is not, and take Him there.' Five years in the mission field of Africa was the result of that one sentence."

BOOK TABLE.

SYNODALBERICHT DES OESTLICHEN DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 21 cts.

SYNODALBERICHT DES KANSAS-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

The first pamphlet brings the continuation of a doctrinal paper by the Rev. W. Broecker on "Paul, the Apostle of Jesus Christ."—The doctrinal paper of the second pamphlet, by Prof. F. Streckfuss, treats of "The Mission Work of the Apostolic Time." Both papers contain valuable lessons for the missionaries and the mission work of our time.

AUXILIARIUM. Predigtentwurfe aus der fuenfzigjaehrigen Amtszeit des seligen Pastor C. Gross sen. Dargeboten von seinen Soehnen C. und E. M. Gross. Viertes Heft. Price, 45 cts. Address Mrs. M. Gross, 1223 Jackson St., Fort Wayne, Ind.

This is the Fourth Part of Sermon Outlines from the pen of the late Rev. C. Gross. It contains outlines for sermons on Gospel and Epistle Lessons of the church-year from Trinity Sunday to the seventh Sunday after Trinity, and also a large number of outlines for Lenten sermons. They will prove a valuable help to pastors in their pulpit work.

DR. WALTHER PAPERWEIGHT.

A very handsome glass paperweight, containing an excellent portrait of Dr. Wulthier, has been placed on market by Concordia Publishing House, St. Louis. For 35 cts. it will be sent to any address, securely and postage prepaid. It will prove a welcome gift, combining beauty with utility.

Acknowledgments.

Received for *Colored Missions* from the following congregations: Holy Trinity, Springfield, Ill., \$5.75; Bethlehem, New Orleans, La., 35.00; Mount Zion, New Orleans, La., 35.00; St. Paul, New Orleans, La., 25.00; Grand St. Louis, Mo., 3.00; Mount Calvary, Mount Pleasant, N. C., 3.00; Zion, Gold Hill, N. C., 3.00; Mount Zion, The Rocks, N. C., 3.00; Concordia, Rockwell, N. C., 2.50; Napa, N. C., 11.50; St. Paul, Charlotte, N. C., 7.50; Bethlehem, Monroe, N. C., 2.50; St. James, Southern Pines, N. C., 2.50; St. John, Salisbury, N. C., 2.90; St. Matthew, Meherrin, Va., 6.89; St. Paul, Mansura, La., 5.00; Concord, N. C., 10.00; Mount Calvary, Sandy Ridge, N. C., 7.00; Bethany, Yonkers, N. Y., 10.00; Grace, Greensboro, N. C., 3.00. *Total: \$184.04.*

For new *Immanuel School at Greensboro, N. C.*: Mount Calvary, Mount Pleasant, N. C., 3.01; St. Peter, Mount Pleasant, N. C., 1.99; Zion, Gold Hill, N. C., 3.00; Mount Zion, The Rocks, N. C., 4.12; Concordia, Rockwell, N. C., 5.00; St. Paul, Charlotte, N. C., 5.00; Mount Zion, N. C., 2.50; Bethlehem, Monroe, N. C., 2.50; St. James, Southern Pines, N. C., 2.50; St. John, Salisbury, N. C., 3.77; St. Matthew, Meherrin, Va., 7.23; St. Paul, Mansura, La., 4.50; Grace, Greensboro, N. C., 2.00; Immanuel School and College, Greensboro, N. C., 23.19; Luther College students, New Orleans, La., 4.50; Luther Conference, New Orleans, La., 7.20. *Total: \$88.67. Grand Total: \$267.07.*

St. Louis, Mo., May 16, 1911.

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.

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The Lutheran Pioneer.

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No. 7.

Thy Kingdom Come!

Father, enthroned in heaven above,
Thou only source of life and love,
Thy love reveal to all mankind,
And eyes unseal that now are blind —
Thy kingdom come!

So many sheep are scattered still .
In every vale, on every hill,
And night is there so dark and cold;
Bring them within Thy peaceful fold —
Thy kingdom come!

J. S. S.

Liberty to the Captives.

We read of a traveler who stood one day beside the cages of some birds, which were exposed for sale, and which ruffled their sunny feathers on the wire, struggling to be free. The traveler, a way-worn and sun-browned man, just returned from foreign lands, looked thoughtfully and sadly on these captives till tears started in his eyes. Turning round on their owner, he asked the price of one. He paid that price in strange gold, and opening the cage, set the prisoner free. Thus he did with captive after captive, till every bird was away soaring to the skies and singing on the wings of liberty. The crowd stared and stood amazed. They thought him mad, till to the question of their curiosity he replied, "I was once myself a captive; I know the sweets of liberty."

Christians have been set free from the captivity of sin. By God's grace they have come to know the misery of that captivity. They have felt the terrors of the Law, the sting of conscience, the wretchedness of those who are without God and without hope in the world, on the way to ever-

lasting woe. Grace has set them free from this captivity, this bondage of sin, and has made them God's free children through faith in the Savior. They know the peace of faith, the joys of hope, the love, the light, the liberty, the life, the unspeakable blessings that are found in Jesus. Christians have themselves been the captives of sin; they know the sweets of liberty. They pity those that are still in the captivity of sin, and their heart's desire is to bring them into the liberty of God's children, bought with the precious blood of God's own Son. They therefore take an active interest in all mission work by which the Gospel of salvation is brought to sinners. In the Gospel Jesus Himself still comes "to proclaim liberty to the captives, and the opening of the prison to them that are bound," Is. 61, 1.

None Other Name.

There was only one place of safety when the flood came. That place was the ark. There was but one man in Egypt to whom the people could go for corn during the famine in that country. That one man was Joseph. There was but one way to keep off the angel of death that passed through Egypt in the Passover night, slaying all the first-born in the land. That one way was the blood of the Passover lamb sprinkled upon the lintel and the side posts of the door of the Israelites' dwelling. So there is but one name in which there is salvation from sin. That one name is the name of Jesus, "in whom," the apostle says, "we have redemption through His blood, even the forgiveness of sins." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," Acts 4, 12.

Everybody's Book.

The Bible is everybody's book. Some books are written for the rich, some for the poor, some for the learned, some for the ignorant, some for the wise, others for the simple; some for little children, others for grown people. Some are for people of one language, some for those of another, and some for people of one occupation, which have no interest to people who follow other pursuits. There are works on navigation, agriculture, mechanics, mineralogy, mining, astronomy, geology, biology, theology, finance, politics, archæology, etymology, ornithology, ichthyology, and so on to the end of the chapter. Then there are works on mathematics, music, art, sculpture, architecture, painting, drawing, and every other conceivable subject. All these run in special lines, cater to special tastes, and reach special classes.

The Bible touches every class. Translated into hundreds of languages, it meets the wants of people on every continent and every shore. The aged love it, the young delight in it, little children lisp its sacred lessons, and aged men and women murmur its words of promise with broken voice and tearful eyes. Men in the vigor of health rejoice in the words of heavenly grace; weary souls on beds of pain and sickness are comforted by its divine consolations. Thousands of years ago, men found these words of God more precious than necessary food; now, after centuries have gone by, still they remain the solace and the joy of trusting hearts. Savage nations find their best literature and instruction in this first book they learn to read, and the civilized, the enlightened, those who lead the march of human progress, and know the blessings of culture and refinement, prize this book above all other books the world has known. — *The Armory.*

Not Worth Much.

The man who has no money may be called poor; the man, however, who has nothing but money is poorer still. A slave of mammon, whose heart clung to his money, said to John Bright, the distinguished Englishman, "Do you know, sir, that I am worth a million pounds sterling?"

"Yes," was the calm, but significant reply, "I do; and I know that it is all you are worth." If five million dollars is all that a man is worth, then he is not worth much. True worth consists not in the amount of money a man has.

A Lesson from Samuel's Experience.

Our ship, writes an African missionary, in the harbor of Port Natal. My brother-in-law sent Samuel, a baptized Zulu, to meet me and be my guide on the journey to the mission station. He had to stay several days on the ship before we could set off on our five days' journey on foot. Sunday morning we were permitted to use the harbor water for washing ourselves, while on the other days of the week we washed ourselves only with salt water. When I was through washing on Sunday morning, I left the rain water to Samuel and went below deck for a short time. On my return I could see Samuel nowhere. Soap and towels were also gone. At last I looked overboard, and there enough there stood Samuel on the ship's ladder washing himself with soap and salt water. Salt water, you know, will not admit soap. The soap will not mix. And so Samuel had rubbed the soap in his face and hair, and he surely was a sight to laugh at. He was not clean, but looked much more naturally white in his face, hands, and hair. It took much effort and much fresh water to rid him of the soap.

Samuel's experience, later on, often served me as an illustration to impress an important lesson on the minds and hearts of my hearers. The lesson is this: As black Samuel used the wrong kind of water to wash himself and did not get clean, but dirtier than he was before, so many people use the wrong means to cleanse themselves from the filth of sin. The heathen try many foolish, wicked ways to rid themselves of sin. Papists want to get rid of sin by the intercession of Mother Mary and by their own works. Fanatics think the mourning dress a means of grace, and trust in their nervous shouting and wild screaming and good feelings. But all in vain. There is but one thing which cleanses us from sin. It is the blood of Christ offered to us in the Gospel by God Himself. "The blood of Jesus Christ, His Son, cleanseth us from all sin," 1 John 1, 7.

Christ Is All in All.

Christ is the center of all writings of the apostles and prophets, the foundation of the Church, the treasure of our hope, the source of salvation and grace; after Him we are called Christians, from Him flows all that is necessary for our salvation. — *Walther.*

Casper Maler.

During the Thirty Years' War in Germany the Imperial troops entered the Rhine country, and marched towards the town of Pforzheim, which had incurred their especial wrath from its loyalty to the Protestant faith. The citizens fled with all speed to the other side of the Rhine, and sought safety in the camp. Casper Maler, a man of an honest and true heart, lived in Pforzheim. He had lost his wife, but he had his aged mother and his children in his home, and his soul trembled for them as he thought of the ruthless soldiers who would soon be masters of the city. The few bolder citizens who had hitherto remained fled now, and among them Maler got ready to leave his home, that he might save his life and his loved ones. But an unlooked-for difficulty arose. Neither cart nor conveyance of any kind could be procured, even for the offer of large sums of money. Every vehicle had been used by its owner in his own flight. Casper could not have procured a horse or mule if he had paid its weight in gold for it. For himself and his young sons he was not troubled, for they could go on foot and carry a heavy load besides; but his mother was eighty years of age, and unable to walk. What was to be done with her?

Leave her behind? No, he would sooner die the most cruel death than think of deserting her. But he was sorely puzzled how to carry her off out of the way of danger. There was no time to think long, for the enemy's troops were pushing nearer and nearer; and already the smoke of burning villages was rolling over the neighboring hillsides.

True love shrinks neither from trouble nor difficulty. After a hasty search Maler found a light cart in the yard of some neighbors who had left the town. He quickly fastened some feather-beds on it, and then lifting up the aged mother from her arm-chair by the fireside, he laid her on the cart; then he and his son harnessed themselves to the pole, and his other two lads pushed behind.

Besides the aged mother, the cart was loaded with all the most valuable property which they could stow on it, so that it took their united strength to drag and push it along. The first day they succeeded in leaving their home ten miles behind them; and though the labor was great, yet not one of them uttered a word of complaint. After several days of similar fatigue, borne with equal patience, they reached the shore of the Rhine, on the other side of which they would be safe. They were

all weak and worn out, but, alas! their labors were not yet at an end.

The waters of the Rhine were swollen, the waves ran high, and the wind was boisterous. The ferry-boat lay near the bank, but no ferry-man was to be seen. Maler had never handled an oar in his life, but he saw the smoke, which told of burning villages and the foe following hard in the very direction which they had taken. He knew that they would soon be upon them.

Then he prayed: "O Lord, who savest from death, forsake us not! Thou art mighty, even in the weak! Thou hast given us strength to draw the dear mother thus far. Oh, help us now to yonder shore of safety!"

Then he drew the cart, with his mother in it, on board the boat, and his sons jumped in. After loosening the boat from its moorings he pushed off fearlessly from the shore. He seized the oars; but as he did not know how to use them, the boat was driven about at the mercy of the waves.

But, though alarmed, they were not utterly disheartened. The lads knelt down, and the aged grandmother clasped her withered hands in prayer; and Maler, too, as he labored at the oar, poured out his earnest supplication to the Lord.

And after long, anxious hours, the boat drifted over to the other shore of the river, and at last it grounded on a low, sandy bank. Joyfully the lads leaped into the shallow water, and dragged the boat higher up the bank. Kneeling down upon the strand, they gave thanks to God. Then carefully they drew the cart, with the aged mother in it, to the land again, and set out on their strange journey. At Landau they found a place of safety among their relatives, and they enjoyed the blessing promised in that commandment, "Honor thy father and thy mother, that it may be well with thee, and that thou mayest live long on the earth."

When the troubles of war were over, they returned home to Pforzheim, and the Lord made them to prosper; but the dear mother, for whose sake they had labored, they had laid in her quiet rest in the churchyard at Landau. — C. B.

 Strange.

The lamb will not follow the *wolf*; the *chicken* will not follow the *fox*; the *hare* will not follow the *dog* — why, then, will *man* follow the *devil*, that *roaring lion*?



The Good Shepherd.

Jesus my Shepherd is;
 'Twas He that loved my soul,
 'Twas He that washed me in His blood,
 'Twas He that made me whole.
 'Twas He that sought the lost,
 That found the wandering sheep;
 'Twas He that brought me to the fold,
 'Tis He that still doth keep.

They Went to See Grandma.

Little Annie was begging her father to take her to visit her grandmother, who lived at a distance. To get rid of her he said, "It costs five dollars every time we go to see grandma, Annie, and five dollars don't grow on every bush."

"But, dear papa," said the child, "we've not seen grandma for so long, and grandmas don't grow on every bush neither."

They went to see grandma.

How God Punished a Great Sin.

I have seen little folks, and also big folks, tortured insects, birds, and brutes, and seem to enjoy watching them suffer. That is cruel and wicked. I want to tell you of a boy who did such things, and I hope his experience will be a warning and a lesson to any of you who do not care to give dumb creatures pain when not necessary.

Romming, the son of a farmer who lived in Germany, is the person of whom I wish to tell. When but a child, it seemed to give him great pleasure to torture and torment innocent creatures. He would catch young sparrows and slowly torture them to death. He would seize bugs and flies and tear off their wings. If he would see a worm, he would cut it in two and watch it writhe. He had his pockets full of stones, and when he came across a cow, or a sheep, or a horse, or a dog, it was his aim to hit them and see them limp, or hear them limping. If he caught a cat, he was just as likely to cut off its tail or ears or a foot, as not. He would destroy birds' nests. He would catch the sweet singers and pull out their feathers. His parents and teachers often talked to him, and told him what a sin it was to abuse God's creatures in that way. But he did no good.

He grew up to be a man, and was still about as heartless as ever. He was engaged by a beer-brewer. One day while standing by a tub or vat full of boiling beer his hat fell in. In trying to catch it he lost his balance and fell in. He caught by the sides of the vat and kept all but his legs out of the boiling beer. He cried loudly and pitifully for help, and was soon taken out and carried to his home. He was in great pain. For some distance no people could hear his cries and groans. All at once he became quiet, and remained so, in deep thought for a half-hour. He then asked to see a minister. As soon as the minister came, Romming began to cry, "Oh, my sins, my sins!" He spoke of what a cruel person he had always been. He lamented that he had always taken pleasure in torturing God's creatures. He feared God would not forgive him. He was very miserable. And all the more so when the doctor told him that both his legs must be taken off. But the minister spoke words of comfort to him, assuring him that God, for Christ's sake, would forgive the chief of sinners.

Romming got well, and lived as a cripple for twenty-five years. But he lived to teach others to be merciful to God's creatures.

A Youthful Martyr.

In the first ages of the Church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the Maker of heaven and earth, and one Savior, who is able to save us, or to worship the many false gods whom the heathen serve."

A Christian mother came to the spot, holding in her hand a little son of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eye rested on the child, and he desired the question to be put to him.

The question was asked, and, to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage. "Oh! base Christian!" he cried, "thou hast taught that child to answer thus." Then turning to the boy, he said, more mildly, "Tell me, child, how did you learn this faith?"

The boy looked lovingly in his mother's face and replied, "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and, at a sign from him, the officers who stood ready with their wooden rods, after the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the cost of her own life, but she could not do so; however, she whispered to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for him now?" asked the judge.

"It enables him to endure all for his Savior," was the reply. And again they smote the child.

"What can the love of Christ do for him?" And tears fell even from the eyes of the heathen as that mother, as much tortured as her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose up to heaven for him; and when his tormentors asked whether he would not now acknowledge the gods they served, and deny Christ, he still cried, "No; there is no other God but one; and Jesus Christ is the Redeemer of the world. He loved me, and I love Him for His love."

The poor boy now fainted between the repeated strokes, and they cast the bruised body into the

mother's arms, crying, "See what the love of your Christ can do for him now."

The mother, pressing her child gently to her own crushed heart, answered, "That love will take him from the wrath of man to the rest of heaven."

"Mother!" cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said, "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gives to His little ones. Thou hast spoken the truth in love; arise now, for thy Savior calleth for thee. May He grant thy poor mother grace to follow in thy bright path!"

The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom He has sent;" and so saying, he gave up his life."—*Golden Sayings for the Young.*

The Christian's Way of Giving.

The true Christian does not, like the hypocrite, sound a trumpet before him, to inform the people of his charitable gifts. He is not like a rushing, artificial well which pours forth its water with much noise; but he is like the sweet, natural spring, which gives forth its water silently. He is not like the hen, which fills the barnyard with its cackling noise every time she has laid an egg; but he is rather like the sheep, which gives up its wool without opening its mouth. He, in his giving, remembers the words of Christ: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms be in secret; and thy Father, which seeth in secret, Himself shall reward thee openly," Matt. 6, 1—4.

God the Preserver.

God did not make the world as a builder constructs a house, and, being done with His work, departs and leaves it alone. But God abides with His work and preserves what He has made, otherwise it could not continue to exist.—*Luther.*

Items from Greensboro.

Immanuel Lutheran College has again finished the last and most exciting week of a schoolyear, the year 1910—11. The attendance was extraordinary during the entire week. When Prof. N. J. Bakke preached the annual sermon Sunday night, May 28, the chapel could not hold the audience. The fact that Prof. Bakke, who has been at the head of the institution since its very beginning, will leave for a larger field, lent additional interest to the service. Choosing Acts 20, 32 as his text, he gave wholesome counsel to the graduates and also commended the institution with all that are connected with or interested in it to God and the Word of His grace as the one thing needful and the only thing that will procure lasting happiness. — After completing his work at Immanuel, Prof. Bakke will assume his duties as director of the entire Colored Mission of the Evangelical Lutheran Synodical Conference.

The annual concert on the following Tuesday night turned out to be a success. A small admission fee was charged to cover expenses. Many people would undoubtedly be glad to pay more, in order to hear Prof. Lochner's interpretation of difficult selections. The audience was especially delighted with the Fantasia on "Duke Street," the Andante in A Flat, by Lemare, and the Rondo Caprice, op. 35, by Buck. Several solos by Teacher M. A. Carter were also received with applause.

Although the weather was rather unfavorable, very many flocked to witness the exercises of the Primary Department on Wednesday night. The audience was very much impressed by the vocal selections. Teacher F. Alston, of Charlotte, made an address, urging the children to remember that youth is the springtime of life, in which they are to practice truth and honesty, and in closing emphasized the need of having Christ as their partner throughout life.

On Thursday night the graduating classes gave an entertainment. The audience was highly pleased with the program, composed of declamations, dialogues, organ and vocal solos. The proceeds will go to the organ fund.

The Commencement Exercises took place on Friday, June 2. Amid the sweet strains of the organ, the professors, teachers, and graduates of the institution, as well as several other teachers and pastors, marched to the rostrum of the chapel. After the opening hymn and an invocation by Rev. C. Thompson, of Charlotte, several graduates de-

livered a speech on some suitable theme. This was followed by Rev. C. O. Smith, of Claremont, who delivered the annual address. He spoke of "Education, or a Trained Mind, a Power in Meeting the Demands of Life." In short, striking sentences he showed how the strongest powers are in the brain, and exemplified this by instances from everyday life. Turning to the graduates, he reminded them of their responsibilities, and exhorted them to use the training which they had received during the last few years in serving God, the world, and the country.

In presenting the diplomas, Prof. Bakke made very appropriate remarks, selecting this theme: "Run, that ye may obtain!" After the reports had been distributed, a closing hymn was sung, and everybody repaired to their homes or rooms.

And now, my dear readers, let us be thanksgiving to the Lord, who has allowed us to successfully complete another schoolyear at Immanuel. And, furthermore, let us ask Him to guide, guard, and keep the graduates in the future as He has done in the past. The coming year will be of special importance, since, aside from other changes, Prof. Bakke's position will be filled by Rev. Berg of Beardstown, Mo. May the Lord bless the work of Rev. Berg and strengthen him in his strenuous calling, and may He also fill the hearts of many colored youths with the desire to enter Immanuel next September, in order to dwell there in the nurture and admonition of the Lord, and finally enter the service of the colored mission in church and school. W. R.

From Mount Zion, New Orleans.

May 28, Rev. G. M. Kramer confirmed the boys. Uncle Bob is proud to say that the boys answered well. The examination was a success. The boys knew what they were doing. In short, the public examination of this small class was eminently satisfactory.

A public examination should differ from the regular class-work. In the latter, the examiner goes into a more minute analysis, and draws out the details; in a public examination, the examiner should confine himself as much as possible to leading questions, and draw out the fundamentals of doctrine. Rev. Kramer succeeded admirably in this when he confirmed his three boys.

Confirmation is a serious and trying time for the best, especially for the catechumens. Many unfav-

able and untoward contingencies may arise to play on their already overstrung nerves. Add to this a detailed analysis of many catechism questions, and nervousness and confusion will be the result, besides heartaches here and there. In Mount Zion the examination was of the right kind, and ended in rejoicing for pastor, catechumens, and congregation.

To the boys confirmed I say: God bless you, children, and keep you steadfast in the good confession which you have made!

More anon.

UNCLE BOB.

Confirmation at Mansura, La.

Pentecost Sunday was a day of great rejoicing in St. Paul's congregation, Mansura, La. It was the day appointed for confirmation. On that day four young ladies and three young men were confirmed. A large crowd of people gathered at the church to witness the solemn act. One of the young men, not having received the Sacrament of Baptism in infancy, was first baptized. After the baptism the boys and girls were examined publicly in the six chief parts of our Catechism. They answered the questions well, thereby giving satisfactory evidence that they had acquired the knowledge of the Christian doctrine necessary for confirmation. After they had made their confirmation vows, the pastor addressed them on Prov. 15, 32. Holy Communion was also celebrated, and not only the confirmed, but also most of the members of the church partook of this Sacrament.

God has richly blessed us here at Mansura with both spiritual and temporal blessings. We hope, by the help of God, to add more souls to our dear Lutheran church. May God continually shower down His blessings upon us as He has done in the past!

CHAS. PEAY.

NOTES.

MISSIONS. — At the recent meeting of the Synod of Missouri, Ohio, and other States much time was devoted to the various missions carried on by that synod at home and abroad. Reports from the different fields were very encouraging, and it was resolved to push forward the work with still greater zeal. A representative, each, from India and from South America were present, bringing reports from their respective fields, and pointing out the great need of men and money. In the interest of the

mission carried on by the Ev. Luth. Synodical Conference among the colored people of our country, the Director of this mission, the Rev. N. J. Bakke, made an earnest plea, calling attention to the great importance and the pressing needs of this work.

T. M.

MILWAUKEE CITY MISSION. — We are in receipt of the latest report of the Lutheran City Mission in Milwaukee. The mission this year celebrated its tenth anniversary, it having been founded by the Lutheran congregations of Milwaukee in May, 1901. In all these years the Lord abundantly blessed the labors of the missionary, the Rev. E. Duemling. Eternity only will reveal all the fruit of this blessed work. Also in the past year the Gospel of Him who came to seek and to save that which is lost was brought to the many inmates of state and county institutions and to the destitute in their humble homes. "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," says the Lord, Isa. 55, 11.

A GIFT OF GRATITUDE. — A poor, sick patient, who had lost all his former wealth, enjoyed the comforting spiritual care of our Lutheran city missionary in the Milwaukee County Hospital. Shortly before his death he handed the missionary a souled envelope, with the request to open it only after his departure. When this was done, it was found that the envelope contained forty dollars, with a note saying: "Out of thankfulness, for the City Mission." Of his want and penury he had thankfully given all that he had to the mission cause for the spread of his Savior's kingdom.

A CRYING NEED. — Says *The Recorder*: It seems almost incredible, but is nevertheless true, that there are one thousand communities in eleven Mountain and Pacific States that are destitute of churches. These are not isolated hamlets of two or three houses, but one Western State alone comprises one hundred and thirty-three places containing from one hundred and fifty to a thousand souls that have no Protestant church. In addition to these, there are in one State four hundred and twenty-eight communities of sufficient importance to have post offices, but entirely destitute of churches. Remember also that one third of the population of New York City, one fourth of that of Philadelphia and Chicago, one fifth of that of Pittsburg, Cin-

cinnati, and St. Louis, and one half of that of San Francisco and Seattle, is practically heathen. You will then realize the crying need for work in the vast mission field of our country. There is a loud call for more laborers.

"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.

BIBLE WORK.—From the latest yearly report of the British and Foreign Bible Society we learn that eight new versions of the Bible have been added to the Society's list, which now includes 432 distinct forms of speech. The year's issue represents close upon seven million copies of the Scriptures, making a total of two hundred and twenty-nine million since the foundation of the Society. One thousand one hundred colporteurs, or Bible agents, are employed, who travel in all parts of the world, and who last year sold more than three million copies of the Bible. They report that Roman Catholic priests often show their hatred of this Bible work. Some of these priests in Ceylon denounced the Bible as poison and burned copies of the precious book, while in Salvador a priest told the colporteur he was "worse than yellow fever." But in spite of difficulties and persecutions the colporteurs continue their blessed work. "These men are found everywhere—in the coldest countries of the far North, the crowded fairs of India and Russia, the barracks of Siberia, the diamond fields of Africa, the banana plantations of Guatemala, the rice-fields of Bengal—everywhere."

KOREA.—In 1884, missions were begun in Korea. On Christmas Day, 1887, seven baptized Christians met behind closed doors for the first communion service. To-day the land is said to be wide open to missions. There are over 200,000 native Christians, and the number is said to be steadily increasing. "The Koreans," writes one who recently visited that country, "are Bible-studying Christians. The Bible is the book having the largest sale among them. It has been spread even to the remotest villages. It is no uncommon thing for Christians there to make a ten days' journey to attend a gathering for Bible study. They are also, I think, the most liberal-giving Christians, according to means. Eighty per cent. of the work of the Korean church is self-supporting."

BOOK TABLE.

LEBENSBLDER AUS DER GESCHICHTE DER CHRISTLICHEN KIRCHE. Fuer lutherische Leser Nordamerikas gesucht und bearbeitet von E. A. W. Krauss, Professor am Concordia-Seminar zu St. Louis, Mo. pages. Price, \$2.50. Concordia Publishing House, St. Louis, Mo.

A capital book, worthy of high commendation. clear narrative style and in an interesting, entertaining manner "life-pictures," or character sketches, from the history of the Christian Church are presented, from the times of the apostles to the present day. A friend, after reading the book, wrote: "I felt like one who passed through an instructive picture gallery under the guidance of a learned and trustworthy guide." The book-making excellent, the binding very attractive. The numerous excellent illustrations, many of them full-page, add much to the instructiveness and attractiveness of the volume, which is admirably adapted for presentation purposes.

SYNDICALBERICHT DES WESTLICHEN DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

Contains a timely, practical paper by the Rev. Kretzschmar on The Care of Our Confirmed Youth.

Acknowledgments.

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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.
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No. 8.

A Missionary.

(JOHN 4, 28, 29.)

She left her pitcher at the well,
And to her home returned,
The welcome news of life to tell
That in her full heart burned.

If you, like her at Jacob's well,
Have found the Christ, then go,
Let others know the life and joy
That from the Gospel flow.



Jesus at the Well.

A weary one sat at Jacob's well near the city of Sychar in Samaria. It was Jesus. As He, weary of His journey, sits there to rest, a woman comes with her waterpot to the well to draw water. She is a despised Samaritan, and that is not all — she is a poor, wretched being, living in open sin. She little knows that she is about to meet the eye of Him who knows all that ever she did. She reaches the well, and is astonished that Jesus, being a Jew, should ask her to give Him to drink. "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me

to drink, thou wouldest have asked of Him, and He would have given thee living water."

He did not say, If thou wert not so great a sinner. He did not say, If thou wilt reform and become a holy woman, then I will give thee living water. No, no! He let her know that He knew all that ever she had done. But He did not cast her away. In His great pity and compassion He tenderly led her to the knowledge of the true God and His salvation. He led her to drink of the water of life which He gives to sinners, that their souls shall never thirst. "Whosoever," He said, "drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." As He so tenderly spoke with the woman, He was revealed to her as the promised Messiah, and leaving her waterpot, she went to the city and told others that she had found the Christ. She was a missionary, leading others to the living water from which she had drunk salvation.

"If thou knewest the gift of God," said Christ. The gift of God is the one great thing needed by a poor, wretched sinner. Of whatever race you may be, whatever the sins you may have committed, the one great thing you need is not works of your own by which to make yourself better, not prayers of saints, not feelings aroused by shouting and nervous excitement. No. The thing you need is a saving knowledge of the gift of God.

Do you ask, Who and what is that gift of God? The same that met that poor Samaritan sinner at Jacob's well. It is Jesus, the Son of God, the Savior of sinners. "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." "The gift of God is eternal life."

This life is in His Son, and in Him only. "He that hath the Son hath life; he that hath not the Son of God hath not life." In Jesus, the unspeakable gift of God, is included every other gift the soul needs for this world and for eternity.

It is a gift. Mark well, a *gift*. You cannot buy it, you cannot earn it. It is a free gift, offered to you in the Gospel without money and without price. He that knows all that ever you did, all that you are, sets before you in the Gospel Jesus, the crucified and risen Savior, as your Redeemer. Do you know Him, the Gift of all gifts?

Do you say, "But my sins are heavy; they press me down; what must I do?" Oh, if thou knewest the gift of God! Yes, even though you have committed every sin that has been done in this sin-cursed world, yet the gift of God's grace in Christ Jesus abounds above it all. In Jesus "we have redemption through His blood, the forgiveness of sins." Of all sins. For it is written: "The blood of Jesus Christ, His Son, cleanseth us from all sins." He who so gently dealt with the sinful woman at Jacob's well, and so tenderly led her to the waters of salvation, still comes to sinners in the Gospel, bringing them the living water of everlasting life. To save sinners is His very business. To save sinners is His joy. To the disciples that brought Him food to eat at Jacob's well He said, "I have meat to eat that ye know not of." "My meat is to do the will of Him that sent me, and to finish His work." He was sent into the world for the salvation of sinners, and the faith of the Samaritan woman refreshed His thirsty spirit, and strengthened His weary body, with food of which His disciples knew nothing. His soul rejoiced over the salvation of the sinful woman, and His eye followed the saved sinner with joy born of loving mercy into the harvest-field, as she began at once to gather the sheaves.

He is the same Jesus to-day, rejoicing over every sinner that comes to Him for salvation. Oh, that thou knewest the gift of God! Cling with a trusting faith to Jesus, and God's gift of salvation is yours. You will then, in joyful gratitude, be a helper in the many mission-fields, white to harvest. You will bring others to a saving knowledge of the gift of God by leading them to Christ, the Savior of the world.

JESUS, be ever with me in the way, as my good guard at all times and in every place, lest, haply, I wander in by-paths. — *Thomas a Kempis*.

The Power of God's Word.

A missionary, who spent years among the natives of one of the South Sea Islands, says that the missionaries first went among them, they found that these barbarous people killed their old men and women as soon as they lost their strength in hard work. He then describes a scene which afterward saw at one of his meetings. Two of the men who had been converted were seen gently carrying into the church-service their old and feeble mother. Once they would have killed her and she became helpless. Now, because of her helplessness, they treated her with the greatest kindness. The Gospel had changed the cruel character of these ignorant heathen men into that of dutiful and loving Christian sons.

Darwin, the British scientist, made similar statements regarding the South Sea Islanders. He said that when he visited those islands the first time he found the natives killing their old women. He asked one of them why they killed their mothers and spared their dogs. The reply was, "Dogs catchie seal; old woman no catchie seal." When Darwin returned, some years later, he found that this horrid practice had died out, that by the work of the missionaries the character and the lives of these people had been transformed. He confessed that the wonderful change revealed a power which he could not account for by science. Of course it was the power of God's Word, of which the infidel scientist knew nothing. It was the power with which the apostles went through the heathen world, turning men from idolatry and heathen practices to the worship and service of the only true and living God. It was the power of which St. Paul, the great missionary apostle, said: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth," Rom. 1, 16. That is the power with which God's servants still to-day win the souls of men for Christ and His kingdom.

The Universalist.

The Universalists, in opposition to the plain Word of God, deny the eternal punishment of the unbeliever. It is often useless to reason with such and other rejecters of the truth. They may count our arguments weak, and flatter themselves that they have gained an advantage over us. But the Word of God is powerful; it goes directly to the

heart and does its work there. The following incident in the life of Rev. H. Norton is a case in point:

Rev. Norton, in his missionary travel through the western part of New York, came to a village where there was a society of Universalists, whose preacher was a man of great zeal. He tried various experiments to draw Mr. Norton into debate, but the latter avoided him. One day, however, they met and were introduced to each other. The Universalist would not let the opportunity slip.

"Well, Mr. Norton," said he, "I am one of those who hold that all will be saved."

"I am aware of it," said Mr. Norton.

"And I think I can convince you that the doctrine is true," said the Universalist.

"I will hear you, sir," said Mr. Norton.

The other then entered upon the usual arguments in support of such views, receiving an attentive hearing on the part of Mr. Norton, until he had said all he wished to say.

"I have but one answer to make to all that," said Mr. Norton, looking him steadily in the face.

"Well, sir, what is it?" said the Universalist.

"Except you repent, you will perish."

The reply sorely nonplussed the other. He complained that Mr. Norton had not met the case; but being assured by the latter that he had nothing else to say, he rallied and put forth some other argument, being determined to draw him out, if possible. Mr. Norton heard him quietly until he was through, and again said, "I have but one reply to make to all that."

The other paused to hear what it would be, when Mr. Norton solemnly repeated the awful words, "Except you repent, you will perish."

"Why," said the wounded man, for the sword of the Spirit had pierced him deeply, "you will not argue at all."

"I have nothing more to say," quietly observed Mr. Norton.

After a short pause the Universalist turned to leave the room.

"Stop, my friend," said Mr. Norton, "I wish to say to you that there is one thing that you will not be able to forget."

"What is it, sir?" he asked.

"Except you repent, you will lose your soul."

A bitter smile of incredulity was the only reply to this last remark. Mr. Norton saw nothing more of him that day.

On the following day the Universalist called

upon Mr. Norton, and expressed a desire to have more conversation. "No," said the latter; "I do not wish any more conversation with you."

"Oh sir," said the other, "I have not come to argue with you. You were right yesterday when you told me there was one thing I would not be able to forget. I feel that it is true, that except I repent, I must perish, and I have come to ask you what I must do to be saved."

"My dear friend," said Mr. Norton, "if that be the way, I shall be happy to talk with you as long as you please." And they did talk together, and the result was, that the Universalist became a happy believer, and a preacher of the truth which he had previously labored to avert and destroy.

A Blessed Privilege.

Dr. Paton, the pioneer missionary to the New Hebrides, said, "What we do in the Lord's service we must not look upon as a sacrifice. It is not a sacrifice; it is a blessed privilege." When \$70,000 were due him in the way of profits from his autobiography, he would not hold any part of this for his own use, but gave the whole sum to the missionary society which had supported him, saying: "It is the Lord's. Pass on the bread of life to my brethren in the South Seas." And when some one spoke of "Paton's sacrifice," he said, "Not a sacrifice, but a blessed privilege."

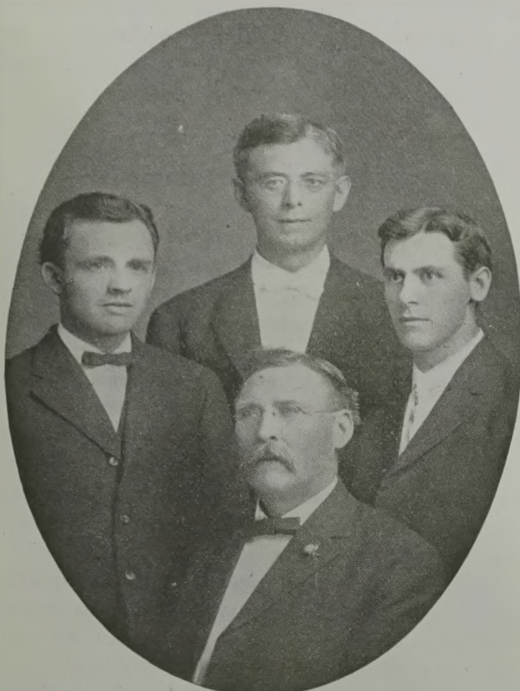
When Dr. Livingstone, the African explorer and missionary, visited England after a long absence, he was much praised for his sacrifices. In reply he said: "People talk of the sacrifices I made in spending so large a portion of my life in Africa. Can you call that a sacrifice which is only a small payment on that great debt to God which can never be fully discharged? Say rather that it is a blessed privilege."

James Chalmers, the martyr missionary of New Guinea, wrote: "Recalling the twenty-one years of my missionary life, give me its shipwrecks, give me its standing in the face of death, give me its surroundings with savages, with spears and clubs flying about me, with the club knocking me to the ground, give me all of these, and I will still be glad of the blessed privilege of being your missionary of the Christ of God."

"In Christ's service," recently wrote a reader of the PIONEER, "the result of full consecration is blessedness."

All of Grace.

Just so much as is given to man in the matter of salvation, just so much is taken from the mercy of God and the most holy merits of Christ, and of just so much man can boast. Salvation is altogether by grace, through faith in the merits of Jesus. The Bible 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.



Prof. F. Wahlers. Prof. J. Ph. Schmidt. Prof. M. Lochner.
Prof. N. J. Bakke,
until lately President of College; now Field Secretary.

FACULTY OF IMMANUEL COLLEGE, GREENSBORO, N. C.

Lead Others to Christ.

DEAR PIONEER:—

Would it not be said of many of us, if we should be cut down, that our lives have been almost a failure, perhaps entirely a failure as far as leading any one else to Christ is concerned? Dear Christian friend, are you working for the Son of God? Are you trying to win some soul to Christ? Have you tried to get some friend or companion to drink of the living waters of salvation? Or must you say, Long years have rolled away since I became a child

of God, and I have never had the privilege of leading one soul to the Savior? If there is one who never had the joy of leading even one soul into the kingdom of God, oh! let him begin at once. There is no greater privilege on earth. Oh, may God wake up the Church! Let us trim our lights, and forth and work for the kingdom of God's Son!

X.

Mission Apples.

Several years ago the secretary of a mission society received the following letter from a country pastor: "Enclosed please find one dollar for our mission treasury. It is the gift of a little girl who two years ago, departed this life to be with her Lord and Savior.

"One evening she went with her mother into the orchard that surrounded her home. Looking at the trees, she said, 'Mamma, I wish you would give me one apple-tree to be entirely my own.'

"'Why, my child,' replied the mother, 'they are all yours, yours as well as mine. If we live until they bear fruit, you will have your share as well as I, and we shall both rejoice together.'

"'Yes,' replied the girl, 'but that is not what I mean. I should like to have one whose apples could give to God as mission apples.'

"Her mother allowed her to pick out one of the trees as her own. She chose the most beautiful one and laying her hands on its trunk, said, 'From now on you belong to God.'

"This year the tree for the first time bore fruit, and I send you the profit therefrom for our mission treasury. Thus she, though dead, yet speaketh.

Willing to Work for Christ.

A missionary asked one of his converts, who he considered well gifted and trustworthy, to prepare for service in the mission-field, and to devote himself to the preaching of the Gospel to his countrymen. The missionary frankly told him that he should be able to give him only eight shillings a month instead of the twenty the young man was now getting as a boatman.

"Can you go for eight shillings?" asked the missionary.

The man sat thinking. It seemed hard for him to make up his mind to go. But at last he looked up and said, "I cannot go for eight shillings, but I can go for Christ."

"There the Weary Be at Rest."

Job 3, 17.

Beyond earth's hopes and fears,
 Beyond earth's toil and pains,
 Beyond its pleasures and its tears,
 Beyond its loss and gains,
 There is a land above,
 A paradise so blest,
 A heavenly home, prepared in love
 For weary ones to rest.

Beyond this world of woe,
 Beyond this anxious life,
 Beyond this conflict here below,
 This constant weary strife,
 There is a peace above,
 There is a refuge blest,
 A heavenly home, prepared in love
 For weary ones to rest.

Beyond earth's latest breath,
 Beyond earth's deepest gloom,
 Beyond the grave and gate of death,
 The darkness of the tomb,
 There is a life above,
 So peaceful and so blest,
 A heavenly home, prepared in love
 For weary ones to rest.

Oh, bring us, then, in peace,
 Rest of the weary heart,
 Unto this land where troubles cease,
 Whence joy doth ne'er depart,
 Unto this home above,
 This paradise so blest,
 This heavenly home, prepared in love
 For weary ones to rest.

I. C.

The Robber Saved.

In one of the mission stations in India, says *The Morning Star*, a Christian convert recently died, by the name of Jhwian Das. He had been a highway robber, one of those that are called thugs in India.

A native preacher going to a certain village in the exercise of his ministry was attacked by this robber, and his clothes were taken from his person, as were also some portions of the Bible which he had with him. The robber took the books to his house, where he had a son who was a schoolboy, and who naturally asked his father to let him have the books, which he did.

One day the robber, recalling that he had some books among the things which he had gotten by robbery, asked his boy to read to him. The boy began to read in the Fourth Book of Moses, called Num-

bers. He opened the book at the very chapter where the sentence occurs: "Be sure your sin will find you out," Numb. 32, 23.

When the father heard those words, he began to tremble and show signs of great uneasiness. His boy naturally asked him what the matter was, but he got no reply.

Some time after, the father took the book himself and began to read; but he fell again on the same words: "Be sure your sin will find you out." Oppressed with fear, he began to read other passages in the Old and in the New Testament. By God's Law he was deeply convinced of his sinful, lost state, but from the Gospel he also learned of the Savior from sin. He went to the mission station Badaon, where he was more fully instructed and was baptized. He lived an exemplary Christian life to the time of his death, and was a thoroughly changed man — a robber saved.

One Servant Girl's Influence.

A Boston lawyer, who has for forty years been eminent in his profession and no less eminent in Christian work and in princely gifts to the cause of benevolence, tells this story of what fixed his course of life:

When he was a young man he once attended a missionary meeting in Boston. One of the speakers at that meeting, a plain man, said he had a Christian girl in his domestic service at wages of less than two dollars a week, who gave a dollar every month to missions; she also had a class of poor boys in Sunday school who never missed her from her place. And he said of her: "She is the happiest, kindest, tidiest girl I ever had in my kitchen."

The young man went home with these three broken sentences sticking in his mind: "Class in Sunday school — dollar a month to missions — happiest girl."

The first result was that he took a class in Sunday school; the second was a resolve that if this girl could give a dollar a month to missions, he could, and would. These were the immediate effects of one plain girl's consecrated life.

But who can count, who can imagine, the sum total? That lawyer was, for almost half a century from this time, an increasingly active force in every good work within his reach.

EVERY affliction in the Christian's life is but a forget-me-not from the hands of God. — *Walther*.

The Heathen Punishing Their Idols.

In a Chinese village, during a time of drought, a missionary saw a row of idols put in the hottest and dustiest part of the road. He asked for the reason of this, and the natives replied, "We prayed our gods to send us rain, and they won't, so we put them out to see how they like the heat and dryness."

A missionary in India writes: "The Hindus had hired Brahmin priests to keep up their noisy worship before the village idols, and fully expected abundant rain as the result of their worship. But after waiting for days and weeks, they resolved to punish the gods, who had received costly offerings without bringing them the looked-for blessing in return. In some places they besmeared their idols with mud, and closed the entrance to the temples with thorns. In other places they brought water into the temples, put their idols into the water, and blocked the doors, so that their gods may shiver in the cold water as a punishment for keeping their fields dry."

The gods of the poor heathen are dead idols, the work of men's hands. "They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them," Ps. 115, 4—8. It is only by the power of the Gospel that the heathen are turned from the worship of dumb idols to the living God.

"A Strange Man."

When Missionary Wakefield came to the Gallas in Africa to labor among them, they were much amused at his appearance.

"How many toes have you?" they asked.

"Just as many as you have," he answered.

"Will you pull that off and let us see?" they said, pointing at his boot and shaking their heads dubiously.

When he had done so, they all laughed; for on account of his stockings they could not even now see his toes.

At last one of them exclaimed, "What a strange man this is to put his foot in a bag! We never heard of a man putting his foot in a bag!"

Jesus Comes to Our House.

A little girl went with her mother, a woman of lowly circumstances, as she had occasion to call on a wealthy lady in a neighboring city. The lady took quite an interest in the child, and took her to her house to show her all the beauties and comforts of her comfortable home. Much surprised at this, she saw, the little thing exclaimed, "Why, how beautiful! I am sure Jesus must love to come here, as it is so pleasant. Doesn't He come here very often?" He comes to our house, and we have no carpets on the floor. Oh, how Jesus must love to come here. The hostess made no reply, and her visitor went home again: "Doesn't Jesus come here very often?" Then, with much emotion, the lady replied: "I am afraid not." That was too much for the child; she hastened to her mother and begged to be taken home, for she was afraid to stay in a house where Jesus did not come. That night the lady related to her husband the whole circumstance, and the question of the child went to the hearts of both husband and wife, and it was not long before Jesus was made a guest in their house.

From a Missionary's Journal.

Augustin Johnson, after having labored about two years as missionary among the freed African slaves, who formed a colony at that place, wrote in his Journal under date of October 6, 1818:—

"Yesterday evening we, as usual, had a missionary meeting. After service contributions were given. This morning, at family prayers, some were given in advance for next month. I asked one man what he did so. He replied, 'I might be sick next month and not be able to pay; therefore I pay now, to be sure of my gift for mission.' Some women came and paid a penny for each of their children beside their own contributions." At a later service there were poor, but cheerful givers brought about \$25.00 for the mission cause. "God loveth a cheerful giver," 2 Cor. 9, 7.

Good Works.

Good works do not make a Christian; but one must be a Christian to do good works. The tree brings forth the fruit, not the fruit the tree. None is made a Christian by works, but by Christ; and being in Christ, he brings forth fruit for Him.

Luther.

Seeing Jesus with the Heart.

One day an aged native came to a missionary who was laboring among the Papuas, on the island of New Guinea. The old Papua asked the missionary, "Have you seen the Lord Jesus?"

The missionary replied, "No."

"Has your father seen Him?"

"No."

"Has your grandfather seen Him?"

"No."

The old man went away sorrowfully; but after some time he came back and joyfully said to the missionary, "I now know. You have seen the Lord Jesus with the heart."

The words of the native came to the missionary as a light in darkness. He had long tried in vain to find in the Papua language a word for the Bible term "believe." He now had what he needed. He simply translated "believing" with "seeing with the heart." The natives now understood him when he spoke to them of faith in Jesus.

Either — Or.

Christ says: "He that is not with me is against me; and he that gathereth not with me, scattereth," Luke 11, 23. To be with Christ means to be of the same mind with Him, to believe in Him, that His works, not our own, help us to salvation. And to gather with Christ means to do good in Christian love, to be rich in good works. Whosoever, then, does not believe is by his own decision, not with Christ, but against Christ; for he denies Christ, trusting in his own works. Again, whosoever does not love, gathereth not with Christ; all his labor is lost, getting further and further away from faith.

Luther.

NOTES.

BRONXVILLE CONCORDIA. — We are in receipt of the beautiful new Catalogue of Concordia College at Bronxville, N. Y., "an institution of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, maintained for the preparatory instruction of young men for the ministry and, in general, for the higher education of our Lutheran youth." By word and illustrations the Catalogue presents our Bronxville Concordia, giving full information as to

equipment, methods of instruction, and courses of study. It will be sent on application. Address: E. H. Engelbrecht, 1192 Park Ave., New York City.

HOME AND FOREIGN MISSIONS. — After referring to the criticism of "your so-called common-sense man," who opposes Foreign Missions on the ground that the money is needed at home, the *Boston Transcript*, a secular daily, says: "Furthermore, the men and women of America, who are the largest contributors to churches, schools, and missions in the United States, are the most generous supporters of the same Christian work in foreign lands. The two go together. They are one."

THE GIFTS OF THE AFRICAN. — Says a German Lutheran mission paper: The new mission church at Kwanyako, on the Gold Coast of Africa, is a striking proof of the fitness of the African for civilization and culture. The chancel, altar, and font are in mahogany lathe-work, the benches of ant-proof odum-wood, the floor solidly cemented, the walls of rammed clay, the roof of corrugated iron — all African work, a triumph of African industry over heathen sloth, a performance of African civilization of far-reaching importance in this uncivilized land. This building, and many others on the Gold Coast, are not only signs of a growing Christian life, they also bear favorable testimony to the mental gifts of the African. This is not a race that is doomed to intellectual stagnation.

NOBLE DEED OF AN AFRICAN PRINCE. — It is reported from the Kameruns that the African Prince Njojo, of Banum, has built a large school for 500 scholars, and has turned it over to the Basel Mission Society. The prince himself is a volunteer teacher, giving Christian instruction to the children with much enthusiasm.

THE POWER OF GOD'S WORD. — A German missionary in China writes to *Mission Magazine* from the province of Shansi, where ten years ago the Christians were so cruelly persecuted: "A few months ago a man came to our station to buy a New Testament. As he lived a long way off, he had never before seen a foreigner or heard a preacher of the Gospel; but a copy of St. Matthew's Gospel, which some one had bought from a colporteur two years before, had fallen into his hands. He read this through several times, and wished he could understand its meaning better; so he came to us at a time when I happened to be away. He decided to wait

for my return, and in the meantime he read the New Testament nearly three times right through. His heart and his lips overflowed with what he found in it. When I again reached home, I called him to me, and he spent a long time in our near neighborhood, that he might attend all our services. Before his departure he begged for baptism."

HOME MISSIONARIES IN KOREA. — A missionary of Seoul, on the way home from a service outside the East Gate, overtook a couple of women with their Bibles and hymn-books tied about their waists climbing one of the hills. On asking one of them, whom he recognized, where they had been, she replied, "Over to that village," pointing to a cluster of houses in the valley below. Although the hill was rather steep, the women did not seem to notice it, and when we stopped, after some puffing on my part, I asked their ages. The one said sixty-six, the other, sixty! "Does not this walking tire you?" I asked. "O no," they replied, "for we go so often, and much farther than this." "Oh, you are Bible women?" "No; we go to read and pray with the women, for we want them all to know of our happy faith," was the answer, with such bright faces as carried conviction of their joy. With such home missionaries, is it any wonder Korea is becoming a land of Christians? — *Missionary Herald*.

MEASURING THE SERMON. — When Hans Egede, the Norwegian Lutheran pastor, came to Greenland to do mission work among the Eskimos, he found them to be a restless people, not easily getting used to the long Sunday services, which were the custom at that time. They ordinarily could count no further than five, and when the sermon seemed long to them, they would go up to Egede and have him measure on their arms how much longer the "talk" was going to be. Then they tramped back to their seats and listened with great attention, but all the time kept moving one hand down the measured arm as if checking off the preacher's progress. If they got to the finger tips before he stopped, they would shake their heads sourly and go back for a remeasurement. But they all loved the missionary.

Safe in Jesus.

Some one asked old Uncle Moses whether he really believed that he was safe in Jesus though he was such a poor, helpless, unimportant creature. "Yes, sah," replied old Uncle, "I reckon de fly in Noah's ark was jis' as safe as de elephant."

BOOK TABLE.

MEMORIAL SKETCH OF DR. C. F. W. WALTHER.
For the Children of Our Schools. Concordia Publishing House, St. Louis, Mo. Price, 5 cts., prepaid. Special prices made when ordered in quantities.

This booklet, which can be had in German and English, brings an excellent sketch of the life and work of the sainted Dr. Walther, the blessed servant of God, on the one hundredth anniversary of whose birth is to be celebrated in October of the present year. The booklet proves helpful and serviceable in the celebration of "Walther Centennial" in our day-schools and Sunday schools. The *Sketch* has been compiled so as to enable the teacher easily to analyze the sentences into questions and answers.

Acknowledgments.

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St. Louis, Mo., July 15, 1911.

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.

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ST. LOUIS, MO., SEPTEMBER, 1911.

No. 9.

Preach the Gospel!

Men grope amid sin's hopeless ways
So wretched and so blind;
On them have dawned no Gospel rays,
No path of peace they find.

Go preach the Gospel! Christ has said;
Go all the famished feed —
To every creature give Life's Bread,
O'er earth love's message speed!

The Gospel of God's Love.

"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.

This is the Gospel of God's love, of which Luther says every word "fully deserves, if it could be done, to be written with golden letters into our hearts." "Every Christian," he says, "ought to learn this consoling text by heart, and should repeat it once at least a day, so that we could know these words well, and could readily apply them for our consolation and the strengthening of our faith. They are words which have power to gladden us when we are sad, and to bring us back to life when we are dead, if we but accept them earnestly in true faith."

Who is it that loved? It is the great God, the most high, the most holy God. And whom did He love? "God loved the world," the world that hated Him, the world of sinners, His enemies.

And how did God love? God loved as only God can love. His love is beyond all speech and thought. "God so loved the world that He gave His only-begotten Son." He gave Him under the demands

and the curse of the Law to fulfill those demands and to bear that curse for us, the transgressors of the Law. He gave Him into the most bitter sufferings and death.

For what purpose did God do this? "That whosoever believeth in Him should not perish, but have everlasting life." The word "whosoever" includes the vilest sinner on earth. "Whosoever" — no matter who he is and what he is — "whosoever believeth in Him should not perish" — not die forever, not be lost forever. No. No. "Whosoever believeth in Him should not perish, but have everlasting life." Not life for a few years only. No. "Everlasting life." Life that goes on and on in endless joy, and bliss, and glory — "everlasting life."

Blessed is he who receives this Gospel of God's love and says in true faith: "God loved me, too, for I, too, belong to the world of sinners. He so loved me that He gave His only-begotten Son to bear my sins. I believe His Gospel to be true; I accept His Son as *my* Savior, and I shall not perish, but have even now, and shall have, while Jehovah exists, everlasting life."

Such a believing sinner can at all times be of good cheer. Trusting in this Gospel of God's love, he can without fear enter death and face the judgment throne, as sure of salvation as he must be that He who sits upon the throne cannot lie. It is He Himself who said: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Precious Gospel of God's love from the lips of Jesus! Surely, there can be no more important, no more blessed work for believers to do than to make known to a sin-cursed world this Gospel, which is their own hearts' delight and their souls' salvation.

That Gospel is for all sinners. Therefore the same Jesus that revealed the Gospel of God's love commissioned His Christians to make it known throughout the whole world. How gladly they should obey their Savior's command: "Preach the Gospel to every creature!"

Keeping Books with the Lord.

"Do you keep books?" asked a pastor of a young man.

"Why, certainly I keep books. Every business man does that."

"What I mean," said the pastor, "do you keep books in your business with the Lord? Do you keep an account, for instance, of the money you spend on the church here at home, and of the money you give for the Lord's work among others, in missions, for instance, in our own land and in heathen countries?"

"No, I do not. I never thought of it," said the young man.

But the pastor's question set the young man to thinking. He now keeps books with the Lord. He has done so for some years. And the result has been that he gives more for the Lord's kingdom than he ever gave before. And another result has been that he is more concerned for the progress and welfare of the Church and its missions. As his contributions for the mission cause have increased, his interest in missions has also increased. His money being invested in missions, he considers himself "part of the concern," like the boy whom the preacher, on his way to the mission meeting, overtook on the road.

The preacher asked the boy about the road, and where he was going.

"Oh!" said the boy, "I'm going to the meeting to hear about the missionaries."

"Missionaries!" said the preacher; "what do you know about missionaries?"

"Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting. I belong there."

Dear reader, do you keep books in your business with the Lord? Do you consider yourself "part of the concern," contributing to the mission cause according to your ability, and taking a hearty interest in the spread of the Gospel? "Let us not be weary in well-doing; for in due season we shall reap, if we faint not," Gal. 6, 9.

Heathen Superstition.

The lady superintendent of a Christian children's Home in China writes:—

Sad is the lot of my smallest pupil, a neat, little girl. The child was bought by a poor widow when it was but a few weeks old. When the woman brought the child to our school, I asked if she was its grandmother.

She replied, "No, the child is my coffin girl."

I asked, "How so? What do you mean?"

She then said, "I bought the child only for the purpose of earning my coffin. As soon as the child is old enough to fetch a price large enough to buy a good coffin, I shall sell her."

The poor child is a victim of heathen superstition. The heathen Chinese here think that no one can die happy without having his coffin ready. People are often laid in their coffin before they are dead, and the greatest care of old people is to have their coffin standing ready in their home. It often happens that a coffin is given to them as a birthday present. So this old woman also cares for her coffin, but when she is told to care for her soul, she will not listen.

The poor little girl also knows that she is to be sold as soon as possible, for the old woman always complains that she is still so small and so weak.

What a happy childhood children of Christian parents have in comparison with the poor children in heathen lands! And how thankful Christian children should be to God and their parents!

Not in Vain.

A missionary in India writes:—

There are those who doubt whether the religious instruction given to heathen children in our mission schools is of any lasting benefit. There are cases in which there is good reason for such doubt. When children leave the school before they are well grounded in our Christian doctrine, they soon forget in their heathen surroundings and through the influence of heathenism what they have learned at school. It is wiped out. A woman recently listening to the instruction of her daughter, said laughingly that she also at one time attended a school. "Morning and evening," she said, "there were prayers, and the stories we also learned. Now that is all forgotten long ago."

Still our labor in our mission schools is not in

vain. In proof of this we missionaries could relate many instances. I know an honorable Hindu, a physician to a hospital, who, forty years ago, attended the religious instruction in our Lutheran mission school. He had married his daughter to a rich man, who was an unbeliever. The daughter was not happy at the side of her worldly-minded husband. Nor did the life of pleasure and luxury with which she was surrounded satisfy her. She sought rest and peace in diligently reading the Book of Psalms and a book of devotion. These she still preserved from the time when she attended the mission school. The seed of God's Word took deep root in her heart. Her thoughts were directed toward the divine truth, and her longing was for the things above.

When she, last year, fell sick, she had her parents informed. These had long regretted having married their daughter to an unbeliever. It was she who now on her sick-bed comforted them with precious words from the Psalms. She also rejoiced that she would soon be delivered from all evil by a blessed end. Before her death she laid into her parents' hands her most precious treasures — those very books in which she had found peace and comfort for her soul. When her husband asked her for a comforting word of farewell, she replied that there was no comfort for him unless he accepted the Savior.

She soon fell asleep in Jesus. Her parents did not, according to heathen custom, break out into loud crying and lamentation. No. It was a comfort and a joy to them to have seen their daughter have such a peaceful, joyful end.

Let us, then, be of good cheer in our mission work, forasmuch as we know that our labor is not in vain in the Lord.

Fed by God.

The same God who fed Elijah by ravens, and supplied the children of Israel with manna, still hears the petitions of His people, and supplies their wants from His infinite resources. An exchange gives the following incident:

A poor minister, with a large family depending upon him, was suddenly left without employment in the depth of a severe winter. The last penny had been spent for food, and the last morsel was placed upon the table, affording only a scanty meal for the hungry children. The poor distressed mother

retired to rest with her little ones, but the good minister could not sleep, and so in the darkness of that midwinter night he wrestled with God in prayer, pleading all His precious promises to His people. At length his soul grew calmer and a strong faith sprung up in his heart, that from some source, then unseen to him, his heavenly Father would furnish food for them. With this thought uppermost in his heart, he, too, sought repose.

But morning dawned and they were still destitute. The children cried for food, and with almost burning hearts the parents told them they had none to give.

"I would put on the kettle, dear," said the father, "and spread the cloth just as usual. The Lord may send us a breakfast yet."

She did as requested, but the kettle boiled, and yet there was no food.

The loving father stood beside the fire and gazed on the weeping group with feelings to which you, my friends, who daily gather your home circle about a bountiful table, are utter strangers. But "as a father pitieth his children, so the Lord pitieth them that fear Him."

A knock was heard at the door, and a letter was handed in for the minister; then the gentleman who brought it walked away. On opening it several bank bills were found, which he was requested to accept. Words cannot describe the emotions of the family at such a timely relief, and with overflowing hearts they sat down to an abundant meal, which was quickly procured. It seemed almost as if it had descended to them as manna did to God's people of old.

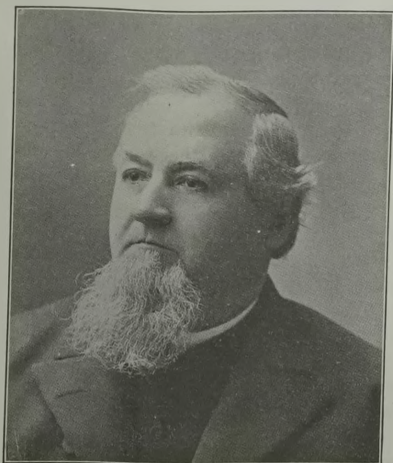
It was afterwards ascertained that the gentleman who had sent the money had felt impelled that morning to take a walk, cold as it was, and recollecting the minister, he thought, as fuel was so high, a trifle of money might not be unacceptable; but he had no thoughts of the straits to which they were reduced.

Thus does God overrule even the hearts of men, to accomplish His purposes of love and mercy towards those who serve Him.

CULTIVATE the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us, no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings. — *Selected.*

At Rest.

The Rev. C. F. W. Sapper entered into rest July 3 of the present year, at the age of near 78 years, after 45 years' faithful service in the ministry. He came to America in 1866, after having finished a course of study in a Lutheran Mission Seminary in Germany, and in all the years of his ministry in our country he proved himself a devoted friend of mission work. He was a member of our first Mission Board for Colored Missions, chosen by the Synodical Conference in 1877. In the following year he wrote and submitted to the Synodical Conference the first report of our colored Mission, en-



THE REV. C. F. W. SAPPER.
Born August 6, 1833; died July 23, 1911.

couraging the Conference to continue "this glorious work with all zeal." "If others," he said, "do mission work among heathen who live 10,000, yea, 20,000 miles away in regions difficult to reach, how much more should we care for the poor negroes whom the greed of white people brought here, and many of whom ask us to care for them and their children, and to bring them the pure Gospel and the unadulterated Sacraments." If we, to whom God has intrusted the pure Gospel, would not do this work, then "we, alas, should be like the unfaithful servant who laid up in a napkin the pound intrusted to him (Luke 19, 2)."

Rev. Sapper, as one who knew him well writes, "was not a man who kept his pound laid up in a napkin; he was very industrious and active, and a

great friend of missions." For twenty-one years served as a member of our Mission Board, assisting also for many years in the editing of our German mission paper. Upon his own request the Synodical Conference, in 1898, dismissed him from the mission Board on account of advanced age, "thanking him heartily for his excellent services of many years."

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Dan. 12.

The Pharisee Became a Publican.

A pastor sat at the bed of a sick man whom he had been called to visit. Before the pastor could put any questions, the man raised himself up in bed and said, "You see, pastor, I have a good heart and I don't know how I deserved being laid up in bed with this sickness. I have always been good and have done much good to other people. That is also my comfort now, that I have always done right and need fear no one."

In this wise the man went on for a while. At last he turned to the pastor with an expectant look, and as the pastor remained silent, as if he were in deep thoughts, the man asked, "Why don't you say something?"

"Oh," replied the pastor, "it is with me as it was with Job's friends."

"How was it with them?" asked the sick man with a curious look.

"Well, listen," said the pastor opening his Bible. "I will read it to you. Here in the Book of Job in the thirty-second chapter, first verse, we read 'So these three men ceased to answer Job, because he was righteous in his own eyes.'"

The reply made the man restless, and he asked the pastor what was wrong with him. He then listened attentively as the pastor showed him from the holy Law of God that there is none righteous, no, not one. The pastor also spoke to him of Christ, who said: "They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance." He told him of Christ's work for the salvation of sinners.

The self-righteous Pharisee became a penitent publican, trusting as a poor sinner in God's mercy in Christ Jesus, who came to seek and to save that which is lost.

The Master's Way.

(Adapted by N. J. B.)

Not ours to know the reason why unanswered is our prayer,
But ours to wait for God's own time to lift the cross we bear;
Not ours to know the reason why from loved ones we must part,
But ours to live in faith and hope, though bleeding be the heart;
Not ours to know the reason why this anguish, strife, and pain,
But ours to know a crown of thorns sweet graces for us gain.
A cross, a bleeding heart with trials sore — these for our good are given;
Be still, my heart, and murmur not, such are the ways of Heaven!

It's ours to know — aye, learn it well — it is the Master's way.
They serve Him best who ask not why, who live but to obey.
Tis ours to know the better part whereby a crown is won;
Then, loving God, I ask not why; "Thy will, not mine, be done!"
Yea, Thy way, Lord, not mine, I pray; I give to Thee my will,
And humbly ask Thy grace and aid this better part to fill.
It was not always thus with me, I loved my way the best,
But that is past, Thy way is mine; in it alone is rest.

An Indian Girl's Blessed Death.

Luella was the name given in baptism to a little Indian girl, of whose blessed death the missionary gives the following account: —

To-day in our village died Luella, one of the little girls that had attended our school more regularly than any other girl in the village. She was an orphan and lived with her mother's relatives. Hers was a sad and lonely life. But her soul was happy in her love to the Savior whom she had learned to know in the mission-school. Almost alone among heathen relatives, she stood firm to the end. She died of consumption, and through all her suffering, though often all night awake with coughing, with no candle to light, often hungry, with no food to eat, yet she was happy in the love to the Savior and longed to be with Him in heaven.

Her old grandmother is a medicine woman, and used all her heathen arts to draw Luella away from

Christ, but in vain. The other day, when I was about to say good-bye to her, I asked her to select a hymn to sing. She looked up with her great, bright black eyes and said, "All Hail the Power of Jesus' Name." In darkness, hunger, pain, surrounded by heathen relatives, in the face of death, the little shrinking, timid Indian girl could say with triumphant faith, "All Hail the Power of Jesus' Name," and could mingle her dying tones with ours, as we sang that song of victory. At the last moment wishing that she might again hear the missionary pray, she passed away.

One more sheaf gathered in from the harvest field! Dear, patient Luella, no longer an orphan, homeless and friendless, but safe at home with her heavenly Father! She asked to be laid away on the hill near the schoolhouse. There her body now rests till the coming of a glorious resurrection.

May the light of the Savior's love shine into the heathen darkness in which so many of her people are still living, and may it bring joy and salvation to their sad and bewildered hearts!

The Dollar That Built a Church.

There is a large church on the wall of which hangs a picture-frame containing a dollar bill, and under it the inscription, "The Dollar that Built this Church." As the edifice cost not less than fifty thousand dollars, the sight of the bill draws out the story.

Every one had admitted that the new church ought to be undertaken. The old building was quite outgrown. The town was growing, the membership was growing, and the expanding work of the organization called for a new and greatly enlarged equipment.

The church voted to build. An architect was selected, plans were drawn and approved, and the canvass for funds began; but the people were not ready for the sacrifice involved. The solicitors returned with reports of less than half the amount necessary. There were men of wealth in the membership, and the total sum might easily have been secured, but one held back to see what another would do, and the other measured his zeal by that of his neighbor; so there resulted a general apathy and reaction.

When the report was received, the architect was instructed to prepare new plans involving less expense. He did so, but they showed a church so much

smaller, and in every way so much less attractive, that they were discarded. So the church voted to postpone the building to a more convenient season.

After such an effort and failure, work invariably goes hard. The church had set its hand to the plow and had looked back. It had measured its task and declined it. The season's work dragged. The sermons lacked spirit. The congregation lacked enthusiasm. There grew a spirit of restlessness and discontent that boded anything but good.

Years before that there had gone out from that church a missionary who was serving amid great hardship and poverty in a remote part of the world. Letters from the home church were infrequent, and tidings of the work were scant. But there came to the missionary the news that the church at home had voted to build. In the missionary's pocket was a dollar bill which he had taken out from home and had kept. It was the only money he had when the news reached him. But he sat down and wrote a letter full of good cheer. He rejoiced that the church had undertaken so good a work, and he enclosed his contribution—the dollar bill, and expressed his regret that it was not more.

It came to the pastor on a Saturday night, and on Sunday morning he read the letter from the pulpit. Then he asked, "Brethren, what shall I do with this money?"

There was a pause. Not a man there would have been willing to send back word that the enterprise had been abandoned, and no one had any suggestion as to any other use for the money.

At last one of the wealthiest members rose and said, "I will give one thousand dollars for that bill, and add it to my previous subscription to the building fund, which subscription I now renew."

That was the beginning. The bill brought much more than the thousand dollars. It renewed the enterprise, which had almost perished; and the new church was built.

Nor did the generous gifts made by the church for its own work diminish its zeal for work outside, but rather that zeal was increased; and the contribution of the distant missionary was returned to him in the years that followed much more than a hundredfold. — *Youth's Companion*.

Items from the Charlotte, N. C., District.

On the 27th of February, Mr. W. O. Hill, who had been assisting with preaching and with teaching the second department in St. Paul's School, re-

ceived a call from the Hon. Mission Board to take up active work in Yonkers, N. Y. During his eight months' stay in our midst Mr. Hill was very active and was not only liked by the members, but well beloved by the children. He left with the best wishes and sincere prayers of all.

On March 28, Rev. C. P. Thompson, who has been in New Orleans as assistant to the different missionaries, arrived at Charlotte and took up Mr. Hill's work.

St. Paul's School closed May 24. The teachers and pupils had arranged an elaborate program. Although the weather was very inclement, the church was filled to its capacity by friends and patrons.

June 4, five children and two adults were confirmed in St. Paul. On July 2, one lady was confirmed in Mount Zion.

On July 16, Rev. Carrington March, who graduated from Immanuel College, was ordained and installed in St. James at Southern Pines. Rev. McDavid preached the ordination sermon from 1 Tim. 4, 16. The members and friends accorded Rev. March a cordial welcome. He began active work in school by assisting Teacher Alston, and later on, taking full charge of the school.

During the last week in July, Director Bahr visited this circuit. He arrived at Charlotte on July 27. He came to our city during a severe water famine. Water was selling at 5 cents per gallon. Neither drought nor hot weather daunted the aged Director. He, in company with Rev. McDavid, made a number of visits to distant parts of the city. He was so much impressed with the western suburb of Charlotte that he and the pastor secured a vacant chapel to begin a new station. On Sunday morning he went over to Meyersville, and after the sermon made an address. He was present at the communion service in Charlotte, and at night he held a formal visitation in St. Paul. During the hour and a half that he spoke he was given the undivided attention of his hearers. During his stay at Charlotte he audited the books and urged the members to be more liberal in their contributions. On August 2, he was in Monroe, and the following day in Southern Pines.

On August 6, the Harvest Home and Mission Festival was held in St. Paul. Rev. John Alston preached at two services. The night service was well attended. Collection, \$20.56. The members are having the front school cemented at a cost of \$50.00.

On August 16, Teacher F. D. Alston was united

in marriage to Miss Willette Mosley. May they at all times enjoy God's blessing!

Attendance at services during the spring and summer has been good. School will commence in the new station on Monday, September 3, and the following day in St. Paul. Parents are urged to send their children on the opening day. We have room only for a limited number, and, "First come, first served."

CORRESPONDENT.

Letter from New Orleans.

DEAR PIONEER:—

Since my last letter two more boys and one adult have been confirmed. The confirmation of these took place June 18. This is late news, but of the good kind. Such news is always welcome. Pastor and teacher of the catechumens are happy indeed, and filled with gratitude towards God, when, after much labor, more sheaves are gathered into the Lord's barns. God keep you, who have made your confirmation vows recently, steadfast in the faith of our fathers!

Teachers and pupils of our various schools are enjoying their vacation at this writing. Uncle Bob hopes that all will return to their desks refreshed, and with new vigor take up the tasks which the coming school-year will impose.

Mount Zion, once the largest field, is still without a shepherd. Though the school is flourishing in numbers and finances, the congregation is less fortunate. Rev. Kramer has worked faithfully for Mount Zion, but he cannot neglect Bethlehem, his own charge. These two fields must always have a man apiece; any other thought, as the past has demonstrated, cannot obtain in the Mission here. May it please the Lord to give us a vigorous worker again!—is the prayer of Mount Zion.

Prof. Wilde, of Luther College, was quite a sufferer lately from an obstinate cold. When last seen, a few days ago, he was on the mend.

The population of New Orleans has increased: The stork visited the home of Rev. G. M. Kramer, July 3, and left a bouncing baby girl. Father and mother have been the happy recipients of many congratulations, especially in Bethlehem and Mount Zion. May God continue to bless mother and babe with good health!

On August 2, Mrs. Mary Brown went to her rest. She was a devout member of Mount Zion long years ago. When she finally became an invalid, the Old Folks' Home received her as an in-

mate. No one knew her age, not even she herself, but it was not far from the century mark. Uncle Bob knew her over twenty-five years ago, when she appeared to be a woman of about 70.

Through this devout Lutheran our missionaries gained a preaching hold in the Home. At first there was only reading to Mrs. Brown; then more of the inmates joined the circle. Finally Rev. Kramer was allowed the use of the chapel, and preached to from 16 to 20 people. These people were attentive, eager to learn, and therefore asked the pastor many vital questions concerning their salvation.

After the death of Mrs. Brown, Rev. Kramer informed them that he believed his services at the Home were ended, as his charge was no longer in the Home. But he had counted without his hearers. They begged and pleaded earnestly to supply them with the Bread of Life as he had done in the past. So the door in the Home is still open to our Lutheran doctrine. Lord, we pray Thee, prosper Thou also the work which is being done in behalf of these poor people!

UNCLE BOB.

Notes from the Field.

THE DIRECTOR OF MISSION, Rev. N. J. Bakke, has entered upon the duties of his office, and has made an extensive visit to the missionaries and churches in North Carolina and Virginia, auditing the books of the missionaries and holding visitations in their churches. Until further notice address him at Greensboro, N. C.

DURING THE SICKNESS OF REV. W. H. LASH, Rev. Ford and Student Otho Lynn are supplying his churches with the means of grace. Rev. John Alston and Student Louis Anderson are taking care of the churches of Rev. Messerli during his sickness. Both patients are gradually recovering.

A SUCCESSFUL MISSION FESTIVAL was held at Gold Hill on the 16th of July. Sermons were delivered by Student Otho Lynn and Rev. N. J. Bakke to large audiences. During the intermission the ladies of the church served the visitors with lunch. Owing to the absence of the majority of the male members, who were at the Candor Gold Mine, the collection did not come up to expectations.

You cannot repent too soon, since you do not know how soon it may be too late.

Summer Schools.

Schools are conducted during the summer months in those churches in North Carolina which have no Christian school training for their children during the winter. The term is from six weeks to two months. In some localities a small tuition fee is charged; in others, the congregation contributes from \$15.00 to \$20.00 for the maintenance of the school.

This summer, schools have been conducted in the following churches:—

Elon College, by Teacher E. Buntrock;
High Point, by Teacher M. N. Carter;
Catawba, by Miss Claudia Galloway;
The Rocks, by Student Otho Lynn;
Sandy Ridge, by Student Louis Anderson;
Monroe, by Rev. C. Thompson;
Southern Pines, by Teacher Frank Alston and

Rev. C. March.

About 250 children have attended these schools.

N. J. B.

Poor Maggie's Mission Gift.

A missionary had been preaching a mission sermon, in which he spoke of the lost, wretched condition of the heathen in India, who know not the true God and the only way of salvation. A few days afterwards the pastor of the congregation met on the street a poor old woman, half blind, who earned a living by doing errands or any other little work. She put a sixpence into his hand, saying it was to go for mission work in India. Her pastor, knowing how poor she was, said, "No, no, Maggie; that is too much for you to give; you can not afford this much."

She replied she had just been on an errand for a kind gentleman, and instead of the poor coppers which she generally received, he had given her three pennies and a sixpence; "and," said the dear old woman, "the silver and gold are the Lord's; the copper will do for poor Maggie."

BOOK TABLE.

JUSTIFICATION. By Prof. W. H. T. Dau. 60 pages, with neat paper cover. Price, 10 cts. Concordia Publishing House, St. Louis, Mo.

This is a new edition of an excellent essay on a most important doctrine. The essay was read before Augustana Ev. Lutheran Conference a few years ago, and was published by its order. We are glad that a new edition has appeared in a handy form and in a neat, attractive dress. The booklet deserves a wide circulation.

FOLLOW JESUS. By William Dallmann. Northwestern Publishing House, Milwaukee, Wis. Price, \$1.00. Also to be had from Concordia Publishing House, St. Louis, Mo.

This well-printed and handsomely bound volume of 297 pages contains the substance of sermons preached by the author in New York and in Milwaukee. To those who have come to Jesus and have found rest in Him Jesus presented, in the author's well-known popular style, an example in their daily life. It is a practical, healthful, and edifying book for the disciples of Jesus, who have left us an example that we should follow His steps.

SYNODALBERICHT DES OREGON- UND WASHINGTON-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 12 cts.

The doctrinal paper sets forth the important truths that the Bible is God's Word, and that as such it should be used diligently.

SYNODALBERICHT DES NEBRASKA-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

Contains a timely paper on "Interest in Church Work."

Acknowledgments.

Received for *Colored Missions* from the following congregations: St. James, Southern Pines, N. C., \$3.00, Bethlehem, New Orleans, La., 35.00, Mount Zion, New Orleans, La., 35.00, Mount Calvary, Mount Pleasant, N. C., 3.00, Zion, Gold Hill, N. C., 15.31, Concordia, Rockwell, N. C., 2.50, Mount Zion, The Rocks, N. C., 24.25, Station in Napoleonville, La., 1.55, St. John, Salisbury, N. C., 2.15, St. Paul, Charlotte, N. C., 7.50, Mount Zion, Meyersville, N. C., 2.50, St. Matthew, Meherrin, Va., 6.25, Bethany, Yonkers, N. Y., 10.00, Grace, St. Louis, Mo., 3.50. **Total: \$151.58.**

St. Louis, Mo., August 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:

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The Lutheran Pioneer.

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R. A. BISCHOFF, EDITOR.

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Vol. XXXIII.

ST. LOUIS, MO., OCTOBER, 1911.

No. 10.

The Bible.

This Book unfolds Jehovah's mind;
This Voice salutes in accents kind;
This Fountain has its source on high;
This Friend will all your need supply;
This Mine affords us boundless wealth;
This Good Physician gives us health;
This Sun renews and warms the soul;
This Sword both wounds and makes us whole;
This Letter shows our sins forgiven;
This Guide conducts us safe to heaven;
This Charter has been sealed with blood;
This Volume is the Word of God.

Sel.

Reformation Festival.

October 31 is the anniversary of the Reformation. This blessed work dates from the time when, on the 31st of October, 1517, Luther posted up his 95 theses on the church-door at Wittenberg against corruptions of the Romish Church, which were eating out the very heart of the Christian religion, the Gospel of man's salvation by grace through faith in Christ Jesus, the only Savior of sinners. That was the beginning of the great Reformation, by which God restored to the Church the pure Gospel through His servant, Dr. Martin Luther.

It is true, the Gospel is revealed in the Bible, and the Bible existed before Luther's time. In this Gospel the early Christians found peace and salvation. For this Gospel thousands of them suffered persecution at the hands of their heathen enemies and died a martyr's death. But there came a time when the pope ruled supreme as the great antichrist, sitting in the temple of God and exalting himself above all that is called God, or that is worshiped. Those were indeed dark days when the

Bible was hidden from the people, who were kept in ignorance. The Gospel light was buried under the rubbish of Romish errors, and spiritual darkness covered the earth. Sinners were not told to trust in Christ's work for salvation, but they were told to trust in their own works and in the works and prayers of the saints. Jesus was pictured as a terrible judge to whom the sinner dare not come with a trusting heart. Luther tells us that in those days, before God opened to him the Gospel, he became pale and terror-stricken whenever he heard the name of Christ mentioned; for he was taught to think of Him, not as the loving Savior, but as an angry judge. "If this is not darkness," Luther says, "I know not what darkness is."

But at last God's time of deliverance came. Whilst Luther, anxious for his soul's salvation, sought in vain for peace in the way pointed out in the Romish Church, God opened to him the Bible. From this precious Book of God Luther learned that salvation is only by grace, through faith in Christ and His merits. In this Gospel he found peace. He believed, and therefore he now spoke. Having experienced the saving power of the Gospel in his own heart, he made it known with voice and pen, and defended it against all its enemies. Thus Luther became the Reformer of the Church, God's own messenger, "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

By the Gospel, which Luther proclaimed and which thousands of anxious souls hailed with joy, God Himself carried out the work of the Reformation. Luther was His faithful servant, the chosen instrument in the hands of God. Luther himself says: "I did nothing but teach and preach the doctrine of Christ and translate the Gospels, and then

laid me down and slept and rose again. The Holy Ghost did the rest through the Gospel."

Thus the work was done. Thus the victory was won. We still reap its fruits and enjoy its blessings. Let us joyfully celebrate the Reformation Festival, giving thanks to God for His great goodness. It is the festival of a restored Gospel. May we also show our thanks for the pure Gospel which God has so graciously committed to us by devoting our prayers and our money to the support and to the spread of that Gospel, the sinner's only comfort in life and in death.

In God's Protecting Care.

In the days of the Reformation there lived a learned divine in Germany named Brentius. His godly zeal for the pure Gospel had aroused his enemies, who one day sent a band of soldiers to seize him when they thought he would be off his guard. The soldiers entered the town, but Brentius had time to flee, not, however, without their seeing him. As they chased him through several streets, he was enabled to outstrip them a little. Then, turning quickly into a lane, he found his way up a flight of stairs, at the top of which was a rickety ladder leading up to a hayloft. He was soon among the hay, concealed and still. The soldiers ran hither and thither, and, on coming to the stairs, sought for him, even poking up the points of their bayonets through the boards of the hayloft, to see if any one moved. Brentius kept still, only shrinking back to escape the touch of the bayonets, till the soldiers turned away, concluding that no one was there.

So far this was a good hiding-place; but how was he to live if he continued here? The same Lord who had guided His servant to this retreat sent him food; for every morning, during fourteen days, a hen came to the hayloft and laid an egg in the hay, which furnished Brentius with food sufficient to keep him alive.

After the fourteenth day the supply failed, and he was compelled to leave this shelter, and, accordingly, he cautiously descended into the street. He found that the soldiers had just left the town, so that his friends had now full time and opportunity to have him taken away safely to another place.

How many ways God has of protecting His people who trust in Him!

A FOE of the Bible is the foe of God.

A Lutheran Martyr.

The vicar of a parish in Bavaria, Leonhard Kaser, was reported to the Romish bishop as a "heretic." He was thrown into prison and not set free until he had promised not to preach the evangelical doctrines. In order not to act against his conscience he gave up his office and went to Wittenberg, where he heard the pure Bible doctrine from Luther's own mouth.

Two years after, he visited his sick father at his former home. There he himself fell ill, and was betrayed by the priest of the place to the Romish bishop. He was again thrown into prison, and many attempts were made to induce him to recant his Lutheran faith. But all in vain. "That which is founded on the Holy Scriptures I cannot and never will recant," he replied.

After he had been condemned to be burned at the stake, princes and nobles earnestly interceded for him with his persecutors in order to save him from the flames. But in vain. On the 13th of August, 1537, he was led forth, bound with chains, to be burned as a "heretic."

When the martyr came to the place of execution, his dignified bearing and mild countenance made such a deep impression upon the many people that had flocked together that at his desire they began to sing Luther's hymn, "Come, Holy Spirit, God and Lord." During the singing of this favorite hymn he was tied to the stake. To the executioner, who swore because the rope was entangled, he said kindly, "Do not swear, dear brother! I shall not escape you, and you can do me no more hurt than Christ, my Lord, permits." Then he prayed for his enemies, praying also that he might die in a firm Christian faith.

The fagots were kindled, thick smoke arose, and soon the flames, like fiery serpents, twined around his body. The people heard him distinctly pray with a loud voice, "Jesus, I am Thine; save me!" A few minutes later his soul passed away to be with his Lord and Savior for whose Gospel he gave up his life.

Luther concludes his account of this noble martyr's death with the words: "Praise be to God! O that I may be worthy of such a confession and of such a death! What am I? What am I doing? How ashamed I am that I have not long ago suffered in like manner! Well, so be it! Thy will, O Lord, be done!"

A Mighty Fortress Is Our God.

A schoolteacher in Silesia, Germany, had made it a rule to tell the history of the Reformation to his pupils during the weeks between October 31 and November 10. At the close of the last lesson, on November 10, Luther's birthday, he would sing with the children Luther's hymn: "A Mighty Fortress Is Our God."

The 10th of November, 1857, was a most beautiful autumn day. Through the open windows of the schoolhouse sounded the notes of that grand hymn of trust: "A Mighty Fortress Is Our God." They had scarcely died away when the children said, "Some one knocked at the door, teacher!" The door being opened, an aged man entered, and uncovering his gray head, said, "I thank you for the comfort which you have given me by that beautiful hymn." In answer to the question why this hymn should have so comforted him, the old man said: "Why should this hymn not have strengthened me? Was not God to me a mighty fortress, and did I not often, while in prison, find comfort in the words: 'He helps us free from every need that hath us now o'ertaken'? And He indeed proved my Helper, and did free me."

From the man's story it appeared that he had been innocently imprisoned for murder, and that he was only set free after eighteen years, when the real murderer, a wealthy landholder, had made a confession of the crime on his death-bed. Although but forty-eight years old, he had the appearance of a man of at least sixty, and was now left alone in the world. On his way from prison he passed the schoolhouse and heard his beloved hymn.

Deeply moved by the story, the 80 children again sang the whole hymn. Tears filled the old man's eyes as he again listened to the hymn which had so often comforted him in the dark days of his imprisonment. He thanked the children, and told them to trust at all times in God, the mighty Helper in all our need.

Faithful unto Death.

"Out of the mouths of babes and sucklings hast Thou ordained strength," Ps. 8, 3.

These words were fulfilled in a wonderful way in the city of Caesarea, at the time when the early Christians were persecuted by their heathen enemies. In that city there lived a boy whose young

heart was so filled with the love of Christ that the name of his Savior was always on his lips. Neither threats nor beatings could move him to deny his faith. Some heathen children of his own age persecuted him in the streets, his own heathen father beat him, and at last drove him from his home. The child bore it all patiently, even joyfully, saying that his father took away from him but a trifle compared with what his heavenly Father gave him.

The heathen governor soon heard of this boy, and had him brought before him. In order to move the boy to deny the Christian faith, he at first spoke to him in a friendly way. "My dear child," he said, "I will forgive you, and your father shall receive you again, if you be but wise and consider what is for your best. You may yet become your father's heir. It is for you to decide." The child replied: "I suffer gladly. God will receive me. I am not sorry that I have been driven from home. I shall get a better home. Death I do not fear, for death leads me to a better life."

The governor now tried to frighten the boy by threats. But that also was in vain. He then grew angry and commanded the boy to be led away to the place of execution. Secretly, however, he had given the command only to frighten the boy and to bring him back again, for he hoped that the sight of the fire would conquer the child's courage. But the boy was not frightened; he even looked at the flames cheerfully. When he was brought back, the judge again tried to persuade him to deny the Christian faith. The boy replied: "Your fire and sword harm me not. I go to a better home. Send me off quickly that I may get there soon!"

When those that were present wept for pity, the boy said to them: "You should rather rejoice; but you know not the city to which I go."

God soon granted the boy the joy for which he longed. After the short pain of a cruel death he rested with the Savior who already here on earth took the little children up in His arms, put His hands upon them, and blessed them.

The Most Important Article.

Luther said: "In my heart reigns, and shall ever reign, this one article alone — faith in my dear Lord Jesus Christ, which is the beginning, middle, and end of all my religious thoughts by day and by night."

Luther in the Pulpit.

A distinguished historian of our times says: "Luther may well be called the most powerful preacher since the days of the apostles; for moving eloquence in the pulpit no one excelled him. He possessed all the elements of a true orator. A friend of his said of him as a preacher: 'His expression was gentle and winning. His voice was so agreeable and musical, his manner of address so enga-



LUTHER IN THE PULPIT.

ging, and his speech so full of power, that when he spoke he would send such barbed arrows into the hearts of his hearers that any man who was not a stone and had heard him once would feel as though he wished to hear him always."

That which, most of all, made Luther such a powerful preacher whom people of all classes gladly heard, was the fact that he preached the Word of God in all its purity. He, like the apostles, preached Christ and Him crucified, and therefore his preaching brought peace and joy to thousands of souls who were thirsting after righteousness and longing for salvation.

In the year 1529, several noted theologians preached in the presence of Landgrave Philip of Hesse. When Luther's turn came, every one expected the great and learned Reformer to preach something new and subtle. But Luther simply preached on the forgiveness of sins. When Landgrave Philip asked his counselors with which one of the theologians they were most pleased, they replied that they must confess that Dr. Luther's sermon was the best, for from it they learned how before God the Father they could get forgiveness of sins through Jesus Christ, and also, how they could rightly pray and comfort themselves in all distresses and misfortunes.

Luther knew from experience what the human heart needs. On being asked how it came that he preached so powerfully as to move the hearts of his hearers so deeply, he replied, "My afflictions have instructed me in this."

And he always preached in plain language and in the simplest manner, so that also the common people understood him and heard him gladly. He despised the hunger for applause and considered ambition "the rankest poison of the Church when it possesses preachers." He therefore said: "Cursed are all preachers that in the Church aim at high and loud things, and neglecting the saving health of the poor, unlearned people, seek their own honor and praise, and therefore wish to please one or two ambitious persons. When I preach, I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty, but I have an eye to the multitude of young people, children, and servants, of whom there are more than two thousand. I preach to these, directing myself to them that have need thereof. Will the rest not hear me? The door stands open to them; they may be gone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the Church, and produce great disquietness and discord; for they will need teach high things, touching matters of state, thereby aiming at praise and honor; they will please the worldly wise, and meantime neglect the simple and common multitude."—"An upright, godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles and plays with it."

Immanuel College.

The tenth term of Immanuel College began September 6. Professors and students gathered in the College Chapel to ask God to sustain, guide, and protect them also and again for another term to carry on His work.

But while this was the purpose for their assembling, there was something special connected with this year's opening. The dear readers of the PIONEER know that our former President, Rev. N. J. Bakke, has received and accepted a call as director of our mission among the colored, to which office he now gives his time and efforts. His successor at Immanuel College as President of the institution is the Rev. F. Berg, formerly of Beardstown, Ill. Prof. Berg's installation took place at our opening of the new term, and was conducted by the retiring President. After a hymn and a prayer, Prof. Bakke addressed his successor basing his discourse on Acts 8, 35, and showing that, as Philip preached Jesus to the Ethiopian eunuch, so must also he make known and declare Jesus, so that His kingdom may come and His name be hallowed among the people among whom he is to work: first, because this is the one thing needful; secondly, because only this insures lasting success. Having taken the vow as President and Professor of Immanuel College, Prof. Berg was extended a hearty welcome by Prof. J. P. Schmidt in the name of the Faculty.

Following the installation, Prof. Berg opened the new term with an address to the students, outlining their work for the coming year, and he impressed upon them that without Jesus in this work they would not succeed, but fail; with Jesus, however, they would be able to accomplish all things. Accordingly, then, they must begin, continue, and finish. This address was followed by the reading of the household rules, roll call, and announcements.

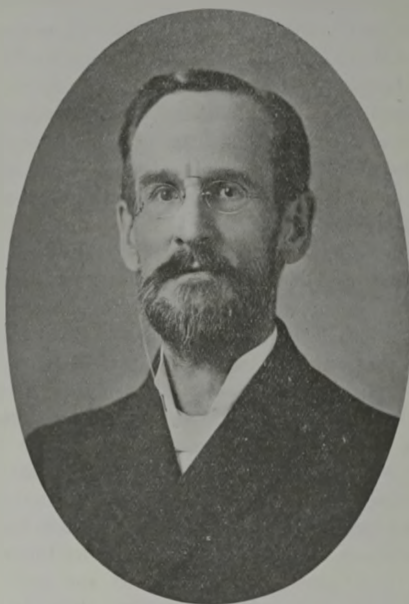
As an assistant of the Faculty for this year the Mission Board appointed Mr. Albert Berg, son of Prof. Berg. He has entered upon his duties.

When these lines leave the press and enter the homes of the readers also among the people of our mission stations, Immanuel College will have begun the second month of the term 1911-12. Probably you, dear parents, have a boy that you could prepare for the Lord's service. You may not be able to get him ready for this year and, besides, one month of the term is past. Get him ready for the next term at Immanuel College. Begin to prepare now!

You need a pastor, your congregation needs a pastor, — blessed are you if you now have one, — other congregations need one; they that still sit in error need one; they that still sit in darkness of spiritual ignorance need one. Help them! W.

The Rev. Prof. F. Berg, President of Immanuel College.

The Rev. Prof. F. Berg, now President of Immanuel College, has been in the ministry for thirty-three years. His first charge was a colored congre-



The Rev. PROF. F. BERG,
President of Immanuel College.

gation, which he gathered at Little Rock, Ark. There he began his work in 1878. He left this charge, accepting a call to the congregation near Decatur, Ind. He then became pastor of the congregation in Beardstown, Ill., which he left to accept the directorship of Immanuel College. He arrived in Greensboro June 30. Since that time he has devoted himself to his new work. He was installed at the opening of the new term, September 6. May the God of all grace guide and protect him, and endow him with wisdom and strength faithfully to perform his duties to God's glory and the upbuilding of His Church among the colored!

W.

Immanuel Conference at Meherrin, Va.

Immanuel Conference held its 21st session at St. Matthew's Church, Meherrin, Va., August 24—27. Professors, ministers, and teachers of the Colored Mission laboring in North Carolina arrived on the afternoon of the 23d, and were met by a committee, who conveyed them in wagons, buggies, and automobiles to the church and from thence to their respective quarters.

On Thursday, at 10 a. m., the pastoral conference was held. It was opened by singing a hymn and by prayer, after which Rev. J. Koerner delivered a short appropriate sermon on Ps. 133, 1—4, and extended a hearty welcome to the brethren, to which Prof. J. Ph. Schmidt responded. Thereafter Prof. M. Lochner proceeded to read his paper on "Confession and Absolution," which had not been finished at the last session. This paper was discussed at length. The afternoon session was begun with devotional exercises in connection with a short and edifying sermon by Rev. F. Ford based on 2 Cor. 5, 20; after which Prof. Lochner concluded his paper on "Confession and Absolution," which afforded comfort and instruction to the members of Conference. The business of the pastoral conference was concluded on Friday and Saturday one hour before public session. A committee was appointed to confer with Luther Conference, with a view of compiling a common service, suitable for all of our missions, so as to have uniformity in services. Another committee was appointed to provide a uniform school-book list for our North Carolina schools. It was resolved to make THE PIONEER our home paper; and missionaries and teachers were urged to get subscribers at their places, where it had hitherto been distributed free. Conference also recommended the *Lutheran Guide* as a Sunday-school paper. Thursday night Rev. J. McDavid, of Charlotte, N. C., preached the pastoral sermon on Joshua 1, 6—10.

Conference proper began Friday at 10 a. m. The President, Rev. J. Koerner, conducted the devotional exercises, after which he extended a cordial welcome to the Conference in the name of St. Matthew's congregation. Thereafter the roll was called. Director N. J. Bakke, Profs. J. Ph. Schmidt, F. Wahlers, and M. Lochner, Revs. J. McDavid, J. Koerner, J. Alston, and F. Ford, and Teachers F. Alston and E. A. Buntrock, responded to their names. Revs. H. C. Messerli, W. H. Lash, and W. O. Hill, Teachers E. Reed and M. Carter, were

absent. On account of the abnormal expenses there were no delegates from North Carolina. Mr. J. Holmes represented St. Matthew's congregation. After the reading and adoption of last meeting's minutes, Rev. C. P. Thompson, of Charlotte, N. C., and Rev. C. R. March, of Southern Pines, N. C., were received as members. Rev. C. Lauterbach was present in every session of Conference as a guest. Election of officers now followed. Rev. J. McDavid was elected President; Rev. W. H. Lash, Vice-President; Rev. C. P. Thompson, Secretary and Treasurer. After the election of officers, committees were appointed: Committee on program for next conference sessions, and one to revise the constitution. Invitations for next conference came from Mount Zion, at Rocks, N. C., St. Paul's, of Charlotte, and Zion, of Gold Hill; the first was accepted.

Then Prof. J. Ph. Schmidt began his paper on "Russellism," which is the doctrine of a sect known as "Evangelical Alliance," founded 1846, whose official organ is called *The Fire of Zion*, published in Brooklyn, N. Y. Their chief exponent is Pastor C. T. Russell, formerly of Allegheny, Pa., now of Brooklyn, N. Y. He has written several books, of which the "Plan of Ages, or The Millennial Dawn" is the best known, as it is disseminated freely by the Tower Publishing Co. His sermons are spread widely in the daily press. A few of our members having read his sermons, had imbibed his heresies. Conference wanted to refute his false doctrine, which was ably done in the paper and in the discussions that followed. Space will not permit a general outline. This paper was concluded in the afternoon and night sessions.

Divine service on Friday night was conducted by Prof. F. Wahlers, who preached on John 8, 21—23, answering the question, "Why do we still hold fast to the doctrine of Absolution?"

Saturday morning session was opened with devotional exercises by the chairman. The Program Committee reported, and the following program was adopted: 1. Sermon by C. R. March. 2. Paper on "Duty of Membership Toward the Church." 3. Sermon by Prof. M. Lochner. 4. Paper on "The Doctrine of Baptism," by Rev. J. McDavid. 5. Confessional address by Rev. F. Ford. 6. Sermon by Prof. J. Ph. Schmidt. 7. Sermon by Director N. J. Bakke. 8. Sermon by Rev. W. H. Lash. After all business had been transacted, Rev. J. Alston read a very practical, timely, and interesting paper on "Home Religion." He divided his essay into three parts: 1. What home religion is. 2. What

should home religion be carried on? 3. How it should be done. His paper was discussed at length in the afternoon session.

Sunday morning Rev. J. Koerner delivered the confessional address based on 1 Cor. 11, 28. 29. In the divine service Rev. C. P. Thompson preached on John 8, 31. 32. After the sermon the members of Conference and the local communicants partook of the Lord's Supper. In the afternoon service St. Matthew's congregation celebrated Harvest Home Festival. Prof. M. Lochner preached a powerful sermon on Ps. 116, 12—14. After the collection Teacher F. Alston, in the name of Immanuel Conference, extended cordial thanks to the kind members of St. Matthew's congregation for their hospitality. Conference adjourned *sine die* by the singing of the hymn, "God be with you till we meet again."

This was indeed an instructive, profitable, and edifying conference for lay members, teachers, ministers, and professors. Director Bakke was with us, and his advice to the ministers and teachers, as well as his admonitions to the members in the discussions, gave animation to this conference.

The members of St. Matthew's spared no pains to make it pleasant for its visitors. Most of them attended all the sessions. The members of Conference were conveyed to and from sessions in vehicles. During the noon intermission sumptuous lunches were served in the school-rooms. Early Monday morning the missionaries left for their respective homes.

May God continue to shower His blessings on Immanuel Conference, and ever make it a means for disseminating truth among our benighted brethren!

CAL.

NOTES.

A FRIEND OF MISSIONS. — The Rev. Dr. C. F. W. Walther, the one hundredth anniversary of whose birth falls on the 25th of this month, was a devoted friend of missions. Indeed, it may well be said that the aim of all his manifold labors during his long service in the Church was the spread of the pure Gospel for the salvation of souls. To this end he faithfully labored as pastor of a large parish in St. Louis, as professor in the Lutheran Seminary in that city, as editor of church papers, as writer of many theological books. To this end he, content with a comparatively small salary, let all the profits derived from his many writings go

into the treasury of the church, so that a well-known Presbyterian pastor in St. Louis said of him, "Dr. Walther surely does not care for money; his only passion seems to be the salvation of souls." As professor in Concordia Seminary at St. Louis he, for over forty years, prepared a large number of students for the Gospel ministry, instructing them in the pure Bible doctrines of the Lutheran Church, and filling them with the true missionary spirit. Thus this faithful servant, who was so richly blessed of God, became a blessing to many thousand souls. The day when the Synodical Conference, in the year 1877, resolved to begin mission work among the colored people was a day of joy to him. On the evening of that day he said to a former pupil of his: "I cannot tell you how glad I am that the Synodical Conference has resolved to do mission work among the negroes of our country. They have got bodily liberty, but it is much more important that they get spiritual liberty, liberty from the slavery of sin and the devil. This only true liberty we bring them in the Gospel." And ever afterward he proved himself a warm friend and earnest advocate of our Colored Mission, speaking encouraging words and giving wise counsel at the sessions of the Synodical Conference regarding this mission. "The memory of the just is blessed." May his example be a loud call to greater zeal in our mission work! And remembering that pious and learned teachers are God's gift to His Church, may we give all glory to the Giver of all good gifts, and thank Him with heart and hands and voices for the blessings bestowed upon His Church through His blessed servant — Dr. C. F. W. Walther.

A DAY OF JOY. — It was an occasion for joy and thanksgiving for our Lutheran deaf-mute congregation in Milwaukee, Wis., when, on a recent Sunday, three blind deaf-mutes were received into the church by confirmation, after having been instructed in the Bible and Catechism with much patient, faithful labor by the pastor and missionary, the Rev. F. Wangerin. The church, which was beautifully decorated with flowers and plants for the festive occasion, was filled to its utmost capacity, many friends having come to take part in the joy of the congregation and to join in giving thanks to the Lord for His great mercy by which He, as the Good Shepherd, leads also blind deaf-mutes into the fold of His sheep through the Gospel. May the merciful God continue to bless this mission for the salvation of many souls!

A LARGE GIFT. — The American Board of Commissioners for Foreign Missions recently received a gift of a million dollars. The money is to be used for educational work in foreign lands. The giver wishes to remain unknown. As he intrusts the expenditure of this large sum to a Mission Board, the generous giver no doubt recognizes that the only true education is religious education.

ZEALOUS MISSIONARIES. — Magwamba converts in Africa, reports a missionary, have at all times been characterized by a strong desire to win their heathen neighbors for Christianity. Some of them went as missionaries to tribes near by, where they were welcomed by one of the chiefs as follows, "Know that I am happy to see you, and to learn that you will teach my people. I know how they say everywhere that missionaries are the friends, the fathers of the black man." Then, calling together his subjects, he said, "Listen, my children! You must learn from these missionaries; and if you are too idle, I, who am older than any of you, will so learn as to make you ashamed."

ANOTHER EXAMPLE. — Another example of missionary zeal is related by *Missionary Review* thus: "In the South Sea Islands zeal for the spread of the Gospel does not decrease. The number of volunteers for work in Papua has not fallen off, neither in Rarotonga nor in Samoa, and now the Gilbert Islands are beginning to take some small share in this common Christian enterprise. Large numbers of Chinese laborers have been introduced into Samoa by the Germans, and the Samoans are organizing efforts to Christianize these invaders. From Samoa contributions to the society's funds have, during the past five years, gone up year by year to a remarkable extent, and from Samoa the society has recently received about \$23,000 as the contribution of the churches toward general missionary work for the past year."

BOOK TABLE.

PROCEEDINGS OF THE TWELFTH CONVENTION of the Evangelical Lutheran Synod of Missouri and other States. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

This pamphlet contains the minutes of the last session of the English Synod, which now is the English District of the Synod of Missouri, Ohio, and other States. Besides a full report of the important business transactions, the pamphlet brings an excellent timely paper by the Rev. M. S. Sommer on "The Unity of the Christian Church."

OUR CHURCH. A Program for the Festival of the Reformation. To be rendered in a Children's Service. Concordia Publishing House, St. Louis, Mo. Price: Single copies, 5 cts.; per dozen, 40 cts. Special prices for quantities.

A new program for the Reformation Festival. It contains a goodly number of appropriate hymns for singing and for recitation. The historical matter has not been inserted in the usual form of questions and answers, but instead, has been added as a "Brief Survey of the History of the Christian Church, with Special Reference to the Reformation," giving a bird's-eye view of the various periods of the Church's History. The children are taught catechised on the historical facts of these periods as the program calls for. We consider the arrangement an excellent one. If well drilled in all its details, the program will prove very profitable and highly interesting when publicly rendered in a Children's Service.

Acknowledgments.

Received for *Colored Missions* from the following congregations: St. Paul, Mansura, La., \$5.00, St. Peter, Dry Schoolhouse, N. C., 3.00, St. James, Southern Pines, N. C., 17.34, Bethany, Yonkers, N. Y., 10.00, St. Matthew, Herrin, Va., 6.09, Bethlehem, New Orleans, La., 35.00, St. John, Salisbury, N. C., 2.90, Zion, Gold Hill, N. C., 3.00, Mount Zion, The Rocks, N. C., 3.00, Concordia, Rockwell, N. C., 2.50, St. Paul, Charlotte, N. C., 7.50, Bethlehem, Monroe, N. C., 2.50, Grace, St. Louis, Mo., 1.00, Holy Trinity, Springfield, Ill., 3.80. Total: \$102.63.

St. Louis, Mo., September 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:

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A MISSIONARY MONTHLY.

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R. A. BISCHOFF, Editor.

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Vol. XXXIII.

ST. LOUIS, MO., NOVEMBER, 1911.

No. 11.

Christ, the Rock.

My hope is built on nothing less
Than *Jesus' blood* and *righteousness*;
Midst all the hell I feel within,
On *His completed work* I lean.
On Christ, the solid Rock, I stand.
All other ground is sinking sand.

The Righteousness of Christ.

God's Law requires righteousness, perfect righteousness; but we are unrighteous, wholly unrighteous, sold under sin. Of the children of men it is written: "There is none righteous; no, not one." And, "There is no difference, for they all have sinned, and come short of the glory of God." So man is just the reverse, the opposite of what the Law wants him to be. The Law requires righteousness, and we are unrighteous; it demands holiness, and we are unholy. Therefore we are condemned by the Law. For it is written: "Cursed is every one that continueth not in all things which are written in the book of the Law to do them." "The wages of sin is death." "The soul that sinneth, it shall die." As sure as God is God, punishment must follow sin. Where, then, shall the condemned soul flee for refuge from the terrible curse that the holy God has laid upon sin?

The Gospel tells us of the righteousness of Christ with which we can stand before God and be eternally saved. What is this righteousness of Christ? It is the righteousness which Christ secured for us by His perfect obedience to the Law of God, fulfilling all its demands and bearing its curse in our stead.

As our Substitute, Christ was made under the Law and fulfilled for us all righteousness in His

life of holiness. What we sinners could not do, He, the Holy One, did for us. And He did it all, all that the Law demands. He left nothing undone. His obedience was a perfect obedience. Of Him the Father said: "This is my beloved Son in whom I am well pleased."

Christ was obedient to the Law also by bearing its curse in our stead. God laid upon Him the iniquity of us all, and made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him. "Christ hath redeemed us from the curse of the Law, being made a curse for us," says the apostle. It is a full redemption, for Christ's obedience was a perfect obedience. He was "obedient unto death, even the death of the cross." He suffered all the punishment of our sins, He paid the whole penalty of our transgressions.

What Christ did and what Christ suffered was the fulfillment of the Law for us. He, the Son of God, is the Lawgiver. He is above the Law, not subject to the Law. But He was made under the Law for us, to meet its demands and to suffer the curse in our stead. Thus He, by His perfect obedience in His holy life and bitter sufferings, secured for us, for every sinner, a perfect righteousness, a righteousness without the least spot or stain, a righteousness which avails in the sight of God.

This righteousness of Christ is revealed and offered to all sinners in the Gospel. It is this that makes the Gospel joyful tidings and the power of God unto salvation. Hence the Apostle Paul says: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith." The righteousness of God, that is, the righteousness which avails before God,

is none other than the perfect righteousness of Christ secured for all sinners. It is brought and offered to all in the Gospel to be taken by faith. The moment the sinner in true faith accepts the Gospel and trusts in the righteousness of Christ, he comes into possession of this righteousness; he is clothed in this righteousness as in a beautiful, spotless dress; all his sins are covered and forgiven; he is a child of God, enjoying all the blessings of Christ's work for sinners. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin," says the Bible. The believer, trusting in the perfect righteousness of Christ, may in his last hour even welcome death, and may say in the confidence of a simple and unquestioning faith:

I fall asleep in Jesus' wounds,
There pardon for my sins abounds;
Yea, Jesus' blood and righteousness
My jewel are, my glorious dress,
Wherein before my God I stand
When I shall reach the heavenly land.

With peace and joy I now depart,
God's child I am with all my heart;
I thank thee, Death, thou ledest me
To that true life where I would be.
So, cleansed by Christ, I fear not death.
Lord Jesus, strengthen Thou my faith!

A Word in Season.

In a little cottage on Staten Island, overlooking the entrance to New York, there lived, some years ago, an old retired sea captain. Hundreds of times he had crossed the stormy Atlantic, and now, in his old age, his delight was to sit on the hillside and watch the incoming and outgoing vessels. He was a man highly esteemed for his noble character, but, like many others, he had been indifferent to religion. The aged pastor of the place called to see him one beautiful afternoon in October, and as they sat and talked in the sunshine, a great ocean steamer came up the bay.

The pastor said, "Captain, I suppose that you have brought your ship up that course hundreds of times?"

The captain quickly replied, "No, never. You know that the pilot always met us outside and came aboard. Had I ever attempted to bring the vessel in, my company, in case of accident, could have recovered no insurance."

The pastor asked, "When the pilot came aboard, what did you do?"

"I simply turned the ship over to him and was obedient to his orders. I trusted in him to bring us safe into the harbor."

Then the aged pastor quietly grasped the old captain's hand, and looking tenderly into his face, said, "Captain, you are getting on in years; you are nearing the harbor; don't you think that it is time that you allowed the Great Pilot to come aboard and take charge?" He then spoke to him of man's sin and God's grace, and told him the way of salvation through faith in Christ Jesus, the Savior of sinners.

The captain listened attentively. The pastor, pressing his hand, at last said, "Trust in Jesus! He alone can bring you safe into the harbor of everlasting life."

There was silence for a few moments. The captain seemed to be lost in deep thought. Soon tears began to flow down the furrows of the old weather-beaten face. He lifted his head, and a new light came into his eyes as he said, "Pastor, I see it. The Lord Jesus shall be my Pilot. I trust in Him for salvation. He will bring me safe into harbor."

The pastor's words proved a word in season.

Seek the Lost Sheep.

We once heard a preacher tell the story of an artificial bee that would buzz and fly around. The man who made it placed it on a table beside a real bee and then challenged any one in a large company of people to tell the difference. A man secured a drop of honey, and placed it upon the table. The real bee went directly for the honey, while the artificial bee continued to buzz and fly around.

So, said the preacher, there are those who profess to love God buzzing around in what they call church activities "cumbered with much serving," but who will not feed His sheep. They profess to be Christians; but they do not care much for mission work by which the lost sheep are sought and brought to the fold. A real child of God goes after the lost sheep. He is a follower of Him who came to seek and to save that which is lost, and who said, "My meat is to do the will of Him that sent me, and to finish His work."

"THANKSGIVING makes our prayers bold and strong and sweet; feeds and enkindles them as with coals of fire." — *Luther*.

Thanksgiving Day.

We thank Thee, Lord, for spring's glad hours,
For summer's sunshine, birds, and flow'rs,
Full harvests, and good cheer,
For autumn's rainbow lines and glow,
For winter's mantle white of snow—
For blessings through the year!

For food, and raiment, and increase
Of harvest plenty, and for peace,
For pleasure, joy, and grief,
For toil and pain, for care and loss,
For sleep, for strength to bear life's cross,
For kind and glad relief;

For Liberty and Fatherland,
For a united household band,
For all our needs supplied—
O God, our Father, we to-day
Give thanks for all, and now we pray
With us to still abide!

H. Coyle.

Thanksgiving.

Luther writes: "Even the heathen have said ingratitude was the greatest vice. Nevertheless, we find that this is the most common sin." It has always been so, and it is so still. Seed time and harvest, summer and winter, night and day, come and go, but there is little giving of thanks. Men lie down on comfortable beds and sleep; they rise up in the morning refreshed; they have been kept in safety by night, and they are supplied with food by day, but there is little thanksgiving. Even professed Christians sometimes sit down and eat their food like unthinking animals, without a word of thanksgiving to God, the Giver of all good gifts. Men receive favors from God every hour in every day of every year, and yet, how few give thanks!

We cannot doubt that God wants to be thanked. The Psalms are full of thanksgiving. Again and again we are told to "give thanks unto the Lord, for He is good, for His mercy endureth forever." Think of the many mercies of God which you daily receive: think, and thank! Count the many blessings and many benefits which you daily enjoy, and give thanks to Him from whom all blessings flow.

Said a Christian writer: "One winter evening I hurried home leading my little daughter by the hand. As we walked on, she said, 'Father, I will count the stars.'

"All right, begin," I replied.

"After a while I heard her count: 'Two hundred and twenty-four.' 'Oh,' she then cried out, 'I had no idea that there were so many!'

"Ah, dear friend, I sometimes say within my soul, 'Lord, I will count Thy benefits!' Soon I find my heart sighing, not with sorrow, but burdened with blessings, overwhelmed with the Lord's loving-kindness. And then I say to myself, 'I had no idea that there were so many!'

'Count your mercies! You will then say with the Psalmist: "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation."

Think, and then thank! Especially at the thanksgiving season. But thank not only with your lips. Thank God with your heart. Then your thanksgiving will become practical. You will prove your thankfulness by thank-offerings.

"What shall we render unto the Lord for all His benefits towards us?" Well, for one thing, be more faithful, and constant, and earnest in helping to extend Christ's kingdom upon earth for the salvation of sinners. Remembering the many spiritual blessings with which God in His grace has blessed them, Christians should in gratitude bring these Gospel blessings to those who are still without God and without hope in the world. "Mission gifts for the salvation of others are the best thank-offerings of saved souls."

"Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thy iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies," Ps. 103, 1-4.

A Mission Gift from Africa.

The late Bishop Whipple, of Minnesota, well known for his mission labors among the Indians of the West, related that on the day of his ordination a venerable pastor laid his hand on his head, saying, "My dear brother, do not forget the wandering red men, whom Jesus Christ wants us to bring home!" On the same day, said Bishop Whipple, Missionary Hoffmann, who had just returned from West Africa, handed him \$75.00, saying, "When I took leave of our African Christians, they handed me this sum with the instruction to give it for any heathen people in America among whom mission work is to be done."

That money was the first gift that Bishop Whipple received for his Indians. And that mission gift came from colored Christians in West Africa.

Praying by Machinery.

Some heathen in Asia are said to pray by machinery, in order to repeat their prayers to their false gods much oftener than can be done by speaking. They have a round hollow box, or drum, inside of which are rolled up long pieces of paper or silk, joined together, sometimes several hundred feet long. On the paper or silk a prayer is written over and over again, perhaps as many as a thousand times. When the box is turned, the paper prayers are moved about, which, they say, pleases their gods. Thus these poor heathen make prayer by the wholesale, for they suppose every time the box moves round so many prayers are offered as are written or printed inside.

They also have prayer-wheels, fitted on a handle, which a person can easily hold as he walks about. By turning their prayer-wheels, the written or printed prayers are supposed to be repeated. Some, especially the poor, have paper-flags, printed over with prayers, and fastened to a pole. The poor people believe that every time these paper-flags flutter in the wind all the prayers on them are repeated.

How sad is the lot of these heathen worshippers who know not the true God and the way to Him! Our pity for them should move us to pray more fervently, and labor more diligently for the spreading of God's Word, in which the only true and living God is revealed, to whom we offer our prayers in the name of our Lord Jesus Christ. Through His blood and righteousness alone sinners can hope for acceptance.

A Story Worth Repeating.

Under this heading *The Recorder* brings the following:—

In 1908, a native evangelist in Bangalore, India, spoke to a Lutheran missionary of a Jew, a Mr. Ruben, in a native Christian home, who seemed favorably disposed to Christianity, and was a reader of the New Testament. The Rev. Mr. Kabis, the missionary, soon met this Mr. Ruben, who told him the following story:—

His father, Ezekiel, a pious Jew and dealer in precious stones, had moved from Bagdad to Bombay, where he died while his son Ruben was quite small. An uncle, who was a rabbi in Bombay, had taken care of the boy and given him a Jewish education. Later, however, the boy went to an English missionary school, where he became acquainted with the

New Testament and was instructed in the tenets of Christianity. The impressions which he thus received were so strong that he would have asked for baptism if he had been independent of his relatives. These, and later his brother and sister, also died from the plague, and Ruben left Bombay to make a living. He lived in Agra, Delhi, Allahabad, and other large cities of Northern India, until, finally, he came to Bangalore. There he became a sanitary inspector of the city government, with a good salary, some years before he came to the missionary. The old impressions, gained in the English missionary schools years before that time, came back in Bangalore, and the desire to be baptized became quite strong. Ruben acknowledged frankly that he believed in the Lord Jesus Christ. He was soon instructed by the missionary in the Word of God more perfectly, and prepared for baptism. He is now a member of the Lutheran church at Bangalore.

This story is not only an encouragement to missionaries, but also shows the value of early impressions, and endorses the words of the sacred writer: "Cast thy bread upon the waters; for thou shalt find it after many days."

A Blessed Death.

A Lutheran pastor, who some years ago served our mission among the Indians in Wisconsin, visited a sick Indian girl who belonged to his mission church. Shortly before her death she exclaimed: "Abraham believed in the Lord, and his faith was counted unto him for righteousness. This word is for me also; unto me, too, my faith is counted for righteousness, and I shall be saved eternally, not by what I have done, — I have done nothing, — nor because I love Jesus, but because He loves me and has died for me. O how glad I am that I can go to Him!"

Who dieth thus dies well!

To-morrow's Burdens.

To-morrow's burdens! That is what is troubling so many — to-morrow's difficulties, to-morrow's troubles, to-morrow's burdens. It is best to avoid worry and anxious care by leaving to-morrow with God. Reminding God's children of their heavenly Father's love and care, Christ says: "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof," Matt. 6, 34.

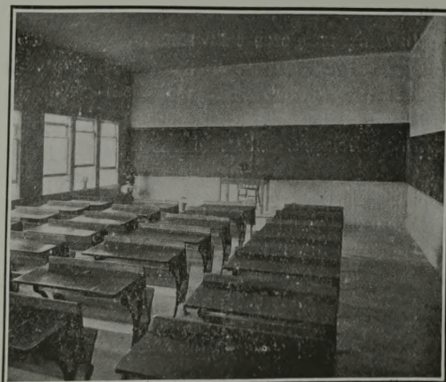
Immanuel Lutheran School.

With the opening of the new school-year, Immanuel School moved into its new quarters, the beautiful building erected by the children of the synodical Conference.

The building, a one-story structure, is of red brick. It has three class-rooms, separated by a hall which is entered by two side entrances. In front, below the gable, is a memorial tablet with the inscription: "Erected by the Children of Ev. Luth. Synodical Conference." The corner-stone bears the words: "Immanuel Lutheran School, 1911."

As you enter the hall by the entrance to be seen on the picture, you will see a drinking fountain in one corner. The door to the right of you takes you into the front class-room, which is occupied by Teacher Reid's class. Opening the door to your left, you will enter Teacher Carter's class-room, the picture of which you also have before you. Adjoining this room is the class-room of Miss Brown.

It is not necessary to present a picture of every class-room, as all of them are of equal size, namely, 14x32 feet, and all furnished alike with seats for 56 children. The many windows, all on one side of the class-rooms, admit splendid light for study, and three walls of each room are furnished with black-boards. In the wide space between the teacher's desk and the first row of pupils' seats the children can line up for recitations. Adjoining every room is a spacious cloak-room, which is entered by a door from the respective class-rooms. In the basement, under the two rear class-rooms, are the toilet rooms, and a large space which may be used as playgrounds in bad weather.



Class-Room in Immanuel Lutheran School.

The dedication proper of this building has not yet taken place. Rev. N. J. Bakke was asked to deliver the address, but as other duties prevented him from coming, it was decided to wait until the promised visitor of the honorable Mission Board would be here to address us on that occasion. God willing, we hope to dedicate the new school on the first Sunday in November.

Our hearts are filled with gratitude to the children of the Synodical Conference for having given us such a beautiful and well-equipped building. May the Lord ever bless teachers and pupils of Immanuel Lutheran School!

M. L.

Letter from New Orleans.

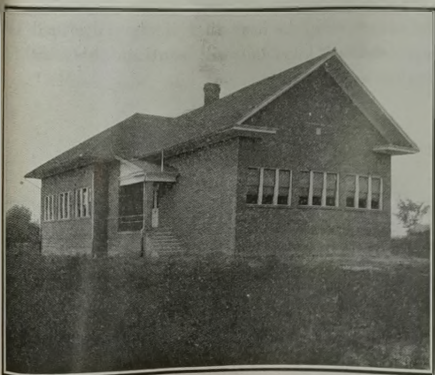
DEAR PIONEER:—

Ho, ho! vacation days are o'er;
We'll see the pond and pool no more.

No more swimming nor fishing for a while, boys! No use crying, sonny! You've got to go to school once, so you may as well fall in line. And, of course, Buddy and Alec, and Liza and Hannah did go.

That's some time ago—when you read this. Every wheel in the school-machinery has been awirling and ahumming since September 11. The enrollment, as you are reading this, is acceeping up to the danger-line; *i. e.*, the Lord is filling the schools to overflowing.

Now, friends, compare the lines of discipline in the public and in the parochial school. See what a difference! Public schools are absolutely necessary to-day, but they do not reach the ideal of the Christian parent. The standards of believer and



Immanuel Lutheran School in Greensboro, N. C.

unbeliever never will converge toward a common goal; the objects to be attained cause them to diverge. The Christian's aim is heaven, that of the unbeliever is confined to this side of the grave: lusts of the eyes, lusts of the flesh.

The spirit that imbues and impels the pupils has each a different trend in the two systems. The Bible is the sole guide in the parochial school; worldly wisdom guides the public school. Many excellent scholars have issued from public schools; who but knows, however, that a mother's Bible did shape and mold even in these cases to a greater or lesser extent.

Parents, Uncle Bob knows both systems pretty well, and he says, Only the best is good enough for our children; send your children to our mission or parochial schools! There they will be brought to the Good Shepherd.

Preparatory to opening school, Bethlehem and Mount Zion were treated to school-sermons by Rev. Kramer. Ah! what teacher does not welcome a school-sermon? How refreshing to the teacher's heart are the words of the pastor! This special service was bill-posted on church and school, so that many could know of it. Circulars were also distributed through the pupils. In Bethlehem, the attendance at the special service was fine. Mount Zion could have seated more.

In the sermon the pastor elaborated on the subject: "One thing is needful." We Lutherans admit that the public school is a necessity, but its aim and scope are confined to this world alone. As necessary as it is to prepare for the battle of life on this side of the grave, so much more there is need of the one thing needful, and that is to prepare for heaven. That is the main aim and scope in our mission schools.

So far as secular branches are concerned, our mission schools will yield the palm to no other schools. Pupils who attend regularly throughout the six grades easily hold their own in higher institutions.

Boys and girls, to have prayed well is to have studied well.

UNCLE BOB.

Mission Festival at Mount Pleasant, N. C.

Harvest Home and Mission Festival was held in Mount Calvary's congregation, at Mount Pleasant, N. C., on the first Sunday in October. In spite of the fact that in the morning the weather looked unfavorable, a large number gathered from

far and near, as usual, to join the members of Mount Calvary in giving thanks to God for the blessings of the past year, and to be reminded of one of the most important duties of the church — that of mission.

Prof. M. Lochner, of Immanuel College, preached a harvest sermon in the morning on Ps. 116, 12—14. In the afternoon he preached a mission sermon, basing his remarks on Gal. 6, 2. At night the Rev. F. Ford, of Gold Hill, N. C., preached on 1 John 1, 7. During these services the little chapel was taxed to its utmost capacity.

At noon a luncheon was served in the school room, to those that came from a distance, by the ladies of the congregation.

May our kind Heavenly Father continue to bless us with His Word, and may our beloved missionaries and members in the South work hand in hand in this great work for the salvation of souls!

J. ALSTON.

Items from Greensboro, N. C.

On September 14, it pleased Almighty God to take to Himself Mary Evelyn, infant daughter of Mr. and Mrs. M. N. Carter. The child, which was born July 1, 1910, had been suffering all summer with teething and summer complaint. She was buried on September 15. Prof. F. Berg conducted the funeral service in the house, where he addressed the mourners with words based on Jer. 31, 3, as well as at the grave. May God comfort the parents with the knowledge of His will, and heal the wound which He has inflicted!

Prof. F. Wahlers was called as pastor of Concordia congregation, Conover, N. C. Immanuel College rejoiced to hear that he has declined the call extended him and will continue his faithful services at the college.

M. L.

An Old Pastor's Experience.

When, in the year 1764, the city of Königsberg was laid waste by a big fire, the aged pastor Jester lost, in a few hours, all he had. His church, his dwelling, his choice library, and all his household goods were consumed by the flames. One of his grandsons carried the pastor, 86 years old, out of the burning parsonage. Shortly after, a country parson paid a visit of condolence, and expressed his pity for the poor old pastor. But the pastor re-

“I am just studying the 91st Psalm. I have experienced the truth of all that is said in that Psalm. I have lived in times of pestilence, and God has kept me in His secret place. I have seen war, and He has covered me with His feathers. I have come into danger of fire, and God gave His angels to bear me up in their hands. God has set me on high, and has satisfied me with long life. Now the last only is left: ‘I will show Him my salvation’ (v. 16). And that also He will do.”

“Himself! What folly! Has God spoken to you? What proofs of it have you?”

“Sir,” said the fruit-dealer, “prove to me that the sun is there above our heads.”

“It lights and warms us, is the proof,” said the priest.

“Ah!” cried the woman triumphantly, “that is the proof that this Bible is the Word of God. It lights and warms my soul.”

The priest could say no more; he went away angry. — *W. T.*

A Dull Boy's Smart Answer.

At the close of an examination the teacher asked the boys of the highest class what they wanted to be. All kinds of plans for the future were revealed by the answers given. One boy said with a beaming face, “I will be a soldier.” Another said in a rather humble manner, “I should like to be a confectioner.” Another wanted to be a farmer, like his father; another wanted to be a tailor; another, a shoemaker, and so on. At last the teacher smilingly asked a boy whose body and mind were not well developed, and who was considered a dull boy, “Well, Henry, how is it with you? What do you want to be?” Hesitatingly the poor boy at last said, “I want to be a blessing.”

All the pupils laughed, for the answer seemed to them very stupid and foolish. But the teacher, in a friendly way, laid his hand on the boy's head and said, “That is right, my boy. You have to-day given me the best answer. God grant you the fulfillment of your desire!”

The boy, whose mind worked rather slowly, had still been occupied with the Bible story which had been treated in the religion lesson at the beginning of that day and in which God said to Abraham: “I will bless thee, and thou shalt be a blessing,” Gen. 12, 2.

A Good Proof.

A fruit-seller of a Romish city is said to have received and read the Word of God with joy. A Romish priest passing by her shop, where she improved every leisure moment in studying the Holy Book, asked,

“What are you reading?”

“It is the Word of God, sir,” was the reply.

“Word of God! Who told you so?”

“God Himself,” said the woman.

NOTES.

PREACHING RESUMED IN CABARRUS Co., N. C. — For two years the little Immanuel Lutheran Chapel in Cabarrus Co., N. C., was abandoned. Members moved to other parts, with the exception of about ten souls. On September 10, 1911, the doors of the chapel were again opened for service. Since then preaching is held twice a month. The members take delight in attending these services, often bringing friends along. Five children and one adult have been added to our number by confirmation. On September 24, Harvest Home and Mission Festival was held by the pastor. Many gathered from Rocks, Miller's Station, Rockwell, and Mount Pleasant. The little chapel was filled at both morning and afternoon services. The collection showed an increase over last year's.

May our kind Heavenly Father continue to bless us with the Bread of Life.

J. ALSTON, Pastor.

GROWTH. — Writing of the growth of the various denominations, a New York correspondent of a Philadelphia paper says: “The growth of the Lutheran Church in the last ten years in New York has been phenomenal. In 1901, there were, in the five boroughs, seventy-two Lutheran churches. Now there are 142. In the last fifty years, in Manhattan alone, the number has increased by fifty. Lutheran membership in New York City now numbers 55,000. In the whole country there are 2,000,000 members of that church.”

PAROCHIAL SCHOOLS. — The Rev. E. P. Marvin, a Presbyterian pastor in New York State, recently wrote that all churches ought to have parochial schools, so that their children may have religious instruction and Christian training in connection

with their whole course of learning. "More and more of our statesmen," he says, "are seeing and asserting that a religious belief is the only solid basis of morality and righteousness, and that mere secular learning has no tendency to make men moral and good. It may make more skillful knaves and dangerous neighbors. But our country, being a secular and not a Christian state, embracing freely all religious bodies, cannot use the Bible in its public schools. Why, then, should not we all have parish schools?" Yes, why not? And why does the pastor's congregation not open such a school? Some one has said, "The way to do a thing is to do it."

NEW LABORERS.—Five new laborers were recently commissioned to labor in the Foreign Mission field of the General Council. Four will labor in India and one in Japan.

GIVING THE TENTH TO GOD.—Right over the equator, says an exchange, there is a little Protestant church of 200 members just dug out of heathenism during the last ten years. Every member of the 200 is a tither, that is, one that gives the tenth to God. Their money is in the form of a bent copper wire resembling a large hairpin. This money comes in bunches of ten, and out of every bunch the native Christian takes out one and brings it into the treasury of the Lord. If he goes fishing and has a good catch, before he reaches home he takes one out of every ten fish to the village market and sells it to swell his love-offering to Christ. Not only one penny in ten and one fish in ten does he pay, but one member in ten is given to the Christianizing of neighboring tribes.

ROME AND THE BIBLE.—Dr. Edward B. T. Spencer has stated in a public address that he recently asked a well-informed gentleman resident at Rome how many privately owned copies of the Bible there probably were among the half million inhabitants of Italy's capital city—so long under the influence of the Vatican and the popes. The gentleman answered that he supposed there were about forty. Another resident of age and experience said that among all his acquaintances he did not know of a family or an individual that owned a Bible. Dr. Spencer further declared that within a year an Italian priest said to a Methodist colporteur, "Go on with your Bible-selling, and we will go on with our Bible-burning."

BOOK TABLE.

AMERIKANISCHER KALENDER FÜR DEUTSCHE LUTHERANER. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This well-known and always welcome *Almanac* appears for the next year in a more convenient and more pleasing size, but its contents are the same as in former years. Besides the usual calendar and statistical matter, it brings 27 pages of instructive and entertaining reading matter which will make it a welcome visitor in our German Lutheran homes.—Its companion, the *Lutheran Annual*, will appear in the middle of November.

DER HEILAND, MEIN ERLOESER. Weihnachtsliedersammlung für den Christabend. Dargeboten von W. C. Rees. Concordia Publishing House, St. Louis, Mo. Price, 5 cts. per copy; per dozen, 30 cts.; per hundred, \$2.50.

An excellent new Christmas program with appropriate hymns, and questions and answers on the Savior's birth, treating to a larger extent than is usually the case of the work of redemption according to the Second Article of the Creed.

Acknowledgments.

Received for *Colored Missions* from the following congregations: Holy Trinity, Springfield, Ill., \$7.48, Bethlehem, New Orleans, La., 35.00, St. James, Southern Pines, N. C., 5.00, Mount Zion, New Orleans, La., 15.00, St. Paul, New Orleans, La., 30.00, Station at Napoleonville, La., 23.40, St. Paul, Charlotte, N. C., 7.50, Mount Zion, Morganville, N. C., 2.50, Bethel, Greenville, N. C., 6.00, St. John Salisbury, N. C., 17.21, St. Paul, Mansura, La., 5.00, Bethany, Yonkers, N. Y., 10.00, Immanuel, Reisterstown, Md., 8.00, St. Peter, Dry's Schoolhouse, N. C., 9.00, St. Andrew, Meherrin, Va., 10.64, Zion, Gold Hill, N. C., 23.00, Concordia, Rockwell, N. C., 2.50, Mount Zion, Rocks, N. C., 23.00, Grace, St. Louis, Mo., 6.00. *Total:* \$226.23.

St. Louis, Mo., October 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:

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ST. LOUIS, MO., DECEMBER, 1911.

No. 12.

Christmas Hymn.

(Suggested by the Danish.)

The happy Christmas comes once more,
The Heavenly Guest is at the door,
The blessed words the shepherds thrill,
The joyous tidings: Peace, good will!

To David's city let us fly,
Where angels sing beneath the sky;
Through plain and village pressing near,
And news from God with shepherds hear.

Oh, let us go with quiet mind,
The gentle Babe with shepherds find,
To gaze on Him who gladdens them,
The loveliest flower of Jesse's stem.

The lowly Savior meekly lies,
Laid off the splendor of the skies;
No crown bedecks His forehead fair,
No pearl, nor gem, nor silk is there.

No human glory, might, and gold
The lovely Infant's form enfold;
The manger and the swaddlings poor
Are His whom angels' songs adore.

Oh, wake our hearts, in gladness sing,
And keep our Christmas with our King,
Till living song, from loving souls,
Like sound of mighty waters rolls.

O Holy Child, Thy manger streams
Till earth and heaven glow with its beams,
Till midnight noon's broad light has won,
And Jacob's Star outshines the sun.

Thou patriarchs' joy, Thou prophets' song,
Thou heavenly Day-spring, looked for long,
Thou Son of Man, Incarnate Word,
Great David's Son, Great David's Lord!

Come, Jesus, glorious heavenly Guest,
Keep Thine own Christmas in our breast!
Then David's harp-strings, hushed so long,
Shall swell our jubilee of song.

Dr. C. P. Krauth.

A Blessed Christmas.

We wish all our readers a blessed Christmas. That is far more than what is generally called a merry Christmas. The shepherds, to whom the first Christmas message was brought by an angel in the night when Christ was born, had a blessed Christmas. They heard the good tidings of great joy: "Unto you is born this day in the city of David a Savior, which is Christ the Lord." And they not only heard the tidings, but they also believed them. They did not doubt that the angel was God's messenger, and that his message was God's own message to them. Therefore, when the heavenly messenger and the other angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." The angel's word was to them God's word by which He, the Lord Himself, made known to them their Savior's birth. And they did not want to go to Bethlehem to see whether the thing was true or not. No. They were sure that it had come to pass. They said, "Let us go to Bethlehem and see the thing which is come to pass." In trusting faith and simple obedience to the Lord's word they went to the city and there found the Babe wrapped in swaddling clothes, lying in a manger, as they had been told. That Child, born in great poverty, was to them the Savior, Christ the Lord — God manifest in the flesh. They accepted Him as *their* Savior, and their hearts were filled with the joy of faith. This moved them to make known abroad the glad tidings of the Savior's birth, that others might share their joy and join them in glorifying and praising God. There was indeed a blessed Christmas.

In the Gospel the wonderful and joyful Christmas tidings of the Savior's birth still come to us; for these tidings are "unto all people," as surely as the Savior whose birth they make known is the Savior, not of a select few only, but of all men, God's gift of love to the whole world of sinners, that whosoever believeth in Him should not perish, but have everlasting life. He that accepts these tidings as God's own word, and clings to the Savior whom they bring, will have a blessed Christmas.

Be he the chief of sinners, by faith in his Savior he has forgiveness of all sins and everlasting salvation. Of the Savior born at Bethlehem the Apostle Paul says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief," 1 Tim. 1, 15.

Be he in great trouble and in bitter sorrow, in his Savior he has the Comfort of all the sorrowing and the Consolation of all the weeping. The Savior born at Bethlehem is He who is come "to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," Is. 21, 2, 3. He is the Good Shepherd whose rod and staff comfort the believer, and who will be with him in the valley of the shadow of death.

Surely, he that accepts in true faith the Christmas message and trusts in the Christ-child as his Savior, will enjoy a blessed Christmas. His heart will be filled with the true Christmas joy, the joy of faith, and he will be moved to make known to others the glad tidings of salvation.

We wish all our readers a blessed Christmas.

Comfort from the Christ-Child.

A woman who was sorely troubled about her sins could for a long time find no comfort. When she thought of the Judgment Day, she said to herself: "My sins are more than the sand on the seashore; how can I stand before the all-knowing Judge?" When she thought of Paradise, her heart said: "That is no place for you, for 'without are dogs.'" (Rev. 22, 15.) When she recalled the sufferings of Christ, she was troubled with the sad thought: "You have deprived yourself of all this; you have trodden under foot the blood of Christ."

In her great distress the poor woman one Christmas Day attended church. There she heard the old, but ever new Christmas story of the Christ-child born at Bethlehem for the salvation of sinners. By the grace of God the glad tidings were

carried home to her heart, and thinking of the Babe in the manger, her heart prayed earnestly: "Little children cannot keep anger; O Lord Jesus, turn Thy righteous wrath from me, the poor sinner! Little children are easily moved to give; O dearer Child Jesus, grant me forgiveness of sin that I may be eternally saved!" Her heart then became content. Trusting in the Christmas tidings that the Christ-child born at Bethlehem was also her Savior she found rest and peace. Having obtained mercy she could in true faith say with the apostle: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief," 1 Tim. 1, 15.

Opening the Door.

A pastor of a large city church writes:—

A man almost eighty years old walks nearly two miles to our service every Sunday and every Wednesday night. He keeps house for himself in a little room, the church adding what is needed to the small sum that he earns weekly. After the Wednesday evening service of a Christmas week, he lingered, and coming to me, timidly said, "I have not a cent in my room, and I have not a cent. It is very cold. Could you help me?"

As I hesitated a moment, he added: "I could get along myself, for I have good warm clothing; but there is a lady and a little child in the next room. They have nothing; and if I have a warm fire, I open the door and let the heat go into their room. The child has been very sick."

This went to my heart, as I said to myself: Is not this the very spirit of Christmas? Was not the coming of the Christ-child the opening of the door of heaven that heavenly joy and blessings may come into this world of sorrow and sin? And are not all our mission efforts like the act of this aged servant of God? Christians, cheered and blessed by the everlasting Gospel, are in their mission work opening the door, that those who sit in darkness may share the light that fills Christian homes and hearts.

As the old man left the church, happy because a basket of coal was coming in his little room, I went home thinking, if an aged man without a cent in the world is ready to use the one blessing he possesses—a warm room—to make happy other lives, how many doors ought we to open to let the bounties that God has showered upon us flow into homes of the needy? And especially, how active ought we be in bringing to others the saving Gospel.

Are you opening doors for the help of others?

Christmas in Norway.

Speaking of Christmas in different countries, a writer says:—

Christmas time is the great and joyous festive time in Norway. The thirteen days of Christmas-tide are all feast days. For weeks the mother and her daughters—who are without exception well trained in housekeeping—are kept busy with baking. Well-to-do people fatten a calf or a sheep; the plainer ones have in store dried or salt beef, and sausage made of mutton and beef. The best chinaware graces the festive board.

On Christmas Eve everything must be ready. The whole house is swept and garnished from garret to cellar. The floor is strewn with white sand, fragrant juniper and balsam fir twigs. The best clothes are put on, and the women wear old family jewelry. At twilight the family gathers around the dinner table. The housefather reads the Christmas liturgy and the Christmas gospel. Afterwards the steaming dishes are brought in, and the Christmas dinner, the pride of the mother, is done full justice. Innocent merriment by the younger folks is smiled at, or even joined in, by the elder. Burning candles are placed at the windows. A flaring torch is held over the heads of those who go to church for the Holy Eve service. On Christmas morning the mother or the eldest daughter wakens the other members of the family by singing, "A Babe is born in Bethlehem, Bethlehem; Therefore rejoice, Jerusalem. Hallelujah!"

The well-known hospitality of the Norwegians is seen in its best light at Christmas. Not only neighbors and friends are made welcome at the table, but beggars and tramps are asked to sit down and eat heartily. Even the animals are given their Christmas cheer. The cattle, sheep, and pigs get double measure of feed, and the horses are given bread dipped in Yule-ale. The birds also are given their share of the Christmas bounty. It is well known that the Norwegian farmer puts a sheaf of barley or a bunch of oats on a pole for the birds at Christmas time.

A Letter from Our Director of Missions.

DEAR COWORKER IN THE CAUSE OF CHRIST:—

Permit me to state briefly what has been done for the negroes by our Church, what remains to be done, and how our mission papers, *Missionstaube* and the LUTHERAN PIONEER, may aid in the work.

For more than thirty years the Synodical Conference of the Evangelical Lutheran Church has been engaged in mission work among the negroes, and the Lord has signally blest the labor, the prayers, and the gifts of His servants. According to the latest statistics, the work is being carried on with more or less success in eight states. The largest fields are in Louisiana and North Carolina. In the two colleges are about 140 students, of whom many are preparing for the service of the Church, as missionaries and teachers. In the schools there are 1500 children, who are daily instructed in the Word of God according to the Confession of our Church. 2067 baptized members are under the spiritual care of 26 missionary laborers, one half of whom are negroes, educated at our seminaries.

But what are these among so many? There are still about seven millions of churchless, Christless negroes in our land, whom the Lord has placed at our very doors for us to convert and save through the Gospel in church and school. That we may be able to do the work of the Lord entrusted to us, more love for the work is needed, more fervent prayer, more activity, more men, and more means.

By a strenuous effort to introduce the mentioned papers into every family belonging to the Synodical Conference, the cause of Christ among the negroes will be greatly aided and advanced. These papers will help to create and maintain love and interest for the mission, and materially add to its revenues.

Will you not, as much as you possibly can, cooperate with the Lord, with thousands of your Lutheran fellow-Christians, and with the men in the field in the upbuilding of the Savior's kingdom among the negroes? You can do so by soliciting subscriptions for these excellent mission papers. If you, together with a number of others in your congregation, would devote only some spare moments of your time to this work, the circulation might be doubled by New Year. Try it, please!

Both papers bring, besides sound Lutheran editorials, interesting news, accompanied with illustrations, from the mission fields of the Synodical Conference at home and abroad, but particularly from the Negro Mission. The terms of subscription for one or more copies are found at the bottom of the second column of the last page.

May the Lord speed you, crown your efforts with success, and graciously reward you for what you will do in behalf of our mission work!

Your collaborer in the Lord,

N. J. BAKKE.



The Christmas Messenger.

From heaven above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing:

To you this night is born a Child
Of Mary, chosen virgin mild;
This little Child of lowly birth
Shall be the joy of all the earth.

This is the Christ, our God and Lord,
Who in all need will aid afford;
He will Himself your Savior be
From all your sins to set you free.

Christmas Day.

Dreary grows the winter,
Yet our hearts are gay,
While the bells are chiming,
Christmas comes to-day.
O the blessed Christmas!
Bid it welcome here;
Sweetest song shall greet it,
Day of all the year!

Dreary grows the winter,
Not a bird will sing;
All the flowers are sleeping,
Waiting for the spring.
But the blessed Christmas
Fills our hearts with cheer —
Day of joy and blessing,
Day of all the year!

Dreary grows the winter,
To the suffering poor,
When the tender children
Cold and want endure.
Give them from your plenty,
Fill their homes with cheer;
Make the blessed Christmas
Best of all the year.

Three Festivals at Greensboro, N. C.

On Sunday, October 29, the one hundredth anniversary of the birth of the Rev. Dr. C. F. W. Walther was celebrated at Immanuel College in a joint service with Grace congregation. Prof. F. Berg, who was a student of Dr. Walther, preached the sermon. He based his remarks on Hebr. 13, 7, showing who Dr. Walther was, and why we should gratefully remember him with praise to God.

The second festival was the dedication of the new school-building for the Primary Department of Immanuel College. Although the building has been in use since the beginning of September, the dedication was postponed until the arrival of Rev. W. Hallerberg, of St. Louis, Mo., the Corresponding Secretary of the Board for Colored Missions. Rev. Hallerberg, who had arrived on the evening of November 2, was sent by the Hon. Mission Board for the purpose of visiting all the mission stations of North Carolina, Virginia, and also our congregation at Yonkers, N. Y. Three and one half days of his trip were spent in Greensboro in order to see Faculty, students, buildings, and grounds of Immanuel College, Grace Church and its members, and to preach the dedication sermon.

The dedication of the school-building took place

on Sunday afternoon, November 5. Previous to the dedication proper a service was held in the chapel of the College. Prof. Berg offered a prayer and read a Scripture lesson, and Rev. Hallerberg preached on Matt. 6, 33. His subject was: "Why do we Lutherans support and maintain Christian schools? We do it because they are a blessing: first, for our homes; secondly, for our church; and thirdly, for our country." Besides the several hymns sung by the congregation, the schoolchildren sang: "Seeing I Am Jesus' Lamb."

After the rendition of this hymn the entire assembly walked over to the north side of the new school-building. Here Prof. Berg first briefly explained the Lutheran custom of a school dedication, and after the singing of a hymn by the entire congregation, and the offering of a prayer and reading of a Scripture lesson, he unlocked the door of the school in the name of the Triune God. This was followed by the singing of "Savior, Like a Shepherd Lead Us" and, "Jesus, Savior, Pilot Me," by the children, by uniting in the confession of faith and the Lord's Prayer, and by the benediction. Then all present were invited to inspect the building.

The total enrollment of Immanuel School is now 174. Of these, 40 are in Teacher Carter's, 51 in Teacher Reid's, and 83 in Miss Brown's class.

On the same night of the school dedication the anniversary of the Reformation was celebrated in Grace Church. It was again a joint service of the students of Immanuel College and the members of Grace congregation. Prof. Wahlers preached an excellent sermon on Luke 12, 48. After the service the members of Grace Church remained in order to meet and hear Rev. Hallerberg. M. L.

From St. Matthew's, Meherrin, Va.

William Glenn, a faithful member of St. Matthew's, and also one of the most industrious and peaceable members of this community, on his way home from the field, August 8, received a painful wound, which made him totally blind. Passing through a bit of woods, Brother Glenn heard some persons talking, and in order to see who they were, he stepped briskly through some bushes in their direction. Before he could see any one's face, or know any person, he received a load of shot in his face with the sad result stated.

It then appeared that the shot was fired by a colored man, who is a widower, and who had been

talking there with Mrs. Glenn for more than an hour. The man was convicted in the October court, on his own evidence, and sentenced to serve nine years in the state prison. He said on the witness stand that he shot William Glenn because he feared harm for his intimacy with Mr. Glenn's wife. She likewise expressed fear and dismay on the occasion.

On the evening of October 25, a portion of the congregation met in the church to commemorate the centennial of Dr. C. F. W. Walther's birthday. The pastor's address was based on the German booklet prepared for the occasion. Suitable Scripture lessons were read, and several Reformation songs were sung.

On Sunday, October 29, the sermon was upon repentance, Matt. 4, 17. Attention was given to the first four of Dr. Luther's 95 theses, and to his doctrine of repentance, faith, and forgiveness over against the false position of the Church of Rome.

Tuesday, October 31, in the evening, St. Matthew's celebrated Reformation Day, using most parts of the program, "Our Church." Thirty-nine children and adults attended this festival. Ten pupils of our day-school and three adult members rendered a number of the recitations provided in the printed program. In his address, the pastor used the first three paragraphs of Rev. A. Pfotenhauer's excellent paper on Walther as a Preacher of Righteousness, in *Lutheraner* of October 17, and to some extent noted the likeness between the two great Saxon Reformers, Martin Luther and Ferdinand Walther. To the mission treasury a sum of \$1.79 was contributed.

Our day-school has now an enrollment of thirty-one.

K.

New Orleans Letter.

Days of great spiritual joy and profit were spent in New Orleans by the local colored congregations and the workers in Colored Missions in the State of Louisiana.

On October 25, the hundredth anniversary of the birth of Dr. C. F. W. Walther, of sainted memory, all congregations joined in a praise-service at Mount Zion Church, the largest of our houses of worship, to listen to a splendid oration on Hebr. 13, 7. This was delivered by the General Director for Colored Missions, the Rev. N. J. Bakke, who for a few months will take charge of Mount Zion congregation. He showed that if our centennial was truly to be one of praise to God and of lasting bless-

ing to ourselves, we must give to God all glory for Walther's life and work, and follow Walther's faith and example.

On Sunday, the 29th, the sessions of Lutheran Conference, consisting of all ministers and teachers engaged in the work of Colored Missions in Louisiana, were opened by a joint service at Bethlehem Chapel, where the Rev. Eugene Berger, of Napoleonville, La., preached a good sermon on John 8, 31, 32. The mornings and afternoons of the two following days were spent in Bethlehem School in the study and discussion of valuable papers, for our mutual edification and encouragement. Teacher A. Wiley, of St. Paul's School, read a splendid essay on "The Relative Importance of Religious to Secular Education," which brought out the great need for thorough religious training and the incomparable value of parochial schools in doing this work. Teacher Wm. Seeberry, of St. Paul's School, read a catechisation on "Justification," diligently worked out and beneficially discussed. Teacher D. Meibohm, of Mount Zion School, read a paper, brief, but instructive and to the point, on "Why Did Luther Change the Form of the Ten Commandments?" A goodly part of the time was spent in discussing the present stage of our work, the needs, the aim, and the manner of our labors, amongst others, of greater efforts towards becoming self-supporting, and securing more readers for *PIONEER* and *Guide*, the Rev. N. J. Bakke particularly pointing the way, from the Word of God and his rich experience, and firing all with zeal and encouragement, though the fruits of our planting and watering be at times meager and slow in appearing.

The night of the 30th saw the congregations again gathered at Bethlehem Chapel for an open session of the Conference, in which the Rev. E. Schmidt, of St. Paul's Chapel, speaking on "Christian Burial," showed the justice and honesty of our practice, and refuted the objections commonly raised against it, the Rev. Bakke driving the truth home with powerful words of instruction and admonition, and the Rev. G. Kramer, of Bethlehem Chapel, adding needed and useful words on the customs and proper deportment at funerals.

The festivities came to a close with a joint Reformation service at St. Paul's Chapel on the night of October 31, the Rev. N. J. Bakke preaching on Rev. 3, 7—11.

All services were largely attended by the members of the three churches, and beautified both by the good singing of our Lutheran hymns on the part

of the congregations and the school-children, and the rendering of a number of anthems by a large choir, composed of members of all churches and ably directed by Teacher N. Seeberry, of Bethlehem School.

May the work of the year, till the next gathering of Luther Conference, be abundantly blessed by the Good Shepherd of His Church, our Lord and Savior Jesus Christ!

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Brief Notes from St. Paul's Mission, New Orleans, La.

With the passing of the long and hot summer, church activity is increasing in St. Paul's. Services and Sunday-school are being better attended, and in general there seems to be renewed life among a goodly portion of our members. However, there is still much room for improvement. Too many of our communicants attend services only now and then; comparatively few are regularly to be seen in the house of God, and, sad to say, some do not attend at all. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God," John 8, 47. "Blessed are they that hear the Word of God and keep it," Luke 11, 28. May we, with the help of God, in course of time succeed in remedying these evils and regularly gathering a large number of devout hearers of God's Word!

Midweek services on Wednesdays, 7.30 P. M., have been resumed. We hope that especially those who are unable to attend the Sunday services regularly will gladly embrace this opportunity of feeding their souls with the Bread of Life. "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and spiritual songs, singing with grace in your hearts to the Lord," Col. 3, 16.

In the presence of their many friends, Miss Athanais Saulny and Mr. Omer John Labeaud were, on Wednesday night, October 25, united in holy wedlock by the pastor. The church was beautifully decorated for the occasion. May God shower His choicest blessings upon the young couple throughout a long and happy life!

Surely every member of St. Paul's is still rejoicing and heartily thanking God for the grand success we met with in regard to our joint Reformation Festival. Not for many years did we witness such an inspiring service, such a splendid audience, and hear such beautiful singing. The children's chorus and the joint choir deserve special

mention in this connection. Fully 250 people were in attendance. The collection netted the neat sum of \$6.66. Last, but not least, Director Bakke's edifying sermon served as a most fitting climax to the great event. We were especially pleased to behold such a goodly number of our Bethlehem and Mount Zion fellow-Christians present. Surely, there was rejoicing in heaven also.

After the regular service on Sunday night, November 5, an important meeting of the congregation took place. The pastor submitted to the congregation a detailed financial report covering the first year of his pastorate. Since the monthly envelope contributions were not what they should have been, the congregation decided to introduce pledge cards. We trust that each and every member will pledge not as little as possible toward the support of the mission, but as much as possible, and furthermore we hope that in the future our members will bring their envelopes regularly, and not let from two to six months pass by without making a single contribution. By giving regularly to the Lord, according to the means that He has mercifully given us, we will be able to easily more than meet all our obligations.

The pastor furthermore reported that the congregation had contributed \$41.75 for the remodeling of the church building. With the help of the local Luther League, which gave \$58.05, and the Hon. Mission Board, we were able to thoroughly remodel both the exterior and interior of our chapel. Since, however, as one member put it, our church building with its fine new coat of paint is "laughing at the poor old school-building" standing there at its side, unsightly and weather-beaten, the congregation decided to raise an additional \$50.00 by extra collection and have the school painted also. We also hope to be able to have the school lot filled and electric lights installed in our chapel. Contributions from our Northern Christian friends will be accepted with heartfelt thanks.

Beginning with the new year, the PIONEER will no longer be distributed gratis among our members, but each reader of this excellent little mission paper will be asked to pay the usual subscription price, 25 cents per year.

Before a large and attentive audience, the pastor on Monday night, November 6, delivered his first of a series of lectures to the Luther League, taking for his theme, "The First Centuries of the Christian Church." The coming lectures, which will take place every second Monday night in the month, will