

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

The Lutheran Pioneer

Print Publications

3-1-1879

The Lutheran Pioneer 1879

R. A. Bischoff (Editor)

Follow this and additional works at: https://scholar.csl.edu/lutheran_pioneer



Part of the [Missions and World Christianity Commons](#)

Recommended Citation

Bischoff (Editor), R. A., "The Lutheran Pioneer 1879" (1879). *The Lutheran Pioneer*. 1.
https://scholar.csl.edu/lutheran_pioneer/1

This Article is brought to you for free and open access by the Print Publications at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in The Lutheran Pioneer by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

Prof. F. Bente (vols. 1-16) Prof. Hoff.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

Edited by Prof. R. A. BISCHOFF.

Vol. I.

St. Louis, Mo., March, 1879.

No. 1.

Dear Reader,

This little paper wishes to become a welcome friend to you, making a monthly visit at your home. By whom is it sent? What is its aim?—It is published by the Evangelical Lutheran Synodical Conference of North America. This Conference, comprising six Lutheran Synods, resolved, in July, 1877, to carry on a mission among the colored people of the South. A Mission-Board was appointed, and the Rev. J. DOESCHER was called as the first Lutheran missionary. He traveled through several of the Southern States, preaching the Gospel and visiting the colored people at their homes. The Lord blessed his labors. He was welcomed at many a place, and with joy the people listened, when he told them the way to heaven and pointed them to the Saviour of sinners. Schools were organized, and in Little Rock, Arkansas, a small congregation was gathered. The Rev. F. BERG, the second missionary, accepted the call of this congregation. A chapel was built, and a congregational school was opened. At the session of the Synodical Conference, in July, 1878, the members could not but give thanks to God for his blessing resting upon our mission-work. It was then resolved to publish a paper in the interest of the colored people. The editor now respectfully makes his bow and presents the paper to you, dear reader. Perhaps you will take a liking to this little friend of yours. You can then easily help to pay his traveling-expenses by subscribing for only twenty-five cents a year.—But what is the aim of the paper? Its very name can tell you. It wishes to be a Pioneer of the Lutheran Church, marching with or before the missionaries and preparing the way for them. It will thus be a help in the glorious mission of saving souls. It will come to you every month and talk to you about the truth as it is in Jesus. It will try to make you acquainted with the doctrines of the Bible to the salvation of your soul. These doctrines will be brought to you in all their purity, as they are taught in the Bible and professed by the dear church which bears the name of Luther, the great Reformer. Our missionaries will through this paper send you the news from the mission-field. They will tell

you about their hardships and their success. And when time allows, our little friend will sit down by your side and tell you some little story to interest and to benefit you. We hope you will welcome him and treat him kindly when he comes. He has a hard road to travel. The editor especially regrets his own weakness and inexperience. We know, however, that many a pen, far abler than our own, will help to make this paper interesting and instructive. Most of all do we commend our little friend on his journey to the loving care of our most merciful God. For of Him, and through Him, and to Him are all things; to Him be glory forever. Amen.

The Source of Christian Knowledge.

We are living in dangerous times. On the one hand, we have the infidels, denying all the doctrines of the Bible. On the other hand, the Christians are divided into many different parties, every one of them claiming to have the truth. Now, God says to every one of us, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." (1 John 4, 1.) How can a man "try the spirits"? how can he tell what is truth, and what is error? how can he know with certainty that all he believes, is surely true? how can he guard his soul against false doctrine? Must he leave his calling and become a very learned man to do all this? Oh, no! There is a certain principle which every man, even the most unlearned, can easily understand; and if he accepts this principle and acts according to it, he can discern and avoid every error and keep his soul in the way of truth. The principle is this: *The Bible, the Word of God, is the only source of Christian knowledge.* Every doctrine, in order to be true, must not be taken from the sinful heart of any pope, must not be taken from the erring reason of any man, must not be taken from the dreams and visions of any jumping enthusiast; but it must be taken from the Bible, the only source of christian truth. Ever since God had his Word written for the salvation of man, the true Christians acted according to this principle. Christ Himself, the Son of God, appealed to the Scriptures, saying,

"It is written". He says to His hearers and He says unto us: "*Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*" (John 5, 39.) Thus we also find the apostles appealing to the Scriptures for the truth of their doctrines. When, for instance, false teachers arose in the city of Corinth, trying to lead the Christians astray by false preaching, the apostle Paul warned his beloved congregation and reminded them that the doctrines he preached among them, were all "*according to the Scriptures*". (1 Cor. 15.) And the same apostle, standing before king Agrippa, defends himself against the accusations of the Jews by saying that he preached "*none other things than those which the prophets and Moses did say should come.*" (Acts 26, 22.) And the apostle John writes those solemn words at the close of the last book of the Bible: "*If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life.*" Whenever, therefore, men departed from the Bible, the book of God, they departed from the way of truth. When Satan had brought our first parents not to believe the word of God which told them, that the eating of the fruit of that tree would bring death unto them, then he had carried his point. Our first parents fell into error and into sin. When the pope had brought men to turn away from the Bible and accept doctrines founded upon human tradition and upon human imagination, then the flood-gates were opened, and the waters of false doctrine overflowed the church in streams. But hark! there is a loud trumpet-call heard, a call to men to flee to the only firm and immovable rock of safety. It was the call of the Reformation by Dr. Martin Luther; it was the call of God to his church to turn back to the Bible, the only source of Christian knowledge. Certain men preferred to make human reason the source of truth alongside of the Bible. But Luther held fast to this principle: The Bible is the only source of Christian doctrine. And the Lutheran Church follows her great leader. She says in one of her confessions, "Nothing else but the Word of God, not

23,855

even an angel, can establish articles of faith." And again she says, "We believe, teach, and confess, that the only rule and standard, according to which all doctrines and teachers alike ought to be tried and judged, are the prophetic and apostolic Scriptures of the Old and New Testaments alone." And like the apostolic church, she not only confesses this principle, but acts according to it. Every question of Christian doctrine and of Christian life is decided according to the Scriptures. — This principle, dear reader, is a reliable guide for every man that wishes to remain in the way of truth amidst the dangers of our time. Accepting this principle, you can say to the infidel, Be gone, sir, we may learn very much from nature and from science, but the Bible is the only source of Christian knowledge. To the false prophet of the Roman church, who brings you doctrines founded upon human traditions, you can boldly say, Be gone, sir, no human tradition, but the Bible only is the source and the rule of my faith. If another false prophet comes to you saying, you cannot believe everything as it is written in the Bible, you must explain certain difficult portions of it according to reason and common sense, to such a one you can boldly say, Be gone, sir, no human reason, and no common sense, but the Bible, the Bible only is the source and rule of my faith. And if another false prophet comes to you, trying to turn you away from the Word of God as it is written, and bringing you a new revelation by dreams and visions, to him you can boldly say, Be gone, sir, the Bible, the Bible only is the source and rule of my faith. Thus accepting the Word of God as the only source of truth, you can "try the spirits whether they are of God." You can tell truth from error and guard your soul against false doctrine. Whenever your faith is ridiculed, and doubt tries to creep into your mind, you can cry out triumphantly: This doctrine which I believe, must be true; for the Bible tells me so; it is God's Word, and God can never tell a lie. Thus your faith has a firm foundation, given by the living God. Heaven and earth shall pass away, but His words shall not pass away.

A Lesson.

When death spread its dark wings over our sunny South, and struck down many hundreds by the dreadful disease of yellow fever, the papers of our country told us many a lesson to be learned. The people were told to keep their cities cleaner, to do this, and to do that. This is all very well. But there is a more important lesson to be learned. It is the lesson given by God in the solemn words of the Bible: "Be ye also ready; for ye know not the hour when your Lord cometh". Prepare to die,—prepare to meet your God! In our natural state, we are not prepared to die. For we are sinners, and death is the punishment for our sin. The Bible says so. St. Paul says, "By one man sin entered into the world, and death by sin; and

so death passed upon all men, for that all have sinned." (Rom. 5, 12.) It is an awful thing for a man to die in his natural state of sin, to die without a Saviour. The curse of God is upon him, and death is to him the terrible messenger, dragging him to the bar of a just and holy God. The man who died in his sin, is then lost—lost forever.—But there is a Deliverer from sin and from death. The Bible tells us: "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.) Jesus, the Son of God, came into this world to save sinners. He saw that poor sinners were cursed; he took the curse on his own shoulders and delivered us from it. He was crucified, dead, and buried. He descended into hell; the third day he rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty. By His sufferings and by His death, He took away the curse, and conquered sin, death and hell for us. The repenting sinner who believes in Jesus and puts his trust in this Saviour, need not fear death. He shall "not perish, but have everlasting life", says the Word of God. He is ready when his Lord cometh; for "there is now no condemnation to them which are in Christ Jesus", says the apostle. (Rom. 8, 1.) Such a Christian may look upon death as the smiling, welcome messenger, sent by his Father in heaven to take him home from this world of sorrow to the world of eternal joy. He may say with St. Paul, "For me to live is Christ, and to die is gain."

"My life is Christ, the Saviour,
My gain it is to die,
To Him myself resigning,
I leave this world with joy."

What must I do to be saved?

By the Rev. J. DOESCHER.

What must I do to be saved? This is the most important of all questions for any man on earth; for what good can it do a man to know ever so much, if he does not know how his poor soul may be saved, if he has not a true and living knowledge of the Lord Jesus Christ, the only Saviour of sinful man. Or, what good can it do a man to be ever so rich in money and property, ever so much honored by his fellowmen, and to enjoy ever so much all the vain pleasures of this world, if finally, when he has to leave this world, his poor soul is not saved, but lost, lost and condemned forever? Would it not be better for such a one never to have been born? Our Lord and Saviour says: "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?"

My dear reader, have you ever thought about this? Have you ever asked with fear and trembling, What must I do to be saved? If not, I ask you for God's sake and for the sake of your own soul's salvation, to consider this question now with all earnestness.

Do not say, I have no time now, I will think about this at some other time when it is more convenient for me. The Lord says, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." Oh, do not wait any longer, therefore, in providing for your soul's salvation. If you will not take time to do this to-day, whilst the Lord is calling upon you, you may never have time again. To-morrow you may be dead and gone.

But, perhaps, you say, I find no reason to trouble myself about the question, What must I do to be saved? It may be well enough for others to ask this question, but as for myself I see no danger of being lost.

If this is your position, then let me tell you, my friend, that it is the object of these lines to open your eyes, to convince you of your miserable lost condition, and to show you how you may escape the wrath to come and be saved forever.

My dear reader, whosoever you may be, you are a sinner before God, by having transgressed his holy law and commandments. You are a sinner already by nature. You have been conceived and born in sin just as well as David who confessed of himself: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." As such a sinner by nature, you are without the image of God. You are without that holiness and righteousness in which God created man in the beginning, and which he still demands of all men, saying, "Ye shall be holy, for I am holy, the Lord, your God." As a sinner by nature, you have an evil, a wicked, and corrupt heart. You have a heart which is always full of evil desires against the will and word of God. Your heart is even an abode of all sins that can possibly be thought of. When the Lord Jesus describes the awful condition of the natural heart of a sinner, he says, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." But not only this. Having an evil heart, you have also transgressed the holy law of God by all kinds of actual sins in thoughts, in looks, in words, and deeds, by doing that which God has forbidden, and neglecting that which he has commanded to do.

Hear and consider well the holy ten commandments. The Lord says:

1. Thou shalt have no other gods before me.
2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
3. Remember the Sabbath day to keep it holy.
4. Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's house.
10. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

And Matth. 22, 37—40. the Lord Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Dear reader, have you kept the holy law of God? Have you always and under all circumstances loved God above all things, and all your fellow-men as yourself? God knows that you have not, and you ought to know and feel it also. You are guilty before God as well as I and all men on earth. The Word of God plainly says, "There is no difference: for all have sinned and come short of the glory of God." Therefore, if you have any true knowledge of yourself, you must acknowledge and confess, I am a sinner. I have offended against my God and Father in heaven, who has never done any wrong unto me, who has bestowed upon me immeasurable love and goodness. By manifold sins I have served the greatest enemy of God and men, the devil himself. According to the Word of God I deserve nothing but the wrath and the displeasure of God, temporal death, and everlasting condemnation. The Lord says, "Cursed be he that confirmeth not every word of this law to do them, and all the people shall say, Amen." Woe unto me, what shall I do? what must I do to be saved? Oh, my dear reader, is this your firm conviction? Is this your sincere confession? Do you really ask with trembling, What must I do to be saved? If you ask this question with a sincere heart, let me say unto you in the name of God: "Believe in the Lord Jesus Christ, and thou shalt be saved."

(To be continued.)

The Suffering Saviour.

"And He took again the twelve, and began to tell them what things should happen unto Him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles; and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him; and the third day He shall rise again." Mark 10, 32—34.—Reading these words, we see the Saviour entering upon His way of sorrow to suffer and to die for the sins of the world. After instituting the sacrament of the Holy Supper, He went with His disciples to a place called Gethsamane, and, taking with Him Peter and James and John, He "began to be sorrowful, and very heavy. Then saith He, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with

me. And He went a little further, and fell on His face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?" „And being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground."—Judas, one of His disciples, betrayed Him for thirty pieces of silver; the other disciples forsook Him and fled, Left alone in His anguish, He was taken by the multitude and dragged to the bar of the high-priest, where, after a hurried trial, He was condemned to death, and spit upon, and struck upon the face, and treated most shamefully. The next morning, early, He was taken into the presence of Pilate, the Roman governor, who confirmed the sentence of death, the people crying aloud, "Crucify Him, crucify Him." He was severely scourged by the cruel whips of the soldiers, a crown of thorns was placed upon His head, a cross was laid upon His shoulders, and He was led away to be crucified. Behold the Sinless One on His way to calvary! He walks with faint and weary step beneath His heavy burden, until unable to carry it longer. At length calvary is reached. He is nailed to the cross. There He hangs on that fatal wood between two thieves. He is mocked, He is scorned, He is laughed at. Vinegar is given Him to quench His thirst. The dark cloud of God's wrath is poured out over Him. In His loneliness and deep agony that piercing cry breaks forth from His lips:—"My God, my God, why hast thou forsaken me?" And again He "cried with a loud voice, and gave up the ghost." And when the centurion which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly, this man was the Son of God."

Looking upon the suffering and dying Saviour, the Son of God, we may ask, Why all this? Why was the only Holy Being that ever lived upon the earth, also the greatest of sufferers? Let the Bible answer this question. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53.—"God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." Rom. 5, 8.—"Christ died for our sins according to the Scriptures." 1 Cor. 15, 3.—"Christ has redeemed us from the curse of the law, being made a curse for us." Gal. 3, 13.—"He hath made Him to be a sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5, 21. These passages, and many others like them, plainly teach that Jesus Christ suffered in our place, and that He as our substitute satisfied the claims of divine justice. It is for us poor, lost, and condemned sinners to accept this Sa-

viour in true faith. Woe to him who despises and rejects this salvation! The wrath of a just and holy God is upon him!—Dear reader, believe in that Saviour who suffered and died for your sins, and thou shalt be saved. Look again at that bleeding, suffering, and dying Saviour, and say from the bottom of your heart:

"My burden, dearest Saviour,
Hast thou borne for me,
My sinful misbehaviour
Hath caused thy agony.
Lo, here is the transgressor
Whom curse and wrath behove,
Grant me, my Intercessor,
A single glance of love!"

"Be Thou my consolation
And shield, when I must die,
And let Thy holy passion
Me see, when death draws nigh.
Then in true faith I'll hold Thee,
On Thee my eyes shall dwell,
And to my heart I'll fold Thee;
Who dieth thus, dies well."

The Life of Dr. Martin Luther.

I.

MARTIN LUTHER! At the sound of this name every true Christian heart must beat with joy. It is the name of that noble Christian man whom God had chosen as the powerful instrument to deliver His church from the terrible tyranny of the pope, by preaching again the Gospel in all its purity to the masses of the people. This Gospel had been set aside under the iron rule of the Roman church. The people were not pointed to Jesus, the Saviour of sinners, but were told to pray to the saints and to the virgin Mary, and to rely upon their own good works for the remission of sins. At the same time the most immoral life prevailed among the clergy, from the pope down to the monk in his cell. Many pious souls sighed under the yoke of this Roman bondage. Men tried to reform the Church, but all in vain. The voices, that were lifted up against the prevailing corruption, were choked in blood. At last, however, the Reformer came, and the prophecies of God were fulfilled. The coming of this Reformer is foretold in this beautiful passage of the Bible: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the fountains of waters." Rev. 14, 6, 7. — — — And during the time of the terrible oppression, God raised up men for the comfort of His people, men who pointed to the coming Reformation. In the year 1350, for instance, a man, named MECHTILDIS, prophesied: "In Germany fierce conflicts will arise on account of religion. Then the Romish church will fall from the faith entirely and publicly, which she had already done secretly. But in Germany a pure

and persecuted little flock will remain, who shall worship God in piety and purity. God will raise up new Pastors who shall proclaim to the people the sound doctrine of Christ, build up and renew the tottering Church, purify the Christian religion now corrupted by so many errors, and preach against Antichrist. But before this the pious will, on account of pure religion, be bitterly persecuted by the Antichrist, the chief adversary of the pure doctrine."

The worthy martyr JOHN HUSS, who in the year 1415 was burned by the papists, said to his enemies, shortly before his death, in allusion to his name, Huss, which means goose: "To-day you roast a goose, but after a hundred years a swan shall arise from my ashes, which you will not be able to roast."

JEROME of Prague, the friend of Huss, who also died the martyr's death in the year 1415, declared to his judges a short time before his execution: "I shall leave a thorn in your hearts, and now cite you before the highest Judge to answer me within a hundred years."—SAVONAROLA, a preacher in Italy, who was also burned by the pope in Florence, in the year 1498, prophesied shortly before his death: "The time will soon come when the abominations and idolatries of the pope will be punished, and a teacher shall be born whom none will be able to resist."

In the year 1516 there was a man in Rostock, a city in Northern Germany, who was commonly called the prophet. This man cried out before all the churches and other places of the city, that the deliverance of the people of God was at hand, and that the people should repent. "Awake, ye priests!" he cried, "from your deep sleep of sin, and repent! Awake, ye citizens, from your errors and be converted! Your salvation and freedom are near, O ye saints! Your destruction is at hand, O ye wicked." For this he was laughed at, but in the year 1517 the loud voice of the Reformer was heard throughout the land.—And now, who was this Reformer? It was DR. MARTIN LUTHER. He is that swan which the pope could not roast. He is that brave hero in the war against Antichrist. He is that teacher of pure doctrine whom none could resist. He is that angel flying through the Church with the everlasting Gospel for all nations, and for all people. Must it not be interesting to learn the history of his life? Our little paper will, therefore, with its next number begin to tell you the Life of Dr. Martin Luther.

„None other name."

There was a blind man standing upon a bridge, and reading from a Bible with raised letters. A few persons stood round him, and whilst he got a little money, he read to them words from the Bible, more precious than gold.—A gentleman on his way home from the city, stopped on the bridge to see what was going on. Just then the blind man was reading the fourth chapter of the Acts, in which the apostle Peter speaks

of Jesus and says, "There is none other name under heaven given among men, whereby we must be saved." The poor man, however, had lost his place, and while trying to find it with his finger, kept repeating the last words he had read, "none other name,—none other name,—none other name." Some of the people smiled, but the gentleman went away, deeply musing.—He had lately become convinced that he was a sinner; he had been trying in many ways to get peace of mind; but his religious exercises, his good resolutions, his changed habits, all were unable to take the heavy load away from his conscience, and to enable him to rejoice in God.—The words he had heard from the blind man, however, rang like solemn music in his soul. "None other name."—When he came home and went to bed, these words were still heard: "None other name, none other name, none other name." And when he awoke, the words again came to his mind: "None other name, none other name, none other name." These words entered his soul, and by the blessing of God he awoke to a new life. "I see it all", said he, "I see it all. I have been trying to be saved by my own works, my prayers, my repentance, my reformation. I see my mistake. It is Jesus who alone can save. To Him I will look. Neither is there salvation in any other. For there is none other name, none other name, none other name under heaven given among men, whereby we must be saved."—Such is the power of God's Word.

The Indian Chief.

Several years ago, a missionary among the Indians was visited by a proud and powerful chief, who had been deeply convicted of sin by the Word of God which he had heard. The savage, while trembling under a sense of his guilt, was unwilling to accept the free offer of the Gospel. He wanted to make some sacrifice and pay something for the water of life. He, therefore, offered his wampum, an ornament of beads and shells, in order to drive away the punishment which he feared for his sins. The man of God shook his head, and said, "No, Christ cannot accept such a sacrifice!" The Indian went away, but, unable to find rest, he came back, and offered his rifle and the skins he had taken in hunting. The missionary again said, "No, Christ cannot accept such sacrifice." The wretched sinner withdrew, but he found no peace and returned once more, to offer his wigwam, his wife, his children, and all that he had, if he could only buy pardon and eternal life. The missionary was compelled to say, "No, Christ cannot accept such a sacrifice." The chief stood for a moment, with his head bowed, as if in despair, and then, raising his streaming eyes to heaven, his heart poured itself forth in a cry of full surrender and consecration, "Here, Lord Jesus, take poor Indian too!" He gave himself up to Christ, and accepted the pardon of his sins offered in the Gospel without money and without price.

(Selected.)

Last Words of the Godly.

IGNATIUS, who died a martyr, said, "I would rather die for Jesus Christ, than rule to the utmost ends of the earth."—POLYCARP, who was also a martyr, said, "I bless thee, O Lord, that thou hast thought me worthy to have part in the numbers of Thy martyrs, in the cup of Thy Christ. For this and for all things, I praise Thee, I bless Thee, I glorify Thee."—MARTIN LUTHER's last words were: "O my heavenly father, Thou hast revealed to me Thy Son, our Lord Jesus Christ. I have preached Him, I have confessed Him, I love Him, and I worship Him, as my dearest Saviour and Redeemer. Into Thy hands I commit my spirit; God of truth, Thou hast redeemed me."

Old Uncle was right.

Aunt Dinah could shout and sing with the best of the church members. It was common at the missionary meeting to sing the hymn, "Fly abroad, thou mighty Gospel", while the collection was being taken, and Aunt Dinah always threw her head back, shut her eyes, and sang away lustily till the plate had passed. Old uncle Moses, the collector, observed her habit, and one evening stopped when he came to her, and said: "Look-a-heah, Aunt Dinah, you needn't be a-singing, 'Fly abroad, thou mighty Gospel!' if thou doesn't give nothin' to make her fly!"

(Selected.)

If a man wishes to become wise, he must fear God, he must fear the Word as God's Word. For this is the chief reason why many people hear the word of God (which is nothing but God's wisdom), and yet do not learn anything from it, namely, that they regard it as a word, but not as God's Word. They think they understand it as soon as they have heard it; but if they had respect for it as the Word of God, they would certainly think thus: Very well, God is wiser than you are, He will also speak greater things.—Luther.

You say, where, and in what place is hell? But why are you so much concerned about that? The chief question is, that its real existence be proved and acknowledged, and then let us ask not, where it is? but: How can we escape it.—Chrys.

THE love of God's Word drives away the love of sin.

TERMS:

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

1 Copy.....	\$.25
5 ".....	1.00
12 ".....	2.00
25 ".....	4.00

All business communications to be addressed to „Luth. Concordia Publishing House“, M. C. BARTHEL, Agt., St. Louis, Mo.

All communications concerning the editorial department to be addressed to PROF. R. A. BISCHOFF, Concordia College, Fort Wayne, Ind.

Print of the Luth. Concordia Publishing House.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

Edited by Prof. R. A. BISCHOFF.

Vol. I.

St. Louis, Mo., April, 1879.

No. 2.

Christ is risen!

Christ the Lord is risen again!
Christ has broken Death's strong chain!
Hark, the angels shout for joy,
Singing evermore on high,
Hallelujah.

He who gave for us His life,
Who for us endured the strife,
Is our Paschal Lamb to-day!
We too sing for joy, and say:
Hallelujah.

He who bore all pain and loss
Comfortless upon the cross,
Lives in glory now on high,
Pleads for us and hears our cry:
Hallelujah.

He whose path no records tell,
Who descended into hell,
Who the "strong man armed"* hath bound,
Now in highest heaven is crowned:
Hallelujah.

He who slumbered in the grave,
Is exalted now to save;
Now through Christendom it rings
That the Lamb is King of Kings!
Hallelujah.

Now His servants in His name
Mercy free for all proclaim
That according to His word
Have true faith in Christ the Lord:
Hallelujah.

Thou our Paschal Lamb indeed,
Christ, to-day Thy people feed;
Take our sins and guilt away,
That we all may sing for aye,
Hallelujah.

(Bohemian Brethren. 1531.)

* Luke 11, 21.

The Risen Saviour.

When Christ had died upon the cross, he was taken down, and laid into a grave, hewn out of a rock. A large stone was rolled to the door of the sepulchre, or grave, and that stone was sealed with the public seal, which none might break upon pain of death. A strong guard of Roman soldiers was placed there to defend the whole.—On the third day, early in the morning, three women went out with sweet spices that they might anoint the body of their dear

Lord. Their hearts were very sad; for He in whom they had put all their trust and hopes, had been taken away out of their sight. They had witnessed His crucifixion and His death. When they came to the sepulchre, at the rising of the sun, they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away. And going into the sepulchre, they saw an angel sitting there, clothed in a long white garment; and they were afraid. And the angel said unto them, "Be not affrighted. Ye seek Jesus of Nazareth, which was crucified. HE IS RISEN. He is not here, behold the place where they laid him. But go your way, tell His disciples and Peter that He goeth before you in Galilee; there shall ye see Him, as He said unto you." Soon the glad news spread: "The Lord is risen; He is risen indeed." And for over 1800 years sinners have rejoiced at the glad Easter-tidings of a risen Saviour. And well may sinners rejoice! For St. Paul says, "If Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15, 17. How can this be? Has not Christ redeemed us from sin by His sufferings and by His death? How can it be that, if Christ be not risen from the grave, we are yet in our sins? Let us try to see into this.

We must remember that Christ suffered and died in our stead; He was our substitute and representative. He did not suffer and die for Himself, but in the room, place, and stead of all sinners. Our sins caused His agony, our sins nailed Him to the cross, our sins brought Him to death, our sins laid Him into the grave. Now, had He remained there, then we would know that Christ, our substitute, had undertaken to work out our redemption, had tried to save us, but we would not know whether that work was really finished, whether the justice of God was really satisfied: we would yet be in our sins. But glory be to God! On the third day Christ rose again from the dead. And now, mark well, who is this Christ that is risen from the dead? He is our substitute, our representative. Our substitute, He who had taken our place, is released, is set free from the prison-house of the grave, into which he had been thrown on account of our debt; and if our

substitute is released, then we are released, then we are set free in Him. Now we know that our debt is paid, we know that God is satisfied, we know that our redemption is finished, entirely finished. In Christ we suffered and died, in Christ we are justified. Therefore the apostle says of Christ in the fourth chapter of his epistle to the Romans: "Who was delivered for our offences, and WAS RAISED AGAIN FOR OUR JUSTIFICATION."—Did you ever hear the story about David and Goliath, as it is told us in the Old Testament? It can make the matter plain to you. Here it is. The armies of the Philistines and the people of Israel were arrayed in battle against each other. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side, a valley being between them. And there was a champion in the army of the Philistines, named Goliath. He was large like a giant, and very strong. He went out of the camp every day, and challenged the people of Israel saying: "Choose you a man for you, and let him come down to me. If he be able to fight me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us." Now, no one in the army of Israel dared to fight with that man Goliath. But David, a young and rather small lad, who had just come to the army to visit his brothers, one day heard that big man brag and challenge any one in Israel to fight with him. And he got five smooth stones out of a brook, and took a sling into his hand, and in the name of God went out to fight with Goliath, who scornfully laughed, when he saw the little fellow. But David slang a stone, and that stone struck the Philistine on his forehead that he fell to the earth on his face. Then David ran up, and took the Philistine's sword, and slew him, and cut off his head. Thus David had won the victory, and the men of Israel arose, and shouted, and rejoiced. Now, why were they so glad? What did they have to do with that victory? Why, do you not see, David was their representative in that fight, he stood in their place, and, therefore, David's victory was the victory of the whole people of Israel.—Now, Christ is our David, our representative in

the battle against our enemies, against Sin, and Death, and Devil, and Hell. And in mighty battle He conquered them all, every one of them; for on the third day He came forth from the grave triumphantly. Our David has won the victory, and His victory is our victory. Let us be glad! His triumph is our triumph. Let us rejoice!—At the close of the battle Christ cried out victoriously upon the cross: "It is finished!" And by raising Christ from the dead, God the father solemnly declared before heaven and earth: "Yes, it is finished. Rejoice, ye sinners, and be glad! The work of your redemption is finished. Your substitute is set free. Your debts are paid. I give you the receipt for it."—And now, dear reader, which is that receipt? It is the Gospel, the Gospel which proclaims to all men forgiveness of all their sins. Accept this receipt, accept this Gospel in true faith! There are many who reject this Gospel; many who do not believe the Word of God; many who think they need no forgiveness of sins, because they do not consider themselves sinners. Again, there are many who try to save themselves by their own good works; many who seek salvation in some saints, or in the virgin Mary. Oh, poor sinners! The work of your redemption is finished, entirely finished, by Christ alone. Believe in Him! You can find salvation in none other. Believe in the risen Saviour, who was delivered for your offences, and was RAISED AGAIN FOR YOUR JUSTIFICATION.

"Tell His disciples and Peter."

Tell what? The glad Easter-news: The Lord is risen. Tell whom? "Tell His disciples and—Peter", says the angel. Who were they? They were poor sinners. They all left their Master and fled. And why is Peter named extra? Oh, poor Peter! He had denied His dear Lord three times, and when he came to see his great sin, he wept bitterly. Now, all the disciples in their great sadness should hear the words of comfort and of joy: The Lord is risen. And Peter, poor Peter must not be forgotten. How sweet it is to read those words—"and Peter"! To every sinner, to the greatest sinner the Gospel must be preached. Tell sinners the Gospel-news: "The Lord is risen!" This is done in our mission-work. It is done by our missionaries down South, it is done by our mission-paper. True Christians, who have found salvation in the risen Saviour, cannot stand by idle, whilst the Church is doing this work. They must help by praying and by paying. Let them remember the words: "Tell His disciples and Peter."—Our Missionaries can from these words take comfort in their hard labor. They are the bearers of the glad news: "The Lord is risen!" It may often be very saddening for them to see the Gospel rejected; but they will surely always find some one like Peter. Oh, tell him, tell him the sweet Gospel-news: "The Lord is risen!" "Tell His disciples and—Peter."

Easter.

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.

For our sins the sinless Saviour
Bare the heavy wrath of God;
Reconciling us, that favor
Might be shown us through His blood.

In His hands He hath forever
Mercy, Life, and sin, and death;
Christ His people can deliver,
All who come to Him in faith.

(*Dr. M. Luther. 1524.*)

What must I do to be saved?

By the Rev. J. DOESCHER.

(Concluded.)

The answer given to the anxious inquirer is this: "Believe in the Lord Jesus Christ, and thou shalt be saved." Now, I know that the great question, What must I do to be saved? is not always answered in this manner. There are many that would say to an inquiring sinner, If you want to be saved, you must live a righteous life and do good works, and on account of your good works God will have mercy upon you and save you.

This sounds reasonable, but it is entirely false, and a great lie of the devil. A sinner can never be his own saviour. He can never make those sins undone which he has committed. He can never appease God's wrath. As long as a sinner is an unconverted sinner, he is even unable to do a single good work, anything which is really good in the sight of God. An unconverted sinner may do a great many things which seem to be good in the sight of man. He may go to church. He may seem to pray. He may give to the poor. He may live apparently a Christian life. But as long as the heart of a sinner is not changed, as long as the heart does not belong to God but to the devil, so long God can not be pleased with the so-called good works of such a sinner. The unconverted sinner is serving himself, not his God and Creator. He is making an idol of himself, and is an enemy and a rebel against the true and living God. The Lord Jesus, therefore, compares the unconverted sinner to a corrupt tree, and says, "A corrupt tree can not bring forth good fruit." Only true Christians, who are born again by the Spirit of God, may begin to do really good works, to love God above all things and their neighbor as themselves. But even their holy life is not perfect in this world. Sin is still cleaving unto them. They must confess with the prophet Isaiah: "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Woe unto us, therefore, if at any time God would deal with us only according to His holiness and righteousness, and according to our works and worthiness; for then He would have to cast us away forever into hell.

What must I do to be saved? The answer to this question is sometimes substantially given as follows: Pray to God for pardon, wrestle and struggle with God, and keep on praying, until God has mercy upon you, and until He lets you feel that your sins are forgiven. This answer, too, is not according to Scripture. The word of God teaches us nowhere to trust in our feelings, but admonishes us again and again to trust in the word and promises of God. Our feelings may deceive us. That Pharisee felt exceedingly well, who, in his pride and self-righteousness, exalted himself above the poor publican, and all his fellow men. But his proud feelings deceived him. He was not acceptable unto God as he thought himself to be. He was not justified in God's judgment. Our feelings are also very changeable. In one hour we may feel quite easy and joyful, and in the next we may be cast down and full of anxiety. To trust in our feelings would be building upon an uncertain ground, upon a sandy foundation. What must I do to be saved? My dear friend, I can not give you a better answer than that which Paul gave already 1800 years ago to a certain prisonkeeper, in the city of Philippi, saying, "Believe in the Lord Jesus Christ, and thou shalt be saved and thy house."

Whenever and wherever the same question is asked, then and there the same answer should be given, for Jesus is at all times the only Saviour of sinners, and without Him there is no salvation.

Jesus Christ is true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, God and man in one person. He assumed our human nature and became like one of us in all things, sin excepted, thus to live, to suffer and to die for us sinners, to fulfill for us the holy law of God which we have transgressed, and to suffer that punishment which we had merited by our sins and iniquity. Just before our Saviour died on the cross He cried out triumphantly: "It is finished." The redemption of a sinful world was finished. This word of triumph was confirmed and sealed when the Lord rose again from the dead on the third day. Now we know that the law of God is fulfilled, that God's wrath against a sinful world is satisfied, that our sins are taken away, that the devil and his kingdom have been overcome, and that God's peace, forgiveness of sins, and everlasting life have been procured for all sinners on earth.

The following passages of Scripture plainly prove that Jesus lived and suffered and died for us all to accomplish the great work of our redemption.

Gal. 4, 4, 5. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Is. 53, 4, 5. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our trans-

gressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed."

John 1, 29. "Behold the Lamb of God, which taketh away the sin of the world."

Rom. 4, 25. "Christ was delivered for our offences, and was raised again for our justification."

1 John 2, 1. 2. "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

And whatsoever the Lord Jesus has merited for us through His life, sufferings and death, He also offers and imparts unto us through the means of grace, the holy Gospel and the holy Sacraments, Baptism and the Lord's Supper. Through these means of grace the Holy Spirit is powerful and efficacious to work true and living faith in the hearts of all those who do not wilfully and persistently resist him. And just as soon as a poor sinner who knows and feels that he is a sinner, and that he needs a Saviour if he is not to perish in his sins forever, just as soon, I say, as such a sinner does believe in the saving Gospel of Christ, and, by faith, takes hold of Jesus as his Saviour, and trusts in Him alone, then that sinner is saved at once. All his sins are forgiven, be they ever so great or ever so many. He is clothed with the perfect righteousness of the Lord Jesus Christ, which is valid before God. He is now a beloved child of God, being acceptable for Jesus' sake. He has now a firm hope of an eternal life of glory, of joy and happiness in heaven, after this present life of woe and sorrow here on earth. Thus we see, Jesus is our substitute. As such He has accomplished everything that was necessary for our salvation. Nothing whatever is required of us but to accept what the Lord Jesus has merited for us long ago. Faith, and faith alone, is that spiritual hand by which we take hold of Christ and His merit. This faith must be wrought in us by the Spirit of God, as it is impossible for us to believe in Jesus and come unto Him by our own reason or strength. Thus we are saved without any merit or worthiness in us, alone through the grace of God; for the sake of Christ, by true faith in Him.

Let me try to make this plain to you by an illustration. Suppose I owed you a large sum of money which I was unable to pay. Suppose you had power to put me in prison and to keep me there, until the debt was paid. Suppose I had a friend who should come to you and say, "Here is the money which my friend owes you; I will pay it for him." Now, do you not see that the moment you accepted this money I must be released from indebtedness and confinement,—not on account of anything I had done to pay the debt, but on account of what my surety had done in my stead?

Behold, Jesus Christ, the Son of God and of man, has paid the great debt of our sins, that all who repent of their sins and sincerely believe

in Him as their only Saviour may have forgiveness of sins and be saved forever.

This is evident from the following passages of Scripture.

John 3, 16. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life."

Eph. 2, 8. "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."

My dear reader, do you know and feel that you are a sinner before God, and that you can never be saved by your own works or worthiness? Do you believe in the Lord Jesus Christ? Do you believe that Jesus died for your sins? Do you believe, and are you certain, that Jesus has forgiven you all your sins, that you are a child of God and an heir of heaven and everlasting life?

If you live and die in unbelief and wickedness, you die on earth to wake up in hell. Woe unto all such. "Their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring unto all flesh."

But, perhaps, you say, I would gladly believe, if I only could, but I am too great a sinner, I have sinned too long and too grossly; there is no hope for me.

My friend, if you consider yourself a great sinner, you are not mistaken in that. You are a great sinner, having offended against the great God of heaven and earth, having transgressed His holy Ten Commandments more than ten thousand times. But you are mistaken indeed, if you think that your sins are greater than the grace and mercy of God and the merit of our Lord Jesus Christ. Hear and believe what God in his love and mercy has to say unto you and unto all poor sinners who desire to be saved.

Is. 1, 18. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Rom. 5, 20. "Where sin abounded, grace did much more abound."

Matth. 11, 28. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

God, therefore, does not exclude you from His love and mercy. Oh, do not exclude yourself. Jesus has died for you and paid the full price for your redemption more than 1800 years ago. Oh, do not despise His death, do not trample His blood under your feet by refusing to believe and to trust in Him. The saving Gospel of Christ has been made known unto you. Oh, let the same be unto you not a savor of death unto death, but rather a savor of life unto life. Behold, my friend, if you are a great sinner, Jesus is also a great Saviour. He is able and willing and ready to save you even if you are the greatest sinner that ever walked upon earth. He is waiting for you now. He is stretching His arms of mercy towards you.

Oh, come unto Jesus. Come unto Him now. Come unto Him just as you are with all your sins, in all your weakness. He can and will deliver you from all your sins and save you forever. "Believe in the Lord Jesus Christ, and thou shalt be saved."

The Life of Dr. Martin Luther.

II.

LITTLE MARTIN AT SCHOOL.

Luther was born at Eisleben, in Germany, on the 10th of November, 1483, three hundred and ninety-six years ago. On the following day he was baptized, and was called Martin, because that was St. Martin's day. His father, John Luther, was a poor miner, honest and open-hearted. He often knelt beside little Martin's bed, and prayed God to make him a good and useful man. The mother, whose name was Margaret, was a pious praying woman. She was looked upon as a model for other women, on account of her virtue and modesty.

When Luther was yet an infant, his parents moved to the city of Mansfeld, near the Hartz-Mountains, where his father found work in the mines. They were at that time very poor. His mother often carried the fire-wood home on her back from the pine-woods. Some time after, the father became the owner of a house and two furnaces; he was also a member of the town council, highly respected by all who knew him.—The parents were very strict with little Martin, we may say, too strict. He was once beaten for taking a nut, until the blood came.—At an early age Martin was sent to school. He was then so young yet that a friend of his often carried him on his arms to the school-house. The school-master was a tyrant, of whom the boys were afraid, but whom they could not love. At school little Martin learned the Ten Commandments, the Lord's Prayer, the Apostles' Creed. Besides this, he was instructed in the superstitious and false doctrines of the Roman church. Did he learn to love Jesus, whose child he had become in Baptism? Oh, no! He was told that Jesus was a very, very angry Judge, who could, perhaps, be moved to kindness by many good works, and by praying to the saints, and especially to the virgin Mary. He trembled, when he heard the name of Jesus. He says himself: "I was accustomed from childhood to become pale and terror-stricken, when I heard the name of Christ mentioned; for I was taught to think of him only as of a severe and angry Judge." "If this is not darkness, I know not what darkness is."

By the harsh treatment at home and in school little Martin became very timid and shy. He once, with other boys, went out singing from house to house for some bread. They came to the house of a peasant, or farmer. The peasant came to the door, where they were singing, and said in a loud rough voice, "Where are you, boys?" The boys were so frightened

that they ran away as fast as they could. Afterwards they came back, and found that the man with the rough voice had a kind heart, and had brought out some sausages for them.

Luther's father wanted his son to become a very learned man, a great lawyer, or doctor, or professor. So, when Martin was fourteen years old, he was sent to the Latin school in the city of Magdeburg. Here, too, he heard much about the holiness of the pope, and the priests, and monks, but nothing about the loving Jesus. He once saw a Prince going about the streets of the city, in a monk's dress, begging for bread, with a heavy sack on his shoulders, like an ass. The Prince had fasted, until he looked like a skeleton, nothing but skin and bones. Indeed, shortly after he died. The poor man had tried to be his own saviour, not knowing Jesus, the only Saviour of sinners.—Luther also tells us of a horrible picture which he saw in that city. "A large ship was painted, which they called the Holy Christian Church, in which there was no layman, not even a king or prince, but only the pope with his cardinals and bishops, with the Holy Ghost hovering over them, the priests and monks with their oars at the side; and thus they were sailing to heaven. The laymen were swimming along in the water around the ship. Some of them were drowning; some were drawing themselves up to the ship by means of ropes, which the 'holy fathers', by grace and by sharing their good works, cast out to them, that they might not drown, but be taken along to heaven, clinging to the ship. There was no pope, nor cardinal, nor bishop, nor priest, nor monk in the water, but laymen only." It was a dreadful picture, by which the people were taught that a common man could only get to heaven, when he had some friend in the cloister who had done more good works than he himself needed, and who could then make those good works over to him, and thus help him along to heaven. A dreadful picture!

After Luther had been but one year in this city, his parents sent him to another Latin school at Eisenach, a small town in a most beautiful valley. Here some of his mother's relatives were living, and his parents hoped that he would get some support from them. But they were disappointed; for here, too, the poor boy had to go about, singing from house to house for some food, and often he had to go to bed without having had anything to eat. But God took care of him. He once, with other boys, on a cold winter night, went out singing, and already they had sung at several houses without getting anything. They at last came to the house of Cotta, an honorable and wealthy citizen. Poor Martin stood there sad and downhearted. The boys began to sing, and again the fine sweet voice of Luther rang out in the winter air. The door was opened, and out came the kind-hearted lady of the house. She knew that clear sweet voice. She had already often been delighted at hearing it in church. She called Martin in, and gave

him some food; and a few days later, she took him to her house and to her table. Luther never forgot this kindness of the dear woman. After many years, when he was a Professor, and the woman's son studied at the university, he took that son to his table.

Having now found a happy home, little Martin went on with his studies, and being a very gifted and talented boy, he became the best scholar in school; none of the boys could come near him.—When he had finished his studies at this school, he was ready to go to the university. He was now no longer the little Martin, but a youth of 18 years.

Read the Bible.

In the large city of London, in England, several Christian ladies are in the habit of going into the hospitals every morning, taking with them a small bunch of flowers to cheer the weary hours of the sick-room. To these flowers a card is tied, on which words of comfort are written, taken from the Bible. The heart of many a sick person is gladdened at the sight of the beautiful flowers, and by the comforting words of God.

One of the ladies one morning found a Spanish pilot in one of the hospitals, laid up with a lingering disease. He was a Roman Catholic, a member of the pope's church, sick among strangers. He had often longed to hear again a sound of his native language, to see again his native country. The lady brought him a bunch of flowers with a card tied to it, on which was written a sentence from the Bible in Spanish. How glad the poor sick stranger was, when he saw the fresh flowers which reminded him of the sunny land of Spain! How glad he was, when he read those words of comfort in his mother-tongue! He then asked from whence these words came. He had hardly been told that they were taken from the Bible, when he indignantly threw the flowers and the card far away. His priests had told him that the Bible was a very bad book, and that he should never accept it.—The next day a bunch of flowers and a card were brought again, and again he threw them away.

The weary days wore on in the sick-room, and at last the stranger accepted the flowers, and even read the words on the card, setting his conscience at rest with the thought that that card was not the Bible itself. And oh, how sweet those Bible-words seemed to him! Sweet as the comforting words of a mother. He longed for the next day and for another Bible-word. At last he asked for that whole book written in such wonderful language. It surely could not be that same Bible which the priests had forbidden him to read. A Spanish Bible was given him, and he now read that wonderful Book, he read it during the long days of his recovery, he read it again and again. The truth of God's Word was brought home to his heart; it brought peace to his soul, and joy to his life. And oh, how he now

loved that Holy Book! He could not part from it.—This same man is now a Bible-agent in his native country, and preaches the Gospel to his country-men.—My dear friend, do you value the Bible? Do you read it? Oh, read it, read the Bible.

There you may learn
What Christ has done
To save your soul from hell;
Not all the books on earth besides
Such heavenly wonders tell.

"He lives, He lives!"

When Luther, in his sore trials, at times became sad and gloomy, he comforted and cheered himself with these words: He lives. He would often write it in Latin in large letters with chalk upon his table. Yea, upon all the doors and sides of his room he would write: He lives, He lives, He lives! Upon being asked what he meant thereby, he answered: JESUS LIVES! and if He did not live, I would not wish to live a single hour. But because He lives, we also shall live through Him, as He Himself says: 'I LIVE, AND YE SHALL LIVE ALSO!'" (Selected.)

On the third day He rose from the dead!

On these words Luther says, "The words, Christ risen from the dead, should be well remembered, and should be written in large letters, so that every letter be as large as a tower, yea, as large as heaven and earth, that we may see nothing, hear nothing, think nothing, and know nothing but this one article, Christ risen from the dead."

We must not only be called Christians, but we must be such indeed. One of the Fathers says, "Let us not flatter ourselves with this name only, that we are called Christians, but let us know, that we shall be judged for this, too, if we claim that name without having a fair title to it."

CHANGE OF NAME.

We sincerely regret that through an oversight of ours the name "Lutheran Evangelist" was placed at the head of our paper. Since the issue of our first number we have learned that there is a paper in existence having the same name. We have therefore made the change, and the first number is sent again to every subscriber.

TERMS:

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

1 Copy.....	\$.25
5 "	1.00
12 "	2.00
25 "	4.00

Club rates only allowed if all copies are to be sent to one address.

All business communications to be addressed to "Luth. Concordia Publishing House", M. C. BARTHEL, Agt., St. Louis, Mo.

All communications concerning the editorial department to be addressed to PROF. R. A. BISCHOFF, Concordia College, Fort Wayne, Ind.

Print of the Luth. Concordia Publishing House.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

Edited by Prof. R. A. BISCHOFF.

Vol. I.

St. Louis, Mo., May, 1879.

No. 3.

(For the "Lutheran Pioneer.")

Ascension.

To Thee, Lord Jesus Christ, this day
For Thy Ascension thanks we pay.
Immanuel, Almighty Lord,
Bless soul and body by Thy word.

All christendom rejoice in Thee
And ever sing triumphantly:
All praise to God in heaven's high throne,
Our brother is God's only Son.

He did ascend to God on high,
And still to us is always nigh;
His power and might is unconfined,
True God and man, our Saviour kind.

Above all heavens He did ascend;
All angels worship now our Friend;
All human beings rules our Lord;
All creatures must obey His word.

He sitteth now at God's right hand,
All things must bow to His command;
He sits almighty on God's throne,
The Son of God and Mary's Son.

The world, sin, devil, death and hell
Are vanquished by Immanuel;
Whatever foes His power defy:
He always gains the victory.

Blest is the man that trusts the Lord
And steadfastly believes His word!
Ah! fleeting world, how vain thou art!
To Christ alone we give our heart.

He is our Hope, our Lord and God,
For He redeemed us by His blood;
Captivity He captive led,
That death no longer we must dread.

We therefore heartily rejoice
And sing His praise with gladsome voice:
Our Brother, our own Flesh and Blood,
Now sitteth on the throne of God!

Heaven is our own for His sake now.
Grant us, Lord Christ, dear Brother Thou,
That we may firmly trust in Thee
And live through Thee eternally.

Amen, Lord Jesus, dearest Friend,
Who didst above all heavens ascend,
Keep Thou us steadfast in Thy word,
Curb Satan's craft and rage, good Lord!

Dear Saviour, come, in glory come,
To judge the world, and lead us home
Out of this vale of tears, that we
May live fore'er in heaven with Thee.

Amen, Amen! again we sing,
And long to be with Thee, our King,
Where with the heavenly host to Thee
We shall sing praise eternally.

*Dr. Nicolaus Selnecker, 1587.
Translated by A. Crull, 1879.*

Ascended into Heaven.

Christ, after His resurrection, remained on earth forty days, showing Himself alive to His disciples at different times. When those forty days had passed, He was visibly present with them for the last time, on a mountain called Olivet. He there told them that they should stay at Jerusalem and wait for the promise of the Father, for the descent of the Holy Ghost. After this baptism with the Holy Ghost, they should become His witnesses unto the uttermost part of the earth, by preaching the Gospel to every creature. And when He had spoken these things, He was taken up into heaven and sat at the right hand of God. The disciples saw Him rising, until a cloud received Him out of their sight. And, while they looked toward heaven as He went up, two angels stood by them saying: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen Him go into heaven." And the disciples returned unto Jerusalem.

This is the glorious event at which Christians rejoice on Ascension Day. That day is not a day of sorrow, but a day of jubilee, a day of glad tidings. Beholding this day in the far future, David joyfully cried out: "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises unto our King, sing praises. For God is the King of all the earth; sing ye praises with understanding." (Psalm 47.) In order to join this song of praise with understanding, we must know and accept in faith the great benefits which are ours by the Ascension of

Christ. These we can learn to know from the Bible only. St. Paul says in the fourth chapter of his epistle to the Ephesians: "When He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended what is it but that He descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things." From these words we learn that Christ's ascending into heaven is closely connected with His descending, with His coming into this world, and that He, by His ascension, led captivity captive. Which is this captivity? It is the captivity of sin, of the law, of death, of the devil, and of hell. In this captivity, in this bondage, in this slavery all men are held by nature. Every man, in his natural state, is a slave of sin, a captive of Satan; the curse of God's holy law is upon him and death and eternal damnation are the punishment for his sins. No man can deliver himself. Many have tried and tried and failed. There is only one Deliverer from this bondage. It is Jesus. He came into this world to snap our bonds and to set us free. He took our sins and the curse of the law upon Himself. Of His own free will, He in our place was made the captive of our enemies. He in our stead was thrown into prison. Our enemies rejoiced. But, behold! they could not hold Him captive. He, the powerful God-man, broke the prison. Rising from the grave, He came forth as the conquerer over all our enemies; and ascending into heaven, He led our captivity captive, He made our enemies captives and slaves. He fully entered into His glory and majesty, and was crowned as the great Hero and as the Lord over all things: our enemies were put under his feet. Through Him deliverance is now procured for all sinners, and therefore the Gospel proclaims liberty to every captive sinner. The prison-doors are thrown wide open, and sinners are told to come out of their captivity, they are told that they are free. Many do not believe it; they find it more pleasant to remain in their dark prison cell; they do not want to enjoy the beautiful light and the fresh air of Gospel-liberty; they go on in their hatred towards God, in swearing and cursing, in despising the Word

of God, in disobedience towards their parents, in hatred and envy towards their neighbor, in adultery and drunkenness, in bearing false witness, in serving their lusts: they are the captives, the slaves of sin. But those that accept the Gospel, and truly believe in Christ, the great Deliverer, enjoy the deliverance from all their enemies, they enjoy the Gospel-liberty. They are no longer captives, they are no longer the slaves of sin, but masters, masters over sin, death, devil, and hell. Their captivity is led captive, and as their enemies are put under the feet of Christ, their representative, so those enemies are also put under their feet; they are Lords and Kings. Sing praises unto our God, sing praises! Ascension Day is a day of jubilee and rejoicing.

But is it not a very sad thing that Christ left this world and now sits at the right hand of God? Oh, no! The right hand of God is not a certain place in heaven, far away. According to Scripture, the right hand of God is nothing else but the almighty power and majesty of God. When we are therefore told that Christ sits at the right hand of God, we learn that Christ, according to his human nature, as our Brother, entered into the majesty and glory of God, into the full use of His almighty power. We need not now go to Palestine in order to be with Christ, but Christ, also according to His human nature, is with us at all places and at all times. He is able as He is willing to fulfill that promise given to His disciples before His ascension: "I am with you always, even unto the end of the world" (Matthew 28, 20.). He has only withdrawn His visible presence. But if we die in true faith, our eyes will see Him in His glory. This is our firm hope in this valley of tears. A Christian may live in poverty, bowed down with sorrow and with care; his home in this world may be a cabin or some miserable hut, still he rejoices. He knows that he is a pilgrim and a stranger and can tarry but a while, that his true home is above, where his dear Saviour is gone to prepare a place for him in His Father's house. Yes, there is a good time coming, a good time coming for all faithful Christians. A good time, when we come home from a foreign shore. In eternal joy we shall then sing songs of praises to Christ, our King, who has redeemed us by His blood, and has led our captivity captive by His Ascension.

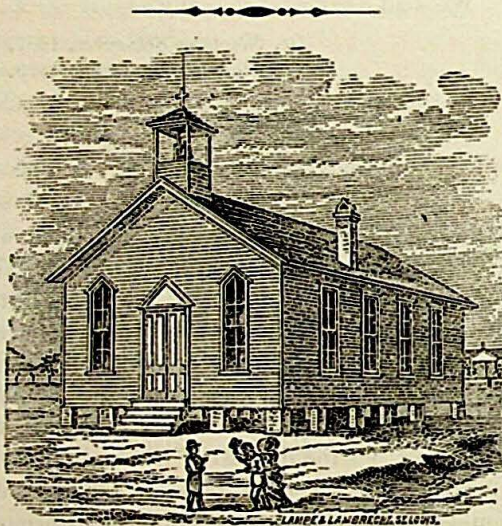
The Lesson of Ascension Day.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but He that believeth not, shall be damned." (Mark 16, 15.) "Preach the Gospel to every creature"—this was the farewell charge of Christ, given to His disciples. They heeded this command, and went out into the world, preaching the Gospel as faithful missionaries. Amid all the dangers, and hardships, and persecutions, they never gave up their glorious work.

"Preach the Gospel to every creature"—this is the farewell charge of Christ, given to the entire Church. It is every Christian's duty—and a blessed duty it is—to see to it that this command is not disregarded. Can it be possible that there is a Christian among us who has never offered a prayer unto God for our mission, never paid a single cent for our mission-work? Knowing that the time is near at hand when Jesus shall come in like manner as He was taken into heaven, we must be up and doing. The Gospel and the Holy Sacraments are the only means of grace for poor sinners.

It is told by a missionary in South Africa that an old colored man, who had heard and accepted the Gospel, said to him: "Why did you Christians wait so long? It was time for you to come. My hair is turned gray, and I am near my grave. You came late, very late; but I am glad you did come. I now know how to die a happy death."

Let us learn our lesson well, the lesson of Ascension Day: "Preach the Gospel to every creature."



St. Paul's Colored Lutheran Chapel

AT
Little Rock, Ark.

Here we have a true picture of St Paul's Colored Lutheran Church at Little Rock, Arkansas. Situated in the southeastern portion of that city, on the corner of 12th and Rock Sts., the chapel presents a most pleasing appearance with its steeple, large windows, and the agreeable color of the paint. Entering by the main door, we find the greater part of the interior occupied by benches, affording to the chapel a seating capacity for about 180 persons. Near the rear wall, we see the pulpit, and immediately beneath it, the altar. On our left, beside the pulpit stairs, we notice the minister's desk; on the right side of the pulpit, the beautiful organ. The altar and pulpit have neat coverings of cloth. Attending on Sabbath, we observe in the morning a rousing, large Sunday-school in session for nearly two hours, engaged in singing, prayer, reading, and listening to their instructors. In the evening, at 3 o'clock, a small congregation, with a goodly number of

children, assembles for divine worship. The soft tones of the organ are heard, the minister, dressed in his gown, takes his seat. The hymns are given out, and the service has begun. The congregation rises, and listens to the minister's words of exhortation, stands during prayer, and responds by singing "Glory be to God on high". Another hymn is sung, and the scriptures are read. Then comes the hymn before the sermon, during which the minister mounts the pulpit. The sermon ended, another hymn is sung, and a prayer offered. The worship closes with the benediction. The service at night is conducted in the same manner.

From Monday morning till Friday evening the chapel is turned into a schoolroom. Before school-time and during recess, the surrounding grounds are alive with crowds of children, engaged in their sports. At the sound of the bell all hasten to form in ranks before entering. Silently they march in, two by two, and take their seats. A hymn is sung, the Apostle's Creed and the Lord's Prayer are said by the whole school. Then begins the religious instruction by both teachers. After this the other branches of a common school find careful attention. The purpose of the school is to train useful citizens and, most of all, intelligent Christians.

There the chapel stands, an ornament to the vicinity, a grand testimonial of the love of the Lutheran Church towards the colored race of the South. Its doors are ever open to bid you welcome. There you may attend Sabbath-school and divine worship every Sabbath. There your children may receive a Christian training and an ample education. It now remains with the colored people, whether or not the chapel shall prove a lasting blessing to them.

F. BERG.

We hope our missionary will in our next number tell us all about the dedication of the chapel. The day of dedication must have been a day of joy to our dear brethren in Little Rock.—EDITOR.

(For the "Lutheran Pioneer".)

A Christmas Festival.

A festival! Why, I thought you Lutherans objected to all kinds of festivals held for the benefit of churches. Yes, we do. We want none of those money-making, silly, eating and drinking festivals, or dress parades to help our church along and to assist the cause and kingdom of God. Our festivals are Lutheran festivals, not to make money and to show our dress, but to praise God and enjoy ourselves in a Christian manner. Come in, it will cost you nothing at the door or inside. You are going to attend a Lutheran Christmas festival of colored children this time. There you will easily perceive the difference between Lutheran and other so-called festivals.

Christmas Eve has come. The children of the St. Paul's Lutheran Sunday-school at Little Rock, Ark., assemble at the church, full of

expectations, anxiously awaiting in perfect silence the coming events. The minister opens the exercises by reading a passage of Scriptures. The children rise and respond. The minister offers a prayer, and then reads the blessed Christmas-story from the Bible. Now the children sing: "Silent night, holy night." Listen to them as from their joyful lips peal forth this and other songs, all appropriate to Christmas. As the children have all been taught what the Bible tells us about the birth of Jesus, and what happened immediately before and after that glorious event, they are questioned about these things. Hear them cheerfully and correctly answering all questions put to them. Thus the greater part of the evening has passed; it seemed very short to us grown people, so intently have we, the parents and the friends of the children, been listening to their singing and recitations. Now look to yonder corner. There stands a Christmas tree, loaded with good things. It is now lighted up. Beautiful! To every child is given something from the tree and from the table: apples, candy, books, pens, &c. Model scholars are rewarded with extra presents. See the glad faces of the children, and you can estimate their joy. The teachers of the school are also presented with many useful and kind presents. As it is getting late, however, the joyful hum of the children's voices must cease. Again they sing and pray. The benediction by the minister dismisses the school and its friends. Before parting, however, many thanks are uttered, and many kind and encouraging words are spoken to the teachers by the parents present for having spent such an evening full of joy to all, old and young.

Such was our Christmas festival at Little Rock last Christmas. It was *Lutheran* in every respect. Have you enjoyed it? Which do you prefer now, such a festival as you have just read about, or the other kind, which we condemn? If you enjoy our way of carrying on festivals, come back again to the next Christmas festival and, if God permits, you will enjoy the next still more.

F. B.

(For the Lutheran Pioneer.)

The Laborers in the Vineyard.

"The Kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the

vineyard; and whatsoever is right, that shall ye receive." (Matth. 20, 1—7.)

In this parable our Lord and Saviour Jesus Christ teaches us mainly three things: *first*, that God, the great householder, hires men to work in His vineyard, in His Church, not on account of any merit of their own, but on account of His own free grace; *secondly*, that those who do not obey Him, and do not go into the vineyard, but stand idle in the marketplace of this world, will receive no penny in the evening of their life; and *thirdly*, that those, who do work, as the householder told them to do, receive their penny, but not on account of their troublesome work, but on account of the householder's gracious promise. The different times, the morning, the third, sixth, ninth, and eleventh hour, denote not only the different ages in the Church, but also the different ages in man's life.

An old German Preacher explained this parable to his hearers in a quaint, but striking manner. A short time ago the first railroad had been built in their country, and he therefore addressed them somewhat in the following words: Did you notice the train? In front, there is a locomotive, which pulls the whole train. Then there are the different passenger-coaches, first and second class. Whoever wants to go along, must be there in time, and must have a ticket. There is a train that leaves in the morning, one at noon, one in the evening, and one at night.

Thus it is also in the Kingdom of God, according to our gospel. The train leaves for the city of God, the heavenly Jerusalem.—The locomotive, which pulls the train, is our Saviour.—All kinds of people travel this road; there are, however, not many first-class passengers, for "a rich man shall hardly enter into the Kingdom of heaven," but the second class is quite full, for "the poor have the gospel preached to them".—The ticket is living faith in Jesus Christ.—The first train leaves in the morning, or in other words, when we are baptized and confirmed. But how is it in the morning? When we are snugly in our warm bed, and are told to go out into the chilly morning-air, we often say: Never mind, let this train go without me; there is another one at a more convenient time; I shall take the next train. A shrill whistle—and the train is gone! Thus it is, when in early life we are called upon to follow our blessed Lord and Master, and think, that we have time enough to spare.

The second train is the twelve o'clock train, the day express; that is about the time of a man's marriage. Again the conductor cries: All aboard for the Kingdom of God! Some then answer, like that man of old: I have married a wife, and therefore I cannot come. Others meet on the way to the depot an old acquaintance, who asks them: "Where are you going?" And if they answer: "I want to take the next train!" they are told: "O do not hurry, for there is another train a few hours

later! We have not met for such a length of time—come let us take a drink!"—and the train is gone. Thus it is when our wordly friends keep us from obeying our divine Master's call.

Next comes the evening train. When we are getting old and feeble, when we lose our teeth, and when our hair turns gray, then some at least hear the bell of the locomotive and catch the train, while many a one is too weak and feeble to get there in time, and is left behind.

The last train is the night despatch, or lightning express. But it is very unpleasant to travel by that train. The locomotive with its glaring reflector looks like a demon, and the fiery sparks fall like rain-drops, and the passengers do not know what may happen to the train in the dark and dismal night; they are afraid of its being thrown from the track. This last train leaves, when a man is converted on his death-bed. Anxiety and care surround him from all sides. The dying thief, who was crucified at the Saviour's right hand, took this last train, and was just in time to hear the heavenly Conductor's comforting words: "Verily, I say unto thee, To-day shalt thou be with me in Paradise!" Not many, however, yea very few only are lucky enough to catch this train; the greater part miss it. And when this last train is gone, then there is no other train to go by, then it is night! Amen. (A. C.)

The Life of Dr. Martin Luther.

III.

LUTHER AT ERFURT.

When Luther was 18 years of age, he went to the University of Erfurt, on the 17th of July 1501. This University at that time was the most celebrated in Germany, having the largest number of students, and Professors of great learning. Here Luther studied philosophy and law, and read many Latin books. His father having become wealthy, he no longer suffered any want; he had all he needed, and could devote all his time to his studies. And there was not a more diligent student at Erfurt than Luther. He never missed a lecture, and his leisure hours were spent in the University library. Here he once found a book which was to have the greatest influence upon his life. Examining the books of the library, he found a Latin Bible. Although he was in his twentieth year, he had never seen a Bible before in his life. He eagerly opened it, and was astonished to find that there was much more in that Book than he had heard the priests read in church. Turning over the pages of the Old Testament, his eye caught the history of little Samuel and his mother Hannah. (1 Samuel 1—3.) He read it with joy, and because this was all new to him, he wished from the bottom of his heart that God would one day give him such a book for his own.—Shortly after this, Luther was taken dangerously ill, so that he

feared he would die. During this sickness an old priest came to his bed-side, and spoke those remarkable words: "Be of good comfort, you will not die of this illness; God will yet make a great man of you, who shall comfort many people." Some time after his recovery, a misfortune befell him which might have proved fatal. On his way home to visit his parents, he, by some accident, ran his sword into his foot. The blood gushed out in a stream. He was taken back to Erfurt, but there was great difficulty in closing the wound. In the middle of the night the wound opened again, so that he fainted from the loss of blood. "At that time," he said in after years. "I should have died relying upon Mary." He had not yet learned to know the Saviour.—By the mercy of God Luther fully recovered, and could go on in his studies with his usual diligence. He began every day of study with an earnest prayer; for his motto was: He who prays diligently, has finished half his studies. He was far ahead of all his fellow-students, and was regarded by the professors as a very gifted young man of great learning, from whose great abilities the University would gain fame throughout the world. He also received several degrees of honor and began to give lectures on philosophy. But all these honors, and all the learning, and all the ceremonies of the Roman church, could not bring peace to his troubled heart. There were terrible conflicts in his soul, and at many a social gathering his friends saw the deep sad look in his dark eyes. How can I find peace? How can I become holy? How can I render satisfaction that God may be gracious unto me? Those questions came again and again to his mind, and the poor young man found no reliable answer. Whenever he thought of death and the judgment, he was terror-stricken; and he knew of no Saviour who could set his troubled conscience at rest.

Certain events, which happened at that time, made a deep impression upon him. Alexis, a dear friend of his, was killed by an assassin; and the news of this sudden death reminded Luther of his own death, and of the judgment to come.—Soon after this, on his return from a visit to his parents, a violent thunder-storm suddenly burst over his head, a short distance from Erfurt. The thunders rolled with a terrific violence; the lightning flashed through the sky, and danced wildly around him, and tore up the ground at his feet. Luther fell on his knees, in fear that his last hour had come. In his terror he made the forced vow: Help, Saint Anna, and I will become a monk.—He hoped to find peace in the cloister, and to satisfy God by reading masses, and to merit salvation by the holy life of a monk. He held firm to his purpose, although his friends tried to make him change his mind. He invited them to supper for the last time. There was excellent music and singing; for Luther was a great friend of music. When the evening had passed, he bid his friends farewell, and told them that he would enter the cloister. They begged him

to change his purpose, but in vain. "To day," he said, "you see me; after this you will see me no more." In the same night, the 17th of July, 1505, he left his room and his books, and hastened to the monastery of the Augustinians. His friends, with other students, on the next morning hurried to the cloister, hoping to get Luther out again; but in vain. The doors were closed and bolted, and during a whole month no one was allowed to see him.

Luther's father was also deeply grieved at the step taken by his son. He knew the monks to be a bad set of lazy men, and he feared that his son would also become a good for nothing fellow. When Luther told him that he was called to enter the cloister by a terrible sign from heaven, the honest old father said: "God grant that it may not be a deception or an illusion of the devil. Why, have you not heard that parents should be obeyed, and that nothing should be done without their knowledge and counsel?"

But God let Luther enter the cloister that he might learn to know the infernal corruption of the Roman church. After many years, when Luther had become the great Reformer, he himself said: "God, whose mercies cannot be numbered and whose wisdom has no end, brought forth good out of error and sin. It seems to me that Satan foresaw in my youth what he now suffers. Therefore he so raged and raved against me and sought, by manifold inventions, to hinder and destroy me, that I often marvelled and wondered whether I was the only one among mankind that suffered his attacks. But it was God's will, as I now see, that I should learn by my own experience the philosophy of the schools and the holiness of the cloisters, that is, become acquainted with them by many sins and ungodly works, so that the ungodly people might not be able to boast against me, their future opponent, that I condemn what I do not understand."

And did Luther find peace as a monk? Did his troubled heart find rest?—Oh, no!—Our next number will tell you all about Luther's life in the cloister.

The dying Soldier.

During the battle at Sedan between the Germans and the French, a wounded German soldier was carried away from the battle-field by his comrades. "Lay me down," said the wounded soldier, "do not trouble yourselves with carrying me any further; I am dying." They laid him down and returned to the battle. A few minutes later, an officer saw the poor bleeding soldier, and said to him: "Can I do anything for you?" "No, sir, I thank you," said the soldier. "Shall I get some water for you?" asked the kind officer. "No, sir, I thank you; I am dying." Again the officer asked: "Can I do nothing for you? Shall I write to your friends?" "I have no friends to whom you could write," said the soldier, "but there is something for which I would be very

thankful. In my knapsack you will find a New Testament. Will you please open it; in the fourteenth chapter of the gospel according to St. John, near the end of the chapter you will find a sentence beginning with the word, 'Peace'. Will you please read it?"

The officer opened the New Testament, and read those words: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—"Thank you, sir," said the dying soldier, "I have this peace; I am going to this Saviour; God is with me; I need nothing more." These were his last words. The noise of the battle was heard in the far distance, but the soul of the soldier had gone to the Saviour whom he loved; had gone to that home above, where no battle-cry is heard, where eternal peace reigns forever.

The Bread of Life.

Little Rulie got a piece of bread and butter from his mother, and went out to play. One of the boys said to him jokingly, That Bread is not good. But Rulie took a much larger bite, and ate away lustily, and said, It tastes so good; come and try it; take a bite.

The Word of God is our Bread of Life, the food of our souls. Now, when Bob, or Tom, or Dick, or Harry come and tell us that that Bread, given by our Father in heaven, is not good; when they come sneeringly with their old, worn-out objections, the best thing for us to do is to eat away lustily, that is, to read the Bible so much more eagerly. We shall then find out that that Bread is really good, the best Bread we can get for our hungry souls. Now, come, taste and see that the Lord is good, and that His Word is sweet and strengthening.

"OUR sins are debts that none can pay but Christ. It is not our tears, but His blood; it is not our sighs, but His sufferings, that can satisfy for our sins; Christ must pay all, or we are prisoners forever."

God has set a firm ground for us to tread on, and thereby to ascend into heaven, even Jesus Christ. He only is the way and door by which we come to the father.—*Luther.*

TERMS:

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

1 Copy.....	\$.25
5 "	1.00
12 "	2.00
25 "	4.00

Club rates only allowed if all copies are to be sent to one address.

All business communications to be addressed to "Luth. Concordia Publishing House", M. C. BARTHEL, Agt., St. Louis, Mo.

All communications concerning the editorial department to be addressed to PROF. R. A. BISCHOFF, Concordia College, Fort Wayne, Ind.

Print of the Luth. Concordia Publishing House.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

Edited by Prof. R. A. BISCHOFF.

Vol. I.

St. Louis, Mo., June, 1879.

No. 4.

(For the "Lutheran Pioneer".)

Whitsuntide.

SEND, o God, a gentle shower,
For my heart is dry as sand;
Father, bathe Thy drooping flower,
Water Thou Thy thirsty land;
Let Thy Holy Spirit's boon
O'er me from Thy heavenly throne
Like abundant streams be flowing,
Blessings on my heart bestowing.

If e'en human fathers, being
Naturally evil, know
How to give unto their children
Only good gifts here below:
How much more dost Thou the same,
For "Good Father" is Thy name!
Thou wilt send to me Thy Spirit,
His good gifts I shall inherit. ²

Jesus, who for my salvation
To Thy Father didst ascend,
Hear my earnest supplication,
Unto me Thy Spirit send.
Let the Comforter for aye
Be with me and teach me stay
Steadfast in the truth forever,
That in faith I may not waver.

Holy Ghost, strength of the simple,
Make abode in my poor heart;
Let me ever be Thy temple,
A most welcome guest Thou art.
Do Thou purify my heart,
Cast out all things that might part
Me from those sweet joys of heaven,
Which by Thee to faith are given.

With Thy gifts my heart endowing,
Make it new and clean and fair;
Let it in true love be glowing
And enjoy Thy grace fore'er;
Grant me courage, bold and good,
Sanctify my flesh and blood,
That I, trusting in Christ's merit,
Worship God in truth and spirit.

Thus myself I will deliver,
Lord, to Thee; my heart shall strive
Only after heaven forever,
Until there I shall arrive,
Where the Father and the Son
And Thyself in heaven's high throne
I shall praise and all Thy treasures
In angelic, heavenly measures.

M. Kramer, 1683.
A. Crull, Tr., 1879.

Pentecost.

In the second chapter of the Acts we find the glorious event recorded which the Church of the New Testament joyfully commemorates on the great festival day of Pentecost.—Pentecost means the fiftieth day, and was celebrated by the Jews of the Old Testament in memory of the giving of the law at Mount Sinai, fifty days after they had eaten the passover and left the land of Egypt. Our Pentecost, the Pentecost of the Church of the New Testament is a far more joyful festival. It is not a festival of the law, but a festival of the Gospel. We on that day commemorate the great event of the outpouring of the Holy Ghost upon the Apostles, the messengers of the Gospel, fifty days after the resurrection and ten days after the ascension of Christ. They were on that day assembled together in a certain house, waiting for the promised Comforter; when "suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance". As this happened at the time of the great Jewish festival, there were then in Jerusalem many people from all parts of the known world, having come to visit the temple. Upon the report of what had happened, the multitude hurried to the place, and how astonished were they, when they heard the Apostles speaking to the mixed assembly in a great variety of tongues. Men of Europe, men of Asia, and men of Africa were there, and every one of them heard the Apostles speak to him in his own language the wonderful works of God. Some, indeed, mockingly said, These men are full of new wine. They must have thought that a man could learn to speak different languages by getting drunk. But Peter lifted up his voice and told them that they were not drunk, it being but the third hour of the day, that is 9 o'clock in the morning; but that this was the fulfillment of that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my

Spirit upon all flesh. And Peter then spoke to the multitude about Jesus, the Son of God, whom the Jews had crucified and put to death, but whom God had raised up, and who now sitteth on the right hand of God and had on this day sent down the Holy Spirit and had shed forth what they saw and heard. The truth pierced through the hearts of many like a dagger; many were baptized for the remission of sins, and thus three thousand souls were converted on that day.—Thus the foundation of the Church of the New Testament was laid by the power of the Holy Spirit in the Gospel and in the Sacrament of Baptism. This Gospel was then spread by the Apostles from Jerusalem to the uttermost part of the earth, and the Church of Christ was built up in different lands and among different nations. Having been called to lay the foundation of this Church, the Apostles received miraculous gifts by the outpouring of the Holy Ghost. They before knew no language but their own, now, however, they had suddenly been enabled to speak the languages of different nations. They before were timid and easily frightened, but now they had courage and boldness to speak the truth in the face of all their enemies; they were no longer cowards, but a noble band of heroes marching out into the world, not with swords and helmets, but with God's Word, calling sinners to repentance; they were no longer afraid of the wisdom and the power of the men of this world, but bravely did their work in the very face of death. They before did often not understand the sayings of Christ, but now they understood all perfectly; they received wisdom from heaven; they were inspired and enlightened, so that they could not err whenever they spoke and wrote as the Apostles of Christ. We therefore know with certainty that all their writings are the infallible Word of God.

The Church having been established, such extraordinary gifts of the Spirit were no longer needed. But is not the Spirit still active in the Church? Yes, in the Word of God and in the Holy Sacraments the Holy Spirit still works, bringing sinners to repentance and to faith, and giving strength and comfort to all believers. Happy are they that do not resist this working of the Holy Spirit! Happy are

they that do not by wilful sinning drive away that Heavenly Dove! They enjoy all the sweets and all the beauties of the Gospel-Church of the New Testament: they have forgiveness of sins, comfort in all troubles, salvation and life everlasting.

We know there are still mockers, as there were such on that first day of Pentecost; men to whom the Gospel is but a foolishness. Unhappy men! The Gospel-day of the New Testament has come with all the brightness of its heavenly light, but they still sit in darkness; the sweet Spring-time has come with all its beauties, but the coldness of winter still reigns in their hearts. Unhappy men!

In the Song of Solomon we read of the glorious time of the New Testament: "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

This, dear reader, is the sweet voice of the loving Jesus speaking to your soul, which He loved with an infinite love, and which He redeemed with His precious blood. Whenever you hear or read the Gospel, the Holy Spirit, the great Winner of souls, comes to you and tries to win your soul for Jesus, the heavenly bridegroom. Now, let Him win you. Will you not? Oh, do not resist, do not resist the Holy Spirit.

How can we get the Holy Spirit?

This is a very important question; for the Holy Spirit alone can bring us to the knowledge of our sin and to true repentance. He alone can bring us to the knowledge of our Saviour and to true faith. The apostle Paul says: "No man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12, 3.) The Holy Spirit alone can help us to lead holy lives as the children of God. No man ever came to Jesus, and no man ever remained with Jesus by his own reason and by his own strength, but only by the power of the Holy Ghost. How important must it then be for us to know the right answer to our question: How can we get the Holy Spirit? How does He come to us? By what means does He work in our hearts? The correct answer is not always given. People are often told that the Holy Spirit comes without any means whatever; they are told to shout and to work themselves into some excitement, until the Holy Spirit suddenly come flying direct into their hearts. Oh, how many are thereby deceived! After the good feelings and the excitement are gone, they find out that it was nothing but a "straw-fire". All gone and nothing left but a sad disappointment.—Do you wish me to tell you the Bible-answer to our question? I rather let Dr. Martin Luther give you this Bible-answer; for I

am sure you will be glad to read what that true Christian and great master in theology has written on this subject. In one of his sermons he answers the question: How can we get the Holy Spirit? Dr. Luther says: "It is very important for us to learn how we can get the Holy Spirit, so that He may also be active in us and sanctify and save us. Christ, our dear Lord and Saviour, speaks of this in Luke 11, 13., when He says: 'If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?' Now, mark well this saying and learn that God alone gives the Holy Spirit and that He gives Him only to them who ask for Him, who earnestly pray and earnestly wish to have this heavenly gift. If therefore this is your heartfelt prayer: O God, give me Thy Holy Spirit! then do not doubt, but continue in such prayer. Christ Himself tells you to pray thus to your heavenly Father.

But this prayer, like every other prayer, must be in the name of Jesus. We must pray to God that He would give us the Holy Spirit for the sake of Jesus Christ, His dear Son. And this we can do boldly, because Christ went on high, unto the Father, to obtain for us this gift and to send it unto us. Hence we can pray for it with full assurance. We have not only the command to pray for the Holy Spirit and the promise that we shall receive Him, but we also know, that Christ cannot do otherwise but answer our prayer, for He sitteth on the right hand of God that He might give us these gifts which He has obtained from the Father, not indeed for Himself, but FOR MEN, as we read in the 68. Psalm in the 19. verse.

But prayer alone will not do. If you sit down in a corner and pray for the Holy Ghost, neglecting the Word and Sacraments, your prayer will be of little value. Why? Because it is God's order that the Holy Ghost shall work only through the Word and the Holy Sacraments. If we therefore do not use these means of grace, we shall never get the Holy Spirit. Hence we are baptized, and come to the Lord's Supper, and hear God's Word preached; for we know that all these are means by which the Holy Ghost does His work in us. We have many examples to prove this. The three thousand souls, for instance, who were converted through the preaching of Peter on the day of Pentecost, would have remained in their sins all the days of their life, if they had not heard the Gospel; but they did hear the Word, and were moved by it, and were baptized. That is Christ's order.

If therefore you wish to get the Holy Spirit, you must first of all pray earnestly unto the Father in the name of Jesus; then you must diligently use the Word, you must remember the promise God made to you in Baptism, and you must frequently go to the Lord's Supper. Through the Word and Sacraments the Holy Spirit is active in our hearts, and enkindles in them a new light, the light of faith, so that we

do not simply hear the Word, as did also the stubborn Jews, but understand it, and through it become different persons, with new hearts.

Besides this, it is necessary that we do not hinder the work of the Holy Ghost in us, or drive Him entirely away from us, by a lawless, wicked, sinful life; for the Holy Spirit cannot dwell where the devil dwells. If therefore the devil tries to lead you into avarice, anger, adultery and other sins, you must instantly pray God for His help, that you may overcome these terrible temptations and remain faithful unto Him. If you wish the Holy Spirit to come to you and to stay with you, you must avoid all gross sins; or if through your natural weakness you fall into them, you must arouse yourself speedily and not go on in sin. The Holy Ghost is then ready to help us, according to our prayer, in our fight against the devil, our own flesh, and sin. On the other hand, they who willingly give themselves up to sin, will be possessed of the devil more and more, nor can they, without repentance, get the Holy Spirit, whose office it is to lead us through faith to the forgiveness of sins, and to help us to resist evil and to grow in grace."

This is Dr. Luther's Bible-answer to our question. Remember it well!

Dedication of St. Paul's Colored Lutheran Chapel at Little Rock, Ark., Aug. 18., 1878.

The first anniversary of that occasion is drawing near. It will be celebrated of course with appropriate ceremonies, in grateful remembrance of the joyous event referred to above. For, indeed, it was an occasion which will not fade from the memory of many, who participated in the festivities, as one of the most delightful they have ever witnessed. For the benefit of those who were not present and our readers in general we will briefly describe to them the dedication as it took place nearly a year ago.

Many hands had volunteered to decorate the chapel, and worked hard to give it a pleasant and bright appearance. One gentleman kindly lent an organ, another volunteered to furnish the music. Printed circulars had been distributed through the city and neighborhood, inviting all to the ceremonies of dedication. On the day of dedication the chapel was literally packed with people four times. Every available space was occupied, many being obliged to remain outside. The principal ceremonies of dedication were performed at half past ten o'clock A. M. by Pastor Berg, Rev. P. F. Germann of Fort Smith, Ark., preaching the dedicatory sermon on Acts 4, 12. The Sunday-school and its friends met at 2 o'clock for an hour. At 3 o'clock a baptismal service was held. Three adults (Anderson Edmunds, Jane Brown and Mattie King) and as many children (Rosa and Robert Gawan and Seaborn Taylor) were baptized. A very large congregation met again at night. The sermon was preached by Rev. C. F.

Obermeyer of the German Lutheran Church at Little Rock.

All the services were highly interesting and were duly appreciated by an attentive congregation throughout. Ever since our chapel was consecrated to the service of God it has proved itself worthy of the name of a house of God, which the Almighty honors by His presence, and there are always such who assemble in the name of Jesus, and Jesus is in the midst of them. We shall, therefore, celebrate the anniversary of dedication day with joy and thanksgiving. We shall obtain for our readers a full report of the anniversary festivities.

F. B.

News from Little Rock, Ark.

ST. PAUL'S ACADEMY.—THE MISSION SUNDAY-SCHOOL.—ST. PAUL'S CHURCH-MATTERS.—PICNIC.—MARRIAGE.—THE EXODUS.

Above 130 children are now being taught in the St. Paul's Colored Lutheran Academy. This school was established in connection with the Lutheran mission carried on at Little Rock. Pastor Berg of St. Paul's Lutheran chapel is the principal and Mr. H. Frincke the assistant, at present. The average daily attendance is satisfactory, as is also the advancement of the pupils in the several branches taught. Great care is taken to afford the children a thorough religious instruction and training. Discipline in the school is maintained on strictly Christian principles. The first session will close in the last week of June. The second session will begin on the first day of September, 1879.

The Colored Lutheran Sunday-school is steadily increasing in number and excellence. Already 140 names are on its roll, the average attendance being 120 every Sabbath. Pastor Berg is the superintendent, Mr. H. Frincke assistant, and Mrs. Reed and Misses Ealy and King teachers. Reading of the Testament, Bible-history, and general religious instruction are the studies. Adults are always welcome as visitors or to join a class. Every month the Lutheran Child's Paper is distributed among the scholars.

One new member has of late been added to the church. A class of 7 persons has been organized among the members to receive special instruction for confirmation on the second Sunday in June. Three children are receiving instruction preparatory to being baptized. For the better information of the members and visitors generally, the "Forms of Worship for the St. Paul's Evangelical Lutheran Church at Little Rock, Ark.," have been issued and are distributed for use among those attending the services.—A fine organ was purchased for the Sunday-school and church. The members of the church and their friends meet on Thursday night of every week to practice old and new tunes to be sung in public worship, to transact current business, to discuss church-affairs, and to listen to the instruction given to the class preparing for confirmation.

Wednesday, May 14., was selected as the day on which the Sunday-school and the Academy were to hold their basket-picnic, their parents and friends being cordially invited to attend. Singing, declamations, addresses, and all kinds of amusements were to be the order of the day.

On April 9. Mr. Peter McClary and Miss Ellen Booth, both of Little Rock, were united in holy wedlock by the missionary, Pastor Berg.

Comparatively very little is said and done here in regard to the general exodus of colored people from the southern states northward. The colored people of this section have great cause to be content with their lot, least of all to desire to exchange it for the hardships their emigrating brethren are now undergoing in Kansas.

F. B.

A Letter from our Missionary at New Orleans, La.

New Orleans, La., April 29., 1879.

DEAR PIONEER:

Let me drop you a few lines concerning our mission here in New Orleans. Through the grace of God our work is progressing. On Sunday, the 20th of this month, we had confirmation in our "Mount Zion Evangelical Lutheran Mission-Hall" on Erato Str. On that day I confirmed 7 persons. Their names are the following: Willis R. Polk, Eudora Carter, Nancy Butler, Martha Johnson, Sarah Lewis, Henry Ford, Emma Ford. On the following Sunday I confirmed also Mary Jones, who could not be present on the first Sunday on account of illness. Previous to confirmation these brethren and sisters were instructed by me in the doctrines of the Word of God according to Dr. Martin Luther's Smaller Catechism. All of these persons are above 20 years old. They seem to feel perfectly at home in our church. Some of them have been in connection with our mission as scholars of our Sunday-school from the very beginning. Our work seems to gain the confidence of the people more and more. A poor widow by the name of Mrs. Conkling, who has been lying on the sickbed for already 5 years, has also made application to be received as a member of our "Mount Zion Evangelical Lutheran Church".

Still others attend our meetings very regularly and seem to be convinced that in our church the Word of God is taught in its purity. I am in hopes that in a short time the number of our members will be doubled.

Last Sunday the Lord's Supper was administered to the confirmed members. I must say, their earnestness and devotion made a deep impression upon me. May the Lord strengthen them and keep them in the true faith unto life everlasting.

Our Sunday-school is still flourishing, although the number of scholars is not quite as large as it was about 4 months ago. We have met with a good deal of opposition.

Brother Huetmann has worked in our Sunday-school with untiring zeal, ever since it was opened about a year ago, and he is still a warm friend of the same.

Yours, in the Lord,
JOHN F. DOESCHER.

The Life of Dr. Martin Luther.

IV.

LUTHER IN THE CLOISTER.

When Luther had entered the cloister, he began to read the Bible so eagerly, that he soon knew on which page every passage was to be found. He would often spend a whole day in reflecting upon an important sentence. The other monks, however, did not like to see Luther study so hard; they feared that through his great learning he would soon gain the mastery over them. They told him: "Not by studying, but by begging the cloisters are served and made rich." So he had to take the sack on his back and go begging from door to door. His friends of the University often saw him, pale and bowed down under the heavy bag, slowly walking through the streets of Erfurt. He was also compelled to do the meanest and filthiest work in the cloister. He had to act as doorkeeper, regulate the clock, sweep the church, and even clean the water closets. Luther did it all willingly. But the University of Erfurt would not allow one of its most learned and honored members to be treated so shamefully. By the request of his friends, therefore, Luther was released of such mean work and thereby gained time for study, whilst the other monks, for the most part, wasted their time in laziness, in good eating and drinking. Luther says: "The most of them were careless good fellows, accustomed to the easy life of the priesthood and the cloister, who never, during all their lives, experienced a true spiritual conflict." "To eat no meat they called fasting, while they ate the best fish and drank good wine." "For every day of fasting there were three days of feasting." In the evening every one of those monks got two pots of beer and a mug of wine, with gingerbread and salt cake. They ate the salt cake in order to make the drinking easier. Now, those monks must have looked very thin and pale. Luther says: "They looked like fiery angels, so very thin and pale were they!" He found among them the greatest pride, greediness after money, unchastity, hatred and envy, drunkenness, gluttony and other gross sins. They led immoral lives and were the servants of their own bellies.

There were only a few that earnestly desired to be truly holy monks, and Luther was one of those few. He had become a monk in order to gain heaven by a holy life and by his own good works. He hoped to satisfy the law and to bring peace to his troubled heart by praying to the virgin Mary and to three different saints daily, and by letting his body waste away with

fastings and watchings. When, in his eager study, he had forgotten to say the prayers at certain hours, he would lock himself up in his cell and, without eating and drinking, made up what had been neglected. He so tormented himself that he at one time could not sleep for five weeks. It is also told that once, after missing him for some time, his friends went to the door of his cell and knocked; but there was no answer. They at last broke the bolted door open and found him stretched senseless on the floor. They only brought him to life by strains of music, which he so dearly loved. Indeed, Luther could say of himself with truth: "It is certain that I was a pious monk, and so carefully observed the rules that I can say, if ever a monk entered heaven by monkery, I shall enter also. All my companions in the cloister who knew me, will testify to this. For if these things had gone on, I would have tortured myself to death with watching, praying, reading, and other labors."—And did Luther find comfort and peace by those good works? Oh, no! He was always sad and sorrowful. He himself says: "With all my masses, prayers, watchings, chastity, I could never get so far that I could say, now I am certain that God is gracious to me, or, now I have experienced that my order and strict life have helped me and lead me to heaven." In his anxiety he went to confession daily, but there was no comfort for him. For the papists teach that whoever would get forgiveness of sin, must specify all his sins; but Luther never could know whether he had not forgotten one sinful thought. Nor did the absolution, or pardon of sin spoken by the priest, comfort him; for that pardon of sins was given with the condition that he must himself atone for his sin by good works; and Luther never knew whether he had done enough. Oh, there were terrible struggles in his soul. The Romish doctrine brought him to the most horrible despair. He was not told to go to Jesus as the dear Saviour, but he was told to consider Christ an angry, terrible Judge. In this way he was taught to understand the Bible. He tried to gain God's grace by good works, but just because he was honest and sincere, he saw this to be impossible. He followed the Romish doctrine most faithfully, until he learned by experience that it is false and comfortless—"a well without water". He, therefore, in after years said, "A cloister is a hell, in which the devil is abbot and prior, and monks and nuns are the lost souls."

Our most merciful God did not let Luther perish amid those terrible conflicts, but sent him comfort through his saints, of whom there were some hidden even in the corrupt Roman church. Dr. Staupitz, a pious and good man, the Vicar General of the Augustine monks, who himself lamented the corrupt morals and false doctrine which afflicted the Church, tried to comfort Luther in his great troubles. At the table Dr. Staupitz once saw him very sad and downhearted, and said: "Why are you so

sorrowful, brother Martin?" Luther replied: "Oh, where shall I go to?" Staupitz said: "Oh, you know not how good and necessary such trials are for you. God does not send them to you in vain. You shall see that God wants to use you to work at great things." He also once told him that Christ was no painted Saviour, but a real Saviour, not for painted sins, but for real sins.

One day when Luther was in great despair an old pious monk came to his cell and comforted him with those words of the Apostles' Creed: "I believe in the remission of sins." This article he thus explained: "It is not enough for you to believe in general that God forgives sins, but you must believe that he forgives you, you, you. For we are saved by grace through faith." By these words Luther was not only comforted, but his attention was also called to the sweet truth that we are justified by faith. In this light he now read the Bible and found more comfort. There were rays of light, rays of the beautiful Gospel-light that broke through the darkness of his soul. But they were only rays, and the darkness often came back again. God was leading him slowly on to the full bright light of the Gospel. He was preparing His instrument for the great work of the Reformation.

Old Uncle.

All the people in town knew Old Uncle. I shall always remember him. He was a little eccentric, it is true. He would often stand at the street-corner and sing some song of Zion, while the children gathered around him and listened. But he was considered an honest true Christian. The people told me, If you take Old Uncle to tend to your room, you may scatter gold dollars about the house, he will not take a single one. I never tried this; and there was a good reason for not trying it. I could not have tried it with greenbacks even. But still I always found Old Uncle honest, a true child of God.

One evening he came to get his pay for some work he had done for the school. I told him to take a seat, and after talking to him about Luther, whose picture he saw hanging on the wall, I asked him, How is it, Uncle, that you are so different from many others, so that you can always be trusted? This is what he answered as far as I can remember: It is the Lord's grace. I lived bad once like many other people. I once thought the Lord had made all the chickens for Old Uncle. I was not honest then, no! But I knew I was doing wrong and I tried to be better, but I could not. I then saw that I was bad all over, that I was rotten, rotten to the core, and that God must punish me with eternal damnation. I was afraid to die then. But one day some one spoke to me from the Bible about Jesus, who came to save sinners. I was a bad sinner, a rotten sinner, and oh! I was glad to hear that Jesus saves sinners, and washes away sins by

his blood. I believed in Jesus and was changed. Yes, it is all God's grace. I am poor, but Jesus makes me rich.

Old Uncle soon said Good-night and left for his home. Sitting at my desk, I heard him singing as he walked down the street:

In my hand no price I bring,
Simply to Thy cross I cling.

Whenever I now hear a drunkard or any other man talk about making himself better by his own strength, I think of Old Uncle and of that word "rotten". I pray God to make such a man feel that he is rotten, and can only be saved and gain strength to fight against sin by faith in Jesus, the Saviour of sinners.

ONE of the Fathers said: "A man should be prepared for death the day before, but as he does not know when that day is to be, he should always be prepared."

(For the "Lutheran Pioneer" by "Critic".)

Why are you not a member of the Christian Church?—A Home-Mission Tract.

This Tract contains a Dialogue between a Christian and an "Outsider". The latter, at first, is unwilling to connect himself with the Church, because he considers himself not good enough to be a church-member; afterwards, having been told by "Christian", that no man is good enough, by nature, to be a member of Christ's church, and that, on the other hand, all men, no one excepted, are redeemed by Christ, he thinks it unnecessary to unite with other believers. "Christian" explains to him that the means of grace, the Word of God and the holy Sacraments, whereby alone the redemption of Christ or the forgiveness of sins is communicated and given to man, are only to be found in the Christian church; whereupon "Outsider", convinced of his duty to join the church, expresses his willingness to study the doctrines of the Lutheran Church, in order to see, whether it is, as "Christian" affirms, the church where the Word of God is taught in its purity, and the Sacraments are administered according to Christ's institution.

Wherever Lutheran Christians have a neighbor or friend of the same turn of mind as "Outsider", this neat 4 page tract may be of use to convince him of the error of his ways.—Moreover, every one, who buys this tract, will aid a good cause, as "the surplus is to be used in paying an oppressive debt resting on a little mission".

Terms: 1 Copy 4 cts.; 5 copies 15 cts.; 25 copies 65 cts.; 50 copies \$1.00; 100 copies \$1.90.

All Orders to be addressed to

Rev. D. Simon,
Indiana, Indiana Co., Pa.

TERMS:

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

1 Copy.....	\$.25
5 "	1.00
12 "	2.00
25 "	4.00

Club rates only allowed if all copies are to be sent to one address.

All business communications to be addressed to "Luth. Concordia Publishing House", M. C. BARTHEL, Agt., St. Louis, Mo.

All communications concerning the editorial department to be addressed to PROF. R. A. BISCHOFF, Concordia College, Fort Wayne, Ind.

Print of the Luth. Concordia Publishing House.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

Edited by Prof. R. A. BISCHOFF.

Vol. I.

St. Louis, Mo., July, 1879.

No. 5.

Christ is All.

JESUS, my Saviour, look on me!
For I am weary and opprest;
I come to cast my soul on Thee;
Thou art my *rest*.

Look down on me, for I am weak;
I feel the toilsome journey's length;
Thine aid omnipotent I seek;
Thou art my *strength*.

I am bewildered on my way;
Dark and tempestuous is the night;
O shed Thou forth some cheering ray;
Thou art my *light*.

Why feel I desolate and lone?
Thy praises should my thoughts employ;
Thy presence can pour gladness down;
Thou art my *joy*.

Thou hast on me so much bestowed,
Surely I may relinquish health;
Thou'st made me rich, yea, rich towards God,
Thou art my *wealth*.

I hear the storms around me rise,
But when I dread th' impending shock,
My spirit to her refuge flies;
Thou art my *rock*.

When the accuser flings his darts,
I look to Thee—my terrors cease;
Thy cross a hiding-place imparts;
Thou art my *peace*.

Vain is all human help for me,
I dare not trust an earthly prop;
My sole reliance is on Thee;
Thou art my *hope*.

Full many a conflict must be fought;
But shall I perish? shall I yield?
Is that bright motto given for nought,
Thou art my *shield*?

Standing alone on Jordan's brink,
In that tremendous, latest strife,
Thou wilt not suffer me to sink;
Thou art my *life*.

Thou wilt my every want supply
E'en to the end, whate'er befall;
Through life, in death, eternally,
Thou art my *all*.

(Macduff.)

Liberty.

We live in a free country, and on the "glorious Fourth of July" there is joy in all the states of our "sweet land of liberty". Now, we do not intend to write a Fourth of July oration. No! we only wish to call your attention to a liberty which is far better than all political freedom. A man may live in this free country and celebrate the Fourth with a thousand hurrahs, and still be a slave, a slave of sin and of Satan. Every man, no matter in what country he lives, is a slave of sin by nature. We are "sold under sin," says the Apostle. Sold as slaves and held captive in the prison-house of sin! No human Declaration of Independence and no human Constitution can give liberty to sinners held in this bondage of sin. We live in a free country, yes; and we are glad of it. But are there no slaves of sin in our country? Why, thousands of them! All men that have not been set free by faith in Jesus are the slaves of Satan, who has bound them with the chains of sin and is dragging them on to eternal damnation. Is there no deliverance out of this terrible slavery? Yes, there is a Declaration of Freedom which you can read in the Bible. It is the Gospel. This Gospel tells us that Jesus, the Son of God, came into this world as the great Deliverer and Saviour. He suffered the punishment of our sin, in our stead, and by His sufferings and death He procured liberty for all the slaves of sin. He Himself says that He was sent into this world "to proclaim liberty to the captive" (Luke 4, 18.). This liberty is brought to every sinner in the Gospel. Blessed is he whose eyes are opened to see that he is a condemned slave of sin, and who then in true faith accepts this liberty and freedom which the Gospel proclaims. This freedom is far better than all political freedom; for this freedom by faith in Jesus gives peace and comfort in life and in the hour of death. Read the Declaration of Independence or the Constitution, excellent as they are, to the troubled sinner, read it to the orphan and the widow, read it to the weeping ones at the coffin and the grave, read it to the dying man on his death-bed; will it bring peace and comfort to the troubled heart? Oh, no! Tell them the Gospel, tell them about Jesus, the great

Deliverer, the loving Saviour, the kind Friend of sinners! That will bring peace, and comfort, and joy to the troubled soul. There is often much sham in the political freedom of this world, but there is no sham in the freedom which the Gospel proclaims. Jesus, the Son of God, says, "If the Son shall make you free, ye shall be free indeed" (John 8, 36.).—We lately read about two young men who were teaching school down in Natchez before the war. They went out riding one Saturday. It was a beautiful day, and they saw an old colored man coming up, and they thought they would have a little fun. They had just come to a place where there was a fork in the roads, and there was a sign-post which read, "40 miles to Liberty". One of the young men said to the old colored driver, "Uncle, how old are you?" "I don't know, massa. I guess I'se about eighty." "Can you read?" "No, sah; I don't read." "Can you tell what is on that sign-post?" "Yes, sah; it says '40 miles to Liberty.'" "Well, now," said the young man, "why don't you follow that road and get your liberty? It says there, 'Only 40 miles to Liberty'. Now, why don't you follow that road and get there?" The old man's countenance changed, and he said, "Oh! young massa, that is all a sham. If that post pointed out the road to the liberty that God gives, we might try it. There could be no sham in that." The young man says he had never heard anything more eloquent from the lips of any preacher, and we hope he took it to heart and profited by it. That old uncle was right, dear reader, he was perfectly right. There is no sham in the liberty that God gives. Believe in Jesus, and you shall enjoy that liberty.

(For the "Lutheran Pioneer".)

Why do we call ourselves Lutherans?

A single glance will reveal to you, dear reader, what this paper is and intends to be, namely Lutheran throughout. Being published by Lutherans and having a Lutheran editor, you may rest assured, that this paper will be strictly Lutheran in language, contents and tone, always in perfect accord with the doctrines and usages of the Lutheran Church. And, while serving the cause of Christ in general,

its special aim and purpose will be to aid, as a true "Pioneer", in the establishing and sustaining of the Lutheran Church among those who, till now, are still outside of it. The very name of this paper tells you this and calls your attention at the outset, in behalf of what church and belief its labors shall tend, what views and doctrines shall be set forth therein, so that you may know by its name in what light you are to receive and read its contents. Fairly and squarely it carries the Lutheran flag at its masthead, in order to deal honestly with its readers.

Now, dear reader, it is possible that you never heard before that there were such people as Lutherans until a copy of this paper was placed in your hands. Or if you did, you may still know very little about them. You would, perhaps, like to know something more about them, what kind of people they are and why they call themselves Lutherans. That they are Christian people you suppose, but why they bear that strange and queer name you cannot tell. Some book, which you search for information, tells you that they are named after Luther, the great reformer, born in the year 1483 and died 1546. But why is it, that they are called after that man, you ask. What does that name imply? It seems strange to you also, that to your knowledge no other denomination is named after a man. The Lutheran Church alone bears the name of a man.

Let me tell you right here, that people generally do not understand, why we call ourselves Lutherans. There are some, even, who accuse us of committing a great wrong by styling ourselves Lutherans and naming our church after Luther. "Naming your church after a man! Your church cannot be the Church of Christ, as it proves by its very name, that it is only the production of a man, a mere sect composed of followers of a human being called Luther. Paul condemns you 1 Cor. 1, 12, 13. where he says: 'Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?' And 1 Cor. 3, 4. he says: 'For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?'" The assertion and argument of our enemies are very bold, indeed, an outgrowth of pitiable ignorance. It is mere nonsensical twaddle and amounts to nothing.

In the first place, the history of our name proves that in no wise did the Lutheran Church adopt her name from free will and christen herself to this name. The term "Lutherans" was first applied to our church by some of its enemies. It was forced upon her as a name of ridicule and insult to those thinking and believing with Luther, and at that time known as Protestants. Dr. Eck, a most zealous Roman Catholic and bigot, who was defeated and loaded with disgrace and shame by Luther in the famous disputation at Leipzig, A. D. 1519, was the first to apply the term "Lutherans" to those who believed and taught as Luther did.

Luther himself protested against the use of his name for any party or part of those on his side. He never desired our church to be called after his name, least of all did he wish it for the sake of honor. "I pray," he wrote in the year 1522, "not to use my name and to style one's self a *Lutheran*, but a *Christian*. What is Luther? After all, the doctrine is not mine. Nor have I been crucified for any. St. Paul (1 Cor. 3, 4, 5.) would not suffer Christians to call themselves Paulinians or Petrinians, but Christians. Now, how could I . . . acquire the privilege of having Christians to call themselves after my . . . name? Not so, dear friends; let us do away with all party names and be called Christians, for our doctrine is of Christ. . . I am not, nor do I desire to be the master of any one. I have with the Church the one common doctrine of Christ, who alone is our Master. Matth. 23, 8."

And our Church is of the same mind with Luther. For centuries she has unwillingly borne his name, originally intended for ridicule and insult. The honor and glory, the safety and welfare of our church do not depend upon its name. It would gladly relinquish the name "Lutheran" and adopt the name "Christian", did not other valid reasons compel it to retain Luther's name. Before we examine and explain these reasons, however, we shall first explain to the kind reader in the next issue of this paper the claims our Church makes by its name "Lutheran", and how it desires its name to be understood. From this we can learn, also, what the Lutheran Church pretends to be and really is.

(To be continued.)

(For the "Lutheran Pioneer.")

The Young Woman and the Jesuit.

Mrs. D— is a young Canadian woman, who was married not many years ago. Some of her early years were spent in a nunnery. Being mild and gentle, she submitted to all the teachings of Romanism, and became a very devout disciple of the pope. The first two years after her marriage she was quite opposed to the Scriptures, and when any of the missionaries visited her husband—who was not a Roman-Catholic and not opposed to the reading of the Scriptures—she hid herself until they were gone. But "God, who taketh the wise in their own craftiness", accomplished his purpose in this way: Though Mrs. D— was determined not to listen to the doctrines of the Gospel, she was induced through affection and love to her husband, to teach him to read, and would even sometimes, to please him, read a chapter in that Book he was so desirous to study (the Bible); and God's Word did not return void, but prospered in the thing whereunto it was sent. As she began to see the light, she was much disturbed, and doubted the truth of all she had hitherto believed. One day, being unusually distressed in mind, she went toward the fields, and there, alone with God, she prayed that her eyes might be opened to discern the truth.

When this dear woman had thus poured forth her heart unto God, who always hears the cry of his people, darkness was dispelled, and she was enabled to comprehend the value of Christ's atonement and mediation for believers. The full assurance of salvation caused a stream of peace and joy to flow into her soul. From that time she sought the company of the people of God, and her faith daily gained strength. No sooner was this soul enlightened by the Word of God and the Holy Spirit, than a host of enemies ranged themselves against her. Her relations—bigoted Roman Catholics—tried hard to make her abandon what they termed her new religion. They were very angry with her husband, whom they accused of misleading her. They took her to see the priest, and there, before a large assembly, God graciously honored her by enabling her to confess His name, regardless of much reproach and raillery. Her relations might have been convinced that no plant which our heavenly Father hath planted shall be rooted up, and that it was by the grace of God that she withstood with meekness and firmness those whom she had hitherto honored more than God. Since that time her family almost ceased to see her, but a band of Jesuits having arrived in the place, and commenced their work, which is to turn away men from the only way of salvation, her family thought it a good opportunity for bringing her back to the pale of the Romish church, if they could only induce her to have an interview with one of the holy fathers (?), with whom she had been acquainted for a length of time. She consented, and a conversation began between the woman and the Jesuit, as follows:

JESUIT: It is with pain that I hear of your fall, and that you have allowed yourself to be misled by strangers, who, by inducing you to abandon the truth, will cause you to lose your soul.

MRS. D.: Sir, it is not the *truth* I have abandoned. I was entirely ignorant of the truth, until those people you call *strangers* had the charity to teach it to me from the Scriptures—that book which the Romish church *never* gave me, but which has led me to find peace, true peace, from the assurance of pardon for all my sins.

JESUIT: You read the Scriptures!!! You should *not* read them; that book is not good for you. It is only for those who are ordained to understand and explain it.

MRS. D.: But, sir, all sinners are invited not only to read, but to "*search the Scriptures*" (John 5, 39.). Jesus has also said John 5, 24.: "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Now, it is impossible to *believe that of which we are ignorant*.

JESUIT: The priests alone are competent to explain the Scriptures; for they are the only representatives of God on earth.

MRS. D.: Sir, I attended regularly all the services and ceremonies of the Romish church

while I belonged to it, and those you call the representatives of God never spoke to me of salvation by grace through faith in the Son of God. They always imposed upon me penances, fasts, vain repetition of prayers, and many other things, by which I was to expiate my sins, as if man could atone for sin. Nobody ever told me that "*the blood of Jesus Christ cleanseth from all sin*". (1 John 1, 7.) It was only when the blessed Gospel reached me that I heard these gracious words: "He that believeth on the Son hath everlasting life." (John 3, 36.)

JESUIT: I tell you that the people have no right to read that book; for they cannot understand it, and this incapacity causes them to fall into all kinds of errors.

MRS. D.: I find in the Scriptures that the followers of Jesus were unlearned persons, publicans and sinners, in fact, they certainly were neither more intelligent nor better informed than we poor, ignorant Canadians are; nevertheless, it was to these that Jesus generally addressed himself; and if there had been any danger in their listening to Him, I think He would not have done so. Now, when we read His Word, it is just as if He spoke to us. Jesus says: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matthew 11, 25. He also says: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18, 13.

THE JESUIT now began to *sport* Latin, and then said that the Bible was good only for the holy priests.

MRS. D.: Why, sir, do you speak to me in an unknown tongue? Our Saviour did not do so; and St. Paul says (1 Cor. 14, 11.): "He that speaketh in an unknown tongue shall be a barbarian unto me." And in the 19th verse of the same chapter he says: "I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

JESUIT: It appears, my child, that you have not yet read all your Bible, for I remember that it does not permit women to teach, nor to forget to render honor to whom it is due. Now, we are the holy fathers of the Church, and you have, so far, addressed me without reverence. However, look at my medal, and see my right.

MRS. D.: Sir, I have but answered your objections to the right of all men to read and study the Word of God, that they may know and do His will; and, sir, if you think I have been wanting in respect to you by not addressing you as my Father, it is because the Word of God, the Bible, says, Matthew 23, 9.: "Call no man your father upon the earth, for one is your Father, which is in heaven."

Upon this the Jesuit began some foolish talking and jesting, which God forbids (Ephesians 5, 4.), and for which Mrs. D. rebuked him. He finally became impatient at the constant reference of this Christian woman to the Word of God in answering his objections.

JESUIT: The Bible—the Bible—always your Bible; as for me, I have my Breviary, that is my Bible.

MRS. D.: Yes, sir, the Bible—the whole Bible—and nothing but the Bible.

Thus ended this interview.—And now, dear reader of the PIONEER—what does this show and prove to you? In the first place it shows you the sad state and condition of those whom the world commend, and whom they blindly follow. But this interview likewise proves, in a very striking manner, the powerful effects of the Word of God, even in the weakest who receive it.—Therefore, dear reader, I advise you, as your friend, take to heart the command of your Lord: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5, 39.) "Beloved, believe not every spirit, but try the spirits (according to the Bible) whether they are of God; because many false prophets are gone out into the world." (1 John 4, 1.) "Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness; whereby they lie in wait to deceive." (Eph. 4, 14.)

OBE.

The Life of Dr. Martin Luther.

V.

ORDAINED AS PRIEST.—CALLED TO WITTENBERG.

Two years after Luther entered the cloister, he was ordained a priest on May 2d, 1507. His father, whom he had not seen for two years, but who was now reconciled with him, although he did not yet approve his being a monk, came to Erfurt with great pomp to do honor to his son. At the ordination the bishop placed the cup in Luther's hand and said, "Receive the power to sacrifice for the living and the dead." Luther in after years said it was God's mercy that the earth did not then open and swallow them both for such horrible sin by which the perfect sacrifice of Christ for sinners was denied. When he himself read his first mass, he almost fled from the altar—so great was his awe and his sense of unworthiness to stand before God without a Mediator. When Luther had come to the perfect knowledge of Jesus, the only Saviour, he declared his saying mass to be the greatest sin of his life, because he thereby so often denied that the sacrifice of Christ was sufficient for the sinner's salvation. This horrible sin is still committed by every priest of the Roman church. In that church reading mass is a money-making business; but oh! how many are thereby not only cheated out of their money, but also out of their soul's salvation. The Bible plainly teaches that there is but one High Priest, Christ, and but one atoning sacrifice, the sufferings and death of Christ. (Hebrews 10.)

After Luther's ordination a festival dinner was given in the cloister, at which his father was also present. Luther there tried to get his

father's approval of his life as a monk. "Dear father", he said, "why did you so oppose my becoming a monk, and grow angry at it, so that you are not even now quite satisfied with my choice?" Old John Luther boldly replied in a voice that all at the table might hear: "Have you not thought of the fourth commandment, 'Honor thy father and thy mother?'" Luther never forgot those words of his father, by which he was terrified, as if a sword had pierced through his soul. The old father, knowing what bad men the monks generally were, even said, "I must be here and eat and drink, but would rather be away."

In about a year after Luther's ordination to the priesthood, he was called as professor to Wittenberg. In this small town the Elector Frederick of Saxony had established a university in 1502. He was very anxious to get the most learned men as professors. Dr. Staupitz called his attention to the learned and pious monk, Martin Luther, who then received the call as professor in 1508, and moved from Erfurt to the convent at Wittenberg, little thinking at that time that from this little town God would through him send the pure Gospel to all the nations.—At the university Luther held lectures on philosophy, but preferred the study of theology, and was therefore very glad when he became Bible teacher in 1509, in his 26th year. He then lectured on the Psalms and the Epistle of St. Paul to the Romans. The sentence in the first chapter of that epistle: "The just shall live by faith", made a deep impression upon his mind, so that, whatever he was engaged in, he thought he heard the words: "The just shall live by faith."—The lectures of the young professor soon excited great attention among the students and the other professors. One of the latter, a very learned man, said of Luther: "This monk will confound all the doctors; he will reform the Romish church; for he devotes himself to the writings of the prophets and apostles, and takes his position upon the word of Jesus Christ; and no one can refute or overthrow that word."

Luther was also strongly urged to preach; but he considered it no slight matter for a man to preach to his fellow-men in God's name, and for some time declined the call. At last, however, he was compelled to yield his consent. A friend of his gives the following very interesting description of the church in which Luther at first preached: "In the middle of a square stood an old chapel built of wood, daubed with clay, in a very dilapidated condition, having props on all sides, and being about 30 feet long and 20 wide. There was in it a small, old, sooty gallery, scarcely affording room for 20 persons. Against the wall, on the south, was an old pulpit of rough boards, raised about three feet above the floor. In short, it looked like the stable at Bethlehem in which Christ was born. In this poor and wretched chapel it pleased God that His holy Gospel and the dear child Jesus should be born anew, and that all the world should see how sweet and lovely they

are, and what comfort and salvation they bestow." This little chapel was soon crowded, and Luther was called upon to preach in the larger church of Wittenberg. This too was soon filled with attentive hearers, drawn by Luther's eloquence, and by the truth and power of the doctrines he preached.

News from Little Rock, Ark.

THE PICNIC.—THE SCHOOLS.—MR. LEWIS.—CHURCH-ACCESSIONS.—BAPTISM.—CONFIRMATION.—CLOSE OF SCHOOL-SESSION.—PROMOTIONS.—REGULATIONS FOR NEXT SESSION.

The picnic arranged for our school May 14th is past now. Though we cannot do it over again so very soon, yet we will long remember it as one of the most delightful out-door affairs that we have ever witnessed. The weather was fine. The spot where the picnic was held is one of the most beautiful in the vicinity of Little Rock, high above the city, commanding a scenery which is simply grand. And a splendid time we had there, indeed! The fine appearance and good behavior of the children, the various sports provided for them, their singing and declamations, the splendid basket-dinner spread on the green, the hospitality and good humor of the older folks, all combined to make the picnic a very enjoyable occasion and a success in every particular. That is the opinion, at least, of those who participated in it. It affords very great encouragement in his work to your correspondent, that the children, whom he dearly loves, have been pleased so well, and he shall strive, if God permits, to please them still more next time.

The number of children now on the roll of day-school is 135. The average daily attendance is very good, considering the numerous cases of sickness and the many instances of parents being obliged to keep their children at home to work. The number of scholars in the Sunday-school has increased to 125.

We are pleased to have with us Mr. C. B. Lewis of Baltimore, who was received into the Lutheran Church by confirmation, and was sent hither to receive preparatory instruction before entering upon his collegiate studies for the ministry at Columbus, O. He is already actively engaged at work under five tutors.

Six persons have been added to the membership of St. Paul's church, since my last report. All of them have joined the class preparing for confirmation.

On Sunday, June 1., three children were baptized. A special service was held for that purpose, a large congregation attending. The names of the children are: Aaron Payne, Clarinde Ross, Nancy Cox.

The confirmation of 15 members of the church took place on Sunday June 8., at 3 o'clock P. M., according to the rites of the Lutheran Church. The sermon was preached by Pastor Berg. The candidates were confirmed by the same, after one of the number had been baptized. The names of the confirmed are: Peter, Louisa,

Seaborn and Leah Jones, Mary Williams, Mary Philipps, Mary Readers, Jane Brown, Evelina Montgomery, Luvinia Cox, Henry Pippens, George Medlock, Moses Graham, Mattie King, Clarinde Ross. All of these partook of the Lord's Supper, for which a special service was held June 15., at night.—Let us pray for them, that these, our dear brethren and sisters in Christ Jesus, may remain true to the vows they made to the Lord on that day. The very God of peace sanctify them wholly, and their spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. May they prove faithful unto death, so that they may obtain the crown of life eternal. Therefore, my beloved brethren and sisters, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (1 Cor. 15, 58.), being confident of this very thing that he which hath begun a good work in you will finish it until the day of Jesus Christ.

The first session of our day-school will close on the 20th of June with a public examination and the usual promotions. Many promotions have already taken place at different times during the sessions, as the diligence, progress, and conduct of the pupils required.

The following necessary regulations for the second session (1879—1880) have been adopted and will be strictly carried out:

1. All pupils in good standing on examination-day are entitled to a scholarship for the second session; *provided*, that they take their seats promptly on the opening day or, at least, within two weeks after that date. They are expected to comply with the same conditions as those of the first session.

2. All parents and guardians, desiring to place new scholars in the school, must apply to the principal, Pastor Berg, *in person*, not by letter or through others. All such applications must be made, if possible, within two weeks after the first day of September, the opening day.

3. Children dismissed or expelled from the school for various causes during the past session, will not be retaken, unless a very satisfactory agreement has been reached with the parents.

F. B.

A new Lutheran Orphans' Home.

As we see from papers sent to us by a friend, a new Lutheran Orphans' Home was dedicated on the 4th of May, near Richmond, Ind. Thousands of Lutherans from Ohio and Indiana were present at the dedication, enjoying the music, the singing, and the addresses of eloquent English and German speakers. The Home is a large three story building, most beautifully situated on a large tract of land, about 3 miles from the city. May Jesus, the lover of children, bless the new Home and all its friends.—There are several other Homes for Orphans in the Lutheran Synodical Conference: One at Addison, Ill., near Chicago; one near St. Louis,

where there is also a Lutheran Hospital; one near Detroit, in connection with a Deaf and Dumb Asylum; one near Boston, Mass. In all these institutions the children find a true home, and are instructed in the Word of God, learning to know their Saviour and the way to heaven, their home above.—These Homes for orphans, like all the other institutions of the Lutheran Synodical Conference, are supported by the free-will offerings of the Lutheran people; and if any of our readers have more money than they need for themselves, the editor could very easily tell them what to do with it.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5, 16.)

Our Critic's Corner.

VOLRATH VOGT'S BIBLE HISTORY for Christian Schools, revised; together with a SHORT CHURCH HISTORY, re-written by B. J. MUUS, Pastor. Translated from the Norwegian. —Decorah, Iowa. Lutheran Publishing House. 1878.

HYMN BOOK for the use of Evangelical Lutheran Schools and Congregations. Published at the same place 1879.

Both books are gotten up very nicely. The printing and binding are excellent for school-books.

The BIBLE HISTORY contains on 99 pages in 8vo 50, mostly short, stories from the Old Testament, beginning, of course, with "The Creation", and ending with "The Books of the Old Testament"; and 56 from the New Testament, beginning with "The Birth of John the Baptist", and ending with "The Books of the New Testament."—The "Brief History of the Church since the death of the Apostles" is given on pages 100 to 119, and is followed by a "Chronological Table" on page 120, giving 26 dates from "The Creation about 4000 before Christ" to "The Synodical Conference organized 1872."—"A Geographical Sketch of the Holy Land" on pages 121 and 122, and a nice small Map of Palestine closes the book.—No human work, of course, is perfect. An attentive, intelligent reader will find this truth confirmed also with respect to this Bible History. Whether it is, for example, necessary or advisable, to alter the words and expressions of the Received English Version of the Bible so often and so much as has been done in this book, is a question we are not prepared to answer in the affirmative.—That Paul was beheaded, and Peter crucified during the *second* persecution under Nero, about 68 after Christ, is, by no means, so certain as it must be inferred to be from page 97.—Tetzel did not come to Wittenberg (p. 112), but to Jueterbock, near Wittenberg.—Neither are we sure that Luther "burned the papal bull *under an oak* near Wittenberg."—The *reason* given (p. 116) for the name Anabaptists, or Baptists, does not seem satisfactory.—Misprints we have noticed on pages 10, last line (Gen. xxi. instead of xi.), and on page 121, last line but one (animlas for animals).

But these are small things in comparison with the real and great worth of the book taken as a whole. We can heartily recommend it to our readers who may have use for such a work, especially to our missionaries and those among whom they labor.

The same we can say of the Hymn Book. It is a charming little volume of 179 pages 12mo, containing 130 hymns under XXII different headings, and 10 Doxologies. The selection of Hymns given here is, beyond doubt, a very good one. Most of them are translations, and the best translations to be had of the best German Lutheran Hymns sung by Luther, Paul Gerhardt and others. The translation has in every instance been compared with the original, and very often altered, more or less, so as to give the original sense as nearly as possible. The Editor, whose name we are not at liberty to disclose, is himself a well-known successful translator of German hymns into English. CRITIC.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

Edited by Prof. R. A. BISCHOFF.

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

Vol. I.

St. Louis, Mo., August, 1879.

No. 6.

The Lord will Provide.

Though troubles assail, and dangers affright,
Though friends should all fail, and foes all unite;
Yet one thing secures us, whatever betide,
The Scripture assures us, *The Lord will provide.*

The birds without barn or storehouse are fed,
From them let us learn to trust for our bread;
His saints, what is fitting, shall ne'er be denied,
So long as 'tis written, *The Lord will provide.*

We may, like the ships, by tempest be tossed
On perilous deeps, but cannot be lost:
Though Satan enrages the wind and the tide,
The promise engages, *The Lord will provide.*

His call we obey, like Abra'm of old,
Not knowing our way, but faith makes us bold;
For though we are strangers, we have a good guide,
And trust in all dangers, *The Lord will provide.*

When Satan appears to stop up our path,
And fills us with fears, we triumph by faith:
He cannot take from us, though oft he has tried,
This heart-cheering promise, *The Lord will provide.*

He tells us we're weak, our hope is in vain,
The good that we seek we ne'er shall obtain;
But when such suggestions our spirits have plied,
This answers all questions, *The Lord will provide.*

No strength of our own or goodness we claim;
Yet since we have known the Saviour's great name,
In this our strong tower for safety we hide,
The Lord is our power, *The Lord will provide.*

When life sinks apace, and death is in view,
This word of his grace shall comfort us through:
No fearing or doubting with Christ on our side,
We hope to die shouting, *The Lord will provide.*

(Newton.)

(For the "Lutheran Pioneer.")

The Love of God.

God loves us. This He proved already in the work of creation. What induced Him to create us human beings with such bodies as we have and with immortal souls? Was it because we had merited it, or because He was compelled to do so? Certainly not. It was only His free love and goodness. And why did He make the sun, the moon and the stars to shine upon the earth and to serve us with their light? And why does the Lord cause the earth to bring forth grass, and grain, and fruit, and

herbs for our nourishment and pleasure? All these things prove that God loves us.

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

But still greater does the love of God appear in the great work of redemption. Here we can say with the words of our Saviour: "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 apostle Paul also testifies that God so loved us sinners, "that He spared not His own Son, but delivered Him up for us all."

Moved by His own most free and unmerited love, the Son of God paid for our redemption the price which the law of God demanded. And what a price! We talk of it, but none save Himself can understand its amount. "We know the grace of our Lord Jesus Christ: though He was rich, yet for our sake He became poor that we through His poverty might become rich." He assumed human nature. He fulfilled the law of God for us. He suffered and died for our sins. The Lord of glory was made a curse. The prince of life was laid in a grave. We may think and think again, but here is something which is above all thoughts. We are lost in its depth. Think, Oh sinner, of the manger, the garden, and the cross, and wonder at the unspeakable love of God in Christ. The Son of God dies for His enemies. The Righteous One gives His life for sinners. He dies that they may live.

Great is the love of God also in the work of sanctification, through which we are made partakers of the redemption of Christ. God says through the prophet Jeremiah, "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." But let us also ask him who knows this love of God by his own experience. He will answer and say, Yea, indeed, God has loved me with an everlasting love and with loving kindness. He has drawn me unto Himself by His Word and Spirit. I was a stranger wandering from the fold of God, but Jesus has sought me and found me. I was dead in sin, but now I live in God. Once I was blind, but now I see. I know that I am a poor sinner, but I know also

that Jesus is my dear Saviour. I was wretched and miserable, poor and naked, but Jesus has forgiven me all my sins, and has clothed and adorned me with his own perfect righteousness. I was a child of wrath, but now I am a child of grace. I was without hope in this world, but now I know that my Redeemer lives, and that my eternal home is with Him in heaven. I feared death and eternity, because my conscience condemned me, but now I have a desire to depart and to be with Christ which is far better than to stay in this poor life here on earth.

My dear friend, have you experienced this happy change, this work of sanctification in your heart? God created you and to this hour He has preserved you. The Son of God, our Lord Jesus Christ, redeemed you long ago. The Holy Ghost would now sanctify you and by true faith in the Lord Jesus Christ make you partaker of the redemption of Christ for the forgiveness of your sins and for your soul's salvation. Oh, do not resist the Spirit of God, but let your heart be changed and turned unto the Lord. "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die, Oh house of Israel."

Will you despise and reject this love of God? Will you rather remain in your sins and in the power of the devil than be converted unto God, the only source of life and salvation? "He that believeth not will be damned." Shall this judgment of God come upon you? I hope not. I hope the love of God will melt your heart, that you may repent of your sins and believe in the Lord Jesus Christ, that your sins may be forgiven unto you, that you may be united with your God and rejoice and be happy in His love forever. J. F. D.

WE have all things in Christ, and Christ is all things in us: if we are sick, He is a physician; if we fear death, He is life; if we are in darkness, He is light; if we are in want, He is rich; if we are hungry, He is food; if we are thirsty, He is drink; if we are miserable, He is mercy; if we are longing for heaven, He is the way.—*St. Ambrose.*

(For the "Lutheran Pioneer".)

Why do we call ourselves Lutherans?

II.

WHAT DOES OUR LUTHERAN CHURCH CLAIM BY ITS NAME "LUTHERAN"?

Ignorance and malicious hatred of our church has manufactured many falsehoods in regard to this point also. If but half of the slanderous charges were true, we could do nothing better, than to drop our name and blush in shame. However we shall see.

1. We Lutherans never mean to say by our name, that we *believe in Luther*. Our church loves this illustrious servant of God and honors him even as to place his name on its title. Still we do not adopt a single word of his teachings and writings as the doctrine of our church, because *Luther* so said and wrote, but because *his* doctrine is also the clear, unmistakable doctrine of the *Bible*, of the word of *God*. We do not follow Luther blindly, without knowing what we do. We know and are convinced that Luther's doctrine is the truth in perfect accord with the Bible, *therefore* Luther's doctrine is the doctrine of our church. Far from imagining him to have been an apostle or prophet, whose writings and teachings were inspired by God and consequently infallible, we willingly concede that he was liable to err, and fallible. But we ask, wherein did he err? In what instances has he failed to speak the truth? Show us, wherein Luther's doctrine does not agree with the words of the Bible. Thus far we have detected no difference. If there be any we are anxious to find it out. And we say, that whosoever believes and accepts a doctrine, because Luther taught it, must lay no claim to the name "Lutheran". It is against the declared will of our Church, which accepts the Word of God alone as the source and rule for the doctrines of the Lutheran Church.

2. By calling ourselves "Lutherans" we never intend to say that Luther was the founder of our church, that our Church is a *new* one, being only some 350 years old, beginning in Luther's time and being founded by him. Neither Luther nor our Church has ever separated from the original Church of Christ and the apostles; he only seceded or rather was expelled from the Roman Catholic Church, which had fallen from the truth as taught in the Bible, and had long ago ceased to be the Church of Christ. The Bible was taken from the common people. They were kept in ignorance of divine truth by their cunning priests, who well knew, that their occupation and influence over the people would be gone, should they learn the truth. Whatever particle of the Word of God was preached, was adulterated with falsehood. Soul-destroying error of all kinds was furnished to the people, instead of the bread of life. The tyranny of the priests was intolerable. Their iron rule, by which they compelled their flocks to observe their rules and regulations, as if they were God's own commands and not the in-

ventions of men, was satanic. And from this Church Luther was expelled. Fortunate for him and for us, indeed! As that Church has evidently ceased to be the Church of Christ, retaining the Christian name only as a sheep-clothing, to cover up its iniquity and shame and to deceive its ignorant adherents, Luther was not expelled from the Church of Christ and of the apostles. By the grace of God it was mainly through Luther's efforts, that he and our Lutheran Church were brought back to the one old, true Church of Christ, built on the foundation of the apostles and prophets and whereof Jesus Christ is the corner-stone. By his study and searching of the Scriptures and by his fearless preaching and writing of Bible-truth he did not, it is true, establish a *new* church, but brought to light and revived again the original Christian Church, which had been covered by Romish filth, rubbish, and rust for centuries, and nearly forgotten.

3. From the foregoing it is plain, that we do not intend to say by calling ourselves Lutherans, that Luther and the theologians and Christians within our Church have been the only possessors of the full truth since the time of Christ. We know that before the origin of papacy there were many teachers and professors of the pure, unadulterated truth. We know that even during the reign of papacy before Luther's Reformation, there were many who consented not to the errors and evils of the Roman Catholic Church. Their protests were loud, but were quickly silenced by their spiritual tyrants. And even now there may be many non-Lutherans, who do not assent to the myriads of errors and falsehoods, taught and believed as divine truth by thousands. All of these we do not disown; we claim them as our own, though they bear not our name. They are Lutherans in fact, one with us in faith.

What then do we claim by the name "Lutheran"? Simply this, that Luther's doctrine is our own. We have adopted it as the doctrine of our Church and as our own individual belief. We teach and believe as Luther did, that is why we are "*Lutherans*". Furthermore, we claim by our Lutheran name and thereby declare it as our own conviction, that Luther's doctrine is the truth, or else we should not suffer his name to be on the title-page of our Church. We Lutherans are Christians, who believe that doctrine to be true which was revealed to us again through Luther, after the darkest age of papacy, as the pure doctrine of the Bible and as the faith of the earliest Christian Church. We are not ashamed to confess it. The name of our Church is the manly declaration of our conviction. Yea, if we will tell people of our doctrines and belief we can do it in no better way, than by the word "Lutheran". Luther's doctrines are known; his writings are open to all. The Confessions of Faith of our Church may be studied by everybody. They contain nothing but "God's Word and Luther's doctrine pure". What our "Lutheran" faith is, therefore, you can easily find

out. And there is no better way to assert and maintain the difference of our Church from other denominations. We are *Lutheran*. We hold the same views concerning certain doctrines that Luther did, by which we differ and are obliged to separate from other churches. No name, no expression, therefore, tells people so clearly and unmistakably, that and why we differ and separate from other denominations, than the word "Lutheran". It has become the accepted term to denote certain doctrines which only our Church holds and teaches. It is used to designate the *special* views of our church on certain doctrines wherein all churches only in part agree. Having become such an accepted term and obtained that use, we can ill afford to drop it. Through force of circumstances also we are by necessity compelled to retain the name "Lutheran", although at first it was forced upon our Church by our enemies against our will. But of this we shall speak at length in our next.

Evangelical Lutheran Synodical Conference.

The Synodical Conference is the largest Lutheran church-body in America. It comprises six Lutheran synods with 1151 pastors, 1878 congregations, 883 parochial schools, and 511,754 souls. It has five Theological Seminaries, four Colleges, a Teachers' Seminary, several Academies, High Schools, Orphans' Homes, a Hospital, and a Deaf and Dumb Asylum. There are 17 church papers published by the different synods.—This Conference held its sessions this year at Columbus, Ohio, from July 16th to July 22d. The synods were all represented by delegates, and many other members of the synods attended the meetings. It being the aim of the Conference to preserve the unity in doctrine and in faith, the morning sessions were principally devoted to the discussion of doctrinal points. From a series of theses on Church Fellowship by the Rev. Dr. Sihler of Fort Wayne three were discussed and adopted. Dr. Sihler being prevented from being present, the Rev. Dr. C. F. W. Walther from the Lutheran University at St. Louis led in the discussions. The Conference agreed with the points laid down in the theses, that every church-body that wants to be Lutheran indeed and not only in name, must see to it that its ministers adhere to no false doctrine but only to the pure doctrine of God's Word as it is laid down in the Confessions of the Lutheran church. It must also see to it that discipline in doctrine and life is applied in the congregations as presented by Christ Matthew 18, 15—18., so that no member of a congregation should be allowed to go on in confessing false doctrine and in leading a godless, sinful life. A true Lutheran church-body must also see to it that institutions of learning are established and supported for the education of faithful and able ministers and teachers, in order that the church may prosper and be preserved.

The afternoon sessions were devoted to business

matters, of which we only mention our mission among the colored people of the South, this surely being the most interesting to our readers. The Rev. F. Berg, our missionary at Little Rock, was present. The report of our Mission Board was very encouraging. Conference could not but give thanks to God for His great blessing resting upon our mission work. It was resolved to call another teacher for our mission-school at Little Rock, Ark., to enlarge the school-building, and to encourage the Rev. F. Berg and his assistants to prepare gifted colored boys for our Colleges and Seminaries. It was also resolved to send a missionary to New Orleans, Louisiana, to open a mission at Mobile, Alabama, and, if possible, at Sherman, Texas. We were very glad to see that the Synodical Conference intends to carry on its mission work with all energy, and to do all it can to send the pure Gospel of Christ to our dear colored people in the South. May our merciful God bless our mission work, may He bless the Synodical Conference and all its resolutions, may He bless the dear Lutheran people of Columbus for their kind hospitality shown to the members of Conference during its sessions.

The Life of Dr. Martin Luther.

VI.

SENT TO ROME.—CREATED DOCTOR OF THE HOLY SCRIPTURES.

In the year 1510 Luther was sent to Rome on some business of the cloister. He joyfully entered upon his journey; for he had often wished to see that "holy" city, hoping to find peace and comfort in that "seat of holiness". The moment he came in sight of the great city he fell upon his knees, and lifting up his hands to heaven, cried out: "Hail, sacred Rome! thrice sacred for the blood of the martyrs here shed." When he had entered the city, he sought in deep devotion to satisfy his soul. He ran from one church to the other, and from one "holy place" to the other, he said masses whenever he had an opportunity; but the words he had read in the Bible: "The just shall live by faith" rang through his soul at every work he did.—There was a flight of stairs in Rome, said to have been brought from Jerusalem, and to be the same steps down which our Saviour walked from Pilate's hall of judgment. The pope had promised pardon of sins to all that would climb those stairs on their bare knees. Luther, dressed as a monk, with his shaven head and bare knees crept up those steps, hoping thereby to work his way to heaven, when all at once he felt as though a voice of thunder cried to him in terrible tones: "The just shall live by faith." It was the voice of God showing him the true way to heaven.—Luther was also shocked to find the greatest ignorance and wickedness in that "holy" city of Rome. He heard the highest officers of the church make fun of religion and of all sacred things. The people were deceived with all kinds of so-called

relics. On the day of St. Paul and Peter, for instance, the priests set up two heads, which were said to be the real heads of these apostles, and the common people believed it; but the pope and the cardinals, and the priests knew right well that they were two wooden heads carved and painted. They afterwards laughed at the ignorance of the people. At the same time the pope, the cardinals, the priests, and others led the most wicked lives. Murder, adultery, and the most shameful sins prevailed among all classes, high and low. Luther says of the priests: "The greater their honors and dignities, the more wantonly they sin, so that it has long since become a proverb: the nearer Rome, the worse Christian." Again he says: "No one believes what villany and what horrible sins and vices are practised there; to be convinced of it a person must see and hear it for himself. I myself heard it said publicly on the streets in Rome, that if there is a hell, Rome is built over it, that is, next to devils themselves there is not a more depraved crew than the pope and his crowd." Thus God let Luther become acquainted with that wicked city of Rome, so that he, in due time, could bear testimony against it. Therefore he says himself: "I would not for a thousand florins have missed seeing Rome, for then I would always fear that I might do injustice to the pope; but now we speak that which we have seen."—Luther returned home a wiser and a sadder man. He had hoped to find holiness and consolation in Rome, but he had found it to be the very seat of wickedness and sin. On his way home he was laid up with a severe sickness. He thought his end had come. Then suddenly the words again rang through his soul: "The just shall live by faith", but now those words were like music from heaven, like fresh water from a cool spring bringing life to his heart. He now clearly understood the meaning of these words; he now saw that the righteousness mentioned so often by the apostle is not the righteousness with which God punishes the sinner, but the righteousness of Christ which God gives to the believer, and that thus the poor sinner lives and is saved by faith in Jesus. In this light he now studied the Bible and found it all so clear. The Scriptures and heaven itself were now opened to him. He himself says: "I now began to value and love those words as the sweetest and most consoling words in the Bible. This passage of St. Paul was now to me the very gate of paradise."

After Luther's return to Wittenberg, in the year 1512, he was created Doctor of the Holy Scriptures. He at first refused to accept this high title and office, but he was compelled to yield his consent. In after years, when Luther had lifted up his voice against the corruption of the church, he often found consolation in his title and office as Doctor of the Holy Scriptures. When Satan and the world would seek to terrify him with the question who had ordered him to do this, and how he would answer for making such a disturbance in all Christendom, he could

joyously say: "I, Doctor Martin Luther, was called and forced to become a Doctor from mere obedience, without any choice of mine. I was compelled to accept the title and office of a doctor, and to swear allegiance to my beloved Holy Scriptures, and to vow that I would preach them faithfully and purely. While doing this, popery obstructed my path and desired to stop me; but you see what has happened to it, and worse still will befall it; it shall not hinder me."

Luther now studied the Scriptures more earnestly than ever. In order to understand them thoroughly he diligently studied the Hebrew language, in which the Old Testament was originally written, and the Greek, which is the original language of the New Testament. His lectures and sermons, in which he showed from the Bible the true way to heaven by faith in Jesus, were to his hearers like a heavenly light breaking forth after the long darkness of papacy.

"Be Ye Also Ready."

When it pleases God to send a plague into our land by which many of our fellow-men are suddenly taken out of the land of the living, we should consider Him as speaking to us in solemn language: "Be ye also ready". It is as if He said, "Thoughtless mortals, remember your latter end! Prepare for it—prepare to die—prepare to meet your God!" He that hath an ear to hear, let him hear it.

It is awful for a person to die without being prepared, to die in his sins, to die without a Saviour. To such a person death is the dark entrance into eternal damnation. But "blessed are they who die in the Lord". If we therefore want to be prepared for death, we must be in the Lord, that is, we must as poor sinners believe in Jesus, our only Saviour and Redeemer. If we are thus united with Christ by true faith, death cannot hurt us; it is like a serpent that has lost its sting. So the apostle says: "The sting of death is *sin*, and the strength of sin is the *law*; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ". 1 Cor. 15, 56. It is sin that makes death so terrible to nature; therefore sin is called the sting of death. And that which gives such power to sin, whereby it throws sinners into death and into everlasting misery, is the holy law of God; for the law of God curses every sinner and binds him under the guilt of his sin to the damnation of body and soul. But thanks be to God, Jesus has taken away our sins by His sufferings and by His death; He redeemed us from the curse of the law, by becoming a curse for us; and thus He has taken away the sting of death. If, therefore, we believe in Him, death cannot hurt us; for "there is no condemnation to them that are in Christ Jesus", says the apostle. And Jesus says, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11, 25. Blessed then are they, and they

only, who die in the Lord. To them death is but the door through which they pass into a life of eternal joy and bliss to be "forever with the Lord". Their grave is but a bed in which the body sleeps until the morning of a blessed resurrection.

Asleep in Jesus! blessed sleep!
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.
Asleep in Jesus! O, how sweet
To be for such a slumber meet!
With holy confidence to sing
That death has lost his cruel sting.

Oh, my dear readers, remember and follow your Lord's advice: "Be ye also ready; for ye know not the hour when your Lord cometh." Matth. 24, 44.

He that hath an ear to hear, let him hear it!

Good Words for the "Lutheran Pioneer."

By the Rev. R. POLK.

God is to be trusted, but not tempted.

We were not redeemed to be idle, but to serve God and to be zealous of good works.

He that followeth the Lord fully, will find goodness and mercy following him continually.

The best of men have their infirmities, and their failings are sometimes very conspicuous.

Heaven is made up of perfect peace, unity, holiness, and love, all these, and all in perfection.

Whom God loves, He employs: every saint has something to do or to suffer for God's glory.

God's mercies should not be buried in forgetfulness, but be recorded for our comfort and His praise.

Former mercies should encourage us to expect further favors: to him that hath shall be given.

He that hath Christ for his leader and captain, may follow him with confidence, courage, and comfort.

Unbelievers Rebuked.

A venerable minister with compassionate earnestness once preached a sermon upon eternal punishment. On the next day some thoughtless men agreed that one of their number should go to him, and, if possible, draw him into a discussion. He went accordingly, and began the conversation, saying: "I believe there is a little dispute between you and me, and I thought that I would call this morning and try to settle it." "Ah!" said the minister, "what is it?" "Why," he replied, "you say that the woe of the finally impenitent will be eternal, and I do not think it will." "Oh, is that all?" the minister answered; "there is no dispute between you and me. If you turn to Matthew 25, 46., you will find that the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with him."

Reader, look at the 25th chapter of Matthew and read verse 46.—

OBE.

A well-spent Life.

A minister of the Gospel was asked to visit a poor dying woman. The messenger being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a *well-spent life*; therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly inquiries about her bodily condition said: "Well, I understand you are in a very peaceful state of mind, depending upon a well-spent life." The dying woman looked hard at him and said:

"Yes, I am in the enjoyment of peace. You are quite right, sweet peace, and that from a well-spent life. But it is the *well-spent life of Jesus; not my doings, but His; not my merits, but His blood.*"

Yes. Only Jesus has spent a life that has met all the requirements of God's holy law, and on which we can rest before God in life and in the hour of death. Yet it is true that they who rest thus on the merits of Christ alone, are those who, by His grace, so live as to have the testimony of their conscience to their sincere aim to "live holily, righteously, and godly in this world," and, as in this case, to win the testimony of others to their "well-spent life".

(Selected.)

"Christ is mine."

Perhaps many of our readers have heard of the gentleman who took a friend to the roof of his house to show him the extent of his possessions. Waving his hand about, "There", said he, "is my estate." Pointing to a great distance on one side, "Do you see that farm? Well, that is mine." Pointing again to the other side, "Do you see that house? That also belongs to me." In turn, his friend asked, "Do you see that little village out yonder? Well, there lives a poor woman in that village who can say more than all this." "Ah! what can she say?" "Why, she can say, "*Christ is mine!*" Reader, who was the richer of the two?

"How vain a toy is glittering wealth
If once compared to Thee?
Or what's my safety or my health,
Or all my friends to me?
Were I possessor of the earth,
And called the stars my own,
Without Thy grace and Thyself,
I were a wretch undone."

Dear reader, how is it with you? Can you say: "Christ is mine"? Can you say with David: "*The Lord is my shepherd*"? If so, happy then are you, then you can likewise continue and say with David, "*I shall not want.*" Psalm 23, v. 1.

"Out of Christ as the way, there is nothing but wandering; out of Christ as the truth, nothing but error; out of Christ as the life, nothing but eternal death. — Look unto Him and be saved."

God's Mission-Ways.

At the anniversary of the American Mission-Board, Mr. William E. Dodge, a highly respected citizen of New York, made an address in which he said that after reflecting upon all that had been done by the missionaries and then looking at the vast number of people still to be converted from heathendom he felt like crying out, "How long, O Lord, how long!" Still he was confident that all was coming out for the best, as God was conducting the work in his own way. Many people thought that all the great inventions and discoveries were the work of human skill and enterprise, but such was not the fact. It was God, and not Mr. James Gordon Bennet, who sent Stanley into Africa, and his object in sending Stanley there was to open a way for the Gospel. The telegraph, the printing-press and the steam-engine were all intended for the same purpose of spreading the Christian religion.

A Baptism.

An exciting scene was witnessed on the morning of the 3d of May in New York, at the foot of 125th str., Harlem river, the occasion being the baptism of 24 colored men and women, by immersion in the river. Over 1500 spectators were present. The ceremony commenced by singing hymns, after which 14 females, between the age of sixteen and sixty, were duly baptized by immersion. After more hymns and addresses ten colored men were baptized. Several of the women became very much excited during the ceremony, and it was with great difficulty that several of them were restrained from plunging into the river again.

AD. BD.

The Alarm of Fire.

"I suppose the bells are sounding an alarm of fire" sneeringly said a man as the church bells were calling the worshipers one Sunday morning; to which a clergyman, who was passing, replied: "Yes, my friend; but the fire is not in this world."

THE Word of God does every good thing; it alone makes a man truly wise, intelligent, prudent, cautious, pious, kind, patient, faithful, orderly, chaste.—*Luther.*

TERMS:

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

1 Copy.....	\$.25
5 ".....	1.00
12 ".....	2.00
25 ".....	4.00

Club rates only allowed if all copies are to be sent to one address.

All business communications to be addressed to "Luth. Concordia Publishing House", M. C. BARTHEL, Agt., St. Louis, Mo.

All communications concerning the editorial department to be addressed to PROF. R. A. BISCHOFF, Concordia College, Fort Wayne, Ind.

Print of the Luth. Concordia Publishing House.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

Edited by Prof. R. A. BISCHOFF.

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

Vol. I.

St. Louis, Mo., September, 1879.

No. 7.

Just As I Am.

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come.

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come.

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come.

Just as I am: Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come.

Just as I am; Thy love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

(Charlotte Elliott.)

Just As I Am.

The Gospel tells us that "Jesus Christ is come into the world to save sinners"; that "He is come to seek and to save that which is lost"; that "His blood cleanseth from all sin". The Gospel also calls and invites poor sinners to come to Jesus that they may have life. Jesus says, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." (Matth. 11, 28.) What does that little word "come" mean? It means believe, trust in Jesus. This is plainly seen from the following passage: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6, 35.) Coming to Jesus is the same as believing or trusting in Jesus. Now, no man will come to Jesus, no man will put his trust in that Saviour, except he is convinced of his sin by the law of God, except he feels that he

is a sinner and needs a Saviour. A man that does not consider himself sick will not call for the doctor, and a man that does not consider himself a sinner will not come to Jesus. Most men do not feel themselves "heavy-laden" with sin, and they, therefore, reject the Saviour, and pay no heed to the call of the Gospel: Come to Jesus.

There are many, however, that do not deny their sinfulness, they know and feel that they are sinners; and yet they do not come to Jesus. Now, what is the matter with them? They do not want to come *just as they are*; they think they are too bad; they think their sins are too great; they think they must first make themselves better before they can come. But oh! this is a sad mistake; it is the devil who tries to keep them from coming to Jesus. It is a sad mistake; for, in the first place, no man can make himself better by his own strength. Why not? Because we are sinners *by nature*; our whole nature is corrupt, and rotten, and sinful. The Bible teaches this all the way through. We are "dead in trespasses and sin", says the apostle. "We are all as an unclean thing, and all our righteousness are as filthy rags", says the prophet. (Isaiah 64, 6.) "Who can bring a clean thing out of an unclean? not one." (Job 14, 4.) "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm 51, 5.) Oh, how foolish is it then for a man to try to make himself better, since he has no strength whatsoever to do it! He will try, and try, and try, and—fail. Oh, do not try to patch up that old, sinful nature of yours, but come to Jesus *just as you are*.

But you may say, I am afraid to come just as I am, I am afraid He will not take me. Oh, consider then, in the second place, the office of Christ. Why did He come into the world? "This is a faithful saying, and worthy of all acceptation, that *Jesus Christ came into the world to save sinners*." (1 Tim. 1, 15.) He became the "Lamb of God bearing the sins of the world"; He suffered and died upon the cross—for what purpose? In order to redeem sinners from sin, death, and the power of Satan. Your redemption is now a *finished fact*. Jesus with all his merits is offered unto you in the Gospel. It is for you to come to Him, that is, to believe,

to trust in Him. Will He cast you out after having done all this for you? No, no! He Himself says, "Him that cometh to me I will in no wise cast out." (John 6, 37.) Read that verse over again! It is a drop of honey, yea, sweeter than honey. "Him that cometh"—let him be who he may; high or low, colored or white, rich or poor, yea, the greatest of all sinners, the chief of sinners: all who come shall be welcome. "I will in no wise cast him out"—though he may deserve it; though he may dread it: let him take my word for it, I will take him into my loving arms, I will in no wise cast him out. Remember the harlot in the Pharisee's house; she was a great sinner, known all over the city as a great sinner: she came to Jesus and washed His feet with her tears. Did Jesus cast her out? Oh no! He spoke kindly to her and said, "Thy sins are forgiven thee". Remember the thief that was crucified at the Saviour's right hand. He was a great sinner, but he came to Jesus *just as he was*, he turned his eye of faith unto the Saviour; and did Jesus cast him out? Oh, no! He gave him eternal life in Paradise. Oh, then, come to Jesus, poor sinner! He will take you *just as you are*.—Many years ago a little boy was stolen from his mother in London. Years passed by, and the poor mother prayed, and prayed for her lost boy. But all seemed to be in vain. Still the mother did not give up her hopes. One day a little chimney-sweeper was sent into the house next to the mother's to clean the chimneys. When he had finished his work, he, by mistake, went down the wrong chimney, which belonged to the next house. He came out at the fire-place of the sitting room. He looked around, and that room seemed so familiar to him. The scenes of the past days of his childhood came back to his mind. All at once a woman stepped into the room. Now all was clear to the boy. He cried out: "O, my dear mother!" Now, did that mother shrink back at the sight of the ragged, sooty clothes of the boy? Do you think she threw him out of the house and told him to wash himself first before he could dare to come back? Oh, no, no! She took that boy just as he was into her loving arms and wept tears of joy. So we must come to Jesus *just as we are*. He will take us into His loving arms; He will wash us from all

our sins. His love to sinners is greater, far greater than the love of a mother to her only child. Come then to Jesus just as you are!

"Come needy, come guilty,
Come loathsome, and bare,
You can't come too filthy;
Come just as you are."

(For the "Lutheran Pioneer.")

Why do we call ourselves Lutherans?

III.

WHY DO WE PERSIST IN CALLING OURSELVES "LUTHERANS"?

Our Church has had opportunities to drop its name even before other Protestant churches were established. Since then every inducement has been offered to our Church to cancel its name and discontinue its separate existence. Especially in the present day, when distinguished men are busily at work to join all Protestant denominations into one fraternity and to wipe out all differences between them, our Church is beset from all quarters and is importuned to be more liberal and charitable, not so exclusive and antagonistic to others, to fraternize and make common cause with all other Christians. One great obstacle in the way, however, is our Lutheran name. The name "Lutheran" in itself implies that we deem it our *right* to establish and preserve a separate organization of Christians under that name. As soon, therefore, as we surrender our name, we would concede that we and our fathers had erred, yea committed a great wrong in separating ourselves from the general body of Protestant Christians. We would declare that our Church never had a right to a separate existence. That we can never do. The same right which justified the withdrawal of our fathers from the Roman Catholic Church, the right to possess and enjoy the pure doctrines of the Bible, justifies our Church's separation from other Protestant Churches, and also justifies its name. We have a right to enjoy the pure doctrines of God's Word. Our name is but an earnest declaration of this right, therefore we cling to it. Furthermore, the name "Lutheran" implies that the doctrinal differences between our Church and the other Protestant denominations are of so serious a nature and of such importance, as to warrant a separate organization and a distinct name, and also render impossible all union and fellowship, as long as these differences are not removed. And as long as the other Protestant churches persistently retain those errors, which are in direct opposition to the plain, unmistakable truth of the Bible; as long as they defend their false doctrines and assail the truth as held by the Lutheran Church, so long our Church must remain separate. It is justified, therefore, in having and retaining a name of its own.

Our "Lutheran" name also implies that by this name we can best designate the character, doctrine, and faith of our Church. Of that we

are convinced. Still more. By that name *only* can our Church declare to the world what it believes and teaches. Therefore we are necessarily compelled to call ourselves "Lutherans". Roman Catholics and all Protestants alike claim to be Christians. Therefore, if we should call our Church: "The Christian Church", and style ourselves simply "Christians", these names would be meaningless. Even those who deny the divinity of Christ, the Holy Trinity, the eternal duration of punishment in hell etc., claim to be "Christians". The term "Christian" has ceased to denote any difference between church and church. Though it is by far the noblest title to which man can aspire, yet it does not suffice for the name of a church.—We cannot style ourselves "*Catholics*", because the pope's church has usurped that name, and men are accustomed to apply that name only to the adherents of the pope. We cannot call ourselves "The Reformed Church". Although our Church is the direct consequence of the glorious Reformation by the great Reformer, Luther, and is, in truth, "The Church of the Reformation", still that name has been adopted by a denomination from which we widely differ. For the same reason we cannot adopt the name of "Baptists", "Methodists", "Campbellites" etc.

By the name "**Lutheran**" only we can give clear and full testimony of our faith. We have adopted *Luther's* doctrine, as being Bible-truth. We are not ashamed of his doctrine and of owning him as our teacher, because we know he taught the truth. Whosoever differs with Luther differs with us also. Whosoever espouses the truth of the Bible as taught by Luther is a Lutheran.—May the Lutheran Church by the grace of God at all future times hold fast to that precious jewel of pure Bible-truth which it now possesses!

F. B.

Story of a Jewish Maiden.

In the time of the Old Testament the Jews were the chosen people of God. But when Christ, the promised Messiah, was born, they, as a people, rejected this Saviour, and therefore the city of Jerusalem was destroyed, and the Jews were scattered among the other nations of the earth. The most of them are still waiting for the Messiah to come and still reject our Saviour. By the power of the Gospel, however, God in His mercy brings many of them to true faith in Jesus. Mr. Millard, an agent of the British Bible Society, tells the following beautiful story of a Jewish maiden:

She was the only child of respectable parents living in one of the country districts of the kingdom of Poland, and was brought up with great care and tenderness. She was a very quiet child, seldom joining other children in their lively sports. Thus her life sped away until she was sixteen years of age. About that time she was one day sitting by herself in her father's garden, which was separated only by a wooden fence from the garden of her Christian

neighbors. Several girls were playing on the other side of the fence; but of this the Jewish maiden took no heed, until a cheerful shout startled her. A young friend ran up to the merry group of girls, crying: "Look here, is not this a pretty book? My father has just bought it for me." A short pause followed whilst the new book was being examined, and then one of the girls cried out, "Oh, I know that! that is the New Testament: I will read a piece to you."

She then read the nineteenth chapter of St. John. The Jewish girl, on the other side of the fence, listened to the reading. The words, never heard before, sunk deep into her heart. She also well remembered that the book had been called the New Testament, and she made up her mind to get a copy. This was easily done. She then commenced a regular course of reading, and very soon she felt so attracted by that Saviour, full of love and compassion, of whom every page spake, that she believed in Him as her Master and her Saviour. She told her parents of this, and begged them to read the New Testament for themselves and adopt the Christian faith. The parents were struck dumb with surprise. Was this their own daughter, once so timid and simple, and now pleading so warmly the cause of the God of the Christians? Was this possible? And how had the girl got these notions? They told the girl never again to speak on this subject, and threatened her with a curse if she ever dared to think of joining the Christians. The poor girl turned away in silent sorrow, but in her little closet she would still read her dear book and never tire.

A year later the mother had to leave home on pressing family business. Before she came back the father was laid up with a violent sickness. The dear girl sat day and night by her father's side, not only nursing his sick body, but also speaking to him lovingly of that sweet Saviour whom her soul so dearly loved. Her little Testament in hand, she proved to him that Jesus was the Messiah who had suffered and died for sinners, and with her eyes full of tears she cried out: "Beloved father, accept Him as thy Saviour. Say that he is thy Redeemer; and if thou shouldst then be called away, we shall meet again in the glorious place where He lives."

At length the eyes of the dying Jew were opened. He beheld the Lamb of God bearing the sins of the world; he called upon His name and found peace. The dear Hebrew maiden had the unspeakable happiness to see her father die in peace, freely confessing that he trusted entirely in the grace of the Lord Jesus Christ, although it was not until the twelfth hour of his life that he learned to know His name.

The mother soon returned, not knowing of the great change that had taken place in the mind of her departed husband. When the news broke upon her that he had died a Christian, she was thunderstruck. Her fury knew

no bounds. She and the Jews that assembled around her fell upon the poor helpless child, and so ill-treated her that she sank and fainted. But, in the midst of much bitter persecution, she proved faithful to the truth contained in her New Testament. All at once the maiden was gone. Her mother said she had been sent to distant relatives to be cured of her foolish notions. Six weeks later, however, the girl turned up in the public streets — but in what a state! Her clothes torn and filthy, her hair hanging down wildly over her face and shoulders, her hands and feet bleeding, she ran through the streets crying for help. A crowd soon gathered. The poor girl said she had been locked up in a cellar all the time, and her mother having now, in a fit of passion, threatened to murder her, she had, after a fearful struggle, made her escape. The police now shielded her from further assault. She was taken to Warsaw, a large city of Poland, and, after a course of instruction, made a public profession of Christ and was baptized. May our faithful God keep her in true faith unto life everlasting.

The Life of Dr. Martin Luther.

VII.

TETZEL—THE POPE'S IMPUDENT SALESMAN.

Soon after Luther's return from Rome, Leo X. was chosen pope. He was an infidel, leading a most immoral life and ridiculing the doctrines of the Bible. He once uttered the shocking words: "Ah, what money has the fable about Christ ever brought us." When he wished to amuse himself, he would call two clowns, who disputed before his table on the immortality of the soul. The pope, at the close of the debate, agreed with the clown who denied the immortality of the soul, because the belief that we die like brutes brings gayety and good spirits to a man. This pope needed a great deal of money for his scandalous living. Under the pretence of needing the money only for the building of St. Peter's church in Rome, he began the sale of what were called "Indulgences". And indulgence was a written certificate which promised to the holder, who had paid in money the price asked for it, the forgiveness of sins, and freedom from all punishment in this life and in purgatory. John Tetzel, a most impudent fellow, was employed as salesman to sell these indulgences in Germany. He was a shameless creature whom, on account of adultery, the Emperor had formerly sentenced to be put into a sack and drowned. He had, however, escaped, and he now travelled through Germany as the pope's salesman, cheating the poor people out of their money. He was a bold, reckless fellow, and could surely beat any patent medicine man of our day in selling. When he entered a town the papal bull was borne before him upon velvet or gilt cloth, and all the priests, monks, teachers, pupils, men, women, and virgins went out in procession, with banners, tapers, and

songs, to meet him. All the bells were tolled and the organ played, and he was taken into the church, in the middle of which a red cross was set up, decorated with the pope's arms. Then the sale of the indulgences commenced. Widows and beggars often brought their last piece of money to buy indulgences for the purpose of delivering the souls of their friends from purgatory. At a little town Tetzel told the people that if they would speedily buy indulgences all the mountains around the place would become pure silver. When he was in the city of Leipzig, he brought the country-people into the city by instituting all kinds of games in connection with his sale, such as shooting matches, pole climbing, playing at ten pins for an ox, &c. In this city he was very nicely fooled. When he had gathered a large sum of money, a nobleman came to him and asked him whether he could forgive the sin that he intended to commit at some future time. Tetzel asked thirty dollars for such an indulgence. The man paid this sum, and when Tetzel soon afterwards left the city, he lay in wait for him, robbed him of his money, and then told him that this was the sin for which he had bought the indulgence.

To show by what devilish lies this impudent fellow cheated the people out of their money, we add the following incident. After he had offered his indulgences for sale many days at the city of Zwickau and was prepared to leave the town, the priests asked him for some money. He told them that the indulgence money was all packed up, but still he would get some money for them. On the next day he ordered the great bell to be tolled, upon which the people flocked to the church in crowds. He then told them that he had intended to leave that morning, but in the past night a poor soul had moaned so pitifully in the church-yard and cried for help, that he could not help remaining this day. He would now say mass for the soul, and they should in the mean time bring their money, that the poor soul might be freed from torture. If any man did not bring the money, he must be an adulterer, and if any woman would refuse to bring the money, she must be an adulteress. Now, no one wished to be considered an adulterer or adulteress, and so the "pennies of the poor" came rolling in. With this money he afterwards had a gay time with the clergy of the town.

In the year 1516 this man Tetzel came also to Juterbock, near the city of Wittenberg where Luther resided. Tetzel here preached the following horrible doctrines: The pope has more power than all the apostles, than all the angels and saints; Christ after his ascension no longer governs the Church, but has given all government to the pope; the red cross of indulgences with the pope's arms, erected in the church, has as much power as the cross of Christ; he would not exchange his power for that of St. Peter, for he had saved more souls by his indulgences than Peter by his sermons; as soon as the money, paid for the deliverance of a soul from

purgatory, rings in the box, the soul leaps up to heaven; sorrow and repentance on account of sin is not necessary, if a letter of indulgence is bought.

Luther soon heard of all this. He warned his congregation against trusting in such indulgences. He told them that he who repents receives forgiveness of sins, which Christ has secured by His own sacrifice and blood, and offers by grace in the Gospel freely and without money. But Luther with horror found out the terrible consequences of that indulgence business. Many of his people, coming to confession, declared that they would not leave off sinning, and appealed to their letters of indulgence. To these Luther paid no regard, but told them in the words of our Lord: "Except ye repent, ye shall all likewise perish." (Luke 13, 3.) The people told Tetzel that Luther despised the letters of indulgence. Tetzel raved and cursed fearfully from the pulpit, and threatened vengeance upon Luther. He several times had a fire kindled in the market-place in order to let the people know that he had authority from the pope to burn every heretic. But Luther feared nothing. The battle-alarm was sounded; and Luther, the great hero, was ready for the battle. It was now God's appointed time for the Reformation to begin.

The Outlook from the Editor's Window.

The pope's people in New York lately dedicated a large temple to be used for saying mass. The sermon was preached by a priest from St. Louis by the name of Ryan. He said the cathedral had been built by the pennies of the poor. He cried out: "Pennies of the poor! Most appropriate offering to Him whose first temple on earth was the crib." Now, we know by what dark ways the pope gets the pennies of the poor. Mr. Ryan must have read in the papers last winter about that fair held in that same cathedral. Raffling, and gambling, and the selling of beer, ale, wine, whisky, gin, and all kinds of liquors were carried on in such a scandalous manner that even the secular papers cried out against it. The "pennies of the poor" gained by the lies and tricks of the Romish church may be an appropriate offering to the pope, the great Anti-Christ, but they are surely no appropriate offering to Him who "went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves." (Luke 19, 45, 46.)

MR. PURCELL, the bankrupt Archbishop of Cincinnati, was present and heard that sermon. He surely did not feel very well when he heard the eloquent Ryan suddenly cry out: "Pennies of the poor!" It must have been like a voice of thunder reminding him of those four million of dollars which the poor people of Cincinnati have lost through his sinful, reckless way of

doing business. We would advise the eloquent Ryan to go to Cincinnati and preach on "The pennies of the poor!"

In the same sermon Mr. Ryan said that there was more morality among the Roman-catholics than among the Protestants. Now, please don't laugh. The poor man had come all the way from St. Louis, and he perhaps thought that at least in New York the Roman-catholics led very moral lives. He was aroused out of his sweet dream by the "New York Times", which, after investigating the matter, showed that in the last seven years 356,539 Roman-catholics were arrested, and only 106,499 Protestants. Among the 200,000 Irish Catholics of New York there were 242,893 arrests made, so that many of them must have been arrested more than once. We wonder if the police of New York are in the habit of arresting men leading moral lives.

THEY HATE THE BIBLE.—In a certain district of Ireland the pope's people are creating trouble. A Protestant mission school-house was attacked by a mob of thirty persons; the house was wrecked, the windows were broken, the doors and printing presses destroyed, and the bibles thrown into the sea. They hate the Bible.

ONE of the 19 graduates of our Lutheran Teachers' Seminary has accepted a call to our mission-school at Little Rock. May the Lord bless his labors among the colored children.

THE "Mission-Dove", our German mission-paper, has already over 13,000 subscribers. Our "Pioneer"—well, our little friend seems to get along rather slowly. He seems to have a harder road to travel, and the little "Dove" has soared far above him. We know our little "Pioneer" is doing well enough for his size and age. Still we would like to see him "brace up", and get along a little faster. We wish to state here in reply to some inquiries, that the money made by the sale of the "Pioneer" does not go into our pocket. Oh, no, no! It is all put into the mission-box, so that all the readers of the "Pioneer" help along our mission among the colored people. We are sorry that some people thought we were making money, we are very sorry, and we—close our window.

A short, but striking Sermon.

The members of a certain congregation in the country were rather close with their money. The good pastor had at first been receiving a bare support, and as time passed on his little salary became less every year, at length to about forty dollars. With this he could no longer support his family. A congregational meeting was called to see what the members would do about it. They were not only opposed to an increase of salary, but adopted a resolution to do without a regular pastor, and thus

save the money paid for his salary. Their plan was that each male member of the congregation should preach in turn. For the first sermon they selected one of the more intelligent brethren. At 10 o'clock of a certain Sunday the church was crowded with a congregation curious to hear their plow-neighbor's sermon. After giving out a hymn, reading a prayer and Scripture lesson at the altar, he ascended the high pulpit, read his text, and preached the following sermon. Looking to one side of the church, he said: "We are, and we are." Then he turned his remarks to the other side of the church: "We are, and we are"; and as his eyes turned to every corner of the building, he went on saying: "We are, and we are."

One of the hearers who could stand this no longer, cried out: "What are we?"

"Why, fools", said the preacher, "else we would let those preach who are able to do it."

That congregation was cured. They called a regular pastor, whom God had given the necessary talents and who had been educated for the ministry. And there was no more trouble about the salary.

The One Leaf.

There was once a caravan crossing, I think, to the north of India, and numbering in its company a godly and devout missionary. As it passed on, a poor old man was overcome by the heat, and, sinking down, was left to perish on the road. The missionary saw him, and kneeling down at his side, when the rest had passed on, whispered into his ear: "What is your hope?" The dying man raised himself a little to reply, and with a great effort succeeded in answering: "*The blood of Jesus Christ His Son cleanseth us from all sin*", and immediately expired with the effort. The missionary was greatly astonished at the answer, and looking at the calm and peaceful appearance of the man, he felt assured he had died in Christ.

"How, or where", thought the missionary, "could this man, living among heathens, have got this hope?" And as he thought of it, he observed a piece of paper tightly clasped in the hand of the corpse. He succeeded in getting this out, and what do you think was his surprise and delight when he found it to be a *single leaf of the Bible* containing the first chapter of the First Epistle of John, in which these words occur: "The blood of Jesus Christ His Son cleanseth us from all sin." (John 1, 7.)

On that page the man had found the Gospel. OBE.

A Mocker Silenced.

Several gentlemen and ladies belonging to what is called highly-refined society, were at a fashionable watering place discussing different subjects, among others that of religion. They talked all kind of nonsense, while drinking their lemonade and wine. One of the set, a pompous gentleman, remarked, after taking a good

drink: "I have done with all the ministers; I have not been inside a church for the last ten years." And he straightened himself and looked proudly in his wine-glass. An elderly gentleman who, seated apart, had silently listened to the conversation, now stepped up to the group, saying, "O, sir, only for ten years not in church?—that amounts to nothing at all. There is a man in my neighborhood, who is forty-six years old, and he has only been in church once in his life, and that was when he was baptized." All looked astonished. "What is the reason?" asked the boaster. "The reason is", answered the stranger, tapping his forehead significantly, "the poor fellow is not right here."

That finished the boasting infidel.

Luther's Faithfulness.

In 1516 the plague prevailed in the city of Wittenberg, and Luther was advised to flee. He answered, "Where shall I go to? I hope the world will not crumble to ruin if brother Martin leave it. When the pestilence increases I will scatter the brethren in all directions, but I am placed here and dare not flee. I do not say this because I have no fear of death, for I am not the apostle Paul, but only his interpreter; nevertheless I hope that God will deliver me from all my fears." Luther did not leave the city during the pestilence, but visited the sick, and brought consolation to the dying. God in His mercy protected him against all danger.

"I HAVE taken much pains", says a very learned man, "to know every thing that was thought worth knowing amongst men; but with all my readings, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul: 'It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' To this I cleave, and herein I find rest."

HE who preaches most of Christ to sinners may expect to preach most sinners to Christ.

VOLRATH VOGT'S BIBLE HISTORY for Christian Schools, revised; together with a Short Church History and a map of Palestine. Rewritten by B. J. Muus, Pastor. Published by Lutheran Publishing House, Decorah, Iowa. Price per single copy bound in cloth 30 cents.

HYMN BOOK for the use of Evangelical Lutheran Schools and Congregations. Lutheran Publishing House, Decorah, Iowa. Price per single copy bound in cloth 40 cents.

TERMS:

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

1 Copy.....	\$.25
5 ".....	1.00
12 ".....	2.00
25 ".....	4.00

Club rates only allowed if all copies are to be sent to one address.

All business communications to be addressed to "Luth. Concordia Publishing House", M. C. BARTHEL, Agt., St. Louis, Mo.

All communications concerning the editorial department to be addressed to PROF. R. A. BISCHOFF, Concordia College, Fort Wayne, Ind.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

Edited by Prof. R. A. BISCHOFF.

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

Vol. I.

St. Louis, Mo., October, 1879.

No. 8.

Reformation.

When Rome had shrouded earth in night,
God said again, Let there be light!
And Luther with the Gospel came
To spread the truth in Jesus' name.

When Rome the saints of God oppressed
And burdened souls could find no rest,
Through Luther God deliv'rance sent
By His pure Word and Sacrament.

Though hosts against us stand arrayed,
Christ bids us still, Be not afraid;
Though all its powers the truth assail,
The gates of hell shall not prevail.

To-day with joyful hearts we sing
The guardian care of Christ our King,
Who through His chosen instrument
To us hath this salvation sent.

O Lord, whose mercies still endure,
Preserve to us Thy Gospel pure;
Let it alone within us reign,
That Thine the glory may remain.

(From Lutheran Hymnal.)

The Reformation.

On the last day of this month, on the 31st of October, the Lutheran Church celebrates the festival of the Reformation; for on that day, in the year 1517, Dr. Martin Luther nailed his 95 Theses to the church-door at Wittenberg. It is a day of joy to every true Lutheran heart. Every true Christian that has found the right answer to the most important question, How can I be saved? ought to rejoice and thank God for His great work of the Reformation through His dear servant Dr. Martin Luther. Why! you may say, did the Reformation by Dr. Luther give us this correct answer? Is the answer not given in the Bible? Yes, the true and only way to salvation is shown to us in the Bible, but oh! for ages before Luther's time that blessed Book was hidden from the people. Very few even of the learned knew the Book. Those who were called to be the teachers of the Church had mostly never seen it, much less had they ever read it. The people generally were ignorant of its very existence. Gross errors, which could give the troubled heart of the poor sinner no peace, were preached as Gospel-truth.

The repenting sinner was not told to trust in Jesus for his salvation, but he was told to trust in his own works, in his prayers to the virgin Mary and to the saints, in the mass said by the priests of the church. The Bible, the light of God, being taken away, darkness had spread over the Church, and in this darkness the people groped about and found no peace for their souls. Their souls were not led on the true way of salvation, but into ways in which they must be lost. Our readers know from our "Life of Luther" through what agony Luther's soul passed before he found the right answer to the question, What must I do to be saved? He went into the cloister, he prayed and fasted until he looked more like a corpse than a living man, he heard and said mass, he walked through the streets of Erfurt with a sack on his shoulder, he went to Rome and climbed up the so-called Pilate's stairs on his bare knees. Why? why? my dear reader. He wanted to work out his salvation; his heart was rent and torn with the anxious inquiry: What must I do to be saved? and he went the way which the Romish church told him to go, but he found no peace until at last that verse of the Bible was revealed unto him: "The just shall live by faith." In reading his Bible he now learned that a sinner is not made just and saved by his own works and holiness, but by grace through faith in the merits of Christ, the only Saviour of sinners. He now found rest, and peace, and comfort, and happiness. Could he now remain silent, when he saw how the poor people were cheated out of their salvation by the false doctrines of the pope's church? Oh, no! He proclaimed aloud the Gospel which he had learned from the Bible. He preached Christ as the only Saviour in whom sinners could find salvation. In all his sermons and writings it was his aim to make plain the doctrine of Justification by grace through faith in the merits of Christ Jesus. Having found this precious Gospel in the Bible, that Book became dear unto him. He again brought it into notice. He brought it to the knowledge of the Church as the only rule and standard of faith and life. He made the people acquainted with it by furnishing a German translation which all could understand. In the Bible he had found the true answer to

the question: What must I do to be saved? and he therefore held fast to every word of that Bible over against all his enemies, against the pope and against human reason.

So you see, my dear reader, the Reformation was not begun on account of any trifling question, but on account of that all-important question: How can I be saved? The whole Reformation hinged upon the doctrine of Justification by Faith. In the light of this doctrine Luther came to see all the false doctrines of the Romish church about the purgatory, and mass, and praying to the saints, and the pope, &c.

Thank God! we still have the Gospel; we still have the true answer to the question: How can a sinner be saved? Under that Gospel-banner the Lutheran Church is still marching to victory. Let us rejoice on the festival-day of the Reformation; for by the Reformation God through His dear servant, Dr. Martin Luther, gave His pure Gospel again to His Church. Let us also see to it that we, like the great and good Luther, and like all other true believers before and since, trust alone for our salvation in the mercy of God in Jesus Christ, our Lord. And then let us, like our dear Luther, earnestly labor for the spread of that Gospel throughout our land.

(For the "Lutheran Pioneer".)

Search the Scriptures!

I.

"Woe unto you, scribes and pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." *Math. 23, 13.*

St. Chrysostom, one of the Fathers of the church, who died in the year 407, tells us that "the cause of all evil is the ignorance of the people in regard to the holy Scriptures." He says, a man claiming to be a Christian and yet ignorant of the holy Scriptures, is like unto a soldier marching into battle without any weapons whatever, totally unarmed. How can he escape the danger? how will he defend himself when he meets the enemy? how can he expect to overcome his enemy and gain the victory? Even so, my friends, it is with us Christians. We are at all times surrounded by enemies. We are continually on the war-path from our

birth up to our death, we therefore are in need of arms, of weapons; we are in need of a good shield wherewith we can protect ourselves against all the attacks of our enemy. We must daily pray to our God, according to the sixth petition in our catechism: "Lead us not into temptation." What is meant by this petition?—Answer: "God indeed tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world and our flesh may not deceive us, nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome, and obtain the victory." Now, if you wish to prevail against all temptations and gain the victory over all your enemies, you must make use of the only successful shield and weapon; this is the *Word of God—the holy Scriptures—the Bible*; and in order to make successful use of this shield and weapon, you must learn to know your Bible—to understand it, you must, in one word, have a knowledge of the holy Scriptures.

Turn back to the first three centuries after Christ! what did those first Christians do? They deemed the Word of God holy; they willingly, yea cheerfully, heard it read and preached in the assemblies for worship; they meditated upon it, they learned it; they searched the Scriptures diligently; and what was the result? The Church prospered in every respect—their faith was strengthened, and they nobly defended themselves against the furious attacks of their enemies.

Now look back again to the Church of Christ after the first three hundred years, and you will find quite a different picture. As soon as this fiery zeal and this burning love for the holy Scriptures began to cool down, began to decrease gradually and die away; as soon as the pure and unadulterated doctrine of the Bible began to disappear more and more by degrees; as soon as the *Christian walk*—a pious, upright and godly life, was counted more and more a strange thing, in short, as soon as the Christians ceased to search the Scriptures diligently; as soon as the Bible, the whole Bible, and nothing but the Bible, ceased to be the only guide and touchstone in all matters of religion—what was the result then?

The result was this, that the gates and doors of the Christian church were widely thrown open to *corruption* on all sides, and the final result was this, that the bishop at Rome declared himself as *Pope*, as father of the church, as the Vicar of Christ.

Had the Christians at that time not neglected their Bibles, had they continued to search the Scriptures diligently, as the first Christians did, had the Bible remained the daily hand-book and the only guide and standard of faith, never, never, no, never would the bishop at Rome have succeeded in deceiving the poor people as he did. Ignorance of the people in regard to the holy Scriptures enabled the bishop at Rome to carry out his pet desire at that time; and ignorance of the people in regard to the holy

Scriptures leads so many millions in our days, learned and unlearned, to believe that the Pope at Rome is the successor of St. Peter, the Vicar of Christ, the infallible interpreter of the holy Scriptures, when everybody else that has knowledge of the holy Scriptures, that searches the Scriptures, knows, or at least should know, that the Pope at Rome is not the Vicar of Christ, but the Antichrist, the "son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2, 3. 4. Why are so many millions of people induced to believe that the "Roman-Catholic Church" is the alone-saving church, outside of which there is no salvation? Why do so many believe they can work out their own salvation by doing good works? Why do so many refuse to confess with the TRUE Christian church:

Should my zeal no languor know,
Should my tears forever flow,
This for sin cannot atone;
Thou (Jesus) must save, and Thou *alone*.

In my hand no price I bring,
Simply to Thy cross I cling!?

Why do so many worship the virgin Mary—pray to the saints—pray for the dead—believe in a purgatory—why? The main reason of all this is, because these unfortunate people are deceived, because they have no knowledge of the holy Scriptures, and, as far as the Roman-Catholics are concerned, are not allowed to have any knowledge of the holy Scriptures,—are prohibited by the holy (?) and infallible (?) father at Rome to search the Scriptures, as we intend to show our readers in another number of the "Pioneer".

(For the "Lutheran Pioneer.")

Are you converted?

Any one who desires to be saved must know what it means to be converted. He must know this by his own experience; for without being converted no man can be saved. Why not? Because all men are sinners before God, and as such are worthy of his wrath and punishment in time and eternity. A great change, a spiritual change, a change of heart must take place. This great spiritual change is called regeneration or conversion. Concerning this change our Saviour said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." And Peter said unto the Jews, "Repent ye therefore and be converted, that your sins may be blotted out."

The sinner must repent of his sins, that is, he must know and feel his sins and be sorry for them. But he must not despair in his sins, or give up all hope, but come unto Jesus, the Saviour of sinners, and believe in Him with a sincere heart, and be confident that for Jesus' sake God forgives him all sins and saves him forever.

The question arises, Whose work is this conversion of a sinner? It is not the work of the

sinner himself, but it is the work of the almighty and merciful God. The conversion of a sinner can not be the work of the sinner himself, for according to Scripture the sinner is spiritually dead. He is dead in trespasses and sins. There is no good and no power to do anything good in him. A man that is bodily dead can not raise himself to life again. It requires the power of almighty God to raise the dead. So it is also with the spiritually dead. God alone can give unto them spiritual life. God alone can convert a sinner. The apostle Paul therefore says, "It is God which worketh in you both to will and to do of His good pleasure." And the prophet Jeremiah prays unto God, "Turn Thou me, and I shall be turned; for Thou art the Lord my God."

It is true, God calls upon sinners, "Repent, and be converted, that your sins may be blotted out." From this it might seem that sinners must convert themselves. But it only seems so. When God calls upon sinners to repent and be converted, he at the same time gives power to obey His call to all that do not wilfully resist. Did not our Saviour say unto that dead young man of Nain, "Young man, I say unto thee, Arise"? He certainly did arise, but not through his own power, but through the almighty power of Jesus.

A further question to be considered is this, By what means does God accomplish the conversion of a sinner? The answer is, By the means of grace, the Word of God and the Holy Sacraments, Baptism and the Lord's Supper. In the first place God terrifies the sinner by His holy law. "By the law", says Paul, "is the knowledge of sin."

By the law God tells us what we should do and what we should not do, and that we should be perfectly holy and righteous before Him in all our thoughts, looks, words, and deeds.

This law of God is a spiritual looking-glass in which a man may behold himself as a poor sinner before God, finding that he is a transgressor of the law. When a sinner looks into this spiritual looking-glass, he will see that "the whole head is sick, and the whole heart faint, that from the sole of the foot even unto the head there is no soundness in him; but bruises and wounds and putrifying sores, which have not been closed, neither bound up, neither mollified with ointment"; "that he is as an unclean thing, and that all his righteousnesses are as filthy rags"; that on account of his sins he is worthy of the severe wrath of God, of temporal death and everlasting punishment.

Such knowledge will give the sinner a broken spirit and a contrite heart.

And thus the Spirit of God prepares the heart of the sinner to receive the consolation of the Gospel of Christ, to hear and to accept the most joyful message that Jesus Christ is the Saviour of sinners, that He is able and willing to forgive sins on earth and to impart grace and eternal life unto all who take hold of Him by sincere faith. Through this gospel the Spirit of God consoles and quickens the terrified sin-

ner, so that he can rejoice in his Lord and triumphantly say with the words of Paul, "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

As an auxiliary means the Lord will also use afflictions to convert a sinner. Concerning this the prophet Isaiah says chapter 26, 16.: "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them." In poverty, sickness, and pain many have turned unto God who would not obey his gracious call in days of health and prosperity.

How is it with you, my dear friend, are you converted? I now ask you before the omniscient God, and upon the evidence of your own conscience: 1) Whether you are truly sensible, and with a contrite heart acknowledge and lament not only that you are by nature a sinner, but that you have in various ways, by the omission of duty, and by sinful thoughts, desires, words, and actions grieved and offended the Lord, your God and Saviour, and that you have deserved that He should banish you from His presence and condemn you to everlasting punishment?

2) I ask you: Whether you truly believe that Jesus Christ has come into the world to save sinners, and that all who believe in His name do receive the forgiveness of their sins? Is it, therefore, your fervent desire to be delivered from your sins and guilt; and are you persuaded that our heavenly Father is willing for Jesus Christ's sake to be gracious unto you, to forgive you all your sins, to cleanse you from all unrighteousness, and to sanctify you unto Himself?

3) I ask you, Whether you are fully resolved henceforth to submit yourself to the gracious direction of the Holy Spirit, that so you may evermore strive to hate and to forsake all manner of evil, to walk circumspectly before God, and daily to grow in holiness of heart and life? You are converted if you can answer these questions in the affirmative with an upright heart.

But what will you do if so far you have served sin and Satan on the broad road that leads to hell? Will you continue in your wickedness? Will you die in your sins? Will you neglect, despise, and reject that great salvation which Jesus has procured for you by His sufferings and death? Will you be lost and condemned forever? I hope not. I hope you will turn unto God before it is too late, that your sins may be forgiven for Jesus' sake, and your soul may be saved forever. Amen. J. F. D.

"If a man chooses to oppose the will of God, he need not wonder if he will once find the will of God opposed to him."

The Life of Dr. Martin Luther.

VIII.

BEGINNING OF THE REFORMATION.

Luther had found peace and comfort for his troubled heart only in the grace and mercy of God through the merits of our dear Saviour. The notion that forgiveness of sins could be bought and sold for money was horrible to him, and his heart was saddened to see the poor people led away from the only way to salvation by the preaching of John Tetzel. He wrote to several bishops of the church begging them to make Tetzel stop his selling Indulgences; but they paid no attention to him. Luther now considered it his duty as pastor of the congregation at Wittenberg and as Doctor of the Holy Scriptures to defend the truth, and resolved to act alone. He drew up ninety-five Theses, or propositions on religious doctrine. On the 31st of October, 1517, Luther nailed those 95 Theses against the abuse of Indulgences to the door of the Castle-Church at Wittenberg. Stroke! stroke! stroke! went the hammer, and the strokes of that hammer rang in the new day of pure Gospel-light. It was the beginning of the Reformation, and therefore the Lutheran Church still celebrates every year with joy and thanksgiving the festival of the Reformation on the thirty-first day of October.

The next day being a festival day, many people came to the city from far and near, and read, and discussed the Theses nailed to the church-door. The first thesis reads thus: "When our Lord and Master Jesus Christ said, Repent ye, His will was that the whole life of His believers on earth should be a continual repentance." In another thesis Luther says: "Every true Christian, whether living or dead, is partaker of all the blessings of Christ and of the Church, through the gift of God; and that, too, without a letter of Indulgence." Thus Luther confesses that faith alone saves and justifies before God. Thousands of anxious souls who had been tormented by doubts welcomed this precious Gospel-light. Their poor hearts had long since sighed for this doctrine, and with joy they heard the sound of the Gospel coming from Wittenberg. In a few days the Theses had spread over all Germany, and in a few weeks they were read throughout all Europe. It was as though the angels had become messengers and borne them before the eyes of all men. No pen can describe the noise they made; nearly every person was pleased with them. When the pious monk, Dr. Fleck, read the Theses, he cried out in the height of his joy: Ho, ho! this man will do it: he comes, upon whom we have waited so long." He then wrote a very consoling letter to Luther and told him to go on in good cheer, as he was on the right path, and God and all the prayers of the captives in the Romish Babylon would be with him.

Others again were alarmed and frightened. A celebrated Doctor, who received Luther's

Theses on his death-bed a few days before his death, cried out: "Go to your cell, good brother, and pray: Lord, have mercy upon me", by which he meant that the poor monk, Martin Luther, could not succeed in his battle against the mighty pope. An old clergyman said: "My dear brother Martin, if you can abolish purgatory and the papal hawking and huckstering, you will be a great hero indeed." Luther said to his friends: "If the work is not begun in God's name, it will soon come to naught; but if it is begun in His name, let Him do as seems to Him good." In a letter to Dr. Staupitz he says: "Let Christ see to it whether the cause be mine or His. To the kind admonitions of my friends who warn me of danger, my answer is, 'The poor man has no fears'. I protest, that property, reputation, and honors shall all be of no estimation with me, compared with the defence of truth. I have only a frail body to lose, and that is weighed down with constant fatigue. If in obedience to God I lose it through violence or fraud, what is the loss of a few hours of life? Sufficient for me is the lovely Redeemer and Advocate, my Lord Jesus Christ, to whose praise I will sing as long as I live."

When Luther nailed his 95 Theses to the church-door at Wittenberg, he did not do it out of pride, he did not do it with the intention of becoming a great man. Oh, no! He did it because his conscience would not allow him to remain silent when he saw thousands cheated, not only out of their money, but out of their soul's salvation. He himself says: "Who was I, a miserable and despised brother, looking then more like a corpse than a man, that I should set myself against the majesty of the pope, who was a terror not only to the kings of the earth and to the whole world, but also to heaven and hell, if I may so speak, and at whose nod all must obey. What and how my heart suffered in that first and second year, and in what humility, which was not false nor feigned, but most real, I would almost say in what despair, I labored, about this the secure spirits who afterwards with great pride and presumption attacked the majesty of the pope, know, alas! but little."

Trust in God's Word!

Some time ago a doctor was called to see a young lady who was very sick and near her death. Being an old friend of hers, he also talked to her about the state of her soul.

Are you quite happy? he asked.

No, sir, she said.

Why, are you not saved?

I am not sure of it.

But why are you not sure of it? Do you believe in the Lord Jesus Christ?

Yes, but I do not feel as if I was saved.

Do you feel as if you were lost?

Yes, I feel so, she said, and then began to cry.

How do you know that you are lost?

Because I am a sinner and God's Word says so.

Then you believe His Word, do you not?

O yes, sir, I do.

Well, then, His Word says: "Look unto me, and be saved". Do you believe that?

Yes.

But do you look unto Jesus?

Yes, sir, but I do not feel as I would like to.

That may be; but does the Bible say: Look unto me and *feel* that you are saved?

No.

What does it say then?

"And be saved".

What does it say?

"And be saved".

When is this to be, to-day or to-morrow?

As soon as I look unto Him.

But do you look unto Him?

Yes, I surely do look unto Jesus.

Well, then, are you saved?—The young lady was quiet for a moment, then she answered firmly:

I do not feel it, but God says I am saved.—Joy beamed on her pale face when this certainty entered her heart. The doctor then said:

Well, if any one would come in now and ask you whether you were saved now, what would you say?

I would say, Yes.

And if you were asked, how you knew it and how you could be sure of it?

I would say: I believe in Jesus, and God says in His Word that whosoever believeth in Him shall not perish but have everlasting life; and although I do not feel it, still I believe what God says.

Then you rely on Jesus and on His Word?

Yes, sir, and I could now die happy. I would like to go to Jesus just now.

You have no fear?

No, none at all.

No doubt?

No; why should I doubt? I now see it all quite plainly. *I am nothing but a poor sinner—and Jesus died for me—and I believe in Him—and God says I am saved—and so I know I am saved.*

When the doctor came again two days later, he found her full of joy and peace in faith. He had to leave the city for some weeks, and on his return he heard that the young lady had suffered yet for about a month, but had during all this time spoken of her dear Saviour to all that came to see her, and that she had at last died a happy death. She fell asleep in Jesus.

You may learn from this sweet little story, dear reader, to trust in God's Word. If you want to be saved, you must not put your trust in your own works, in your own holiness, in your own feelings. You must put your trust in Jesus and His Word. God can never tell a lie. The Lutheran Church therefore tells every poor sinner to rely upon God's Word only, no matter whether he feels good or bad. Your good feelings can easily pass away, but God's Word can never pass away. Trust in God's Word!

The Story of Faith.

Some time ago I stood by the bedside of a sick laborer who had a wife and four children. He had lain sick for three weeks, and the sickness had exhausted all his means. Noticing that he was weeping while we sang a precious song of Zion, I asked him why he wept? was he troubled with the thought of parting with his wife and children? He looked at me steadfastly, almost reproachfully, and answered:

"Does not Jesus stay with them? Has not the Lord said He is a Father to the fatherless, and a Judge of the widow? No; they are all cared for. I have prayed the Lord that He would be their guardian. Is it not so, wife? You are not troubled; you are not afraid; you believe in Jesus."

"Surely," she replied, "I believe in Jesus, and rejoice that you go to Jesus. I shall follow you, with the children in His own time. Jesus will help me to train up the children through His Holy Spirit."

"Why did you weep, then?" I asked.

"For joy; for I thought if the singing is so beautiful here, O, how beautiful will it be when the angels help in it! I wept for joy that this blessedness is so near."

Then he motioned to his wife. She understood, and went to the shelf, and brought down a little saucer in which her husband kept his money. There were six groschen (about seven pence) in it, all that remained of his store. He took them out with trembling fingers, and laid them in my hand, and said:

"The heathen must have these, that they may know how to die in peace."

I turned to his wife who nodded assent, and said:

"We have talked it over already. When everything has been reckoned for the funeral these six groschen remain."

"And what remains for you?"

"The Lord Jesus," she replied.

"And what do you leave for your wife and children?"

"The Lord Jesus," he said; and whispered in my ear: "He is very good, and very rich."

So I took the six groschen, and laid them in the mission box as a great treasure, and it has been a struggle for me to pay them away. But if they had not been paid away, the dying man's wish would not have been fulfilled.

That night he fell asleep. And neither his wife nor his three eldest children wept—neither in the church nor at the grave. But the youngest child, a boy of about five years, who followed the body, wept bitterly. I asked him afterward why he wept so bitterly at his father's grave, and the child made answer:

"I was so sorry that father did not take me with him to the Lord Jesus, for I begged of him with my whole heart that he would take me."

"My child," I said, "your father could not take you along with him; only the Saviour

could do that: you should pray to Him." "Ought I, then, to pray to Him for it?" he asked.

"No, my child, if the Saviour will take you, He Himself will call for you: but if He will have you to grow up you must help your mother, and have her live with you; will you?"

He said:

"I would like to go to Jesus, and I would like to grow up that mother might live with me."

"Now then," I replied, "say to the Lord Jesus that He must choose."

"That is what I will do," he said, and was greatly delighted, and in peace.

(Pastor Harms, in 'Good Words'.)

Luther's Argument with Satan.

Luther says, "Once upon a time the devil said to me, 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop! stop!' said I; 'one thing at a time; I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?' 'Therefore you will be damned'. 'That is not good reasoning. It is true I am a great sinner, but it is written, Jesus Christ came to save sinners; therefore *I shall be saved!* Now go your way.' So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."

A Good Answer.

A young lady who recently renounced Romanism, being told that as she was born in the 'Catholic' church she ought to die in it, promptly replied, "I was born in sin, but I have made up my mind not to die in it."

A DESIRE to have the Bible on *our side* is one thing; a desire to be on the *side of the Bible* is another.

VOLRATH VOGT'S BIBLE HISTORY for Christian Schools, revised; together with a Short Church History and a map of Palestine. Rewritten by B. J. MUUS, Pastor. Published by Lutheran Publishing House, Decorah, Iowa. Price per single copy bound in cloth 30 cents.

HYMN BOOK for the use of Evangelical Lutheran Schools and Congregations. Lutheran Publishing House, Decorah, Iowa. Price per single copy bound in cloth 40 cents.

TERMS:

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

1 Copy.....	\$.25
5 ".....	1.00
12 ".....	2.00
25 ".....	4.00

Club rates only allowed if all copies are to be sent to one address.

All business communications to be addressed to "Luth. Concordia Publishing House", M. C. BARTHEL, Agt., St. Louis, Mo.

All communications concerning the editorial department to be addressed to PROF. R. A. BISCHOFF, Concordia College, Fort Wayne, Ind.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

Edited by Prof. R. A. BISCHOFF.

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

Vol. I.

St. Louis, Mo., November, 1879.

No. 9.

The Catechism.

O my child, fear God the Lord,
Do not take in vain His word,
Holy keep the Lord's own day,
To thy parents honor pay,
Kill not, shun adultery,
Steal not, lies and slander flee,
Keep from covetousness free.

In the Father I believe,
Who to all their being gave;
And in His incarnate Son,
Who for man salvation won;
Also in the Holy Ghost,
In whose hallowing grace I trust,
Who will raise me from the dust.

Father dear, who art in heaven,
To Thy name e'er praise be given,
Unto us Thy kingdom come,
Everywhere Thy will be done,
Give us bread, our sins forgive,
Let no tempter us deceive,
From all evil us relieve.

Father, Son and Holy Ghost,
Triune God, in Thee I boast;
Thou with water and the word
Didst baptize me, gracious Lord;
Grant that I may faithful be,
That I ever trust in Thee,
And be Thine eternally.

Dearest Lord, my soul do feed
With Thy flesh and real bread,
And refresh me, Saviour mine,
With Thy blood and real wine,
In remembrance, Lord, of Thee;
Thus forgiveness grant to me.
Unto Thee be praise for aye!

B. Pedersen.

Our Catechism.

Which catechism do we mean? We mean Dr. Martin Luther's Smaller Catechism, the catechism of the Lutheran Church. Other churches have their catechisms, but there is no catechism like *our* catechism. Since the times of the Apostles there was no man as fit to write a catechism as Dr. Luther. He was a man of the people, and at the same time a man of great learning and "*mighty in the Scriptures.*" How came he to write a Catechism? Let me tell you.

In the year 1528 Luther visited the churches and schools of a certain part of Germany to see how they stood in regard to doctrine and life. What did he find? He found the greatest ignorance among the people. In the Romish church they had learned the human commandments of the pope and the ceremonies of the church, but they had not learned any part of God's Word. Luther himself says, "Alas, what manifold misery I beheld! The common people, especially in the villages, know nothing at all of Christian doctrine; and many pastors are quite unfit and incompetent to teach. Yet all are called Christians, have been baptized, and receive the Sacrament, although they know neither the Lord's Prayer nor the Creed nor the Ten Commandments, and live like cattle and irrational swine." With a sad and heavy heart Luther came back home. He pitied the poor people that were living in ignorance, not learning the way of salvation. And what did he now do? In the plain, simple form of questions and answers he wrote a little book containing the sum and substance of Christian doctrine. He wrote and published this catechism in the year 1529, and therefore the Lutheran Church this year, on the festival day of the Reformation, celebrates the 350th anniversary of the publication of her catechism. We are glad to hear from our "Critic" that the new English translation of the book has been published, so that all our readers can now get it for 10 cents. No one that buys and studies the book will ever regret the few cents paid for it. For it is a treasure more precious than gold and silver. Dr. Jonas, a very learned man, once said of Luther's Catechism: "It is only a small book which can be bought for six pence, but six thousand worlds could not pay for it." Others call it "the star of the Church, which shines into all conditions of life; the silver bell and glory of our Lutheran Church; the true children's bible, a masterpiece of wisdom in Christian teaching, a gold mine of divine truth, a real pleasure garden, in which sorrowful souls can rest and enjoy the manifold consolations."

A deep thinker and learned man of the last century said when he was 80 years old: "I stand again on the old spot where I stood

already as a child; for all my learning is contained in the Small Catechism of the blessed Luther."

A theologian of the pope's church once read our Catechism and, not knowing that Luther had written it, cried out, "Blessed are the hands that wrote this holy book."

Prof. Ranke, the renowned historian and one of the most learned professors at the University of Berlin, says, "The Catechism which Luther published in 1529 and of which he said that he prayed it himself, although he was an old doctor, is as child-like as it is profound, simple and sublime. Blessed is he who feeds his soul with it, who clings to it! He has a lasting consolation for every moment, in a thin shell the kernel of truth which is sufficient for the wisest of the wise."

But the most important question, my dear reader, is this: Is Dr. Luther's Catechism in harmony with God's Word? Thank God! every word of our Catechism is in perfect harmony with the Bible. There is no false doctrine in it. That is the beauty of *our* Catechism. When Dr. Luther wrote his Catechism, he went down into the depths of Holy Scripture and brought up the pearls of eternal Truth, he went down into the mine of the Bible and brought up the pure gold of God's Word. This is the beauty of *our* Catechism. It has therefore brought comfort to many a troubled soul, it has brought consolation to many a dying sinner. It is one of the confessions of the Lutheran Church, and in the crown of our Lutheran Confessions this little jewel also flashes in all the beauty of God's eternal Truth. It is a banner which has passed through the smoke of many a battle and has been attacked by many an enemy of the Truth, but, thank God, the banner still waves and leads on to victory. Let us rejoice and give thanks unto God in this year of our Catechism Jubilee! May Dr. Luther's Catechism be welcomed and studied in our homes, in our churches, and in our schools! May God bless its mission work throughout our land!

A PHILOSOPHER has said, "Though a man without money is poor, a man with nothing but money is still poorer."

(For the "Lutheran Pioneer.")

Mission in New Orleans.

Since I am here, I confirmed and received as members of our "Mount Zion Evangelical Lutheran Church" eleven persons. Three of these I had to baptize previous to confirmation. The others formerly belonged to other churches. I also baptized six children. The number of souls in connection with our church (old and young) is nineteen. One of our grown members went to Kansas. Another one, Rebekka Johnson, died lately at the age of 21 years. She was sick with consumption for several months, during which time I visited her quite often to teach her the way of life and to pray with her. She confessed herself to be a poor sinner before God. She confessed that she was sorry for all her sins, that she sincerely believed in the Lord Jesus Christ, the Son of God and the only Saviour of sinners, and that she was waiting upon the Lord to deliver her from all evil. Upon this confession she was baptized in the name of the Triune God, Father, Son and Holy Ghost. Sometime after her baptism she was also confirmed and received as a member of our church, and was admitted to partake of the Lord's Supper, which is "the true body and blood of our Lord Jesus Christ, under the bread and wine for us Christians to eat and to drink, instituted by Christ Himself." I shall always remember with joy that blessed evening when Rebekka was confirmed and partook of the body and blood of our Lord. How quiet, how full of consolation, of peace and joy was her soul in those hours. Some time after she again had her fears and doubts. I was not astonished at that, for in this way the children of God are tried and taught not to trust in their feelings but in the word and promises of God. Our feelings are changeable, but the word of God stands firm as a rock in the sea.

I was glad to find Rebekka upright, so that she told me the plain truth about her condition. And the dark clouds that had come in between her and her Saviour had to vanish. Through God's grace and Spirit she was again enabled to lay hold on the precious promises of the word of God. And she died as a Christian with that hope of eternal life which shall not be made ashamed.

In our every-day-school we have 80, and in our Sunday-school about 110 scholars.

Two more persons have made application for membership in our church. The work of God is progressing slowly but surely. All glory be to God alone.
J. F. DOESCHER.

(For the "Lutheran Pioneer.")

A Lutheran Conference.

The Evangelical Lutheran Conference of Missouri met in St. Paul's Church, Webster Co., Mo., on Friday the 10th of October, in the charge of Rev. A. Rader. Six of the ministers of Conference were present, only one being absent. Conference was very happy to re-

ceive into its midst as advisory members during its sessions, Rev. Prof. Guenther and Pastor C. L. Janzow of the Western District of the Missouri Synod. Those two brethren came also to confer with our Conference in devising ways and means by which a closer union might be formed between the two bodies, so that our little Conference might carry on the cause of true Lutheranism more efficiently. A committee was appointed to confer with them upon the subject. The following is the result of the consultation:

I. We have learned that as our Conference was not represented at the late session of the Western District in St. Louis, no steps could be taken at that time toward a closer union.

II. We consider it best for the cause of Christ among the English people, for our Conference to remain a separate organization.

III. We advise our Conference to now take steps toward a closer union with the said Western District, and to that end appoint a delegate to represent us in the next convention of the same.

IV. We kindly request the Western District to send a delegate to the future conventions of our Conference, and, if agreeable with our congregations, we desire such delegates to become visitators to all congregations convenient to the place of our meetings.

The Report of Committee was adopted.

Our Conference kindly reciprocates the good will and interest manifested toward us by the Western District, and earnestly hopes to be aided by her more hereafter in spiritual things, as well as material things, so that the great work which the Lord has given her to do may be done diligently.

A great part of the six days of Conference was occupied in the discussion of theses on the Christian Training of Children. First the duties of parents were shown at considerable length, and then the necessity of having a well established Lutheran parochial school in every congregation. Without such school it is almost impossible for a true Lutheran congregation to be of long duration.

It is well known that good English Lutheran Literature is very scarce, but to supply the wants of our children and schools as best we can under the circumstances, several Lutheran books were recommended, which will be noticed in a list in the Proceedings.

There was preaching every day of Conference but the last day.

All interested persons who were in attendance felt themselves greatly enriched by what they heard, especially by the discussion of the theses.

May the Lord bless and establish the work of our hands in His name, that our English Lutheran Church may take a firm and strong hold in this Western land, and that many souls may be gathered into His kingdom.

W.

A LITTLE blind boy, when he was dying, raised his eyes and said, "I see a light — it is heaven."

The Life of Dr. Martin Luther.

IX.

DISPUTATIONS.—BURNING OF THE POPE'S BULL.

Luther's 95 Theses had produced a mighty commotion in the hearts of all. The pope at first treated the whole affair with contempt, and thought it was but a quarrel between the monks which would soon come to an end. But when he saw that it was more than this, he ordered Luther to appear in Rome within sixty days. The Elector of Saxony, however, knew very well that Luther's life would be in danger in Rome, and by his influence it was arranged that Luther should have a hearing in Germany before the pope's messenger, Cardinal Cajetan, at the city of Augsburg. Luther, therefore, went to that city, and on the 12th of October, 1518, he appeared before the Cardinal. The pope's messenger ordered Luther to retract, or "take back", his doctrines. Luther told him that he was ready to do this as soon as his doctrines were proven to be errors. This the cardinal could not do. All he could do was to cry out that Luther should retract. On the third day Luther sought ten times to speak, but every time the cardinal thundered away to drown his voice. At last the cardinal arose in anger and said, "Go, and let me not see you again unless you retract." So Luther left the cardinal. A friend of Luther's desired the cardinal to speak with Luther again, but the cardinal said, "I have no desire to dispute further with this beast, for he has penetrating eyes, and wonderful thoughts revolve in his head." Upon this Luther wrote two humble letters to the cardinal, in which he said that he was ready to retract everything as soon as he was convinced of having erred; but he got no answer. This seemed suspicious. His life seemed to be in danger, and so he went back to Wittenberg.

The pope now saw that Luther's doctrine could not be put down by violence. He therefore sent a milder man to Germany to speak with Luther. This man's name was Miltitz. He had a meeting with Luther in Germany, 1519, and begged him to help in making peace, and promised that he would use his influence with the pope to the same end. Luther consented to everything as far as he could without sacrificing the truth. They agreed that both parties should in future keep silence and Luther should write a humble letter to the pope. — This man Miltitz was really sent by the pope to bring Luther as a captive to Rome, but he was afraid to do this after having seen the multitudes that loved Luther and his doctrine. He himself said to Luther: "O, dear Martin, I thought you were an old, worn-out theologian, who sat behind the stove and disputed; but I see you are yet a young man, fresh and strong. I would not undertake to bring you away from Germany even though I had with me an army of 25,000 men; for on my journey I have learned at least this much, that where there is one on the pope's side there are three on yours against the pope." — So they parted on friendly terms,

and Luther wrote a humble letter to the pope as he had promised to do; for he still thought that the pope was only misinformed about the matter, and that he would be on his side and on the side of truth after having been better informed. But he soon found out that the pope is the Antichrist, the enemy of truth, the enemy of the Gospel.

Luther would thus gladly have had peace, but his enemies soon drew him, against his will, into the battle again. Dr. John Eck, a fanatical disciple of the pope, attacked Luther's doctrines, and so Luther had to defend the truth against Dr. Eck. In June, 1519, Luther held a disputation with him in the city of Leipzig. Dr. Eck affirmed that the pope is, by divine right, the head of the Church. Luther said that the Christian Church must have a head, but this head is Christ, not the pope. If the pope were the head of the Church, the Church would, at the death of the pope, be without a head until another is elected.

Dr. Eck had hoped to triumph over Luther, but by Luther's powerful arguments he was defeated, and the victory was on Luther's side. Filled with rage, Eck now went to Rome to seek revenge. He induced the pope to issue a bull, that is, a letter in which Luther's works were condemned, his writings were ordered to be burnt, and in which Luther was expelled from the church as a heretic, if he did not retract his doctrines within 60 days. Eck took the pope's bull, or letter, to Germany in triumph. Luther, however, was in good cheer, although he was condemned by the pope. He wrote to a friend: "I have now much more courage, since I have become certain that the pope is plainly the Antichrist and Satan's seat." He wrote a tract "Against the bull of the Antichrist", in which he says, "If the pope does not retract and condemn this bull and punish Dr. Eck and his comrades, no one shall doubt that the pope is the enemy of God, the persecutor of Christ, the disturber of the Church, and the real Antichrist. For until now such a condemnation of the Christian faith has never been heard as is uttered in this infernal, accursed bull."

Thus Luther was forcibly ejected and expelled from the Romish church, because he had confessed the pure doctrine of God's Word. He therefore wanted to show the world what he thought of such an excommunication. On the 10th of December, 1520, at 9 o'clock in the morning, a fire was kindled at one of the gates of Wittenberg, and, in the presence of a large assembly of doctors, masters and students, Dr. Luther boldly stepped up the fire and cast the bull, or pope's letter, which had been sent him, together with the pope's Book of Laws, into the flames, saying: "Since thou hast troubled the Holy One of God, may the everlasting fire trouble and consume thee!" He then, in a tract, laid before the public his reasons for taking this step and showed, at the same time, what ungodly doctrines are laid down in the pope's Book of Laws, among which

are the following horrible statements: "The pope and his court are not obliged to submit to the laws of God. If the pope were so wicked as to lead innumerable souls to hell, no one would have a right to reprove him for it." Such are the infernal doctrines of Antichrist! No wonder he condemned Luther for preaching the pure Gospel!

The Outlook from the Editor's Window.

OUR COLLEGES AND SEMINARIES.—The Colleges and Seminaries of the Synodical Conference opened for the new school-year in September with a large number of scholars and students.—Concordia College at Fort Wayne opened in October. In the place of Rev. O. Hanser, who has taken charge of the Lutheran Trinity church in St. Louis, the Rev. F. Zucker, formerly missionary in India, has been chosen as Director and is already at his post. 235 scholars are attending this College.—The Synod of Wisconsin dedicated its new Seminary building on Sept. 8th. Prof. Graebner delivered an address on "The aim of a Theological Training."

THE WORK OF SYNODS.—The 19 Lutheran Synods of the Synodical Conference held their meetings in the past months in the different parts of our country. Besides business matters they all discussed doctrines of God's Word. Their reports contain sound Bible-doctrine. They have not only the Lutheran name, but they *are* Lutheran.

MEMPHIS, TENN.—Some idea of the desolation caused at Memphis by the yellow fever may be found from the fact that on a recent Sunday not a church bell was heard, and but one religious service was held in the city, in which only two ladies and a gentleman worshipped with the minister.

POISON!—Bad books and bad papers are poison to the soul. No pen can describe the great harm that has already been done by such poisonous books and papers. We are glad to see that the newspaper dealers of Freeport, Ill., will no longer sell such bad papers as "Police News", "Boys of New York", "Under the Gaslight" &c. Not only the writers of bad books and papers, but also those that sell them must give account to God for their doings. Parents, teach your children to avoid poison! Boys and girls, beware of poison!

RELICS.—Do you know what relics are? Relics are parts of bodies of dead saints and martyrs. Relics are worshiped in the pope's church, and the priests say that relics can perform great miracles. In the city of Hoboken they pretend to have a bone of the apostle Paul, by which a lame woman is said to have been healed lately. Now, the trouble about all such miracles is, that, whenever the matter is investigated, they prove to be but Romish lies. And the trouble about those Romish relics

is, that they cannot be genuine. If all the bones that are said to be from the body of St. Paul were genuine, he must have had more than one body. If all the teeth that are worshiped as relics of a certain saint were genuine, that saint must have had several barrels full of teeth. Now, she could not have as many teeth as that in her mouth. Some of the saints must have had two heads, some four heads, some five heads, &c. Those Romish people are a queer kind of people.

QUEER PEOPLE.—A learned friend of ours some time ago told us that a renowned bishop of the pope's church once said to him that Luther's Reformation was necessary on account of the corruption of the Church, but Luther ought to have staid in the Church and carried out his Reformation inside of the Church. Now, the man ought to know better. If you read our "Life of Luther", you will see that Luther was put out of the Romish church, because the pope wanted no Reformation; because the pope hated the Gospel. Those Romish people are queer people. If a man wants to whitewash the dirty rooms of their house and make the house clean and neat, they put him out, and then they complain because he did not clean their house. Queer people, indeed! Thank God, the Romish church is not *the* Church; they could not expel Luther from God's Church, but only from the pope's church.

OUR NEXT NUMBER.—Look out for our next number! It will be the Christmas number and will have two pictures. Some of our readers wish to have pictures in the paper, others tell us that it would be a pity to have pictures in every number, because they then would not have so much reading matter. But at Christmas time, you know, people like to have something extra. So our little "Pioneer" will bring two pictures. Our readers will surely be very glad to see that our kind-hearted little "Pioneer" tells them beforehand what he will bring at Christmas. But we shall not let him tell you any more about the next number. No! We shut our window.

Luther's Catechism—a little Missionary.

Some time after Luther had published his Catechism, in the year 1529, a poor laborer traveled from the city of Wittenberg, where Luther resided, into Northern Germany. He came to a little village where the people had not yet heard much about Luther and his work. It was winter, and the poor traveler suffered greatly with cold and hunger. He therefore went to the priest's home and asked for some bread and for a night's lodging. The priest was a kind man, he took him in, told him to sit down at the fire, and gave him something to eat and to drink. The stranger said grace, and after having finished his meal, he took a little book out of his pocket and began to read

in it. The priest noticed this and was astonished to see a poor laborer reading; for in his village the poor people very seldom learned to read. He asked the stranger, what he was reading so eagerly. The stranger handed him the little book. It was Luther's Smaller Catechism. The priest began to read, and the longer he read the more he became convinced that that little book contained the truth of God. "My friend", said he to the stranger, "you must stay with me until I have copied this book." The stranger was very well pleased with this arrangement. He had just come from Wittenberg, and he told the priest all about Luther, and about his powerful sermons, and about the German Bible, and about the beautiful hymns of the Lutherans, and about the Lord's Supper being celebrated in the Lutheran churches as it was instituted by Christ, and about the joy of so many thousands that accepted the pure Gospel-truth.

The priest listened to the fiery speaker and his heart was moved. He saw that there is a great difference between God's truth and the human opinions of the Romish church.

A few days later the traveler left the priest's home, taking with him his Catechism, the little missionary through which the priest had come to know the pure Gospel-truth.

The priest had copied the book and soon learned it by heart. He longed to learn more, and got Luther's translation of the Bible. He read it carefully, he compared every word of the Catechism with the Bible, and was more fully convinced that that Catechism contained nothing but God's truth. He was very sorry that he had preached the false doctrines of the Romish church to his congregation for so many years. From the Catechism, however, and from the Bible he had learned to know the Saviour, and in the blood of that Saviour he found forgiveness for all his sins. He now began to preach the pure Word of God, he told his people the only true way to salvation, he celebrated the Lord's Supper as it was instituted by Christ, and he instructed the children in Luther's Smaller Catechism. Thousands came from the surrounding country to hear God's Word; they were hungry, and with joy they took the Bread of Life.

The pope's people, the enemies of the truth, persecuted the pastor and those that accepted the Gospel; but the pastor and his people proved faithful to their Catechism even in prison. By order of the duke they were soon set free, and the Gospel was freely preached in that part of the country.

The name of that place is Hermannsburg, and many years ago a mission-house was built there, and many a missionary has been sent from that house down into Africa to preach the Gospel to the African people.

Let us love our Catechism—the little missionary that brought the Gospel to that place in the cold winter time, over 300 years ago.

Comfort from Luther's Catechism in the Last Hour.

A son of the late Prussian Minister of War had been wounded in the battle between the Germans and the French at Sedan. It was a fatal wound, and the great skill of the best doctors could not rescue him from the grasp of Death. His brother, having heard of his condition, hurried to his dying-bed, and in his presence the wounded soldier partook of the Lord's Supper. It made a deep impression upon all that were present, when the wounded soldier confessed Luther's explanation of the second article of the Creed, which he had learned from his Catechism. With a loud voice he prayed: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil, not with gold or silver, but with His holy precious blood and with His innocent suffering and death, so that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true!" He said that this was his confession with which he would gladly die, and in which he had found salvation.

The next day he bid his father farewell, and two days later he died in the arms of his brother. He fell asleep in Jesus, and went to the Saviour whom he had learned to know from his Catechism.

The Sack of Earth.

A rich man had cheated a poor widow out of a field which had belonged to her husband, and which was the only property she had, in order to make his own garden larger. A day or two after, the poor woman met him in that very field with an empty sack in her hand. With tears in her eyes she said to him, "Sir, I wish you would give me as much earth out of this field as would fill this sack". The man laughed and said, "I can't refuse such a foolish wish as *that*."

The widow filled the sack with earth, and then said, "And now, sir, I am going to ask you to help me to lift this on to my shoulder."

The man had no wish to do this, but the widow begged him so hard that he was obliged to give way. But when he tried to lift the sack, he found it was too heavy for him to move. He told the widow so, and she said, "Oh, sir, if you find only one sack of earth too heavy, how will you be able to bear the weight of this field, which holds a thousand times as much earth, upon your conscience at the day of judgment?"

The man trembled at these words, and gave her land back to her again.—

(From the German.)

Heaven.

A little girl was gazing up at the starry sky one clear night. She seemed to be very much occupied in thinking about something. Her mother said to her, "What are you thinking about, my dear?"

"Oh, mamma", she said, "I was thinking if the *outside* of heaven is so beautiful, how very beautiful it must be *inside*."

Do not try to get something good out of *self*. Why try to pump where there is no well; or to draw water where there is no spring? but come to the everlasting spring, to the overflowing well. Come to CHRIST.—*Selected*.

Our Critic's Corner.

ENCHIRIDION. THE SMALL CATECHISM OF DR. M. LUTHER. In the translation authorized by the Evangelical Lutheran Synodical Conference of North America.

It is, beyond all doubt, eminently meet and proper that in this year, as the year of the 350th anniversary of the first appearance and publication of the blessed and world-renowned Smaller Catechism of Dr. Luther, a new, revised, and, so to say, standard translation of this inestimable treasure of our Lutheran Church should be published in the English language. It has been prepared by order of the Evangelical Lutheran Synodical Conference. A great deal of conscientious care and labor has been bestowed upon it in order to make the rendering both true to the original, and conformable to the idiom of the English language. The little volume 34 pages 8°, neatly printed and bound in cloth, is issued by the Lutheran Concordia Publishing House at St. Louis, Mo. It may be had for 10 cts. per copy, 80 cts. per dozen, by addressing M. C. Barthel, Agent of said Publishing House, St. Louis, Mo. We hope that none of our readers will be willing to do without it. It can also be had at Siemon & Bro's, Fort Wayne, Ind.

THE SWEET COMFORT AND SURE GROUND OF INFANT BAPTISM, as taught in God's Word, against Baptist Fanatics.

This Tract No. 4, published by the Evangelical Lutheran English Augustana Conference of Stark and other counties of Ohio, is also a timely publication. It dwells on the question: Who shall be baptized? As nearly all sectarian churches or denominations look upon infant baptism as something wholly unscriptural, obsolete and superstitious, or, at least, superfluous, it is certainly the duty of every true son and daughter of our dear Lutheran Church, who holds and teaches that Holy Baptism is an institution of Jesus Christ unto the salvation of children as well as of adults, to be, or become, well grounded in this precious doctrine over against all the sects surrounding us in this country. And we are convinced that every one will in this respect be benefited by the study of the above-named Tract, wherein the arguments of the sects against the scripturalness and usefulness of infant baptism are keenly analyzed and ably refuted. It contains 24 pages 8°, and will be sent to any address, post-paid, single copies for 10 cts., a dozen for 75 cts., by Rev. J. L. Trauger, Petersburg, Mahoning Co., Ohio. CRITIC.

VOLRATH VOGT'S BIBLE HISTORY for Christian Schools, revised; together with a Short Church History and a map of Palestine. Rewritten by B. J. Muus, Pastor. Published by Lutheran Publishing House, Decorah, Iowa. Price per single copy bound in cloth 30 cents.

HYMN BOOK for the use of Evangelical Lutheran Schools and Congregations. Lutheran Publishing House, Decorah, Iowa. Price per single copy bound in cloth 40 cents.

Print of the Luth. Concordia Publishing House.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

Edited by Prof. R. A. BISCHOFF.

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

Vol. I.

St. Louis, Mo., December, 1879.

No. 10.

Christmas Carol.

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 Saviour be,
From all your sins will set you free.

To you the blessedness He bears,
Which God the Father's love prepares,
That in His heavenly kingdom blest
You may with us forever rest.

These are the tokens ye shall mark:
The swaddling-clothes and manger dark;
There shall ye find the infant laid,
By whom the heavens and earth were made.

Then let us all with gladsome cheer
Follow the shepherds, and draw near
To see this wondrous gift of God,
Who hath His only Son bestowed.

Give heed, my heart, lift up thine eyes!
Who is it in yon manger lies?
Who is this child so young and fair?
Dear little Jesus lieth there.

Welcome to earth, Thou noble Guest,
Through whom the sinful world is blest!
In my distress Thou comest to me;
What thanks shall I return to Thee?

Ah Lord, who hast created all,
How hast Thou made Thee weak and small.
Upon dry grass Thou liest here:
Beside Thee feed the ass and steer.

Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.

For velvets soft and silken stuff
Thou hast but hay and straw so rough,
Whereon Thou, King, so rich and great,
As't were Thy heaven, art throned in state.

And thus, dear Lord, it pleaseth Thee
To make this truth quite plain to me,
That all the world's wealth, honor, might
Are nought and worthless in Thy sight.

O dearest Jesus, holy child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

My heart for very joy doth leap,
My lips no more can silence keep;

ing from Nazareth to the little village of Bethlehem. Here they find no room in the inn and therefore take refuge in a stable. In this stable Mary, the poor, unprovided stranger, brings forth her first-born son, and wraps him in swaddling-clothes, and lays him in a manger. This is the lowly birth in the stable.

Another scene is presented. We see shepherds at night out on the plains of Bethlehem quietly guarding their flocks. Suddenly the heavens are opened, the angel of the Lord comes upon them, and the glory of the Lord shines round about them. With an astonished gaze the shepherds look on and are sore afraid. But, "fear not", is the sweet message of the angel, "fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling-clothes, lying in a manger." And instantly a multitude of angels are with the first preacher of the glad Christmas tidings, making the night-air ring with their heavenly song of praise: "Glory to God in the highest, and on earth peace, good will toward men."



I too must raise with joyful tongue
That sweetest ancient cradle song:

Glory to God in highest heaven,
Who unto us His Son hath given!
For this His hosts, on joyful wing,
A blest New Year of mercy sing.

(Dr. M. Luther.)

Christmas.

THE CHRISTMAS STORY.

In the second chapter of the Gospel according to St. Luke we find the joyful story which gladdens our hearts in the merry Christmas season. We there see the Jews going to be registered, every one in his own city. Among them we see a very poor and needy couple—Joseph, a poor carpenter, and Mary—wander-

This is the wonderful and glorious Gospel-story which makes the heart of every true Christian beat with joy on the merry Christmas day. It tells us of the birth of a Saviour; it brings this Saviour as our heavenly Father's Christmas gift to all poor sinners.

THE CHRISTMAS GIFT.

The Babe of Bethlehem is the gift of our Father to a sinful world. It is a gift which should fill every sinner's heart with joy. For who is that Babe of Bethlehem? It is our Saviour. The angel says, "Unto you is born this day, in the city of David, a Saviour." That is just what we sinners need. We are sinners by nature and subject to eternal death. Our sins brought the curse and wrath of a just and holy God upon us. Without a Saviour we are lost in the midnight darkness of despair. With-

out a Saviour there is no beam of joy to gladden our lives, no star of hope in the dark hour of death. But who could save us from sin and from the wrath of God? No angel in heaven and no mere human being could become our Saviour. Our Saviour must be God, for God's own power was necessary to bear the great punishment of the world's sin; but at the same time he must be a man in order to suffer and to die. Now, what did God do? O wonderful love of God! He sent His own Son into this world to become our Saviour. The Son of God was born of the virgin Mary, He became man, a member of our human family, a brother of ours, like unto us in all things, but without sin, His conception being miraculous by the overshadowing of the Holy Ghost. O wonderful gift of God! That Babe of Bethlehem is God and Man in one person. The Lord of heaven and earth became a lowly infant! Therefore the angel calls that Babe "*Christ the Lord*". This God-Man is our Redeemer, our Saviour. He took upon Himself our sins and bore the punishment and wrath of a just and holy God in our stead. These are indeed "good tidings of great joy", telling us of the birth of a Saviour and offering this Saviour unto us as the Christmas gift of our heavenly Father. For these good tidings are for me and for you; the angel plainly says, "I bring you good tidings of great joy, which shall be to all people."

Now, what shall we do? Let the children tell you that gather round their Christmas trees. What do they do on beholding their Christmas gifts? Why, they take them. Even the little child on its mother's arms stretches forth its little hands and grasps its Christmas gift, its eyes beaming with joy. That is just what we must do. We must take our Christmas gift; we must accept our Saviour with the hand of faith; we must believe in Him as *our* Saviour, as *our* Redeemer. Oh, what a merry, what a happy Christmas we shall then have!

You may be very poor, dear reader, and perhaps no Christmas tree and no Christmas present will be found in your home. Still rejoice and be glad on the merry Christmas Day! For the Gospel brings you a Christmas gift which is far more precious than all the riches of this world. It brings you the Saviour from all your sins, from death, and from hell! Believe in Him and rejoice!

You may live in trouble and in sorrow, dear reader, and perhaps you will miss some loved one at your Christmas table. Still rejoice and be glad on the merry Christmas Day! For the Gospel brings you the loving Saviour, the Comfort of all the sorrowing and the Consolation of all the weeping. Believe in Him and rejoice!

You may be a very great sinner, dear reader, and perhaps you think the good tidings of great joy are not for such great sinners as you are. But, oh, rejoice and be glad on the merry Christmas Day! For the Gospel brings you a Saviour whose love, grace and mercy are greater, far greater than all your sins. It is the Lamb of God that taketh away the sins of

the world, that taketh away *your* sins. Believe in Him and rejoice!

May we all accept the unspeakable gift of our heavenly Father, and in true faith cry out triumphantly in the very face of sin, death, devil and hell: We do not fear; for unto us is born a Saviour, which is Christ the Lord!—To all our readers we wish such a merry, happy Christmas.

Christmas Talk with Old Uncle.

It was a fine Christmas day down in Old Virginia several years ago. I was traveling to a congregation many miles from my home. At a certain station we had to change cars; but by some accident the train we had to take was about an hour behind time. So I could take a look at the little place. The colored-folks called it "chicken-station", for they mostly made their living by selling "chicken-snacks", whenever the trains came in. I often wondered where they got the many chickens; but many a snack was nothing but a bone covered over with flour, not much chicken about it. I had formerly made this very important discovery, and whenever I came through "chicken-station", I bought my "snack" from an Old Uncle with an honest face, whose "chicken-snacks" I always found to be good. But I did not want to tell you a story about chickens, no! I wanted to tell you the Christmas talk I had with Old Uncle. Well, as I said, on that Christmas day the train was late and I had about an hour's time to spend. I passed down the road, and soon came up to Old Uncle, who was on his way home from the station. I walked by his side and we had a talk somewhat in the following words.

"How old are you, Uncle?" I asked.

"I guess I'm about seventy."

"Then you are near your grave, Uncle."

"Going to heaven, sir, going to heaven", he said.

"Glad to hear it, Uncle, glad to hear it; but what makes you so sure of that?"

"Oh, sir, I live honest, and behave well, and do nothing bad, and have always done all the good I could."

I was very sorry to see such an old man, with one foot in the grave, not knowing the Gospel of Christ and cheating himself with a false hope. I thought for a moment how I could take this false hope away from him, and then said, "If that is the way to heaven, Uncle, what shall I do to get there? I have not done all the good I could, I have done a great deal of harm, I have been very bad. Now, tell me, how can I get to heaven?"

"Oh, you don't look like one of those bad folks", he said, fixing his eyes on my clerical coat.

"You must not take people by their looks, Uncle, I have been so bad that I have broken the whole law of God; I have been guilty of very great sins—even MURDER."

This quite alarmed the old man, and he

again fixed his eyes on my coat, wondering perhaps why I had not one of those suits on which the criminals wear in jail. Then he said, "It is not true, is it, that you have been so bad? You try to fool Uncle."

"No fooling about it, Uncle." And looking him full in the face, I very seriously said, "It is true, and I tell you, *you are quite as bad*, I can prove it."

Striking the ground with his stick he said, "It is not so, I am no murderer."

"Let me prove it, Uncle, let me prove it. You have perhaps never killed any one with a pistol or a knife; but, tell me, have you ever been angry with any one, have you hated any one in your heart?"

He said he had.

"Then", I said, "in the sight of God you have been guilty of murder; for God's Word says, '*He that hateth his brother is a murderer*, and ye know that no murderer hath eternal life abiding in him.' And so it is with all the commandments of God. If you have had a single bad thought at any moment in your heart, you are a condemned sinner and have deserved eternal death. Now, you cannot deny that you have had bad thoughts. They come out of your bad, sinful heart. Your whole nature is sinful, and you may cheat men by covering over a chicken-bone with flour; but you cannot cheat God by covering over your sinful nature with the filthy rags of your own righteousness. God can look all through, and He wants us to be perfectly holy, without one single bad thought, and the curse of a just and holy God is upon every one that has not kept the law of God perfectly, not only in works, but also in words and thoughts."

Old Uncle had listened very attentively; he looked at me for a moment and then said, "I see, I am as bad as you, sir, I am as bad as you. How can we get to heaven?"

"Let me tell you, Uncle. You know, this is Christmas day; but perhaps you do not know the glad Christmas story. It is the sweet story of our dear Saviour's birth. You know, God wants us to get to heaven and be happy; but we are sinners, and God is a just and holy God, and must punish sin; and so He sent His own Son into this world to take our place, and to take all our sins upon Himself, and be punished for our sins. More than 1800 years ago, in the blessed Christmas night, the Son of God was born of the virgin Mary in a stable of Bethlehem. Thus He came to be our Saviour, to keep the law of God in our stead, to suffer and to die in our place. The angels were glad that a way of salvation was now found for poor sinners. In that same night when our Saviour was born, an angel came down and told it to the shepherds in the field. He said: 'Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day a Saviour.' And then a multitude of angels came down from heaven, and they were all so glad that they sang the sweet Christmas song: 'Glory to God in the highest, and on

earth peace, good will toward men.' The shepherds then went to Bethlehem and found the Child Jesus and believed in this Saviour as poor sinners, and rejoiced. And I tell you, Uncle, all the saints that are now on the golden streets of heaven have got there by faith in this Saviour, who grew up in poverty and want, and suffered and died upon the cross for our sins, and was buried, and rose again, and went to heaven, and now says to all sinners in the Gospel: 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' 'Look unto me, and be ye saved.'

I paused, and Old Uncle, who had listened to all I said, now asked, "And did that Saviour come for every sinner?"

"Yes, Uncle", I said, "He came for every sinner, He came for me and for you; for the angel said that this Saviour belongs 'to all people'. He does not say that the Saviour belongs only to the white people, or only to the rich people, but 'to ALL people', mark this, Uncle, 'to all people'. And our loving Jesus Himself says, 'Him that cometh to me I will in no wise cast out.' Just come to Him, believe in Him; in Him your sins are all forgiven, in Him you have salvation, in Him you will have strength to fight against sin, in Him you will be happy and saved. Let me tell you one more word of the Gospel, Uncle, for the train is coming. 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

We had already before turned on the road, and, interested in the talk, Uncle had walked back with me to the station. The train came in sooner than I expected—"All aboard!" cried the Conductor—"Merry Christmas, Old Uncle", I said, "Merry Christmas", and jumped on the train. And as the train was passing slowly out of the station, I saw Old Uncle going up the road, walking very slow, as if he was thinking about that Christmas talk. I hope that Christmas day became a day of joy and gladness to Old Uncle.

Luther's Christmas Carol.

Luther's Christmas song, which we publish on our first page, is surely the most touching of hymns. Remember that Luther was the great and powerful Reformer, who, without fear, stood before kings and princes; the great Reformer, whose mighty words rolled like thunder and flashed like lightning, and made the pope and his men tremble—think of this, and then read that Christmas song in which Luther tells his children the glad Christmas story in such a simple and childlike manner. He made the hymn for his children in the year 1535, and it was sung in his home on every

Christmas Eve, the great Reformer forgetting all his cares in the midst of his joyful children.

That song sank deep into the hearts of the people, and has become a favorite Christmas song in our Lutheran Church. It is still sung before daybreak on Christmas morning from the steeple of a Lutheran church in the city of Dresden. From that Christmas song many sinners have learned the Gospel, and got comfort by it in their last hour. A boy, twelve years of age, cried out on his death-bed: "Come, Death, I am not afraid of you; no matter whether you are green, or black, or yellow, I am not afraid of you." And then, as if to tell those around him why he was not afraid of death, he prayed the 13th stanza of Luther's Christmas song:

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



(Translated for the "Luth. Pioneer" by A. C.)

Christmas-Joy.

Let us all be of good cheer,
Praise the Lord of Heaven,
For to us He e'en His dear
Only Son hath given.

He comes to this vale of tears
Low-born and in sadness,
That with Him in heavenly spheres
We may reign in gladness.

He becometh poor, that we
May be rich; O wonder!
Praise the Lord eternally,
Here on earth and yonder!

O Lord Christ, our Saviour dear,
Be Thou ever near us;
Grant us, Lord, a blest New Year,
Amen, Jesus, hear us!

(U. Langhanns.)

THINK who you are! Is it not true that you are a poor sinner, and worthy of nothing better than that you should lie upon thorns? Yet, whilst your Lord lies on hard straw, in a manger, you lie on a soft bed; and still you are discontented and complain of great sufferings.—Luther.

Make it Known.

Make what known? The glad Christmas story of the Saviour's birth, the good Christmas tidings of great joy. The shepherds did so. When they had heard the good tidings, they came with haste to Bethlehem, and found Mary and Joseph, and the Babe lying in a manger. And what did they do, when they had seen it? "They made known abroad the saying which was told them concerning this Child." Now, true Christians are persons who have come to the Bethlehem of the Church and have found the Saviour. They have not only heard the Gospel, but they know that those Gospel tidings are true. They have seen Jesus with the eyes of their faith in the manger of the Gospel. Terrified by the thunderings of God's holy law they have come to Jesus with the heavy load of their sins, and in Him they have found forgiveness of sins, life and salvation. They now love Him, and their hearts leap with joy at the good Christmas tidings of a Saviour's birth. They cannot but tell to others the glad Christmas story of God's eternal love. They know that the good tidings are "to all people", colored and white, rich and poor, young and old. The true Christmas of our congregations, therefore, cannot but gladly help our dear Lutheran church in her mission-work. It is true, the waves of infidelity are rising higher and higher, the good tidings of great joy are sneered at by many, the Christmas gift of our heavenly Father, the dear Saviour

of sinners, is rejected by many; our missionaries and our pastors know this better than we do. But, oh, dear Christians, it is our sweet privilege to cry out into this world of sin and wickedness, to cry out into the very tumult and uproar of infidelity: Rejoice, ye sinners, unto you is born a Saviour! Some at least will be snatched by redeeming mercy as brands from the burning. Oh, then, tell to others the sweet Christmas story of God's eternal love! Make known abroad what you know concerning the Child Jesus!

Tell to others around
What a dear Saviour you have found!
The Christmas gift of God's great love
Is the only way to heaven above!

(For the "Lutheran Pioneer" by A. C.)

The Manger of Christ.

When the empress Helena had caused a church to be built in Bethlehem, over the very spot where the Saviour was born, St. Jerome, one of the old 'Fathers of the Church', made it his dwelling-place and became so fond of it that, when one day he was offered a very influential and important position at another place, he declined the honor and said: "Do

not take me away from the manger of Christ; there is nowhere a better place for me. Where God hath sent me His Son from heaven, at the same place will I send unto Him my soul up to heaven." In his old age he wrote: As often as I look at this place, my heart has a conversation with the child Jesus. I say: "O Lord Jesus, how hard is Thy couch for the sake of my salvation; how may I ever repay Thee for it?" Then I hear the child answer: "I do not ask for anything. Do thou sing: Glory be to God in the highest etc. and be glad of it—I will become much more wretched yet in the garden and on the holy cross."—Again I say: "O dear child, I must give Thee something, I will give Thee all my gold." The child answers: "No indeed! for heavens and earth are mine already, mine is silver and gold, I do not want anything—give it to poor people, and I will look upon it as though it were given to myself."—I say: "That I will do most willingly, but I will give something to Thee also, or I must die for sadness." Then I hear the answer: "Well then, if thou art bound to give something, I will tell thee what thou shalt give me: Give unto me thy sins, thy bad conscience and thy damnation."—I say: "What wilt Thou do with it?" The child answers: "I will take it upon my shoulder, that shall be my government and noble deed, as Isaiah hath said: His government shall be upon his shoulder—I will bear *thy sins*."—Then I begin, adds Jerome, to weep bitterly, and say: "O little child, dearest Jesus, how hast Thou moved my heart! I thought, that Thou wantest the good I have, but Thou wantest the bad I have. *Take then what is mine, and give me what is Thine*: thus I am rid of sin and sure of the life everlasting."—

Our Arkansas Letter.

DEAR PIONEER.—

In the last items sent you by your correspondent, mention was made of the close of our mission-school at Little Rock for the summer vacation. After a very satisfactory examination held on the 20th of June, the pupils and teachers bid adieu to the laborious tasks of the school-room for two months. Your correspondent hastened to his native city in Indiana, partly for recreation and partly for the transaction of 'private business' of a most delicate nature. He also had the good fortune to make a flying trip to Columbus, Ohio, where the Synodical Conference was in session just then. There he also met the editor of the PIONEER. Of course most of our talk was about the wants and success of the little sheet, so important to our mission. During the absence of the missionary, the mission-church was served by Pastor Obermeyer and the assistant missionary Mr. H. Frincke. Once more at home, the missionary had his hands full to make up lost time and to perfect arrangements for the second school-session. Mr. E. Jeske, a graduate of our

Teachers' Seminary at Addison, Ills., arrived in the nick of time for the opening of school, of which he was to take charge. 83 pupils were present at the opening. Since then that number has increased to a daily attendance of 110 and more, besides those sick and otherwise necessarily detained. It was found necessary to divide the school, placing the Primary Department in charge of Mrs. C. Reed and the Intermediate Department in charge of Mr. Jeske. The former remains in the chapel, while the latter occupies a building not far away. Both schools are prospering in the way of progress and increase. In spite of the powerful opposition coming from various directions, our schools continue to find favor with parents and children. Let those who are determined to break up our schools, be reminded that 'if this work be of *men*, it will come to nought: But if it be of *God*, ye cannot overthrow it.' Meanwhile we will work on without fear. Our cause is God's and He will continue to bless the schools, until the victory be ours.

Our Sunday School continues to grow in knowledge and in numbers. We devote all of the time to religious instruction, thus affording the children an excellent opportunity to become rich and strong in the knowledge of God's truth. We are gladdened by noting the progress made in this most important branch of our mission.

Since my last report to the PIONEER, many large congregations were assembled in the chapel at the regular services. Particularly so on the first anniversary of the dedication of the chapel. It had been beautifully decorated for that event. All enjoyed the anniversary service held in the afternoon and at night. One person was confirmed—Mrs. C. Reed, having come over to us from the A. M. E. Church. Altogether five persons have joined the Church since my last, and twenty-nine children were baptized. On Sunday, Nov. 2., a large audience was gathered for the Catechism Jubilee. The Catechism is a text-book for religious instruction in our schools. We too, therefore, ought to feel grateful for the precious little book—the Small Catechism of Dr. Martin Luther.

All in all the prospects are cheering and very bright. Though your missionary's life is full of labor, disappointments, vexations and strife, yet he is encouraged on by the thought, that he is but a pioneer breaking the way for our Lutheran Zion. At present, he has not the time to spare to feel sad. It is work, work all the time. God provides for a drop of comfort and sweet joy amidst the many cases of ungratefulness, by permitting him to witness that the word of God has taken root here and there among young and old.

Very soon Christmas will fill all young hearts with expectations of what it will bring. Our children shall not be disappointed. We can hardly await the time. Cold weather has set in and 'killing frosts' have once more delivered Memphis and other infected places

from the plague. As a parting blow, however, the sad news comes to us that Rev. E. G. Friedrich, an energetic young Lutheran minister at New Orleans, died of yellow fever on the 23th of Oct. The Lutheran Church has lost a minister of much promise and a warm friend and supporter of our mission among the colored people at New Orleans. Who will take his place?

But I am trespassing too much already on your valuable space. Expect to hear from this section again very soon.

Little Rock, Ark., Nov. 6th 1879.

MISSIONARY.

Read this, Boys and Girls!

A friend of ours some time ago gave us fifty cents for our mission-school at Little Rock. He told us to give 25 cents to each of the two scholars who would learn Luther's Christmas Carol by heart. The Christmas Carol is on our first page. Now, the Editor would surely like to see you all come to his room and hear you recite the hymn, so that he could tell who learned it best. But he lives so far away from your home. He has therefore sent the money to your teacher, from whom he hopes to hear soon about the two scholars that got the Christmas present.

"CHRIST is born! tell forth His fame!
Christ from heaven! His love proclaim!
Christ on earth! exalt His name!"

Our Critic's Corner.

THE LORD'S PRAYER. Illustrated and explained.

This Pamphlet, containing 28 pages 4° within a very fine cover, is gotten up in very good style. The letter-press is as beautiful as any one could wish. The explanation of the different parts of the Lord's Prayer is instructive and edifying. The Illustrations are, in the main, praiseworthy. The best of the 16 in all, according to our judgment, is the meek and patient face of our Lord and Saviour, illustrating, very aptly, the third Petition. The young mother, on the Title-page, teaching her child to pray; the three chubby, happy-looking children praying at the table for their daily bread; the Pharisee and the Publican in the Temple; the boys tempted to steal apples—all these are very good. But, children certainly, and, we fear, also grown persons ought to have been told what is meant by the pictures on pages 14, 24 and perhaps also 21.—The translation of Luther's explanations is taken from the Pennsylvania Synod's edition of the Catechism.

Nobody, we are sure, will regret having sent 15 cts. for a copy, or \$1.00 for 10 copies, to Brobst, Diehl & Co., Allentown, Pa. CRITIC.

VOLRATH VOGT'S BIBLE HISTORY for Christian Schools, revised; together with a Short Church History and a map of Palestine. Re-written by B. J. Muus, Pastor. Published by Lutheran Publishing House, Decorah, Iowa. Price per single copy bound in cloth 30 cents.

HYMN BOOK for the use of Evangelical Lutheran Schools and Congregations. Lutheran Publishing House, Decorah, Iowa. Price per single copy bound in cloth 40 cents.

The Pioneer's Money-Box.

Received for our mission per Rev. D. M. Martens from the Ev. Luth. St. John's congregation, Mercer Co., Pa., \$16.00.
H. A. B.

Print of the Luth. Concordia Publishing House.