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### The Lutheran Pioneer 1883

R. A. Bischoff (Editor)

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# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. V.

St. Louis, Mo., January, 1883.

No. 1.

## Our New Volume.

By the blessing of God we are enabled to open a new volume of our paper, expecting to pay our regular visits to our readers as usual. During the past year some doors were closed upon our little PIONEER in certain quarters. And some of our former friends, we are sorry to say, could not close their doors without calling us all kinds of bitter names. Well, we still are in our editorial chair and our little PIONEER still has upwards of 5000 homes to visit. And we know that if God is pleased to own our paper in the coming year, He will open new homes to our little traveler. Trusting in Him we go forth to proclaim the pure Gospel of grace. This Gospel of salvation by grace alone may not be popular since it casts down all the wisdom and all the selfrighteousness of man. But we don't care a broken straw for popularity which is gained by flattering man's sinful self. We know of no goodness in the corrupt nature of fallen man by which he in any way could aid in the work of salvation. There are no select few whose nature is different from that of others. "There is no difference; for all have sinned and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus," Rom. 3, 23—25. We know from the Bible that every man's nature, be he colored or white, is so totally depraved that he can be saved only by God's free grace through faith in the finished work of the Redeemer.

So on then, my dear little PIONEER, and call sinners to this grace of God offered to them in the Gospel of Jesus.

"Call them in!"—the poor, the wretched,  
Sin-stained wanderers from the fold;  
Peace and pardon freely offer—  
Can you weigh their worth in gold?  
'Call them in!'—the weak, the weary,  
Laden with the doom of sin;  
Bid them come and rest in Jesus,  
He is waiting—"Call them in!"

"Call them in!"—the white, the colored;  
Bid the stranger to the feast;  
'Call them in!'—the rich, the noble,  
From the highest to the least.  
Forth the Father runs to meet them,  
He hath all their sorrows seen;  
Robe, and ring, and royal sandals  
Wait the lost ones—"Call them in!"

"Call them in!"—the broken-hearted,  
Cowering 'neath the brand of shame;  
Speak love's message, low and tender,—  
'Twas for sinners Jesus came.  
See! the shadows lengthen round us,  
Soon the day-dawn will begin;  
Can you leave them lost and lonely?  
Christ is coming:—"Call them in!"

## New Year's Message.

The New Year's Gospel brings us this sweet message: "When eight days were accomplished for the circumcising of the child, his name was called JESUS," Luke 2, 21. It is the gladdest New Year's message; for that name of Jesus alone can render the new year happy, and can brighten even its darkest and gloomiest days. It brings us all we need for the coming year.

In the name of Jesus we have forgiveness of sin. "Repentance and remission of sin should be preached *in his name* among all nations," Luke 24, 47. Hence the apostle Peter opens the door to the Gentiles, saying, "To him give all the prophets witness, that *through his name* whosoever believeth in him shall receive remission of sins," Acts 10, 43.; and the aged John sends the sweet message, "I write unto you, little children, because your sins are forgiven you *for his name's sake*," 1 John 2, 12. How precious that name must be in which we have forgiveness of sin.

In the name of Jesus we have salvation. "Thou shalt call *his name* JESUS," said the angel to Joseph, "for he shall save his people from their sins," Matth. 1, 21. Without this name our life in the coming year would be but a journey to endless woe. "For there is *none other name* under heaven given among men, whereby we must be saved," Acts 4, 12. But by faith in this name the greatest sinner can find salvation and enter upon the new year as upon a journey to endless bliss. The Holy Ghost describes the vilest characters, and then adds, "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified *in the name* of the Lord Jesus," 1 Cor. 6, 11.

In the name of Jesus we have eternal life. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life *through his name*," John 20, 31. "These things have I written

unto you that believe *on the name* of the Son of God, that ye may know that ye have eternal life," 1 John 5, 13. If the believer's life in this world ends before the close of the new year, he will be forever with the Lord through faith in the name of Jesus. And therefore he enters upon the new year without the fear of death. He knows he has eternal life; and he knows it, not by what he feels or what he does, but by what is written. He knows it from the Word of the true God, on which he rests with full confidence.

In the name of Jesus we have the power of prayer. "Whatsoever ye shall ask *in my name*, that will I do, that the father may be glorified in the Son. If ye shall ask anything *in my name*, I will do it," John 14, 13, 14. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father *in my name*, he may give it you," John 15, 16. Well may the believer enter upon the new year full of joy. Days of sorrow and trouble may come, he can cast all his cares upon the Lord in prayer. If the feeblest believer will sincerely and believingly whisper the name of Jesus in prayer, it will go straight to the heart of God, who hears all prayers in the name of His beloved Son.

In the name of Jesus we have the security of acceptable worship and of a godly life. "Where two or three are gathered together *in my name*, there am I in the midst of them," Matth. 18, 20.; "Giving thanks always for all things unto God and the Father *in the name* of our Lord Jesus Christ," Eph. 5, 20.; "Whatsoever ye do in word or deed, do all *in the name* of the Lord Jesus, giving thanks to God and the Father by him," Col. 3, 17. We have work to do in the coming year. If we had to do it in our own name, we would surely fail. But doing our work in the name of Jesus we may be sure of success. We may not see the fruits of our labors, still we know that every work done in His name, however humble, is not done in vain. It is acceptable unto God for Jesus' sake.

In the name of Jesus we wish all our readers a Happy New Year.

## Letter from Arkansas.

DEAR PIONEER:—

Let me drop you a few lines about our mission at Little Rock. Our little congregation has during the past four months experienced days of joy and sorrow. It has been a cause of grief to us that some who were at first all fervor and bustle, waxed somewhat cold, are now languid, and easily overcome by every temptation. Sunday after Sunday their seats in the house of God are empty. They hear our little bell calling them to enter into God's gates with thanksgiving and into His courts with praise, but their places in church remain empty. Oh, how sad and how fatal are the consequences of despising the preaching of the Gospel! How dreadful to be lulled into such fatal slumber! One cannot turn away from the preaching of the Gospel with impunity and reject proffered mercy without great danger. God grant that they again devote themselves to His service with more zeal, flee for refuge to the sinner's Friend, and be saved. But God be thanked, we have other members who know how much they gain by being present and what a loss it is to stay away. Be the evenings pleasant and lovely, or be they dark and rainy, they are always in their seats. They are friends of the pure Word, are attentive hearers of its illustration in the sanctuary of the Lord. They come with the prayerful desire of being profited. They know through God's grace, there is but one hiding-place from the tempest of God's wrath—and they repair to its shelter. May God remain with them with His grace, and keep them in the true faith, that they may once inherit life everlasting.

Our Sunday-school is flourishing. Of late, however, the number of scholars has not been as large as some time ago. This is mainly owing to the rainy Sundays we have had lately. All time is devoted to religious instruction: teaching of Luther's Catechism, reading of the Testament, Bible-history.

The day-school opened on the 4th of September, 34 pupils being present. Since then the number has increased to 83. Several of our little boys have been seriously sick and some are otherwise detained frequently, but the average daily attendance is satisfactory. Hitherto the school has been entirely in my charge. As this imposes heavy labors upon myself and prevents me from giving due attention to my other duties which must necessarily be looked after, Mrs. Reed kindly offered her service in school for one or two afternoons weekly, which was thankfully accepted. This enables me to make the most necessary calls.

A class of five persons has been organized to receive special instruction for confirmation. As mentioned in a correspondence of a member of our church some time ago, three names were given to me on the Sunday I delivered my inaugural address and in the same week one to be baptized—Mrs. M. Stockings. She complied with repeated invitations of a member, and God in His great mercy brought her to the saving knowledge of the pure Gospel. She was at once instructed in the Lutheran Catechism and in a short time recited her catechism fluently. She was baptized on the 10th of September. In order to become more thoroughly acquainted with the doctrine of our Church she joined the class of Mrs. E. Smith and Misses Govan and Cox. The fifth person is Mr. A. Edmunds. This class meets every Tuesday and Friday immediately after school. We have been diligently at work and, God willing, the confirmation is now soon to take place.

It is painful to say that two of this class have for some time shown marked indifference, and while the most pointed and earnest addresses are made on subjects involving their everlasting welfare, their listless attention indicated that they heard without deriving the least improvement and were giving way to a vain and unprofitable train of thought. They have now absented themselves entirely from this lesson. When spoken to and warned of the danger of rejecting proffered mercy and undervaluing God's kindness, it was indeed painful to see them—one especially—evinced the most entire unconcern and replying to the effect, they supposed they had the means of spiritual improvement in their own homes, or, Other denominations don't do like that, or, I know all that already. May they hear the compassionate Redeemer, who calls upon them to look unto Him and be saved!—Two children have been baptized during my service, and Mrs. A. White is receiving instruction preparatory to being baptized.

On Wednesday evening of every week the members of the church, some of our larger girls attending school, and other friends of our church meet for a "singing-lesson." The aim is to become more and more acquainted and familiar with our melodies. Mr. H. Wentz, teacher of the First Ev. Luth. Church, of which Rev. Obermeyer has charge, has shown a great deal of courtesy in volunteering to direct the singing and also to play the organ for divine service Sunday evenings. When detained the pastor fills his place.

Christmas is coming on rapidly, and in a few more weeks the glad shouts of its presence will ring forth, and the eyes and hearts of the little ones will dance with joy. The programme for the Christmas festival has been prepared, and daily one of the afternoon-hours is devoted to get acquainted and familiar with the same. It is an hour eagerly looked for, bringing recreation to pupil and teacher after the labors of the day have been performed. May we all be clothed in the robe of the righteousness of the Christ-child! Then will we truly enjoy the holy Christmas season. In conclusion we wish all a "Merry Christmas" and a "Happy New Year."

Little Rock, Ark., Dec. 8th, 1882.

ERNST MEILAENDER.

(For the "Lutheran Pioneer".)

## A Day of Rejoicing.

Such a day was the 1st Sunday of Advent to our dear colored people of the Mount Zion's congregation at New Orleans. For on this day our Mount Zion Church was dedicated to the service of the Triune God. Rev. T. Stiemke, the President of our Southern Synodical District, performed the consecration and Rev. N. J. Bakke, our missionary, preached the sermon on the Gospel of the day, taking for his subject:

The glorious proclamation of God to this house on its day of consecration: "Behold, thy king cometh unto thee."

- I. Who is he that comes?
- II. To whom does he come?
- III. How should we receive him?

The large church which amply supplies room for 500 persons was on this evening very crowded, yet all were quiet, all listened attentively to the Word of God. There was not this groaning and shouting, &c., as it is customary in other colored churches.

It was really a day of great joy for the members of the Mount Zion's congregation, as they could now assemble in their fine, large church, whilst heretofore they had to attend services in the old dilapidated building of "Sailors' Home." They do, therefore, not regret of having held out so patiently, as they are now richly rewarded. This joy and satisfaction could be read on the smiling faces of the members, but especially of the good Elders of the church, as they so cheerfully walked the aisle to find seats for the many new comers.

But also the members of the Local Mission Board were much delighted at being able to clear old "Sailors' Home." For this was always a drawback to our mission. The difficulties they had to contend with on this account are too numerous to be detailed here. Yes, indeed, each and every one is well pleased with this change, and the outlook is very promising, not only for the congregation, but also for the school.

Mr. Eugene Vix, the teacher of Mount Zion's congregation, opened school with 50 scholars, and many more are reported. Before long there will be as many, if not more, as at the Chapel, where there are at present 105 scholars.

Now let me give you a brief sketch of the lots and building. There are 2 fine lots each 30×90, one of which is almost entirely covered by the large building. They are corner lots, situated on Franklin and Thalia Sts. Franklin Street is one of our wide streets, with green neutral grounds in the centre and on both sides streets for the vehicles.

The large church, which is 30×80, stands 10 feet back from the banquette, just allowing space enough to build a steeple to it, which would make it complete. You perhaps will say, let the members of Mount Zion's Church see to that themselves! Most undoubtedly they will try their utmost to accomplish this, but, dear brethren, you know, there are so many other things yet necessary for church and school. Therefore, if any of you in this merry Christmas time should be willing to contribute a trifle to this purpose it would be most gratefully accepted by our dear colored people. May the steeple soon be built! The church will then be the finest colored church in this city. People in that vicinity consider the price (\$3,250.00) which we paid for it very "reasonable." I was told by members of our German Luth. Zion's Church that they would willingly have given \$6,000.00 for it before they built their new church, but could not get it at that time. Soon, perhaps, we shall be able to send a wood-cut to our little PIONEER. Then you can all see for yourselves.

May God's richest blessings rest upon our Mount Zion's Colored Lutheran Church. s.

LIFE.—Life is a stream upon which we can make but one voyage. There is no ebb in the tide to carry us back to revisit the scenes which have given us most pleasure, or to gather the treasures which we neglected to secure when they were within our reach. The past is gone forever; the future lies before us, hidden from view by the windings of the river, and only opening to our sight as we glide along and round each point.

"I see not a step before me as I tread the days of a year;  
But the past is still in God's keeping—the future  
His mercy shall clear,  
And what looks dark in the distance may brighten  
as I draw near."

(For the "Lutheran Pioneer.")  
**New-Year's Prayer.**

The Lord hath helped me hitherto  
 By His surpassing favor;  
 His mercies every morn were new,  
 His kindness did not waver.  
 God hitherto hath been my guide,  
 Hath pleasures hitherto supplied,  
 And hitherto hath helped me.

I praise and thank Thee, Lord, my God,  
 For Thine abundant blessing,  
 Which heretofore Thou hast bestowed  
 And I am still possessing.  
 Inscribe this on my memory:  
 The Lord hath done great things for me,  
 And graciously hath helped me.

Help me in future, God of grace,  
 Help me on each occasion,  
 Help me in each and every place,  
 Help me through Jesus' Passion;  
 Help me in life and death, O God,  
 Help me through Jesus' dying blood,  
 Help me, as Thou hast helped me!

(*Emilia Juliana, Countess of Schwarzburg, † 1706.*)  
 (Tr. by A. Crull, 1882.)

**Luther and Lady Cotta.**

Dr. Martin Luther was born on the 10th of November, 1483, in the small German town of Eisleben. In the year 1883, the Lutheran Church will therefore celebrate the 400th anniversary of Luther's birth; and our PIONEER will in each number of the present year bring its readers a picture representing some principal event in the life of the great Reformer. The picture in this number represents a scene from Luther's school-days at Eisenach. After having attended school at Mansfeld and Magdeburg, he was sent to the Latin school in the city of Eisenach, where some of his mother's relatives were living. His parents, being very poor, hoped that he would there get some support from those relatives. But he received very little help, and, with other poor scholars, he 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. God, however, took care of him. On one cold evening he, with the other boys, went out singing, and already they had sung at several houses without getting anything, when at last they came to the house of Cotta, an honorable and well-to-do citizen. They sang their hymn, and soon the door opened, and out came the lady of the house. She had recognized the clear, sweet voice of Luther, at which she had often been delighted in church. She took little Martin by the hand, and led him into her house, and gave him some food. And a few days later Luther found a home and a hospitable shelter in the house of Lady Cotta, so that he could now devote all his time to his studies. He 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, and in his writings he reared her a beautiful and lasting monument.

**To-Day.**

A young student of law had settled himself in lodgings in Berlin. He fell ill, and a friend of his own, a young doctor, attended him, and watched over him with much self-denying love and patience. But both of them were far from God, and strangers to His promises of grace.

As the young student's illness increased, the doctor ordered his bed to be removed as far as possible from the window, that the strong light



might not hurt him. So the sick man lay in a corner of his room, close to a very thin partition which divided his room from that of the master of the house. His bed had not long been removed before he heard, first in a low voice, then more distinctly, these words:

"To-day thou livest yet; to-day turn thee to God; For, ere to-morrow comes, thou may'st be with the dead."

These words were repeated again and again. He heard others, too, but they did not fix themselves in his memory as these did. He could not get quit of them; it seemed as if they had been written on his heart in letters of fire that could not be extinguished.

When his friend, the doctor, next came to see him, he took his hand, felt his pulse, and asked him kindly how he felt. But the sick man only fixed a piercing look on his face, and answered every question with nothing but—

"To-day thou livest yet; to-day turn thee to God; For, ere to-morrow comes, thou may'st be with the dead."

"What is the matter with you?" said the doctor; "what has come over you? you are

quite changed; what is the meaning of it? Were it not that the fever has abated, I should say that your mind was wandering, and you were raving!"

The only answer that he got was, "To-day thou livest yet; to-day turn thee to God." The doctor left him unwillingly; but on his way home he could not get the look and voice of his friend out of his memory.

When he visited him again the next day, he found him much better and calmer; but changed, grave and earnest, Bible in hand, his carelessness all gone. The work of grace had begun in his heart. And the doctor, too, opened his heart to the Holy Spirit, who by the mouth of his friend had first spoken to him, and strove for an entrance to his soul.

What a marvel of grace! It had so happened that, on the day that the sick man's bed was removed, the son of the master of the house had not learned his lesson at school. It was a lesson from the hymn-book, and consisted of that hymn, some words of which we have given. The father put the boy in the corner to learn his lesson there; and that was the very corner beside which the fever patient had that morning been placed.

**Happy Nancy's Secret.**

There once lived in an old brown cottage a solitary woman, known everywhere by the name of "Happy Nancy." She had no money, no family, no relatives, and was half-blind, quite lame and very crooked.

"Well, Nancy, singing again," would the chance visitor say, as he stopped at her door.

"O yes, I'm forever at it."

"I wish, you'd tell me your secret, Nancy. You are all alone; you work hard; you have nothing very pleasant surrounding you; what is the reason you are happy?"

"Perhaps it's because I haven't got anybody but God," replied the good creature, looking up. "You see, rich folks like you depend upon their families and their houses; they've got to think of their business, of their wives and children, and then they're always mighty afraid of troubles ahead. I ain't got anything to trouble myself about, you see, because I leave it to the Lord. I think, 'Well, if he can keep this great world in such good order, the sun rolling day after day, and the stars a shining night after night, and make my garden things coming up the same, season after season, he can certainly take care of such a poor, simple thing as I am,' and so you see, I leave it all to the Lord, and the Lord takes care of me."

"Well, but, Nancy, suppose a frost should come after your fruit trees are all in blossom, and your little plants out; suppose—"

"But I don't suppose; I don't want to suppose, except that the Lord will do everything right. That's what makes you people unhappy; you are all the time supposing. Now, why can't you wait till the suppose comes, as I do, and then make the best of it?"

### The Outlook from the Editor's Window.

**STATISTICS.**—In Brobst's Almanac for 1883 the statistics of the Lutheran Church in America sum up as follows: Synodical Conference: ministers 1,117, congregations 1,881, communicants 288,117; General Council: ministers 849, congregations 1,607, communicants 235,002; General Synod (North): ministers 847, congregations 1,355, communicants 128,229; General Synod (South): ministers 141, congregations 239, communicants 18,362; Independent: ministers 475, congregations 1,048, communicants 116,077; Total: ministers 3,429, congregations 6,130, communicants 785,787.

**RAPID GROWTH.**—The *North American Review* says: "During the century just passed the population of the United States has increased elevenfold, and churches have increased thirty-sevenfold, and while a hundred years ago there was one church to every 1,700 inhabitants, there is now one for every 529." This does not afford much encouragement to Col. Ingersoll in his crusade against the God of the Bible.

**INCREASE.**—Fifty years ago there were 502 mission stations in foreign lands. There are now 5,765, an increase of elevenfold. Fifty years ago there were 656 ordained missionaries, native and foreign. There are now 6,696, or an increase of more than tenfold. Then there were 1,256 other laborers and assistants. Now there are 33,856, an increase of nearly thirtyfold, and forming a total army of over 40,000 laborers in the mission field.

**SPREAD OF THE BIBLE.**—In 1800, there were four millions of Bibles, translated into thirty different languages, and in spite of all the attacks made upon the Bible by the many infidels of the present century, there were, in the year 1880, one hundred and sixty-five millions of Bibles translated into two hundred and six languages over the whole world. There have been more editions of that one Book printed and scattered throughout the land, every edition containing many thousand volumes, than there have been single volumes of any other book that ever was printed in this world.

**ORPHANS' HOME.**—A Lutheran Orphans' Home is to be established in New Orleans, La., by the Lutheran congregations of that city.

**A GOOD CHRISTMAS PRESENT.**—A pious widow, member of the Lutheran congregation in Butler county, Pa., Rev. F. Wilhelm, pastor, has presented to the Ev. Lutheran Concordia Synod a farm of 50 acres, on which a Lutheran Asylum for orphans and aged people is soon to be opened.

**ACTIVE YOUNG MEN.**—The members of the Lutheran Young Men's Association of St. Louis are busily engaged in raising subscriptions among themselves for a monument of Luther, to be placed in our new Seminary in that city, on the 400th anniversary of Luther's birth.

**MISSION IN AUSTRALIA.**—The Norwegian Lutheran Synod, about a year ago, sent a mis-

sionary to Australia. He is stationed at Sydney, where there are at least 600 Scandinavians. He has already organized several congregations and the prospects for effective work are good. He has a laborious task, as may be inferred from the fact, that he has to travel over a circuit of 1100 miles. At Sydney he has charge of an important Seaman's Mission.

**NOT YET.**—Several years have passed by, and the millions of which the Romish Archbishop Purcell, of Cincinnati, swindled confiding Romanists are not yet paid. In their appeal to the pope the creditors say that "after three years of patient waiting, the creditors, many of whom have lost all the proceeds of labor earned in a life time of toil, are becoming desperate, and that many of the poorer creditors have died from want, while others committed suicide, and others still have become insane from despair."

**STRONG LANGUAGE, BUT TRUE.**—The *Protestant Standard* says of the collecting of "Peter's Pence" for the pope: "The hat was lately passed around for the benefit for the poor old pope. Churches that are overloaded with debt and poor people who scarcely know how they are going to pull through the winter are obliged to come down with the stamps to support a great loafer in gilded trappings and a princely palace with a small army of beggarly wretches to wait on his lazy 'Holiness.'"

**THANKS!**—From many of our friends we received letters of greetings during the holidays. One was even sent over the ocean from Bavaria in Germany. We heartily thank our friends for their words of encouragement and for the interest they take in our paper. Wishing all readers a Happy New Year, the little PIONEER closes the window.

### New Year's Greeting to the Pioneer.

In response to the humble request made by the dear little PIONEER, at his last call here, we send him eight new subscribers for a Christmas present, six of which have been gathered by a young lady. This makes in all one hundred and fifteen new homes for the PIONEER, which the Lord has permitted us to open to him during the year that is now coming to an end, and we desire to thank our little friend for his kind visits and sweet testimonies of the Truth. We believe he is a true servant of Jesus Christ, and we think he does his Master's work well; therefore we accept his Christmas-greeting with all our heart and return the same most heartily to him, wishing him at the same time a very happy New Year!

We hope that he may find a permanent home and many warm friends at all the places he has visited during the past year, and that his friends will use their best efforts to bring him many, many more new homes. A. G. H.

WHEN I am pressed with thoughts about worldly or home cares, I take a Psalm, or a saying of Paul, and go to sleep on it.—*Luther.*

### God's Way of Giving.

BY DR. MARTIN LUTHER.

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

If tribulation takes all away from us, it still leaves God; for it can never take God away. Nay, indeed, it brings God to us.—*Luther.*

### BOOK-TABLE.

THE GOLDEN ALPHABET FOR THE YOUNG. Pilger Book Store, Reading, Pa.

A charming little book with Bible pictures, Bible texts and gems of Christian poetry. Price, 25 cts. per copy; \$2.15 per doz.; \$16.00 per hundred.

BLUETHEN AUS EDEN. 10 illustrierte Bibelworte in feinstem Chromodruck. Brobst, Diehl & Co., Allentown, Pa. Price, 50 cts.

12 EHRENKARTEN FUER SONNTAGSSCHULEN. Brobst, Diehl & Co., Allentown, Pa. Price, 40 cts.

### Acknowledgment.

1. Received for the decoration of Mt. Zion Church on Franklin St. of Mr. Wright 1.00, Mrs. Wright 5.00, Mr. Brown 50c., Mrs. Brown 50c., Mr. Moseley 1.00, Mrs. Moseley 1.00, Mrs. Mary Jones 1.00, Mrs. C. Seymore 1.00, Mr. Arthur Woods 50c., Mr. E. R. Vix 5.00, Mr. Albin Stumpf 1.50, N. N. 50c.

2. For the Christmas-tree of Mr. N. Ioi, St. Charles, Mo., 10c., Mr. F. K. Skov, New York, 1.00, Mr. L. S. M. 2.00, Rev. G. Runkel, Aurora, Ind., 1.00, Mr. Wm. Neitzel, Watertown, Wis., 1.00, Rev. G. F. C. Seemeyer, Schumm, O., and his pupils, 1.27.

3. For the Church on Franklin St. per Rev. G. Runkel of Mr. A. Laumann, Aurora, Ind., 5.00.

New Orleans, La., Dec. 13th, 1882.  
N. J. BAKKE.

### St. Paul's Colored Lutheran Church,

LITTLE ROCK, ARK.

Chapel on corner of 12th and Rock Sts.  
Sunday-school meets every Sunday at 2 o'clock.  
Divine services at 3 o'clock and 7 o'clock.

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# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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Vol. V.

St. Louis, Mo., February, 1883.

No. 2.

(For the "Lutheran Pioneer.")

## St. Luke 2, 25-32.

O dearest Jesus, Thee I pray:  
Within my heart do make Thy stay,  
That I, like Simeon of old,  
Thee, Lord, may joyfully infold.

Thou art my life and happiness,  
With whom our God mankind did bless;  
O cleanse and purify my heart,  
That from Thy paths I ne'er depart.

Lord, with Thy light show me the way,  
That never I may go astray;  
Ward off all sorrow and despair,  
And let me be Thine own fore'er.

Lift up Thy face upon me, Lord,  
In life and death Thine help afford;  
Then I will leave most cheerfully  
This world, whene'er it pleaseth Thee.

(Bartholomew Hilder, † 1635. Tr. by A. Crull, 1883.)

## Under the Law.

### WE ARE UNDER THE LAW.

*We are under the demands of the Law.* God's law is His holy, eternal, and unchangeable will which He planted in the heart of man, and which He declared from Mount Sinai amid thundering and lightening. All men are under the demands of this law, the sum of which is given in these words of Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself." The law demands of every man that he, with a perfectly pure and undefiled heart, love God above all things and his neighbor as himself.

*We are under the curse of the Law.* The law of God has its penalty. "The soul that sinneth, it shall die," (Ezek. 18, 4). It curses every one that breaks its commandments. "Cursed is every one that continueth not in all things which are written in the book of the law to do them," (Gal. 3, 10). All men are by nature under this terrible curse of the law. "For all have sinned, and come short of the glory of God," (Rom. 3, 23). "There is none righteous, no, not one," (Rom. 3, 10). Every commandment of the law pertains, not only to the outward conduct, but to the heart of man. Take for example the fifth commandment. It

says, "Thou shalt not kill." Now, from the Scriptures we learn that we may break this commandment without taking human life; for "whosoever hateth his brother is a murderer," (1 John 3, 15). If, then, you have ever hated your fellow-man, although you may not have expressed the bitter feeling, it is clear that in the sight of God you are a murderer. And so it is with the other commandments. The rotten, corrupt nature of man is not obedient to them; neither can it be. Every commandment, therefore, cries out: Guilty! Guilty! And man's own conscience re-echoes the cry: Guilty! Guilty! And the law of God thunders forth its curse and condemns man to eternal damnation.

Is there no help? Yes, thanks be to God!

### CHRIST WAS MADE UNDER THE LAW.

*Christ was made under the demands of the Law.* "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," (Gal. 4, 4, 5). The demands of the law must be fulfilled, and since we could not do this, the Son of God took our place. He, in His great love to sinners, became man and was made under the law, in order to fulfil all its demands in our stead. In the book of Psalms He, the promised Messiah, says, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea thy law is within my heart," (Psa. 40, 7, 8). And when He had come He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil," (Matth. 5, 17). In the second chapter of St. Luke we read that Christ went with His parents to Nazareth and was "subject unto them." He thus fulfilled the fourth commandment. And so it is with all the commandments. Christ was free from sin in His nature and was not subject to the law of God, but He took our place under the law and fulfilled its demands perfectly for all sinners.

*Christ was made under the curse of the Law.* Not only the demands of the law must be fulfilled, but its curse must be borne if sinners are to be saved. Christ therefore took that curse upon Himself and, in the stead of all sinners,

bore it in His sufferings and in His death. "Christ has redeemed us from the curse of the law, being made a curse for us," (Gal. 3, 13). "He was wounded for our iniquities," (Isa. 53). Thus He, the Lamb of God, took away the curse and perfectly satisfied the eternal justice of God.

And now remember, dear reader, that Christ's perfect obedience to the demands of the law and the redemption from the curse of the law are freely offered to every sinner in the Gospel. Blessed are they who accept it with true faith. There is "no condemnation to them which are in Christ Jesus," (Rom. 8, 1). "Christ is the end of the law for righteousness to every one that believeth," (Rom. 10, 4).

### "Jesus!"

A Christian Hindoo was dying, and his heathen comrades came around him and tried to comfort him by reading some of the pages of their theology; but he waved his hand, as much as to say, "I don't want to hear it." Then they called in a heathen priest, and he said, "If you will only recite the *Nutra* it will deliver you from hell." He waved his hand, as much as to say, "I don't want to hear that." Then they said, "Call on Juggernaut." He shook his head, as much as to say, "I can't do that." Then they thought perhaps he was too weary to speak, and they said, "Now, if you can't say 'Juggernaut,' think of that god." He shook his head again, as much as to say, "No, no." Then they bent down to his pillow, and they said, "In what will you trust?" His face lighted up with the very glories of the celestial sphere as he cried out, rallying all his dying energies, "Jesus!"

WHEN I say, one "ought not to bear malice," and then do all manner of evils to mine adversary, how shall I be able by words to win him, while by my deeds I am frightening him away? Let us catch them then by our mode of life; and by their souls let us build up the Church, and of these let us amass our wealth. There is nothing to weigh against a soul, not even the whole world.—*Chrysostom.*

### Know-Nothings.

What is an agnostic? A young reader of our paper wishes an answer to this question. Well, we lately read something about agnostics and we will tell him what we know about them. The word agnostic is taken from the Greek language and means—well, what do you think it means? It means KNOW-NOTHING. A man who calls himself an agnostic wishes thereby to profess his ignorance in religious matters. He reads scientific books, and because science so-called cannot find out God, he thinks no one can know anything about God. If you, therefore, ask an agnostic, Is there a God? he, with a wise shake of his empty little head, will say, "I don't know." He will not say whether there is or is not a God. He simply says, "I don't know." And the haughty smile with which he makes this startling announcement shows that he is proud of being a know-nothing. He is like the young swell who went around always wearing his one round eye-glass, and when asked about anything would say, "That's something that no fel-law can find out." He is like the beggar who goes from house to house and takes pleasure in showing his ugly sores. Yes, his know-nothingism is but an ugly sore, a proof of his own depravity and of his slavery to Satan; for "if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," (2 Cor. 4, 3, 4). In the Bible we also find such words as these: "O Lord, how great are thy works! and thy thoughts are very deep. *A brutish man knoweth not; neither doth a fool understand this,*" (Psalm 92, 6). Again we read: "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind," (Rom. 1, 19—28).

Ah, this old Book tells us the secret of know-nothingism. "They did not like to retain God in their knowledge." The thought of God makes them uneasy, and while afraid to deny that there is a God, they dare not condemn their own conduct by affirming His existence. Poor, unhappy men, floating on the dark sea of time to the darker shores of eternity! They know nothing of the happiness and bliss of the true Christian.

The humblest believer in Jesus positively *knows* that what God says is "the truth, the whole truth, and nothing but the truth." He is not a know-nothing. No! Upon the testimony of his true and faithful God he can say with a firm confidence, "We *know* that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life," (1 John 5, 20); "We *know* that all things work together for good to them that love God, to them who are the called according to his purpose," (Rom. 8, 28); "I *know* that my Redeemer liveth, and that he shall stand at the

latter day upon the earth," (Job 19, 25); "We *know*, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," (2 Cor. 5, 1); "I *know* whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," (2 Tim. 1, 12); "We *know* that when he shall appear we shall be like him; for we shall see him as he is," (1 John 3, 2).

Oh, let us not be agnostics! Let us not be know-nothings! But let us be *knowers*! And may God fill us "with the *knowledge* of his will in all wisdom and spiritual understanding." (Col. 1, 9.)

### A Missionary Among Cannibals.

The group of islands in Polynesia called The New Hebrides, about thirty in number, were inhabited less than forty years ago by naked and savage cannibals. In 1848, Rev. John Geddie, who had been a minister in Nova Scotia, but whose heart had long been on fire with desire to preach the Gospel to the heathen, went to Aneiteum, the most southerly of the islands, to commence a mission. The life of Dr. Geddie, entitled, *Missionary Life among the Cannibals*, prepared by George Patterson, has just been issued, and is full of interest.

The natives of Aneiteum in their heathen state, as Dr. Geddie found them in 1848, were naked, commonly painting the face either black or red. They were selfish, treacherous, and lying. They were great thieves, and would teach their children to steal. They were corrupt in every way. The most fearful cruelty would cause no remark among them. Revenge for any wrong was considered a duty. Cannibalism was common, and on one island it was said there were no children because the chief had eaten them all up. Women were slaves and did all the hard work. Of course, there were no homes, and children grew up without paying any honor to parents.

When Dr. Geddie arrived at Aneiteum, every woman on the island wore around her neck a stout cord, by which, with a moderate pull, she could be strangled to death; for whenever a man died, one or more of his wives was strangled. The notion seemed to be that his spirit would need some company. Time after time, in the early years of his labors, did Dr. Geddie try to stop this horrid practice. In some cases he succeeded, and at other times he was obliged to stand and look on while the sons of a man who had just breathed his last would strangle their own mother. One of the strangest things about this strangling was that the wives themselves generally insisted upon being put to death. One case is recorded, happening after some of the people had become Christians, of a woman who savagely bit a man who was trying to save her from strangulation, demanding that they put her to death.

It was in November, 1848, that Mr. and

Mrs. Geddie landed on Aneiteum, and the people were not at all glad to see them. The evil conduct of many traders who had come to the island had led the natives to dread foreigners. They had yet to learn how different was the errand on which the missionaries came. Mr. Geddie used to say that the first person on the island who ever asked him to conduct a service was a little boy who one day said, as he put his hand to his forehead, and covered his eyes, "Come, let us do so." So the lad gathered other boys, and the service was held. This boy afterwards became a teacher.

Left alone with his wife upon an island fifteen hundred miles from the nearest missionary station, Mr. Geddie's position for two or three years was not only a very trying one, but full of peril. The natives often threatened to kill him. But little by little he won their confidence. The second year some of them began to pray, and sometimes forty or fifty would be present at the service. At the end of the fourth year he had not only learned the language himself but reduced it to writing, and hundreds of the natives had been taught to read, and hundreds more were in school. Nearly half the population of the island, numbering about four thousand souls, attended Christian services.

The years that followed were marked by great growth. The people ceased to fight each other. Instead of being thieves, everything was safe, without lock or key. Large stone churches were built and were filled with devout and happy worshippers.

The missionary work was carried on not alone on Aneiteum. The other islands of the group were visited, and within twelve years from the time Mr. Geddie landed, twenty native teachers had been sent from Aneiteum to Tana, Erromanga, Efte, and other of the New Hebrides islands. The missionary vessel, the Dayspring, was sent out to aid in the work in the group, with a native crew on board. What a contrast they form to the people as they were before the Gospel reached them!

In the pretty church at Anelcauhat is a tablet erected by the grateful natives to their missionary, John Geddie. On the tablet it is written, in their language, "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen."

When Dr. Geddie died Aneiteum was the only Christian island in the New Hebrides group. Now, however, one-third of the islands have been occupied. On Aniwa the whole population attend church and school. No sooner does an island become Christian than it sends out some of its people to plant stations among the heathen. Three years ago the church of Erromanga, the island where John Williams was murdered, had sent out twenty-five of its members as Christian teachers. So the Gospel wins its way even among cannibals.

CARE for what you say, or what you say will make you care.

**Luther finds the Bible.**

When Luther was 18 years of age, he entered the University of Erfurt, in the year 1501. He was the most gifted and most industrious student. Seeking for knowledge, he spent many of his leisure hours in the Library. Here he one day found a Book which soon became the joy of his soul. It was the Bible. He had never seen a Bible before and had thought that it contained no more than what he heard the priests read in church. He opened the Book and his eyes caught the story of Hannah consecrating her boy to the Lord, (1 Samuel 1—3). He was astonished to see that there is much more in this Book than he had heard in the Church Service. Our picture shows us how intently he is reading its holy pages. "His eye kindles with amazement and intense interest. He hangs entranced over the Book; his dreamy eyes are fixed on the page; hour after hour flies; the shades of night begin to gather, and he is forced to lay the volume aside, with the sigh, O, that this Book of books might one day be mine!"

He little thought at that time that he, the miners son, was destined by God to give to the people an open Bible and to bring forth from this inexhaustible mine of God's Word the precious gold of pure doctrine for the salvation of many souls.

**Robert Moffat's Mother.**

Robert Moffat, the aged missionary to Africa, speaking of his conversion and the devotion of his life to missionary work, said:

"I will tell you how it was: When I was leaving home for Warrington, where I was going to work as a gardener, my mother asked me to give her a promise. I wanted to know what I was to promise, but she would not tell me and still urged that I should promise. I was quite loth to give my word to do a thing which I did not know about, but I loved and trusted my mother, and so at length gave the promise she wished.

"Well," she said, "I want you to read a portion of the New Testament every day, and wherever you may be!"

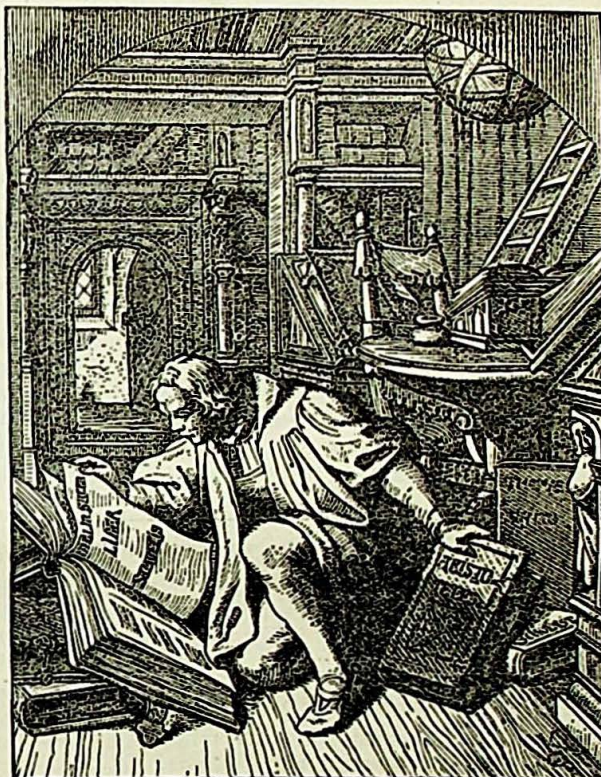
"I kept my promise to my mother, and it was some time after that, that I was brought to the knowledge of Christ."

"And did you then devote yourself to the missionary work?" some one asked.

"No," he replied; "that was later; I had gone in from the place where I was working to the town of Warrington on a Saturday night to buy a book, when I saw a placard about a missionary meeting. It was an old placard, and the meeting was past, but it fixed my thoughts on the subject; and so I went to the minister whose name was on the placard, and after I had knocked at his door I would gladly

have run away, but it was too late. So I saw him and talked with him, and afterward he introduced me to the London Missionary Society, by which, two years later, in 1822, I was sent out to Africa."

1822, and 1883! What wonderful changes have taken place in Africa between those two dates! Changes that have been brought about also by the work of that faithful missionary—Robert Moffat! Over the harvests that have been gathered from the deserts of Africa that godly mother will rejoice too, who trained her boy in the fear of the Lord and made him promise to read the New Testament every day.



**The Soldier's Prayer.**

It was the evening after a great battle. Among the many who had bowed to the conqueror, Death, that night was a youth in the first freshness of mature life. The strong limbs lay listless, and the dark hair was matted with gore on the pale broad forehead. His eyes were closed. As one who ministered to the sufferer bent over him he at first thought him dead; but the white lips moved, and slowly, in weak tones, he repeated:

"Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take;  
And this I ask for Jesus' sake."

As he finished he opened his eyes, and meeting the pitying gaze of a brother soldier he exclaimed, "My mother taught me that when I was a little boy, and I have said it every night since I can remember. Before the morning dawns, I believe, God will take my soul for 'Jesus' sake'; but before I die I want to send a message to my mother."

He was taken to a temporary hospital, a letter was written to his mother, which he dictated, full of Christian faith and filial love. Just as the sun arose his spirit went home, his last articulate words being,

"I pray Thee, Lord, my soul to take;  
And this I ask for Jesus' sake."

So died William B—. The prayer of childhood was the prayer of manhood. He learned it at his mother's knee in his infancy, and he whispered it in dying, when his manly life ebbed away on a distant battle-field. God bless the saintly words, alike loved and repeated by high and low, rich and poor, wise and ignorant, old and young. Happy the soul that can repeat it with the holy fervor of the dying soldier.—*Dr. H. Bonar.*

**"That's Me."**

A poor Hottentot in Southern Africa lived with a man who had family prayers every day. One day he read: "Two men went up into the Temple to pray."

The poor savage looked earnestly at the reader, and whispered:

"Now I'll learn how to pray."

The man read on: "God, I thank Thee that I am not as other men."

"No, I am not; but I am worse," whispered the Hottentot.

Again the man read: "I fast twice in the week, I give tithes of all I possess."

"I don't do that; I don't pray in that way. What shall I do?" said the distressed savage.

The man read on, until he came to the publican, who "would not so much as lift his eyes unto Heaven."

"That's me!" said his hearer.

"Stood afar off," read the other.

"That's where I am," said the Hottentot.

"But smote upon his breast, saying, 'God be merciful to me a sinner.'"

"That's me! that's my prayer!" cried the poor creature; and, smiting on his dark breast, he prayed, "God be merciful to me a sinner" until, like the poor publican, he went down to his house, a saved and happy man.

**Old Uncle's Answer of Faith.**

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



### The Outlook from the Editor's Window.

—THE LUTHERAN CHURCH suffered a great loss in the death of Rev. C. P. Krauth, D.D., L.L.D., Vice Provost of the University of Pennsylvania, and Professor in the Lutheran Theological Seminary of Philadelphia. From the toils and struggle of life he was called to rest by the Master on the 2nd of January, aged 59 years.

—THE LUTHERAN ORPHANS' HOME near Mount Vernon, N. Y., lately received the sum of \$8,000 from the estate of the late Mr. Baum of New York city.

—THE NEW LUTHERAN COLLEGE at Milwaukee, Wis., was dedicated on the 3rd of January. The grounds and buildings cost \$32,000.

—THERE are supposed to be forty thousand Scandinavian Mormons in Utah and surrounding settlements, and of these, about one-fourth are Swedes. There are over fifty places where they are gathered in great numbers and where preachers and school-teachers would be needed. The Swedish Augustana Synod has opened a mission among these poor deluded people.

—WHILE Madam Nillson, the "Swedish Nightingale," was at Denver, Col., she twice attended services in the Swedish Lutheran Church of that city. On leaving she placed in the hands of the pastor \$300 for charitable objects and \$150 for the church.

—THE LUTHERAN CHURCH in Finland is the national or established church. The whole country is divided into parishes with a full supply of church-schools. The number of clergy is about 800 and these minister to a population of nearly two million souls. The University has about 100 professors and lecturers and a library of 300,000 volumes.

—THE MISSIONARIES to China have united in a memorial to the British Parliament, setting forth the evil effects of the use of opium, and asking the removal of the clause of the treaty with China which legalizes the opium traffic. This traffic is declared to be "wholly indefensible on moral grounds, and that the direct connection of a Christian government with such a trade is deeply to be deplored."

—A MISSIONARY VILLAGE has been started as an experiment, near Zaffermal, India. The converts have built for themselves comfortable little houses. They cultivate small farms, or patches of ground in the neighborhood, and are living in tolerable comfort. They have their own schools, and in these are children, and old men and women—fathers and mothers, and grandfathers and grandmothers—all acquiring together the simplest elements of education.

—ONE of the most noticeable things about the churches in missionary lands is their liberality. From Southern India, Mr. Randall reports to the *Missionary Herald*, that most of the 2,501 church members connected with the Madura Mission, "are from the lowest castes, and are day-laborers, earning not more than ten cents a day. Yet most of them give something, and

they are giving more and more liberally each year." Mr. Howland speaks of certain Christians in this region who live on \$6 a year, who yet contribute of what they have—possibly at times only a handful of rice from their scanty store.

—A RECENT writer on Bible lands says: "Of all 'the seven churches of Asia,' Smyrna alone is living still. It was with considerable interest I worshipped at the English Church and saw written over the communion-table the message, 'To the angel of the church in Smyrna,' closing with the thrilling promise, 'Be thou faithful unto death and I will give thee a crown of life.'"

—THE MAORI Christians of New Zealand are very active in supplying churches for themselves. Six new churches, all built at their own expense, were opened in different districts last year, and three or four others are in progress.

—THE NATIVES of Patagonia can now read the life of Christ in their own language, as the Gospel of Luke has been translated into it by Rev. Theodore Bridges, who has labored among them for twenty-five years.

—LOWFOO, the heroic Chinese Evangelist, who sold himself into slavery some years ago in order that he might go to Demarara to preach the Gospel there, has been so blessed that he has now a church of 200 persons, which sustains native missionaries who preach in out stations.

—IN A PAPER read by an American lady before one of the recent missionary conventions, a statement was made that may well startle every Christian into renewed activity in the cause of missions. She asserts that seven hundred millions of human beings are living on this earth who never heard the Word of God—a number so vast that the mind is almost overwhelmed, and one's heart sinks in the effort to realize it. If all the missionaries of all the Christian societies in the world could be equally divided among them, there would be but one missionary to half a million of people. In many parts of China and Japan there is but one to four million. In provinces of Western China, containing five millions of people, not one missionary has penetrated. Even in India, where the largest number of societies are working, and where they have been working the longest, there is but one to 400,000.

—KING MTESA is more troublesome to the missionaries than any other of the petty monarchs of Africa. He disdains to hold theological argument with any of the missionaries. It is enough for them that he orders them to clear out of his territory. Having tired of all the religions he knew, he sent three commissioners to England to obtain further information as to the ecclesiastical and political outlook. These commissioners returned with a long report, which he refused to let his people see. But, after hearing what they had to tell about England, Mtesa announced that he would let the missionaries of any persuasion from that country come into his dominions on one condition.

That condition was that Queen Victoria should give him one of her daughters in marriage. For the present the missionaries are laboring elsewhere.

—WE lately read in a paper, published in the State of Ohio, that the Lutheran Church, instead of carrying on a mission among the colored people of the South, ought to go to Africa to do mission work. As soon as that writer's love for the colored people in Africa moves him to start for the Dark Continent we will let our readers know.

### Short Stops.

"MILK MONEY" FOR MISSIONS.—A Christian woman of Maine recently died. At a period some years before her death she had been in the habit of selling the milk from their one cow which the family did not require. She saved the money she got from this source from year to year, and requested on dying that it might be devoted to foreign missions. The widow's mite was lately handed in to the Secretary of the Foreign Mission Society. It amounted to \$300. Is there not other "milk-money?"

"EGG MONEY" FOR MISSIONS.—A little girl had a friend who gave her a hen the first of the year. She named the hen "Missionary," and sold enough eggs to amount to \$1.00, and gave the money to missions when the missionary collection was taken up in Sunday school. Her hen has now twelve little chickens, and they are all *missionary*.

BABY'S MONEY FOR MISSIONS.—A poor colored woman in the West Indies, after dropping her own little gift into a missionary collection, put a small coin into the hand of her baby, and guiding it to the contribution-box, there let the little one drop it in. Some delay was caused by this, at which the collector became impatient, when the mother said: "Have patience, brother, I just want to bring the little thing up to it."

### BOOK-TABLE.

DER HEIDEN WEIHNACHTEN. Eine Erzählung aus dem Leben im fernen Westen. Von Hermann Fick. St. Louis, Mo.

This is an interesting and instructive story of Western life by Rev. H. Fick, a well-known author of the Lutheran Church. The story illustrates the important Bible truth that sinners can find peace, not by any efforts of their own, but by the free grace of God in Christ Jesus, the Saviour of sinners.

Price, 25 cts. per copy; \$2.65 per doz. Address, Messrs. Reitz & Jung, 3923 Jefferson Ave., St. Louis, Missouri.

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No. 3.

(For the "Lutheran Pioneer.")

## Hymn for Lent.

Lord Jesus, Thee we glorify,  
Since for us sinners Thou didst die,  
And through Thy holy, precious blood  
Didst make us righteous before God.

True Man and God, we ask of Thee,  
Because of Thy dread agony,  
Save us from everlasting death  
And our last moments cheer through faith.

Protect us, Lord, from sin and shame,  
Help us by Thine almighty name  
To bear our crosses patiently,  
Take comfort from Thine agony,

And thence the full assurance gain,  
That Thou wilt e'er our Friend remain,  
And not forsake us in our strife,  
Until we enter into life.

(M. C. Vischer, 1568. Tr. by A. Crull, 1883.)

## Redemption by Blood.

"Without shedding of blood is no remission," Heb. 9, 22. It is quite the fashion now-a-days for not a few to deny this important truth, and to make light of redemption through the blood of Christ, and to speak of it as a "bloody religion." But no matter what men may think or say, it is a truth which is clearly and fully set forth in the Word of God. Like a scarlet thread it runs through the whole Bible and is the very heart of the Gospel. It was seen by the saints of the Old Testament in the blood of the many sacrifices which they offered up to God and which were to remind them of the promised Messiah, who, as the Lamb of God, would shed His blood for the remission of their sins. This truth was deeply impressed upon them on the great day of atonement when blood was taken by the high priest into the most holy place, and sprinkled upon the mercy-seat, (Lev. 16). They were taught that "it is the blood that maketh an atonement for the soul," Lev. 17, 11.

Turning to the New Testament we hear Christ Himself saying just before He went to the cross that His blood is shed for the remission of sins, (Matth. 26, 28). And the inspired Apostles speak again and again of our redemption by the blood of Christ. "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of

Christ, as of a lamb without blemish and without spot," 1 Pet. 1, 18, 19.; "in whom we have redemption through his blood, the forgiveness of sins," Eph. 1, 7.; "having made peace through the blood of his cross," Col. 1, 20.; "neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption," Heb. 9, 12.; "the blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1, 7.; "unto him that loved us, and washed us from our sins in his own blood," Rev. 1, 5. And through the opened door of heaven which John saw there floats down to us the song of the saints who stand before the throne of the Lamb: "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," Rev. 5, 9.

It would be easy to multiply quotations from the Scriptures. Indeed, if you should dip your pen into red ink, and then go carefully through the Bible and underline those passages that refer to our redemption by the blood of Jesus, you would be surprised to find how red your Bible would be. Well may we dwell upon that most important truth in the holy season of Lent as we go with the Saviour on His way of sorrows and sufferings from Gethsemane to Calvary. We see Him in His great agony in the garden, crushed down by the burden of our sins and sweating great drops of blood. We see Him scourged by the cruel whips of Roman soldiers, while streams of blood are rushing down His shoulders. We see His brow pierced by the thorny crown, while drops of blood are running down His cheeks. We see Him nailed to the cross, while the blood flows from His hands and feet and from His opened side. It is the blood of the Son of God with which all sinners were redeemed. How can we escape the wrath of God if we reject this redemption by blood? In it alone we can find salvation. May we then with true faith accept this redemption which our Saviour procured for all sinners more than 1800 years ago, and may every one be enabled to say—

"O! how sweet to view the flowing  
Of His soul-redeeming blood,  
With divine assurance knowing  
That He made my peace with God."

## Cancelled and Nailed Up.

There is a beautiful Oriental custom of which I have read, that tells the story of Christ's atonement on the Cross very perfectly. When a debt had to be settled, either by full payment or forgiveness, it was the usage for the creditor to take the cancelled bond and nail it over the door of him who had owed it, that all passers-by might see that it was paid. Oh, blessed story of our remission! There is the Cross, the door of grace, behind which a bankrupt world lies in hopeless debt to the law. See Jesus, our bondsman and brother, coming forth with the long list of our indebtedness in His hand. He lifts it up where God and angels and men may see it, and then, as the nail goes through His hand, it goes through the bond of our transgressions to cancel it forever, blotting out the handwriting of ordinances that was against us, that was contrary to us. He took it out of the way, nailing it to His Cross! Come to that Cross, O sinner! Not in order that you may wash out your sins by your tears, or atone for them by your good works, or efface them by your sophistries or self-deceptions. But come, rather, that you may read the long, black list that is against you, and be pierced to your heart by compunction and sorrow that you have offended such a being; and then that, lifting up your eyes, you may see God turning His eyes to the same Cross at which you are looking, and saying, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—Gordon.

## The Saviour a Child Can Trust.

"Charlie," said I to a little fellow of eight years who was fast sinking into the grave, "are you not afraid to die when you know that death is at the door?"

"Oh, no!" was the reply; "I am glad to depart and be with Christ, which is far better."

"But how do you know that you are going to be with Christ?"

"Because," was the immediate reply, "He says, 'Him that cometh unto me I will in no wise cast out.'"

## Letter from New Orleans.

DEAR PIONEER:—

Since the consecration of Mount Zion Church the missionaries have been busy at work there. The new field promises to give us a good deal more labor, but also richer blessing. A better location and a more promising field is hard to find. As to the location mention has already been made by a correspondent in the January number of the PIONEER. Only this may be added: Our church stands in the centre of a vicinity of which the greater majority of the people are colored. And that which makes the new field of labor so promising is, besides the central location of the church, that the people are more settled, more refined, and, judging from their regular attendance, more highly value the goodness and mercy of God bestowed upon them through our mission, than those in the neighborhood of "Sailors' Home."

It will be remembered that previous to the consecration of Mt. Zion Church Sunday evening was devoted to services in St. Paul's chapel on Claiborn. But the people of Mt. Zion, being very urgent in their requests to have services in the evening, instead as before in the afternoon, a change was made in their favor. Though this change is rather a disadvantage to the church-goers of St. Paul's Church, it could not under the present circumstances be avoided. Services Sunday evening are always better attended than at any other time of the day.

The part of the church which the ladies occupy is always well filled, while the gentlemen's side is rather empty. This is owing chiefly to the lamentable fact that the men folks are to a great extent irreligious, or indifferent and careless. Benevolent associations of all sorts and secret societies and lodges have succeeded in estranging them from the house of God. Whatever little money they spare, instead of being contributed to the church, to the preservation and spread of the Gospel, goes to purposes mentioned above. That this is detrimental to the growth of the colored church of any denomination and threatens its ruin, is obvious.—On consecration day it was announced that applications for membership would be received on Tuesday evening following. Seven applied in person; soon after, three more were added, and one who had been duly instructed, but not admitted, joined this class. With these instruction began, based on the six principal parts of Luther's Smaller Catechism. They were all attention and zealous to learn the way of salvation.

After having been duly instructed, they were received into the church, two through the Sacrament of holy Baptism, and the rest through the act of confirmation. After a sermon suitable to the occasion, the candidates for baptism confessed their faith in their Lord and Saviour, and professed adherence to Him and our church until death. To each of those already baptized the following questions were directed: Whether he renounce the devil with

all his works and ways; whether he believe in God, the Father, that has created him, and in Jesus Christ, God's only begotten Son, that has redeemed him, and in God, the Holy Ghost, that has sanctified him, and whether he would promise anew to believe, live and die according to the will and Word of God and remain faithful to our church and its doctrine until death. These questions being affirmed, they were declared to be members of the congregation. The Sunday following they joined with the rest in the celebration of the Lord's Supper.

In a monthly meeting the congregation adopted the resolution to pay all minor expenses of the church, such as gas, sexton's salary, coals, etc. The collections taken up at every service have hitherto amply covered these expenses. To the decoration of the new church some of the old members contributed handsomely. In cleaning and decorating it the ladies Wright and Mosely were the most active. For the aisle and the altar carpet was bought, while the old pulpit of Sailors' Home received a new dress of dark-blue cloth trimmed with gold laces.

Under the direction of Mr. Vix a singing choir has been organized, which promises to be a success. At the last recitation hour 25 singers were present. They have asked permission to occupy the gallery and it has been granted.

That the school would be far more prosperous in this locality was to be foreseen, but that it would be so crowded at the commencement was not expected. It was feared, too, that by taking up a field of labor so distant from the old one, we would lose many of the best scholars, but this fear has proved to be groundless. The greater number of the regular scholars followed their teachers. Some thirty or forty, headed by Mr. Vix, marched triumphantly out of "Sailors' Home" through the streets to the new home, each one carrying a token of remembrance from the deserted place. One was seen with a water bucket in his hand, another with a rusty old dipper, another with a three-legged chair, almost the only furniture we had; here comes another one with a pair of worn-out brooms, another with a dusty oil-lamp, and even the much hated cowhide had not been forgotten. The procession was small, but it did not fail to attract attention as it marched along shouting: "Good bye Sailors' Home." They were the first ones to claim their seats and their rights. New scholars have been admitted almost every day. To our sorrow we must now decline all further applications, the school being crowded. The roll shows that 112 children have been admitted with a daily attendance of 90—95; and bearing in mind that these are divided into different classes, besides not being very easy to manage, it is clear that Mr. Vix has more to do than what is good for himself and the reputation of the school.

The Sunday school, though as yet somewhat smaller than the day school, is in fair condition. It has not received the attention it ought to,

owing chiefly to want of teachers. But as some of the new church-members have promised to take an active part in the Sunday school, this want will soon no longer be felt.

May God continue to bless and to prosper our work to the glory of His name and the salvation of many souls.

New Orleans, February 19th, 1883.

MISSIONARY.

## For Me.

BY DR. MARTIN LUTHER.

"Who loved me, and gave himself for me."  
Gal. 2, 20.

Who is this me? Even I, wretched and damnable sinner, so dearly beloved of the Son of God, that He gave himself for me. If I then through works or merits could have loved the Son of God, and so come unto Him, what needed He to deliver Himself for me?

Wherefore these words, "which loved me," are full of faith. And he that can utter this word "me," and apply it unto himself with a true and constant faith, as Paul did, shall be a good disputer with Paul against the law. For He delivered neither sheep, ox, gold, nor silver, but even God Himself, entirely and wholly, "for me," even for "me," I say, a miserable and wretched sinner. Now therefore, in that the Son of God was thus delivered to death for me, I take comfort and apply this unto myself. And this manner of applying is the very true force and power of faith.

Read, therefore, with great vehemency these words, "me," and "for me," and so inwardly practice with thyself, that thou, with a sure faith, mayest conceive and print this "me" in thy heart, and apply it unto thyself, not doubting but that thou art of the number of those to whom this "me" belongeth: also that Christ hath only loved Peter and Paul, and given Himself for them, but that the same grace also which is comprehended in this "me," as well pertaineth and cometh unto us, as unto them. For as we cannot deny but that we are all sinners, and are constrained to say that through the sin of Adam we are all lost, were made the enemies of God, subject to the wrath and judgment of God, and guilty of eternal death, so can we not deny but that Christ died for our sins, that he might make us righteous. For he died not to justify the righteous, but the unrighteous, and to make them the children of God, and inheritors of all spiritual and heavenly gifts. Therefore, when I feel and confess myself to be a sinner through Adam's transgression, why should I not say, that I am made righteous through the righteousness of Christ, especially when I hear that he loved me, and gave Himself for me? This did Paul most steadfastly believe, and therefore he speaketh these words with so great vehemency and full assurance; which he grant unto us, in some part at the least, who hath loved us, and given himself for us.

**In Token.**

[The following hymn is a perfect little gem. It was found in an old Hymnal of England and sent to the PIONEER by Rev. F. Lochner, of Springfield, Ill. It most beautifully interpretes the old Lutheran custom of making the sign of the cross upon the forehead of the person that is baptized.]

In token that thou shalt not fear  
Christ crucified to own,  
We print the Cross upon thee here  
And stamp thee His alone.

In token that thou shalt not blush  
To glory in His Name,  
We blazon here upon thy front  
His glory and His shame.

In token that thou shalt not flinch  
Christ's quarrel to maintain,  
But 'neath His banner manfully  
Firm at thy post remain;

In token that thou too shalt tread  
The path He travell'd by,  
Endure the cross, despise the shame  
And sit thee down on high;

Thus outwardly and visibly  
We seal thee for His own:  
And may the brow that wears His Cross  
Hereafter share His Crown.

**Luther Enters the Cloister.**

In our picture we see Luther entering the cloister. He took this step with a fearful heart, hoping to find peace for his troubled soul by living the life of a monk. The question, How can I be saved? had, for some time, weighed heavily upon his heart. The true Gospel-answer to this question had not been given him in the Romish church. He had been taught to look upon Jesus as an angry Judge whose wrath could be appeased only by good works, and fasting, and prayers, and self-torment. This way he resolved to go, when by the sudden death of one of his friends and by his own narrow escape from death during a terrible thunder storm he had been reminded of his last hour and of the dark eternity beyond the grave. In the evening of the 17th of July, 1505, he bade his friends farewell, and then passed down the streets of Erfurt to the Augustinian cloister where he was gladly admitted. He soon found out that most of the monks were leading godless lives, devoting their time to drunkenness and all kinds of sin. But he had entered the cloister with the firm purpose of earning salvation. He devoted his time to hard study, to prayers, and fasting, and self-torture. Pale and haggard, bowed down by the heavy bag, he was often seen passing slowly through the streets of Erfurt, begging alms for the cloister. And did he find peace in this life of a monk? No! His poor soul was still tossed about by fears and doubts, and cried out for peace, for rest, for the assurance of God's favor. Once, indeed, an old monk pointed out to him the doctrine of the forgiveness of sin. This broke in upon his soul like a ray of light,

but the darkness soon came back. He was still far from basking in the full sweet Gospel light, when he was ordained priest in the year 1507. But God thus prepared His chosen instrument for the great work of the Reformation. Behind the walls of the cloister Luther became acquainted with the corruption of the pope's church, and experienced in his own soul how dreary and comfortless the Romish doctrines are to the poor anxious sinner.

**"No Bads."**

Charlotte Elizabeth undertook to raise and to teach a poor deaf and dumb boy, who was called Jack. He was at first very ignorant; but, by the blessing of God, he became a bright



and happy Christian. He has told me, writes Charlotte Elizabeth, that, when he had lain a good while in the grave, God would call aloud, "Jack!" and he would start and say, "Yes, me,—Jack." Then he would rise, and see multitudes standing together, and God sitting on a cloud, with a very large book in his hand, and would beckon him to stand before Him, while He opened the book, and looked at the top of the pages, till He came to the name of John B—. In that page, he told me, God had written all his "bads,"—every sin he had ever done; and the page was full. So God would look, and strive to read it, and hold it to the sun for light; but it was all "No, no, nothing, none." I asked him, in some alarm, if he had done no bad. He said yes, much bads; but Jesus Christ had taken the book out of God's hand, found that page, and passed His bleeding hand down the page, so that, as he beautifully said, God would see none of Jack's bads, only Jesus Christ's blood. Nothing being found against him, God would shut the book, and there he would remain standing before Him

till the Lord Jesus came, and, saying to God, "My Jack," would put His arm around him, draw him aside, and bid him stand with the angels till the rest were judged.

The dear boy meant that, though he had no righteousness of his own, the righteousness of Christ would be reckoned as his, and God would accept him because of what the Saviour had done to meet and satisfy the claims of the law.

**Too Dear a Whistle.**

As a family composed of three persons, father, mother and a little son—a bright little fellow—were taking a trip on one of the railroads that run through Williamsport, Pa., a little incident occurred which is worth relating. The day was a balmy one, and the window was raised to admit the fresh air. Little Fred, like all children, insisted on putting his head out of the open window to see what was going on outside of the train. The father, somewhat alarmed at the conduct of his son, tried various plans, without resorting to force, to keep him within bounds, but without success, until a bright idea came up in his mind. "Fred, Fred," said his father, "keep your head in, or the wind will take your hat." And in order to frighten his hopeful he slyly slipped the little one's hat off his head and concealed it. As soon as this had been done, the child began crying and could not be appeased. Finally the father told him to look in an opposite direction and he would whistle his hat back again, all of which was very neatly done, and the happy parents settled back in their seats and began to converse very pleasantly, thinking that they had cured little Freddie; but not so, for in a very short time he seemed to brighten up suddenly, and away he sent his little hat through the car window, shouting as it disappeared: "Papa, whistle again!" Moral, never deceive your children.

**Cheer your Minister.**

At a fire in London, a little child was in danger of being burned. All had been saved, when it was found that the child was forgotten. No one dared to go back, for the flames shot out from every window. But a noble fireman went up the ladder: a sudden gust of hot wind made him pause. They saw it from below. "Let us give him a cheer," said some one. A great hurrah went up. The man heard, he rushed into the burning house, and brought forth the child in his arms, and delivered it to the mother, who pressed it to her bosom. That fireman would not have had the courage, doubtless, for so heroic and daring a deed, had he not been cheered on by the crowd.

So, I say, give a cheer to your minister, give a cheer to the missionary.

### The Outlook from the Editor's Window.

—FROM the Concordia Publishing House, St. Louis, Mo., we have received the official report of the recent convention of the Synodical Conference. The price of the large pamphlet is 35 cents. Besides the report of our Mission Board it contains discussions pertaining to the "burning question." And as we learn from the papers of the opponents of the Synodical Conference that they wish all the people to read both sides of the question, we trust that this report, together with other publications of our synods, will find a wide circulation also among the members of their congregations. Please, don't smile.

—A NUMBER of ladies of the Norwegian Lutheran Trinity Church in Otter Tail County, Minn., Rev. O. A. Normann, pastor, have formed a Sewing Society with the view of aiding in the mission work of the church. From this society we recently received \$25.00 for our Colored Mission. May God bless the kind donors and prosper the work of their hands.

—OUR thanks are also due to several young lady-friends of our Colored Mission in St. Paul's Lutheran Church, Fort Wayne, Ind., of whom we received \$8.08 for our mission among the freedmen of the South.

—OUR readers surely have read about the floods along the Ohio River. From the *Aurora News* we clip the following description of a funeral procession upon the water: To-day the solemn and impressive scene of a funeral cortege moving upon the face of an angry flood was witnessed for the first time in the city of Aurora. It was the funeral of Mrs. Anna F. Reichert. The services were held in St. John's Lutheran Church, and conducted by Rev. Runkle, after which the remains were transported by water to Riverview Cemetery. It was an impressive scene as the procession moved slowly and silently along. The highway leading to the cemetery, being still submerged by the flood, yawls were brought into requisition to convey the body and the friends to the cemetery. Hundreds who were strangers stood by the margin of the river to behold the procession of little boats as it moved silently on the bosom of the swollen Ohio. The sun shone brightly. All who witnessed the scene were deeply affected and mournfully watched the strange procession as it disappeared with its sacred charge behind the bluff, hard by the city of the dead.

—FROM the report of our Lutheran Immigrant missionary at New York we learn that 33,000 tracts and 3,000 almanacs, besides many church papers, were distributed during the year 1882. \$78,000 passed through the missionary's hands. 5266 persons were assisted on their westward journey, and employment was obtained for 227 persons. \$664.00 were given to the entire destitute and \$8,645.83 loaned to those in temporary need. 5,376 letters and postal cards were received and 3,951 were written by the missionary.

—THE LIBRARY of the lamented Dr. Krauth, late Professor in the Lutheran Seminary at Philadelphia, is said to be one of the most carefully selected in the whole country. It contains about fifteen thousand volumes and is valued at about \$60,000.

—A SECULAR paper writes as follows upon the increase of the Lutheran Church in America: "The Lutheran Church has shown the most remarkable growth in this country. The membership has doubled in the last ten years. The gains reported for 1882 were 62,000, equaling the total membership of the denomination in this country a generation ago. This largest Protestant denomination of the world now stands third in numbers in this country, and at the present rate of increase it will soon be the strongest numerically in the United States. Her creed is the oldest, and her liturgy one of the most simple and beautiful."

—DANISH LUTHERAN ministers were the first to bring the Gospel to the colored people in the West Indies. When Count Zinzendorf, in the year 1739, came to the Island of St. Thomas, he held an evening service for the colored people of that place. He began his sermon with Luther's explanation of the Second Article of the Apostles' Creed. The colored people arose and fell in with him to his great surprise. Lutheran Danish ministers had taught them the Catechism many years before the arrival of the Moravian missionary.

—A CHINESE CONVERT, Kum Ling, has returned to his own country and is the first native Chinaman who has gone back as a missionary among his own people.

—THE DANISH LUTHERAN Bible Society, in the sixty-eighth year of its existence, has distributed 4600 copies of the Holy Scriptures—one half of them being of the New Testament. In connection with the British Bible Society, it has circulated one million of Bibles—one to every two of the inhabitants of Denmark. In Norway also the work of circulating the Scriptures is carried on with great zeal.

—MR. ROBERT, who recently left a Romish cloister in Brooklyn, N. Y., and renounced the false doctrines of the Romish Church, says in speaking of his experience in the cloister: "I spent four years in the cloister. I thought I would find there men of charity, men of prayer, men only living for the good of their fellows and dedicated to God's service. But I was greatly disappointed. I found among them nothing but selfishness, ignorance, uncharitableness, and a great deal of drunkenness."

—THE English Universities Mission has a chain of stations along the old slave routes in Central Africa, from Zanzibar to Lake Nyassa. They have a church, school-house and mission-house at the old slave market of Zanzibar, and 180 released slaves were placed there under instruction last year. In one village on the line are 200 persons restored to their homes from the slave market.

### Short Stops.

—DURING an earthquake that occurred a few years since the inhabitants of a small village were generally very much alarmed, but they were at the same time surprised at the calmness and apparent joy of an old lady whom they all knew.

At length one of them, addressing the old lady, said: "Mother, are you not afraid?" "No," said the mother in Israel, "I rejoice to know that I have a God that can shake the world."

—A PRETTY story is told about the Lutheran princess Eugenie, sister of the King of Sweden. She recently sold her diamonds to raise funds in order to complete a hospital in which she was interested. When visiting this hospital, after its completion, a suffering inmate wept tears of gratitude when she stood by his side, and the Princess exclaimed, "Ah! now I see my diamonds again."

### BOOK-TABLE.

KEHRE WIEDER! By a Lutheran pastor. Concordia Publishing House, St. Louis, Mo. Price, 15 cents per copy.

This charming little book contains words of loving kindness from the pen of a Lutheran pastor to one whom he has confirmed but who has gone astray. From the parable of the prodigal the lost one is shown the wretchedness and misery of his condition and also the unfathomable love of his heavenly Father who is ever ready to welcome him home. The little tract can also well be used in our German Home Mission work. For this purpose a cheaper edition, with paper cover, would perhaps be more desirable.

LEBEN UND WIRKEN des Ehrw. E. G. W. Keyl. By Rev. J. F. Koesterling. Concordia Publishing House, St. Louis, Mo. Price, 50 cts. per copy, postage 5 cts.

"Biography," says Carlyle, "is the most universally pleasant, universally profitable of all reading." And in this biography our German Christians will find a most interesting account of the life and labors of one of the most faithful and successful pastors of the Lutheran Church in America.

KORT REFORMATIONSHISTORIA. För Skolan och Hemmet. Med Illustrationer. Engberg & Holmberg, 119 E. Chicago Ave., Chicago, Ill.

This is a Swedish translation of Redenbacher's well known German History of the Reformation. Price, 50 cts. per copy; postage 5 cts.

### Acknowledgment.

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### St. Paul's Colored Lutheran Church,

LITTLE ROCK, ARK.

Chapel on corner of 12th and Rock Sts.  
Sunday-school meets every Sunday at 2 o'clock.  
Divine services at 3 o'clock and 7 o'clock.

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# The Lutheran Pioneer.

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St. Louis, Mo., April, 1883.

No. 4.

(For the "Lutheran Pioneer.")

## Easter.

Lord Jesus Christ, strong Hero Thou,  
Grim Death Thou hast o'erpowered now;  
Thou dost destroy Hell's gate and chain  
And on the third day rise again.

To all Thy Friends, devoid of pain,  
Thou dost present Thyself again,  
And showest them the gifts so brave,  
Which Thou hast brought out of the grave.

Grant that we and all Christians may  
Partake of this great joy to-day,  
Which by Thy resurrection Thou  
Vouchsafest unto all men now.

Grant us that we may rise from sin  
And holy lives to lead begin,  
Till we, from sin and pain set free,  
In endless Easter live with Thee.

(Barthold Helder, 1620. Tr. by A. Crull, 1883.)

## The Importance of Christ's Resurrection.

The importance of Christ's resurrection may be seen from what the Bible says about it.

First, Christ's resurrection is a proof of His Divinity. St. Paul says of Jesus that He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," Rom. 1, 4. Christ Himself had told the Jews that He was the Son of God, (John 5, 18—22). He also told them that He would rise again from the dead on the third day. Speaking of the temple of His body, He said, "Destroy this temple, and in three days I will raise it up," John 2, 19. Again He said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again," John 10, 17, 18. Now, had the grave kept Christ, His enemies could say that He had no divine power, that He was not the Son of God. But the grave could not keep the Lord of life. The Lord is risen! He is risen indeed! All the wisdom of the wise and all the power of the mighty of earth cannot conquer death, but Christ, the eternal God, conquered death and came forth triumphantly

from the grave. From His resurrection we see that Christ, the Saviour in whom we believe, is the eternal, almighty Son of God. Woe to them who reject this Saviour! They reject God Himself.

Second, Christ's resurrection is the basis and ground of our faith in the finished work of our redemption from all sins. St. Paul says, "If Christ be not raised, your faith is vain: ye are yet in your sins," 1 Cor. 15, 17. Christ was our Substitute in His life under the law, in His sufferings and death. The sins of the world were laid upon Him, and the sin-hating God poured out upon His sin-bearing Son all the wrath which sinners deserved. He "was delivered for our offenses" into sufferings, death, and the grave. Now, had the grave kept Him, we would yet be in our sins. If Christ had not risen we would know that He, in His great love, undertook to redeem us with His own precious blood, but we would not know whether the purchase money laid down was sufficient, and was accepted. But the Lord is risen! He is risen indeed! The purchase money has been accepted. The justice of God is satisfied. The work of our redemption is finished. "Christ was raised again for our justification," Rom. 4, 25. He is our Substitute, and therefore His victory is our victory, His triumph is our triumph. All sinners that accept this finished work of redemption by true faith can now cry out triumphantly: "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," Rom. 8, 33, 34.

Third, Christ's resurrection is the ground of our own hope of resurrection. Read 1 Cor. 15, and you will see how the apostle there proves the certainty of our resurrection from the fact of Christ's resurrection. "If Christ be preached," he says, "that He rose from the dead, how say some among you that there is no resurrection of the dead?" Again he says, "If Christ be not raised . . . then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept." Since Christ in His resurrection

became the first fruits of them that slept, we know that the whole harvest will be gathered in. He who by His divine power took His own body from the tomb will by that same power raise our bodies from the grave. "The Lord is risen! He is risen indeed!" These Easter greetings are the sweet greetings from our eternal home. For the Saviour has said, "Because I live, ye shall live also," John 14, 19.

No wonder that the news of Christ's resurrection sent a thrill of joy to the hearts of the disciples, and that that joy has filled the hearts of millions who have heard and believed it in all the ages since. May the important tidings of Easter also fill our hearts with Easter joy.

## The Good Shepherd.

BY DR. MARTIN LUTHER.

What a beautiful, comforting Gospel that is in which the Lord Christ depicts Himself as the good shepherd; showing what a heart He has toward us poor sinners, and how we can do nothing to save ourselves.

The sheep cannot defend nor provide for itself, nor keep itself from going astray, if the shepherd did not continually guide it; and when it has gone astray and is lost, it cannot find its way back again, nor come to its shepherd; but the shepherd himself must go after it, and seek it until he finds it, otherwise it would wander away and be lost forever.

And when he has found it he must lay it on his shoulder and carry it, lest it should again be frightened away from himself, and stray, or be devoured by the wolf.

So also is it with us. We can neither help nor counsel ourselves, nor come to rest and peace of conscience, nor escape the devil, death and hell, if Christ Himself, by His word, did not fetch us, and call us to Himself. And even when we have come to Him, and are in the faith, we cannot keep ourselves in it, unless He lifts and carries us by His word and power, since the devil is everywhere, and at all times on the watch to do us harm. But Christ is a thousand times more willing and earnest to do all for His sheep than the best shepherd.

(For the "Lutheran Pioneer.")

**Missionary Work.**

It is our sacred duty to lay hold of missionary work. We must not keep the heavenly treasures we have received to our ourselves, but bring them to others also. If our hearts are glowing with the love of Christ, if we truly rejoice in His blessings, which are bestowed upon us by the means of grace, we can not but sympathize with those that are destitute of all that cheers our souls and gives us the surety of a blessed life to come.

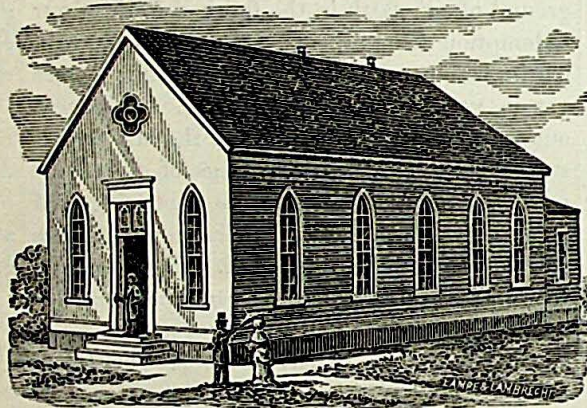
How can we comply with our duty and how can we promote the glorious work of instructing the ignorant heathen near and abroad, that they may know the way of life? By sending them missionaries and by supporting such servants of God as are willing to sacrifice their ourselves for their fellow-beings. The Gospel must be preached to the heathen if they are to be saved. Our Saviour prayed: Sanctify them through Thy *Truth*. This Truth is the Word, the Gospel. Into this Word the holy Spirit guides sinners unto their salvation. Another Word than recorded in the Scriptures, the Spirit does not teach. This sacred book the heathen too must read, search and understand, and it is our duty to bring or send it to him. Or should we, who have received this Word, who have experienced its saving power, refuse or be reluctant, to communicate the same to those who are still in want thereof? Would we, by thus giving what we have, lose anything? Do we not rather gain?—Those err grievously, who imagine that the heathen can do without the Gospel, and that it be of no concern to the Church whether those that are outside, ever or never hear that Christ suffered and died for them. Why were the apostles charged with that grand commission, to preach the Gospel unto all nations? Why does St. Paul declare, Whosoever shall call upon the name of the Lord shall be saved? Why does he ask: How shall they call on Him, in whom they have not believed? How shall they believe in Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?—It is God's will that the sinners be saved through the Gospel. This Gospel the Holy Ghost employs as His instrument, as the means, by which He creates faith, love and hope within the heart of the hearer. How beautiful, then, are the feet of them that preach the Gospel of peace and bring glad tidings of good things! How blessed the work of a Christian, who helps the heathen to hear and to receive these glad tidings, that Christ crucified may be glorified amongst, in, and by them!—If the heathen could gain heaven by some other device, by their own wisdom, deeds or merit, then, as a matter of course, it would be an unnecessary thing for us to help them by sending them missionaries. But if *they* can do without

the Gospel, why do not we do without it likewise? Would *you* part with your spiritual blessings and embrace unbelief or superstition instead? Never! say you. Then lay hold of missionary work! Do your duty regarding home and foreign mission.

G. R.

**Luther's Love of Music.**

Luther, says the *Musical Million*, was a great lover of music. He was early known as a melodious singer, and by his good singing won the kind regards of Madam Cotta, who took him to her home when he was a school-boy. His last evening before entering the cloister was devoted to musical pleasures. It was to be expected that when the work of the Reformation was moving successfully on, sacred music should be called to its aid. Luther early employed his poetical talents in composing original hymns, and in translating and adapting to his use the



Mount Zion's Colored Lutheran Church in New Orleans.

better Latin hymns. In 1524, the first hymn-book of Luther, accompanied by the music set to words, in which Walther lent his assistance, was published. Within twenty years from that time, one hundred and seventeen collections of hymns, by Luther and his friends, were printed. "These hymns," Luther says in the preface, "are set to music in four parts, for no other reason than because of my desire that the young, who ought to be educated in music as well as in other arts, might have something to take the place of worldly and amorous songs, and so learn something useful and practical, something virtuous as becometh the youth. I would be glad to see all arts, and especially music, employed in the service of Him who created and made them."

This book was used in families and social circles and schools, as well as in churches. In the history of the city of Hanover we read that the Reformation was first introduced there by the hymns of Luther, which the people sang with delight.

Luther himself composed music for several of his hymns, which was not only good in itself, but agreed beautifully with the sentiments expressed by the words. Walther, Lu-

ther's musical friend, says: "I have spent many hours in singing with him, and have often seen the dear man so happy and joyful in spirit, while singing, that he could neither tire, nor be satisfied. He conversed splendidly on music."

We select the following from a large mass of Luther's sayings in regard to music: "It is a beautiful and lovely gift of God; it hath often so excited and moved me, as to give me a desire to preach. I have always been fond of music. He who understandeth this art is the right sort of man, and is fit for anything else. It is needful that music be taught in our schools. A school-master must be able to sing, or I do not think much of him. Music cometh near to theology; I would not give my little knowledge of it for much money. The young should be constantly exercised in this art; it refines and improves men. Singing is the best of arts and exercises; it is not of a worldly character, and is an antidote for all contentions and quarrels. Singers are not gloomy, but joyful, and sing their cares away. There can be no doubt that, in minds that are affected by music, are the seeds of much that is good; and those that are not affected by it, I regard as stocks and stones."

**The Bible "By Heart."**

We know a dear Christian woman, for many years an invalid and great sufferer, to whom many sleepless nights are appointed, who, many years ago, "got by heart" the book of Psalms and so she can say, with the Psalmist, "In the night His song shall be with me"; "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips, when I remember Thee upon my bed, and meditate on Thee in the night-watches"; "Mine eyes prevent the night-watches, that I might meditate on Thy word." How would she spend her dark vigils without this midnight lamp? And was it not well for that boy, of Romish parents, but taught in a Protestant Sunday school, whose New Testament the priest subjected to inquisitorial fires, that he was able to say, "Thank God, I have seven chapters of St. Matthew that he could not burn!"

**Trust Your God.**

Ask the cherry-tree how from a dry, dead twig can spring a little living eye, and from that eye, cherries. Go into the house and ask the matron, how from the lifeless egg can come the living bird. And since God does such wonders with cherries and eggs, canst thou not give Him the glory of believing that if He suffers the winter to come over thee, if He suffers thee to die and be imprisoned in the earth, thee also, when His summer comes, will He bring forth again, and awaken from the dead?—

Luther.

### "Victory! Victory!"

Dr. Jerome Weller, a dear friend of Luther, had to suffer many trials of faith, so that his soul was often cast down and cried for comfort. With a sorrowful heart he once went to an old Christian in Wittenberg in order to speak with him about God's Word and thus drive away all sorrowful thoughts. Upon entering the room of his Christian friend he saw a picture on the wall representing the resurrection of Christ. He suddenly cried out: "Victory! Victory!" The old Christian, being astonished at such greetings, asked him what he meant. The doctor told him that he had come to his house with a heart cast down with heavy trials and great sorrow, so that he could hardly breathe; but when, on entering the room, he saw that picture of his risen Saviour, when he saw how sin and death and devil and hell were under the feet of Jesus, the great Conqueror, then all sorrowful thoughts were gone and his heart was filled with comfort and joy.

May every Christian in his trials and sorrows look up with the eye of faith to the risen Saviour. The present year has been called the "dark year." The few months that have passed brought us the news of many sudden deaths, of disasters by land and sea, of destructions by fire. Many a Christian home and heart is passing through affliction and sorrow. The faith of the believer looks away from the darkness and finds comfort in the risen Saviour who lives and reigns forever as the Conqueror over all our enemies. He lives! He lives! With these words Dr. Luther, in his sore trials, often cheered himself. He would write them 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!'" The living Saviour was also the comfort of Job in his many trials. When friends, and property, and health were all gone he found consolation in those words: "I know that my Redeemer liveth."

Thus the Easter tidings of a risen Saviour shed a bright light of comfort into the darkness of this world, for Easter brings to all sorrowing hearts the glad news: VICTORY! VICTORY!

### "Baby, Come Forth."

A little child was taken once to a funeral of one of his young companions. He had never seen a dead body before. He looked long and earnestly on the beautiful form of his little friend, as it lay, like a piece of waxwork or of polished marble, in the dark coffin, with flowers all over it. He did not go to the graveyard. His mother took him home, and let him stand at the window where he could see the funeral

procession of his playmate go by. He looked at it with fixed attention for a while; then he turned to his mother, and his face all brightened up with gladness, as he said:

"Oh, mamma! how beautiful it will be when Jesus says—'Baby, come forth.'"

The little fellow was thinking, no doubt, of what he had heard about Jesus standing by the grave of His friend in Bethany, when He said, "Lazarus, come forth!" That dear child was making the right use of what the Bible teaches us about Jesus and the resurrection. In the morning of the resurrection Jesus will call all the dead from their graves. The miracle of His own resurrection is the earnest and forerunner of that grand miracle, when His shout shall ring through the silence of the tomb, and the dead shall rise in immortal bodies. And to all His people who died believing in Him it will, indeed, "be beautiful when they came forth" and in glorious bodies meet their Saviour with all the saints. "So shall we ever be with the Lord. Wherefore comfort one another with these words." If it please Him to tarry yet longer, the believer will enter the grave, as a quiet resting place from the strife and toil of earth; but his Christian friends can gather around it to lift the Hymn of Praise,

"Thou hast been here, Lord Jesus!  
But Thou art here no more;  
The terror and the darkness,  
The night of death, are o'er.  
Great Captain of salvation!  
Thy triumphs now we sing;  
O Grave, where is thy victory?  
O Death, where is thy sting?"

### The Dying Sinner's Comfort.

When the Archbishop Ernestus, of Magdeburg, was approaching death, the monks, who stood by his bed, tried to comfort him by saying, "Do not fear death or hell; for we shall give you all the holiness and all the good works of our holy order with which you may appear before the judgment seat of God." Upon this the dying bishop replied, "No, my dear sirs, I do not want your holiness and good works, for they cannot do me any good. I trust only in the dear merits of my Lord and Saviour Jesus Christ, in the full assurance that I am thereby saved." In this faith he fell asleep on the third of August, 1513, casting away the miserable, comfortless doctrines of the pope's church and finding comfort in the Gospel which Dr. Luther soon after proclaimed throughout all Germany.

### A True Incident.

On board the ill-fated steamer Seawanhaka was one of the Fisk University singers. Before leaving the burning steamer and committing himself to the merciless waves, he carefully fastened upon himself and wife life-preservers. Some one cruelly dragged away that of the wife, leaving her without hope except as she could cling to her husband. This she

did, placing her hands firmly on his shoulders and resting there until her strength becoming exhausted, she said: "I can hold on no longer!" "Try a little longer," was the response of the weary and agonized husband, "let us sing 'Rock of Ages.'" And as those sweet strains floated over those troubled waters, reaching the ears of the sinking and dying, little did they know, those sweet singers, whom they comforted.

But lo! as they sang, one after another of those exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in this sweet, dying pleading prayer:

Rock of Ages, cleft for me,  
Let me hide myself in thee.

With the song seemed to come strength; another and yet another was encouraged to renewed effort. Soon in the distance a boat was seen approaching! Singing still, they tried, and with superhuman strength laid hold of the life boat, upon which they were borne in safety to land. This is no fiction; it was related by the singer himself, who said, he "believed Top-lady's sweet 'Rock of Ages' saved many another besides himself and wife."—*Western.*

### God's Eye.

Doth not He see my ways, and  
count all my steps?—Job 31, 4.

A man used to steal his neighbor's corn. One day he took his little son with him. Arrived at the field, he told the lad to hold the bag. After looking about and peeping through the fence to see if any persons were near, he began to fill the sack. "Father, you forgot to look somewhere else," said the lad. He dropped his hold in fright. "Which way, child? where?" "You forgot to look up to see if God sees you." It was a reproof keen enough for him. He left the corn and his thievish ways. His child had taught him the great truth that God's eye never sleeps and is always looking upon us.—*Selected.*

### The Straight Path.

"The Bible is so strict and old fashioned," said a young man to a gray-haired friend, who was advising him to study God's Word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and do not bind one down as the Bible does."

The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, do not take a crooked ruler!"

MORE THINGS are wrought by prayer than the world dreams of.



### The Outlook from the Editor's Window.

—INSTEAD of a picture from Luther's Life the present number of our paper, by special request, brings the picture of the Mount Zion's Colored Lutheran Church in New Orleans, La., which has been described by two of our correspondents in the January and March number of the PIONEER.

—FROM the office of the *Workman*, Pittsburgh, Pa., a series of "Tracts for the Churches" will be issued during the Lutheran centennial year. The aim of the tracts will be to get the facts and doctrines of the Reformation among the English speaking people of our country. The first one, from the pen of Rev. Dr. A. Spaeth, of Philadelphia, has just been received. The subject is: "Luther, an Ensample for our Time." It is the able sermon which was preached at the opening of the General Council at Lancaster, Ohio, and its wide circulation will, no doubt, result in lasting good to many of our English speaking people. The price is 2½ cents a copy for large or small quantities, postage included.

—As a memorial of the 400th birth year of Luther a large statue of the great Reformer will be placed in one of the public squares of Washington city. The Committee which has the matter in charge recently issued its circular. It recommends "the duplicating of the central figure of the world-renowned Worms group. In it Luther appears in colossal bronze, about 11½ feet in height, and standing upon a pedestal of about equal height. He is clad in the ministerial robes of his time, bearing upon his left arm a copy of God's Word, upon which his closed right hand rests, whilst with upturned, earnest face he appeals to God for the triumph of the Gospel." This commanding figure will cost in Europe \$4,500, to which must be added \$2,500 for transportation, granite pedestal, and incidentals.

—OUR LUTHERAN HOSPITAL in New York city publishes the following report for the past year: Patients treated, 113; prescriptions, 442; average daily expenses for each patient, 65½ cents; receipts from different sources, \$6,514.42; expenditures, \$6,096.46; balance in treasury, \$417.96.

—FROM papers sent to us we learn the sad news that the large, beautiful Lutheran Church in Logansport, Ind., Rev. J. H. Jox, pastor, was recently destroyed by fire. The parsonage, which stood near the church, was also destroyed. May God comfort the pastor and his flock in their sad affliction.

—OUR Lutheran Immigrant missionary in Baltimore is doing a good work among the emigrants who come over from the old country to find a home in our land. During the past year 904 persons were assisted on their westward journey, and for many of them employment was obtained. \$7,264.70 passed through the missionary's hands. \$669.90 were loaned to those in temporary need, and the entirely destitute were taken care of. 685 letters and

postal cards were received and 605 were written by the missionary.

—REV. A. BAEPLER, our English Lutheran missionary in the Western States, traveled through many counties of Missouri, Kansas and Arkansas during the past year. Although not many new congregations were organized, still the missionary has been doing a blessed work. He was enabled to preach the pure Gospel to many an assemblage of attentive hearers. Many a soul thus had the opportunity of learning the way of salvation, and from God's promise we know that His blessing will rest upon the preaching of the Gospel.

—ON the 6th of April a Conference will be held in San Francisco by the Lutheran pastors and teachers on the Pacific coast, to which all the members of the Synodical Conference are invited. Now, don't all go.

—Two infidel works, Tom Paine's "Age of Reason" and Voltaire's "Philosophical Works," were lately seized by Canadian custom officers on the ground of immorality. The collector refuses to return them to the publishers; and when asked what he meant to do with the books, made the good reply, "I suppose, I ought to make a bonfire of them."

—DANISH LUTHERAN missionaries went out to India as early as 1705. In 1730, the converts numbered 415 souls in the Madras mission; in Tanjore congregations existed, representing 1,140 members; in Tranquebar there were 1,189 native Christians. In the next ten years the numbers were swelled to 4,000. The Danish missionary Kirnander arrived in Calcutta in 1758, and erected in that city the church which is still called "The Mission Church."

—THE imperative need of enlarged efforts for educating and evangelizing the colored people in this country is seen from their rapid increase. When the Revolutionary war began there were 500,000 slaves in this country; when the Emancipation took effect twenty years ago there were four millions; and the census of 1880 shows a colored population of six million five hundred and eighty thousand seven hundred and ninety-three.

—THE Augustinian Society, formed by Romish priests in Lawrence, Mass., received for many years the savings of confiding members of the pope's church. This Romish "savings bank" was recklessly managed and the result was a great failure. About one-half million of dollars have been lost to the depositors, among whom are many poor hard-working women whose life-long savings have thus been swept away by the incompetent, reckless priests.

—NOTHING does so establish the mind amid the railings and turbulence of present things, as both a look above them and a look beyond them—above them to the steady and good Hand by which they are ruled; and beyond them, to the sweet and beautiful end to which by that Hand they will be brought.—*Jeremy Taylor.*

### Short Stops.

—To a young infidel who was scoffing at Christianity because of the misconduct of some of its professors, a preacher said, "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then don't you see," said the preacher, "that by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The young man was silent.

—ONE of Beecher's admirers once told a Lutheran pastor enthusiastically that Beecher had engaged to write the life of Christ. "I did not know," said the pastor, "that Beecher was acquainted with Christ."

—A PREACHER not far from Boston found himself at one time in a sad dilemma. He stopped in his sermon and said, "If I speak softly those of you who are in the rear cannot hear me; if I speak loud I shall certainly wake up those who are close to me."

—JOHNNY came home from school the other day very much excited. "What do you think, pa? Joe Stewart, one of the biggest boys, had an argument with the teacher about a question in grammar!" "What position did he take?" "His last position was on a chair, with his face down."

—LEFT IT TO GOD.—In Western Africa the Church Missionary Society has a school for colored children. A little girl who attended, when one of her fellow pupils had beaten her, was asked, "Did you beat her again?" She answered, "No; I left that to God." It was right. Vengeance is His.

### BOOK-TABLE.

TROST UND LABUNG FUER KRANKE. By Rev. Hugo Hanser. Concordia Publishing House, St. Louis, Mo. Price, 25 cts. per copy; postage, 5 cts.

This little book is well called "Comfort and Refreshment for the Sick." After having led the sick to the knowledge of sin it points them to the Saviour, the true Physician, in whom alone comfort and refreshment can be found. The Philadelphia *Lutheran* says of the little book: "The whole treatise is thoroughly evangelical and eminently practical. It is well worthy of translation and of general circulation. It would be an admirable book to put into the hands of the catechumens, and would give wholesome instruction to all concerned about the salvation of their souls."

### St. Paul's Colored Lutheran Church,

LITTLE ROCK, ARK.

Chapel on corner of 12th and Rock Sts.  
Sunday-school meets every Sunday at 2 o'clock.  
Divine services at 3 o'clock and 7 o'clock.

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No. 5.

(For the "Lutheran Pioneer.")

## Prayer to the Holy Spirit.

O Holy Ghost, eternal God,  
Best Comfort for life's rugged road,  
With all my heart I pray to Thee;  
Hear my entreaty graciously.

Be Thou my Trust and Comfort e'er,  
When Sin would drive me to despair;  
Protect me from the snares of Hell;  
Grant that in Jesus Christ I dwell.

That I may always ready be  
To serve this Master faithfully,  
And own Him in true, living faith  
My Lord and Saviour unto death.

O lead me in the narrow way,  
That from Thy paths I may not stray  
And, when this mortal frame I leave,  
The heavenly kingdom may receive.

(Barthold Helder, † 1635. Tr. by A. Crull, 1883.)

## "It Is Already Made Out."

Aunt Dinah was asked by an old Christian: "Are you saved?" "No," said Aunt Dinah, "I have tried so hard to be, but I can't make it out." She received the beautiful answer: "Of course you can't make it out, because it is already made out for you and for every sinner. Since Christ made out salvation the poor sinner is not asked to make out anything, but only to receive the finished salvation which is offered to him in the Gospel."

And so it is. The work of our salvation is made out already. The Lord Jesus cried upon the cross, "It is finished." The glad news of Easter Day told us that our redemption is finished. And on ASCENSION DAY we again learn the same precious truth. The ascending Saviour is the same that came into this world to redeem us from sin and eternal damnation. Having finished that work for which His visible presence on earth was necessary, He withdrew that visible presence and entered upon the full use of His eternal power and majesty. He ascended into heaven as the Conqueror over all our enemies, leading our captivity captive. He did not come only part of the way, but all of the way, to our place of guilt and ruin; He did not make out only a part of our salvation, but the whole of it; and His blood

cleanseth us from all sin. The disciples therefore, on the Day of PENTECOST, were filled with the Holy Ghost and thus made Christ's messengers of a finished redemption. This was the Gospel which they so boldly proclaimed to a sinful world. This Gospel is still preached, and in it God offers salvation to every sinner. It is for him, not to make out anything by any doings of his own, but to receive with the hand of faith that redemption which is already made out. If some one hands you a watch and asks you to accept it, you would not have to make it out: you would only take it. And so the poor sinner does not make out his redemption, but only takes the finished redemption which is brought to him in the Gospel. Thank God for this Gospel. The worst need nothing more; the best can do with nothing less.

## Where is Your Treasure?

"Where your treasure is, there will your heart be also," Matthew 6, 21. The Christian's treasure is in heaven. He seeks those things which are above, where Christ sitteth on the right hand of God. He, therefore, is heavenly-minded. His heart is in heaven. His affections are set on things above, not on things on the earth. The ascended Saviour, the Christian's treasure and joy, draws his thoughts heavenward. He passes through this world as a pilgrim and a stranger who can tarry but a while. He longs for that happy time when he shall appear with Christ in glory and enjoy the eternal treasures which are in store for him. In the light of that glory the things of this world dwindle into nothing.

It is not so with the worldly-minded. His treasures are in this world, and therefore his heart is set on the things of this present life. He does not concern himself about the things which are above. He despises the heavenly treasures which the Gospel offers to him. He is like that rich nobleman with whom John Frederick, the Elector of Saxony, once spoke about the Gospel. The nobleman, whose only concern was how to get more money, said: "What do I care about the Gospel! Most gracious lord, what does the Gospel concern us?"

Some one told Dr. Luther this, and the

Doctor said: "The good man is right. Was there some bran there?" And then he told the fable of a lion who, once upon a time, prepared a great and costly feast, and invited all the beasts to be present. The hog was also invited. Now when the excellent food was placed before the guests, and they were invited to eat freely, the hog threw up his snout and asked, "Is there some bran here also?" Thus, Luther said, it is with our worldly-minded men. We ministers place before them in our churches the best and most precious of food, as, forgiveness of sins, the grace of God, and eternal life, but they throw up their snouts, scratch around, and ask after dollars or some other worldly treasure. Well may it be said: Does the cow relish nutmegs? She readily eats oats straw!

Dear reader, where is your treasure? "Where your treasure is, there will your heart be also."

## Grace and Peace.

BY DR. MARTIN LUTHER.

These two words, grace and peace, comprehend in them whatsoever belongeth to Christianity. Grace releaseth sin, and peace maketh the conscience quiet. The two fiends that torment us are sin and conscience. But Christ hath vanquished these two monsters, and trodden them under foot, both in this world and in the world to come. This the world doth not know, and therefore it can teach no certainty of the overcoming of sin, conscience, and death. Only Christians have this kind of doctrine, and are exercised and armed with it, to get victory against sin, despair and everlasting death. And it is a kind of doctrine, neither proceeding of free will, nor invented by the reason or wisdom of man, but given from above.

## The Comforter.

The Holy Ghost is called the Comforter, not one who makes sad; for where melancholy and depression are, there the Holy Ghost, the Comforter, is not at home. The devil is a spirit of terror and sadness. But the Holy Ghost is the Comforter.—Luther.

### Rome Has Not Changed.

There are people who think the Romish church has changed. They do not like the strong expressions used by our Fathers of the Reformation period in regard to Rome. Such expressions as Antichrist, Babylon, &c., they think too severe to apply to the pope and his church. Those people are greatly mistaken. Such a letter as the following, sent by mail to a poor laboring man in a Western city, gives an insight into the methods by which souls are cheated out of their salvation and money is provided for the Romish church.

NEW MELLERAY ABBEY,  
(P. O. Box 1571.)

To pay off a heavy debt on our new half-finished Abbey, we shall have two daily Masses—one for the living and one for the dead—said every day, for a period of 50 years, in which those who give a donation of \$100 shall participate for 50 years. Those who give \$50 shall participate in the fruits of said two daily Masses for 25 years, and so in proportion down to \$1, for which donors shall participate in said two daily Masses for six months from date of their donation. FATHER BERNARD, Prior.

No, Rome has not changed! Still does she make salvation a matter of bargain and sale. How would it do for "Father Bernard" to place at the end of this precious piece of literature some such word from the Bible as this: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come buy wine and milk without money and without price."

### The Holy Spirit.

BY DR. MARTIN LUTHER.

On the day of Pentecost the Holy Spirit began the New Testament. Then He openly established His office and work, as Christ proclaimed Him, "the Comforter, and the Spirit of Truth."

For He gave to the Apostles and disciples a true, sure consolation in their hearts, and an assured, joyful mind, so that they did not ask whether the world and the devil were favorable or unfavorable, raged or laughed, but went through the streets of the city, and thought, "Here neither Annas, Caiphas, Pilate, or Herod are anything. We Christians are all. All are our subjects and servants, and we their lords and rulers."

That these poor beggars and fishermen, the apostles, should step forth and preach as they did, enraging the whole government at Jerusalem, bringing on themselves the wrath of the priests also, and of the whole Roman empire, opening their mouths and crying, "Ye are traitors and murderers," knowing that they would in consequence be smitten on the mouth—all this could not have been but through the Holy Spirit.

Not he is poor who has little, but he who needs much.

### Letter from Arkansas.

DEAR PIONEER:—

Since you heard from us last our chapel has many a time been filled with devout hearers. Not only the regular services during the past months, but also our Lenten services on Wednesday evenings were well attended. This gladdens our hearts. But on Palm Sunday we had occasion of special joy and thanksgiving. On this day five new members were added to our little flock, viz., Mr. Anderson Edmunds, Mrs. Irene White, Miss Nancy Cox, Mrs. Melissa Harrison—wife of our deacon, Mr. Harrison—and Mrs. Mattie Harris. The Missis White, Harrison, and Harris were first baptized, whereupon all—after an address had been delivered suitable to the occasion based on Zechariah 9, 9.—renewed their baptismal covenant by confessing their faith and promising solemnly to continue in the confession of their church and to conform their lives to the rule of the divine Word and to remain true in faith, word, and deed to the Triune God unto death. Upon this their public confession they were declared to be members of the Evangelical Lutheran Church; and invited to partake of all its privileges, goods, and blessings. And now may our gracious God and Father continue to be with them, that they may remain true to the vows they made to their Lord; that they may prove faithful unto death and obtain the crown of eternal life.—Our chapel was very crowded with the members and friends of our church and all listened with breathless attention. The singing of an appropriate hymn by the pupils: Jimmy, Seabron, Cora, Sudy, and Charlotte contributed much to the solemnity of the occasion.—Mrs. Smith was not confirmed on account of illness. She has been very ailing for some time. May the Lord take her under His treatment, alleviate her pains, and soon restore her to health. As soon as she has regained strength enough to venture to visit her church she will, with Mrs. M. Stockings, likewise be confirmed.

The Sunday school is in good condition. One of the ladies of the church is assisting at present. We have other members who are likewise very competent to take charge of a class, and should take an active part. We hope they will sooner or later. Our Sunday school would be greatly benefited by having more teachers. I am being convinced more and more that it would be a great improvement to grade the children into classes, and to arrange their Sunday school lesson according to their abilities. But herein, too, patience is required.

The number of pupils of our day school has increased since our last report. We have had great difficulty in finding place for all, on which account it was very necessary that some change and improvement should be made. The large "desks" used heretofore, occupying much space, and the inconvenience and troublesomeness of which will willingly be admitted by all who have seen them, were done away with and

substituted by a simple desk fastened to each seat. We thus gained room for new benches and can accommodate all pupils. The pupils we have, may we also soon have a teacher to take charge of them. It is true, one of the ladies of the congregation has been assisting daily in the afternoon since February 1st, thus giving me time to make at least the most necessary calls; but I continually feel impelled to take more time to mission among those who are yet lingering in perdition.—May the Lord soon send us a man who with cheerfulness and constancy will devote himself to our mission carried on at Little Rock.

It is the Lord's work which has so far prospered. May He continue to aid us and bless our humble efforts so that our mission may rebound to His glory and the salvation of many souls among the thousands that are yet wandering in darkness. E. MEILAENDER.

Little Rock, Ark., March, 1883.

### Wooden Swearing.

A missionary once said, "I hope, dear children, that you will never let your lips speak profane words. But now I want to tell you about a kind of swearing which I heard an old woman speak about not long ago. She calls it 'wooden swearing.' It's a kind of swearing that many people besides children are given to when they are angry. Instead of giving vent to their feelings in oaths, they slam the doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. I hope, dear children, that you will not do any of this kind of swearing."

### An Endless Book.

The Rev. James Caughey relates that a couple of infidels were once standing together on the deck of a vessel as she glided past a desolate island of the sea. One said to the other: "Suppose you were condemned to live on this island, and had the choice of but one book for your companion, what book of books would you choose?"

The other replied: "I would select Shakespeare because of the variety of his themes."

"Well," said the other infidel, "although I do not believe the Bible, yet I would choose it for my companion, for the Bible is an endless book." Endless! Yes, and the joy it reveals is endless! O God, "Thy testimonies are wonderful!"

### The Trial of Faith.

"The trial of faith," says Luther, "is the greatest and heaviest of all trials. For faith it is which must conquer in all trials. Therefore, if faith gives way, then the smallest and most trifling temptations can overcome a man. But when faith is sound and true, then all other temptations must yield, and be overcome."

**Luther Created Doctor of the Holy Scriptures.**

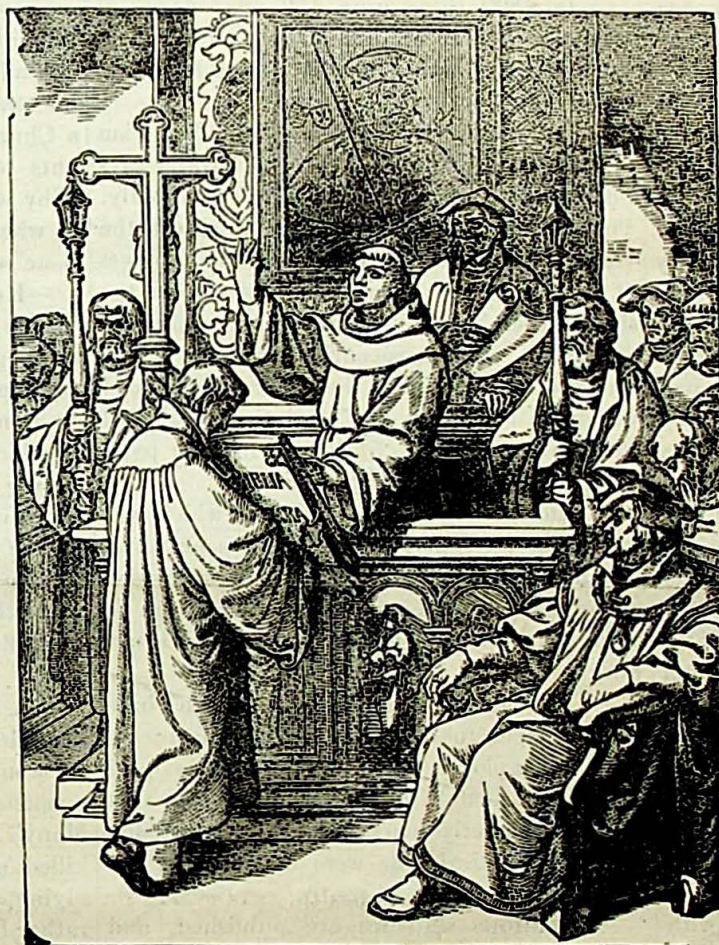
That is what our picture shows us. Luther was called from the cloister of Erfurt to Wittenberg, in the year 1508, as Professor in the new University of that city. He soon rose to high honors and gained the respect and confidence of all that knew him. In 1510, he was sent to Rome on some business of the monastery. He rejoiced to have an opportunity of seeing that "holy" city. But he was sadly disappointed in his expectations. He found the city of Rome to be the very seat of wickedness and sin. In vain did he try to find peace by visiting all the churches, by hearing and saying masses, and by creeping up the so-called Pilate's Stairs with his bare knees. That passage from the Bible: "The just shall live by faith," broke upon his soul like a voice of thunder. God, in His mercy, opened to him the full understanding of that passage, and Luther's heart was filled with joy when he at last fully understood the simple Gospel way of salvation, when he learned that the poor sinner is made just and is saved, not by any righteousness of his own, but by the righteousness of Christ received through faith in the Gospel. On his return to Wittenberg this precious truth shone forth in all his lectures and sermons.

Soon after Luther's return, his friend Staupitz urged him to accept the title and office of Doctor of the Holy Scriptures. Luther at first refused to do this. He did not consider himself able to fill that high office. But he was at last compelled to yield to the wishes of his friends. And so Luther was created Doctor of the Holy Scriptures in the year 1512. It was one of the important events in his life. For in that title and office he in after years found much comfort, when in the midst of the battle of the Reformation the question came to his mind who had called him to wage war against the papacy. He himself says: "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."

WHY?—A president judge was asked why it was that by far more men than women were put into prison. "Because more women than men go to church," was the judge's reply.

**The Farmer and the Townsman.**

A farmer, whose fields lay near the city, suffered many a loss at the hands of the people from town, who, when walking through his fields, would take whatever pleased them. One day, before harvest, he met a fashionably dressed person with a large handful of ears of wheat, taken from his fields. The farmer saluted the stranger respectfully and admired the beauty of the wheat. "Yes," said the gentleman, "it is truly a fine sample, and does the farmer great credit who grew it." The farmer



acknowledged the compliment, and asked the stranger from which of his fields he took it. The stranger pointed out the field and assured the farmer that he always liked to take a good sample home, as it interested the ladies. Upon this the farmer admired the style of the gentleman's coat and asked him to allow him to look at the skirt. The man readily did so, and the farmer quietly took out his penknife and cut a large piece from the tail of the coat. The gentleman bounced and grew very angry; but the farmer told him he always took samples of cloth, as he found they greatly interested his wife. He further told the gentleman that he had no more right to take his wheat than he had to take his coat, and that he wished the public to bear this truth in mind.

It was a rather dear school in which the gentleman thus learned the lesson: "Thou shalt not steal!"

**Bettie, Lie Still.**

Old Bettie was a match-seller. She was brought in her old age to believe in Jesus as her Saviour, and from that time thought she never could do enough for Him who had washed her from her sins in His own blood. Ever ready to speak of her Master to all she met, and of unwearied kindness, she was "always abounding in the work of the Lord." But in the midst of her labors she caught cold with rheumatism, and was confined to her bed for days and weeks.

One day a minister called on her. He was surprised to see his old active friend and neighbor so happy in her bed, and said, "I little expected to find you so patient in bed, when you have always led such an active life. It must be a trial to lie there so long."

"Not at all, sir, not at all, sir," said Bettie; "when I was well I used to hear the Lord say to me daily, 'Bettie, go here; Bettie, go there; Bettie, do this; Bettie, do that'; and I did as well as I could. Now it seems as if I hear Him say daily, 'Bettie, lie still and cough.'"

The poor woman had not only "learned in whatsoever state she was therewith to be content," but her homely words showed that she understood the service of patience.

—Selected.

**In May,**

1849, the cholera raged fiercely in St. Louis, Mo., and fear and trembling laid hold upon the people. On the morning of Ascension day the German newspaper announced mockingly: "In many of the churches this day is to be observed as a day of prayer—that God may cause the cholera to abate. We'll see whether it will do any good. As for ourselves we prefer keeping a fire day instead of a holy day, and all the citizens are invited to burn pitch upon the streets." In the evening of that same day a fire broke out, 24 steamboats, 428 houses in the best and richest portion of the city, and many thousand cords of wood were consumed, while a number of people also lost their lives, but the churches remained unharmed.

"ALL GONE."—"I cannot understand," said a little boy, "what becomes of our sins when God takes them away."

"When you do a sum, Willie, and take the sponge and wipe your slate, what becomes of the figures?"

"Oh, I see now," he said, "they are all gone." And so God says He will blot out our transgressions, and will not remember our sins. Isa. 43, 25.

### The Outlook from the Editor's Window.

—It would be well if in this Luther year the people would become thoroughly acquainted with the life and work of the great Reformer. We are therefore glad to hear that a new Life of Luther is being prepared by Prof. A. L. Graebner of the Lutheran Seminary at Milwaukee, Wis. It will appear, finely illustrated, in ten numbers at the cost of 20 cents each number. Judging from the first number, which has just appeared, it will be a most excellent work and, we doubt not, will find a wide circulation among the members of all our churches. It is published by the well-known Publishing House of Geo. Brumder, Milwaukee, Wis.

—THERE is much discussion going on among Lutherans about what to do for the church in this Memorial Year in which the four hundredth anniversary of Luther's birth will be celebrated. The members of the Lutheran St. Matthew's congregation in New York city know what to do. At a recent meeting they resolved to aid in the building of the new Lutheran Seminary in St. Louis. In order to awaken a greater interest in this work the pastor of the congregation, Rev. H. Sieker, by request preached and published a sermon on the Blessed Work of the faithful Lutheran Church in this country. This sermon will no doubt prove profitable reading also among the members of other congregations. It can be had for 10 cents per copy by addressing Rev. E. Bohm, 298 Broom St., New York, N. Y.

—OUR Lutheran Deaf and Dumb Asylum near Detroit, Mich., is in a prosperous condition. At a recent meeting of the Board of Directors the gratifying news was made known that the debt of the institution has been greatly decreased during the past year.

—THE Norwegian Lutheran Orphans' Home at Wittenberg, Wis., was opened last year on the 26th of August by the Rev. Homme with three children and one aged person as its first inmates. By the blessing of God this number has since then steadily increased, so that an extension of the accommodations will soon be a necessity.

—THE well-known "Life of Luther" by Prof. Koestlin is being translated into English by Rev. Dr. Morris, of Baltimore, and will be published during this memorial year. From the *Workman* we learn that "it was the purpose of the lamented Dr. Krauth to have based his Life of Luther on that of Koestlin, so that the next best thing in the absence of Dr. Krauth's book will be the elegant work of Koestlin, translated into good English."

—THE first Lutheran congregation in York, Pa., was organized in the year 1733. The first church building, a small log-house, was erected in 1744.

—IN the great African island of Madagascar the Norwegian Lutheran Missionary Society had 20 missionaries at work in 1881. There are 20,000 members connected with this mission.

—THE whole number of members connected with the Lutheran mission in South Africa is said to be 6,632.

—THE American Bible Society is making a canvass of the whole United States with the intention of supplying Bibles to all families found without them. So far 288,718 families have been visited, of which 45,034 did not possess a complete copy of the Scriptures.

—AN edition of 11,000 copies of Gospels in Zulu, recently printed at the Bible House, has been put at the disposal of the American Board, for sale and distribution in Southern Africa, by the American Bible Society.

—IN 1800 there were 150 missionaries at work; now there are 125,000. In 1800 there were 50,000 heathen converts; now there are 1,650,000.

—THE report for 1882 from the Moravian mission among the natives of Australia says that the doomed race is dying out rapidly. The Christian life leads them to reject the views of their fathers and arrests the progress of certain diseases; but they suffer from the sins of their fathers and they are rapidly disappearing. The missionaries say that "in the course of a few years, the Australian mission will have lost its people," and their work will come to an end unless fresh fields in other parts of Australia are opened to them.

—AMONG the millions of China, which was opened to foreigners in 1858, there are only 300 missionaries at work; and in Japan, which was opened to foreigners in 1868, there are no more than 88 missionaries engaged in Gospel work.

—THE suggestive fact is published by a Philadelphia paper that in a certain manufacturing town an employer, on a recent Saturday, paid to his workmen \$700 in crisp new bills that had been secretly marked. On Monday \$450 of those identical bills were deposited in the bank by the saloon-keepers.

—RELIGIOUS statistics are published, and show the total amount contributed by the various denominations in the United States the past year, for benevolent and congregational purposes to be \$106,962,000, of which the amount collected for purely benevolent purposes is \$31,331,150. The amount contributed for church purposes, including the maintenance of the Church, sustaining the ministry, &c., is \$75,252,866. There are 92,653 Protestant churches in the United States, with 71,602 ministers and 9,003,030 members. These figures may safely be left to tell their own story.

—THE Chinese Province of Hunan has 15,000,000 inhabitants, and not a single resident missionary.

—THE various Bible Societies now represented in Japan, make it a rule never to give away the Scriptures. They have sold together 115,000 copies during the past year. It is stated that at Kioto a single copy of St. John's Gospel led sixty families to renounce idolatry.

—THE *Outlook*, of London, says: "Morocco, which is peopled by perhaps the finest Moslem

race in the world, numbering eight or nine millions, presents a stern wall to the Christian faith. We understand that the Emperor will not permit a Christian to live in the interior of his country."

—SPAIN, a Roman Catholic country, has nevertheless 32 Protestant churches and chapels, with a membership of 28,000, mostly of the poorer people.

### Short Stops.

—NOT long ago a ship was wrecked upon the reefs of an island in the Pacific. The sailors, escaping to land, feared lest they might fall into the hands of savages. One climbed a bluff to look over the island. Turning to his companions, he shouted, "Come on! Here's a Church!" A simple story, but one which puts to the skeptic the searching question: Why was it safer for the shipwrecked men to go where a church reared its cross than where there was none?

—How many members are there in your church? "Well," said an elder, "I tell 'em we've got about ten to be depended on to do anything, though we've got more than a hundred on the books." It was one of the churches in which a small proportion of the members largely does the work and pays the bills.

—VOLTAIRE, the French infidel, prophesied that in this nineteenth century the Bible would become extinct. The room in which Voltaire wrote that prophecy was in the year 1881 filled from floor to ceiling with Bibles for Switzerland.

—A MODERATE Scotch minister, who was a keen fisher, once said to Dr. Andrew Thomson, "I wonder you spent so much time on your sermons with your ability and ready speech. Many's the time I've written a sermon and killed a salmon before breakfast," to which saying Dr. Thomson replied, "Well, sir, I'd rather have eaten your salmon than listened to your sermon."

—A CLERGYMAN was met the other day by a ragged individual with a flask of whiskey in his pocket, who inquired, "Sir, is this the nearest road to the poor-house?" "No, sir," said the clergyman, pointing to the bottle, "but that is."

### St. Paul's Colored Lutheran Church,

LITTLE ROCK, ARK.

Chapel on corner of 12th and Rock Sts.  
Sunday-school meets every Sunday at 2 o'clock.  
Divine services at 3 o'clock and 7 o'clock.

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No. 6.

(For the "Lutheran Pioneer.")

## St. John Baptist's Day.

(JUNE 24.)

1 Christ Jesus, Lamb of God, who art  
The Life and Comfort of my heart,  
I, a poor sinner, come to Thee  
And bring my many sins with me.

2 O God, my sinfulness is great!  
I groan beneath a dreadful weight;  
Yet, be Thou merciful, I pray,  
Take guilt and punishment away.

3 St. John, the Baptist, biddeth me  
Cast all my sins, O Lord, on Thee,  
For Thou didst leave Thy heavenly throne,  
That for our sins Thou might'st atone.

4 Help me amend my ways, O Lord,  
And willingly obey Thy Word;  
Thus evermore abide with me,  
And finally take me to Thee.

(Barthold Helder, 1620. Tr. by A. Crull.)

## Behold the Lamb of God!

John was the forerunner of Christ. At his birth it was said of him: "Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways," Luke 1, 76. "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel," Luke 1, 80. And when that day came, his voice was "the voice of one crying in the wilderness, Prepare ye the way of the Lord." He prepared the way of the Lord by showing to the people their sins and by calling them to repentance. "Repent ye," cried he, "for the kingdom of heaven is at hand." But not only did he convince them of their sins and call them to repentance, but he also pointed them to Jesus as the only Saviour of sinners. When Christ entered upon His public ministry, John bore witness of Him that He is the Son of God and the Redeemer of the world. When he saw Jesus coming unto him, he cried out and said, "Behold the Lamb of God, which taketh away the sin of the world," John 1, 29. Those were precious Gospel words to all who had come to the knowledge of their sins by the preaching of John. They are still words of sweetest comfort to every anxious sinner. Jesus

is the *Lamb of God*. He came into this world to become a sacrifice for our sin, to be consumed on the altar of the cross by the flames of His love for sinners and by the flames of the divine wrath against sin, which He had undertaken to bear. He *taketh away sin*. For "the Lord hath laid upon Him the iniquity of us all," says the prophet. And St. Peter says, "He Himself bare our sins in His own body on the tree," 1 Pet. 2, 24. He taketh away the sin of the world. Not only the sins of St. Peter and Paul and other holy men. No! The sins of the world. No sinner, in all the world, let him be who he will, or what he will, is shut out. The Gospel, which brings us all the blessings gained by the sacrifice of the Lamb of God, points every sinner to Jesus and says, "BEHOLD YOUR SAVIOUR!" We behold Him, not with our bodily eyes, but with the eye of faith and thus find in Him pardon of sin and life everlasting. Perhaps you have been looking to your own good works, your honesty, your church-goings, your prayers, your good feelings. These are good things in their places, but very bad things to be put in the place of Christ. Are they your saviours? Have they been appointed by God to take away sin? Does St. John say, Behold your works, your honesty, your church-goings, your prayers, your good feelings, which taketh away the sin of the world? No! He points to Jesus and says, "Behold the Lamb of God, which taketh away the sin of the world!" Look away then from anything you find in your own sinful self. Look unto Jesus only as He is brought to you in the Gospel, and be saved. Look unto Him every day of your life, and find in Him forgiveness of all sin. Look unto Him in the hour of death, and your faith shall then be changed into sight, and you shall see Him face to face in everlasting joy and bliss. "Behold the Lamb of God, which taketh away the sin of the world!"

## St. John's Head.

In a village school, the teacher related the history of the beheading of John the Baptist;—how Herod promised Herodias' daughter on oath even *the half of his kingdom*, and at her re-

quest committed the vile murder. He gave the children a vivid description of the unseemly behavior of the silly girl, who had been incited by her detestable mother, and showed what a wicked heart was necessary in order to be able in cold blood to demand so horrible a gift. At last he asked, "Had the king a right to grant the girl's request, and to take the life of faithful John?"

With one voice the children replied: "No!" "But he had sworn an oath. What answer, then, should he have given to the daughter of Herodias?"

A long silence ensued. Finally a wide-awake little fellow raised his hand,

"Well, Fred, what might Herod have said in order to save the Baptist's life?"

"The head of John belongs to that half of the kingdom which I will keep," was his bright answer.  
—From the German.

## God Is Love.

BY DR. MARTIN LUTHER.

"If we will only consider Him in His works, we shall learn that God is nothing else but pure, unutterable love, greater and more than any one can think. The shameful thing is, that the world does not regard this, nor thank Him for it, although every day it sees before it such countless benefits from Him; and it deserves for its ingratitude that the sun should not shine another moment longer nor the grass to grow; yet He ceases not, for one moment's interval, to love us and to do us good. Language must fail me to speak of His spiritual gifts. Here He pours forth for us, not sun and moon, nor heaven and earth, but His own heart, His beloved Son, so that He suffered His blood to be shed, and the most shameful death to be inflicted on Him, for us wretched, wicked, thankless creatures. How, then, can we say anything but that God is an abyss of endless, unfathomable love?"

The reason the Dead Sea is dead, is said to be because it is always receiving and never giving out anything.

## Letter from New Orleans.

DEAR PIONEER:—Our St. Paul mission on Claiborne has hitherto prospered steadily; a decline, however, is now visible, especially in regard to church attendance. There was a time when our chapel was crowded with attentive and devout hearers every Sunday evening. When the appointed time for service arrived, old and young alike hurried to the place of worship, some moved by mere curiosity perhaps, some by the example of others, and a few by the holy aspiration of having their souls saved. Whatever their object may have been for coming up to the house of God, of all the colored churches in our vicinity, our chapel was the best attended. That time is no more. But while we are heartily sorry to note the decline, there is as yet no cause for disheartenedness and discouragement. For wherever the Gospel is preached in its truth and purity there a few souls are always found that will listen to it, accept it, believe it. "It shall not return unto me void, says the Lord, it shall accomplish that for which I have sent it." While in obedience to the command of the Lord we are letting down the net of his word we know not whether few or many will be caught, what we know is, that our toiling and laboring shall not be in vain. But there must be some reason or other for this decline; and so there is. The new mission field on Franklin Str. not only deserves more attention, its steady progress claims it; and because it takes up more time and requires more labor, the St. Paul mission falls a little behind. The missionary can not longer visit every member and well-wisher of the church every week as he was wont of doing. St. Paul is at a great disadvantage as to the time for public worship. It will be remembered that this was changed in favor of Mt. Zion. Add to this the frequent highwater that obstructs the way to the church for weeks at the time, causing all sorts of sickness. The small pox has been and is still more prevalent here than in any other part of the city. Thus it will be seen, that the people have some excuse for not attending the church as regularly as before. But it can not be overlooked that many of our former church-goers, who once seemed to be so devoted to our mission and purposed to become members of the church, have turned in quite another direction. A dulness and deadness seemed to have overpowered their hearts; those once so active are now sluggish and cold.

But while some we lost others we won. Twelve members, mostly young people, have lately been added to the church. On the first Sunday after Easter the class formed in September last was duly confirmed; they were bright scholars, attentive, diligent, and zealous in learning the way of salvation. With two and three hours weekly instruction they had committed to memory the catechism, text and explanation, passages from the Bible, parts of Bible history and some of our beautiful hymns.

However young and weak and unexperienced, they are welcomed to fight the good fight, and they need be. The deceitfulness of their own hearts, the snares of the world, the cunningings of Satan will not cease to attack and afflict, and crosses of some sort are awaiting them. In the world many shall have sorrow, hours of darkness, suffering, and bitterness. Were they to rely on their own strength they would easily be overcome. But He who has trod the way before them has promised to be with them and to keep them from falling and bring them safely through. Three infants have been incorporated into the church by holy baptism. It has pleased God to take from us one of our most active members, Mr. Alfred Anderson. He was ailing for some time, but attended his church all the same, until he was too feeble to walk. In his sickness and suffering he was patient and full of hope of future glory. He departed this life rejoicing that he had found a Saviour for his soul, and he committed it unto His keeping. His remains were taken care of by the Benevolent Society of which he was a member, but the funeral services were held in the chapel, where a large congregation was assembled. He leaves a widow, who is also a member of St. Paul's church.

A regular meeting of the congregation is held on the first Monday of every month. The meeting is opened by singing a hymn, reading a chapter from Holy Scriptures, and prayer. After the minor business matters have been transacted the rest of the time is devoted to the explanation of some doctrine. In the last meeting Mr. C. C. Monten and Mr. Louis Thomas were elected officers of the congregation, Mr. Berg secretary and treasurer. Every member contributes from 15 cents upward for the benefit of our poor and sick.

Shortly before Easter, Mr. Berg held his annual school examination, 85 children were present. The progress which the school has made in the course of the year was gratifying. It was evident that both teacher and children have kept each other busy. The Sunday school is adding some to its number almost every Sunday. Besides Mr. Berg two assistant teachers, church member, are engaged in the work.

Last Friday was a day of joy for the school; it was the picnic day. Old and young were seen marching out to the grounds with baskets on their arms heavy with meat and drink. The day was so fair and bright as it could possibly be wished for. Swings were put up for the girls, bats and balls handed to the boys, and there was swinging and playing and merry laughter from early in the morning till sunset when every one went home more tired than they would like to tell.

May God continue to bless us and prosper our work.

New Orleans, La., May 14, 1883.

MISSIONARY.

CHRIST is not valued at all unless he is valued above all.—Augustine.

## In a Lutheran Country.

A French traveller, who spent nearly five years in Scandinavia, some time ago published a work, in two volumes, in which he makes known his experiences and observations among the Lutheran people of that country. He considers these people the most honest people of Europe. He everywhere found proofs of this fact. In many sections of the country, he travelled in little boats propelled by a couple oarsmen, and was surprised to find them leaving the boat on the river's bank with their few necessaries, and with his satchel containing his money and other valuables, in it, to go to a farm house some distance back to spend the night. Houses on the highways stood with the doors wide open; watches etc. hanging on the walls, and all the inmates away at work in the fields. "It is not the custom of the country to secure anything under lock and key; indeed, no servant would be willing to stay in a house where they were mistrusted. If a family is gone upon a journey, they lock the doors and hang the keys on a nail outside the door, so that in case of an emergency the neighbors may enter." No wonder the French traveller soon was ashamed of the revolvers which he carried with him. He says, "I began to feel ashamed of having them with me, and carefully kept them out of sight." And then he says, "For safety, I had left some valuables in London, including a gold watch-chain; but here I was travelling, I may say without fear of contradiction, in the safest country in the world."

He also notices the absence of all profanity. Of the sea-captain who commanded the vessel on which he sailed, he says: "I never heard him utter an oath. Before partaking of his meals he used to bow his head and silently ask a blessing—a custom I found almost universal among Scandinavians. On-board the ship no profane language is permitted." Of the Norwegian fishermen he says: "One of the beautiful characteristics of these men, who have never left their native land, is their reverence for God. They are seldom heard to utter an oath. During the years I have been in the country I never heard any of them swear, no matter how angry he may have been, or how great the provocation. They reprove the offender without cursing him."

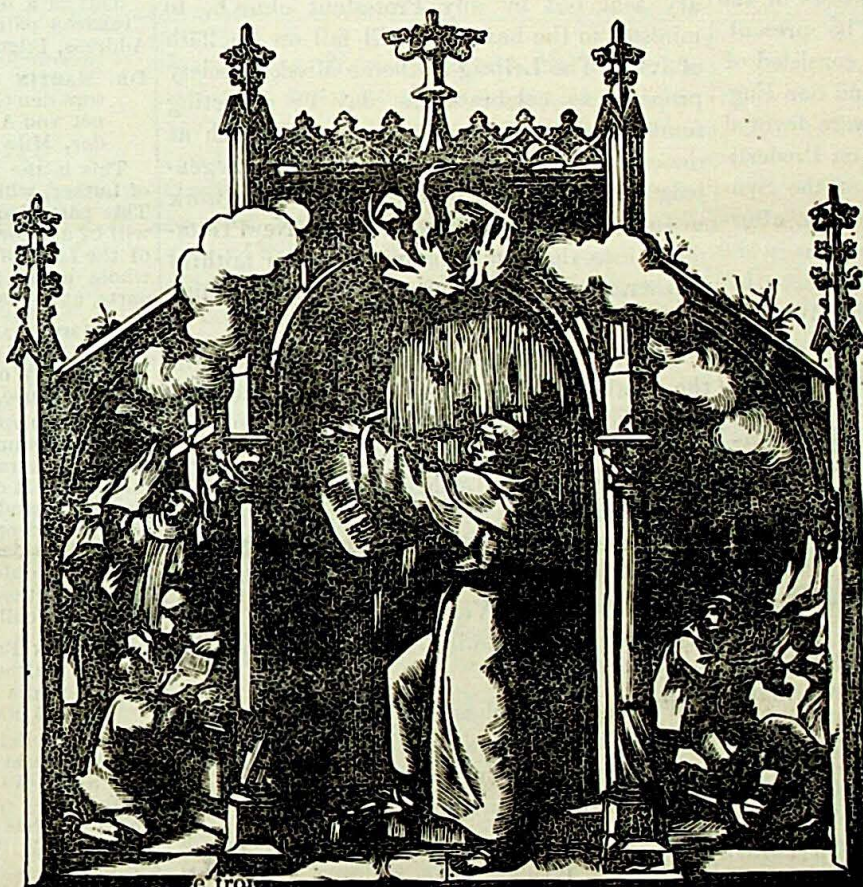
He finds the secret of their honesty and morality in their system of education. "To bring up their children in the fear of the Lord," he says, "is one of the chief aims of the parents, and their young are religiously instructed." This is not only done in schools where the children learn, day by day, Bible stories and Bible truths from the catechism, but also in their houses. He at one time was on his way to visit at a farm house. "Before reaching the house," he says, "I heard the young mother singing psalms by the cradle of her babe. She said as I entered: 'This is my first-born, and I want him from his birth to hear me sing praises to God; I want him to fear and love the Lord when he grows up, for God is good to us all.'"

### Luther's Ninety-Five Theses.

In the centre of our picture, Luther nails to the church-door his ninety-five theses; on the left, Tetzels sells indulgences, and commits Luther's writing to the flames; and on the right, the Wittenberg Students are handling his own writing against Luther in the same way. This occurred in the year 1517. In that year Pope Leo X., an infidel and ridiculer of Bible doctrines, instituted the sale of indulgences, in order to get as much money as possible from the people. An indulgence was a written certificate which promised to the holder, who had paid in money the price asked for it, freedom from all punishment of sin in this life and in purgatory. John Tetzels, a bold and reckless fellow, was employed as the principal salesman of these indulgences in Germany. He carried on this business in a most scandalous manner. He told the people that as soon as the money, paid for the deliverance of a soul from purgatory, rang in his box, the soul would leap up to heaven; he told them that sorrow on account of sin and repentance were not needed by him who would buy a letter of indulgence. Luther soon found out the consequences of this indulgence business. Many of his people, on coming to confession, declared that they would not leave off sinning, and appealed to their letters of indulgence. With a sorrowful heart Luther saw the people cheated, not only out of their money, but out of their souls' salvation. He wrote a letter to the Archbishop of

He then told Luther to go on in good cheer since God and all the prayers of the captives in the Romish Babylon would be with him. Others again were alarmed and frightened. But Luther said, "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." Again he said, "Let Christ see to it whether the cause be mine or His." But it was Christ's cause, and therefore it prospered in spite of all enemies. God's appointed time for the Reformation of His Church had come, and Luther, without knowing it, was God's chosen instrument for the accomplish-

man unswerving in the faith, against whose firmness were dashed all the efforts of the bishop to take away the religious liberty and civil rights of the city. Finally, after a siege, the bishop was successful in taking the city, and then executed bloody vengeance against his opponents. All the principal Lutherans were at once condemned to death; of the rest, those who would not turn Roman Catholics, were banished from the city; but Wichart was retained, in order by a terrible example to frighten others—he was to be put to a horrible death. From early morning, all day long, throughout the entire night and a portion of the following day, Wichart stood at the stake. His enemies and those whom he had formerly punished on account of their wickedness, as well as the Spanish soldiers, now came, mocked him and spit in his face. The priest carried on worst of all. The day was extremely hot, but the soldiers knocked off his hat and raised it on a spear before the stake, so that Wichart was compelled to stand bare-headed under the burning rays of the sun. He received neither food nor drink. When faint and weary, and about to sink down, he was stirred up again. On the second day he was released from the stake, but only in order at once to be tortured. Holes were cut into his breast and boiling oil poured in. Then he was hung up by the feet and brandy poured into his nose, so that for two hours he lay there as if dead. From these tortures he was dragged into the common prison, where the Jesuits tested their arts of conversion. But



Mainz, beseeching him, by his authority, to put a stop to the scandalous and immoral proceedings of Tetzel and others. But in vain! Luther now felt it his duty as pastor of the congregation at Wittenberg and as Doctor of the Holy Scriptures to lift up his voice against the abuse of indulgences. He drew up 95 Theses and, on the 31st of October, 1517, he nailed these Theses to the door of the church at Wittenberg, declaring himself ready to dispute with any one upon the truth of the doctrine contained in these 95 propositions. In these Theses Luther struck the keynote of the Reformation—salvation through Christ alone. They were therefore hailed with joy by thousands of anxious souls as the dawn of a bright Gospel day after the long dark night of Romish superstition and corruption. In a few days they had spread over all Germany, and in a few weeks they were read throughout all Europe. When Dr. Fleck read them, 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."

ment of this great and blessed work. In after years Luther himself said: "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."

### A Martyr of our Lutheran Faith.

The City of Paderborn had accepted the Reformation, but the Roman Catholic bishop was very anxious to reclaim it. In the year 1585 the mayor of the city was *Liborius Wichart*, a

he steadfastly endured them all. When led to death, and again urged to become a Roman Catholic, he said: "I have a faith and an assurance and a portion, of which I have told you that it shall not be taken from me forever. You know that I do not adhere to you and the Romish faith; what I now suffer is on account of the Evangelical [Lutheran] faith and the liberty of the city. May God have mercy on the city."

In a garden, near the place of execution, he saw Bishop Dietrich anxiously awaiting the bloody spectacle. He said to him: "Come now, Bishop Dietrich, and drink your fill of my blood, for which you have thirsted so long!" He then undressed and allowed himself to be tied fast. Seeing the flash of the executioner's sword, he cried with a loud voice: "Lord Jesus receive my spirit!" Then the executioner cut a bloody cross in his abdomen, and perpetrated other atrocities which cannot be related. Wichart suffered and died without a sigh.

How is it with our faithfulness and steadfastness, dear reader? Would you be ready thus to confess Christ and your Lutheran faith?

—From the German.



### The Outlook from the Editor's Window.

THE young men of our Lutheran churches in St. Louis have organized a Luther Monument Association, of which any Lutheran may become a member, provided he pays a monthly fee of not less than 25 cents. The object of the association is to procure a Luther statue which will be placed in front of the new Lutheran Seminary in that city.

A CORRESPONDENT of the Philadelphia *Lutheran* gives the following report of the Lutheran Conference recently held in San Francisco: On the 6th of April, a free general conference of all the Lutheran pastors of the Pacific coast who could possibly be present, was convened and organized. It consisted of eight German, three Norwegian, and one English pastor. The forenoon sessions were devoted to the discussion of the 13 Theses on Predestination, which present the position of the Synodical Conference on that subject. The afternoon and some extra evening sessions were occupied with the consideration of a paper by Rev. J. M. Buehler, on "The Mission Work of our Church on this Coast; ways, means &c." The paper was a most able one, and the discussion of it intensely interesting and very profitable. Every one realized and fully appreciated its importance and value. The conference was a great pleasure and benefit to all who were privileged to attend and participate in it.

OF our German mission work on the Pacific coast the same correspondent says: "Great blessing and success has attended the faithful ministrations of Rev. J. M. Buehler in German. His congregation has grown until it became necessary to secure the services of an associate pastor; and a thrifty and promising daughter has been established in Oakland, now under the pastorate of Rev. J. H. Theiss. On Palm Sunday, Rev. Buehler confirmed a class of 82 catechumens. Rev. L. Wagner, associate pastor to Rev. Buehler, is at the same time German Lutheran missionary for this coast. On the 11th of March, he installed Rev. C. L. Wug-gazer as pastor at Stockton, Cal. Rev. L. Wagner has seven preaching places which he serves regularly, and which are developing rapidly into self-supporting congregations. He also serves a number of other points incidentally. The congregation at Los Angeles, recently but a mission, has obtained a permanent pastor in the person of Rev. G. Runkel, formerly of Aurora, Ind. He was installed by Rev. J. Kogler, on March 11th. Rev. Kogler is serving a congregation of about 30 members, near Los Angeles. Rev. A. Kenter is pastor of a small congregation at Middleton, Washington Co., Oregon. Rev. E. Doering, of East Portland, Oregon, serves a charge embracing three congregations. The immense emigration to this locality makes the field a very important one."

AND of the work of our Norwegian brethren on the Pacific coast the correspondent says:

"Rev. O. N. Groensberg is pastor of a thrifty congregation of Norwegians here, numbering about 70. Rev. J. L. P. Dietrichson, Norwegian missionary for the state, with headquarters here, preaches at six places regularly, and at others occasionally. He also edits the "Bien," the largest Norwegian family paper in the United States. Rev. E. Christensen is doing Norwegian mission work in Idaho; and Rev. Chr. Joergensen in Washington Territory."

THE 200th anniversary of the birth of Bartholomew Ziegenbalg, the first Lutheran foreign missionary—and indeed, the first missionary sent out by any Protestant church, to minister to the heathen—will fall on the 24th of June. The Leipzig Lutheran Mission Society proposes to celebrate the day by collecting funds for the erection of a memorial church at some mission point in Southern India. Ziegenbalg was the pioneer of the great mission work in India. He also translated the New Testament into the Tamul language. The faithful Lutheran missionary departed this life in faith and peace, in the year 1719.

JOHN A. ROEBLING, in whose fertile brain the great Brooklyn Bridge originated and who drew the plans after which it has been constructed, is said to have taken great interest in the welfare of the Lutheran church. In his last will and testament he left \$10,000 to the Lutheran Orphans' Home near Pittsburgh, and the same amount to the Lutheran Orphans' Farm School, Mt. Vernon, N. Y. His bust, presented by his family, may be seen in the latter.

WE learn with pleasure from the *Workman*, that the Zion Lutheran High School at Castor, Mo., under the principalship of Rev. L. M. Wagner is in a flourishing condition. It is a Church-school and has some 50 pupils. Advance over former years. Many, no doubt, will be greatly benefited by such a school, in which God's Word has its proper place. His influence is already felt in having furnished a number of efficient teachers, and in due time we hope many ministers will look back to this modest academy as the place where they commenced their classical studies.

THE Lutheran population of the world is upward of 50,000,000! says the *Church Messenger*.

THREE of the principal writings of Dr. Luther are being translated into English by one of the Professors in Kings College, London, and will be published during this Jubilee year.

A SECULAR paper of New York says: The emigrant from Lutheran Scandinavia is yet to be found who, upon arrival in this country, is unable to read and write in his own language. Our people have been led to think, if indeed they have given the matter any thought, that Scandinavia has much to learn of the United States, as well in educational as in other matters. We are led to the belief that the contrary is true, and that we may yet learn something from the descendants of the ancient Northmen.

SPRING has come and is robing forest and field in matchless green and filling the air with fragrance and music. The tender grass, the daisies in the field, and the sweet blue violets welcome us to the enjoyment of happy Spring time. But alas! here comes a postal card from the State of Ohio which calls us a "Galvanizing editor." What does the writer of that postal mean? Let him rise! Let him explain! He has the floor! We close our window!

### BOOK-TABLE.

LUTHER'S PORTRAIT. Price, \$1.00; per dozen 60 cts.; per 100, 50 cts.

This is a beautiful Chromo in Oil after one of Cranachs paintings from life, size 20x24 inches. Address, Pilger Book Store, Reading, Pa.

DR. MARTIN LUTHER. Lebensbild des Reformators den Glaubensgenossen in Amerika gezeichnet von A. L. Graebner. Heft 2. Geo. Brumder, Milwaukee, Wis.

This is the second part of Prof. Graebner's Life of Luther, which we recommended in our last issue. This part also shows that Prof. Graebner's work will be a vigorous, clear and interesting statement of the facts of the life of the great Reformer. The whole work, finely illustrated, will appear in 10 parts, at 20 cts. each part.

DER AMERIKANISH-LUTHERISCHE ORGANIST. A collection of preludes and after-pieces for use at Public Worship. Part 4. Concordia Publishing House, St. Louis, Mo., Price 40 cts.

The *Lutheran* of Philadelphia says: "This collection of admirable, solid churchly music is well worthy general acceptance in German Lutheran churches. It contains 23 pieces adapted to special German melodies and 10 of a general character. They are selected from eminent composers of this kind of music and are worthy of hearty commendation. It would be a great gain to the music of our English Lutheran churches if our organists had access to a collection of such preludes."

SERMON ON PREDESTINATION by Rev. Prof. C. F. W. Walther, D.D. Translated by A. Crull. Concordia Publishing House, St. Louis, Mo. Price, 5 cts., postage, 1 ct.

This excellent Sermon by the venerable Dr. Walther well deserves a wide circulation. It gives the plain Scriptural answer of the Lutheran Church to the following questions: 1. Who are those persons whom God has elected? 2. When has this election taken place? 3. To what purpose has God chosen the elect? 4. What are the causes that induced God to elect them? 5. How should a Christian properly use the true doctrine of election of grace to his salvation?

DR. MARTIN LUTHER'S KIRCHEN-POSTILLE, Epistel-Theil, nebst vermischten Predigten. Concordia Publishing House, St. Louis, Mo. Price, \$4.50; postage 45 cts.

This is a capital book in every respect; capital in its mechanical execution, for in binding, paper and type it is all that can be desired; capital in its contents, for it presents the sermons of that "master-preacher"—Dr. Martin Luther.

### St. Paul's Colored Lutheran Church,

LITTLE ROCK, ARK.

Chapel on corner of 12th and Rock Sts.

Sunday-school meets every Sunday at 2 o'clock.

Divine services at 3 o'clock and 7 o'clock.

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St. Louis, Mo., July, 1883.

No. 7.

(For the "Lutheran Pioneer.")

## I Cor. 3, 16.

Within my heart, defiled with guilt,  
A spiritual church is built,  
Forever colored with the blood  
Of Jesus Christ, the Lamb of God.

There dwelleth God, the Father, Son,  
And Holy Spirit, Three in One;  
He is my soul's beloved guest,  
And grants my heart true peace and rest.

This little church looks poor and odd;  
But being the abode of God,  
It has a glorious, peerless grace:  
It is God's royal dwelling-place.

This little church, Lord, I commend  
Unto Thy care, and pray: Defend  
And keep it from adversity,  
And dwell therein eternally!

(Dr. B. Derschau, † 1639. Tr. by A. Crull, 1882.)

## True Freedom.

Men like to be free and think it a grand thing to live in a free country. But most men know nothing about true freedom. There was Pat Ryan. He celebrated his freedom by marching behind a big flag on the Fourth of July, and by giving himself up to drinking and fighting. "For," said he, "we live in a free country and I am a free man." Well, the Fourth passed by, and the next morning Pat stood before the Police Judge for having taken part in a murderous fight. He was sent to hard labor in the Penitentiary. He lived in a free country, yes. But still he was a slave, a slave of his own sinful passions. Sin was the Master who held him in a most terrible slavery.

By nature all men are in this slavery to sin. St. Paul plainly says that we are "sold under sin." And sin is a cruel master. It pays its slaves with eternal misery in hell. "For the wages of sin is death," says the Bible, Rom. 6, 23. You can easily see that the freedom from the slavery of sin is the only true freedom which every man needs. The Saviour speaks of this freedom when He says, "Ye shall know the truth, and the truth shall make you free," John 8, 32. And again He says, "If the Son shall make you free, ye shall be free indeed,"

John 8, 36. We are first told that the truth makes us free, and then we are told that the Son makes us free. How is this? Let me tell you. The truth which makes us free is the Gospel. For Christ says, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." By continuing in the word of Jesus we shall know the truth; for His word is the truth. The word of Jesus, however, is not the word of the law, but the word of the Gospel, which tells us that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him shall not perish but have everlasting life." It tells us that the Son of God became the Saviour of sinners and by His life, sufferings and death conquered sin and all enemies that held dominion over us. The Gospel, however, does not only tell us this, but in the Gospel the loving Saviour Himself comes to every sinner. Whosoever accepts Him, that is, whosoever believes in Him, enjoys that freedom which was purchased for all sinners more than 1800 years ago. The Son has made Him free through the Gospel, and he is free indeed. He is made free from the slavery and from the curse of sin. Sin, it is true, is still in his old nature, but he has also a new nature, born of the Spirit of God. And he fights against sin by the power of God, and does not suffer sin to become his master. This is true freedom—the freedom from the curse and slavery of sin.

## St. Paul's Cloak.

A preacher was one day assailed by some opponents, and one person remarked that the Bible was full of fables. The brawler referred to Paul having forgotten his mantle. "That is a passage quite suitable for me; perhaps also for you, my friend. I am very forgetful. I see here that the great apostle could forget, and this comforts me, and admonishes me also, that I should endeavor to make good what I forget. I thought once like you, and forgot the one thing needful; but now I endeavor not to forget the goodness of God. Have you, friend, forgotten this?"

## God's Blessing.

BY DR. MARTIN LUTHER.

"The animals do not work in order to earn their food; yet each has its work. The bird flies and sings, and hatches its eggs; that is its work. Horses carry men on the road, and to the battle; sheep give us wool, milk, and cheese; that is their work; yet that feeds them not. The earth freely brings forth grass and feeds them, through God's blessing. Thus Christ tells us to behold the fowls of the air; they sow not, neither do they reap, nor gather into barns, and yet God feedeth them. That is, they do their appointed work, but not thereby are they fed. So also must man work. But let him know, it is Another that feeds him, namely, God's blessing upon his work."

## Turn At Once.

If it is the sense of sin which does not let you be comfortable, turn at once to "Him with whom you have to do." Remember, it is not with Satan that you have to do, nor with your accusing conscience, but with Jesus. He will deal with all the rest; you only have to deal with Him. And He is your great High Priest. He has made full atonement for you; for the very sins that are weighing on you now. The blood of that atonement, His own precious blood, cleanseth us from all sin. Cleanseth whom? People that have not sinned? Thank God for the word, "cleanseth us"—us who have sinned. And you have to do with Him who shed it for your cleansing, who his own self bare your sins in his body on the tree.

## Original Sin.

Luther was one day being shaved and having his hair cut in the presence of Dr. Jonas. He said to the latter, "Original sin is in us like the beard. We are shaved to-day and look clean, and have a smooth chin; to-morrow our beard has grown again, nor does it cease growing while we remain on earth. In like manner original sin can not be extirpated from us. It springs up in us as long as we exist. Nevertheless, we are bound to resist it to the utmost of our strength, and to cut it down unceasingly."

### Who Art Thou?

This was the question put to John the Baptist by the messengers of the Jews. "And he confessed, and denied not; but confessed, I am not the Christ. I am the voice of one crying in the wilderness, Make straight the way of the Lord," John 1, 19—23. He did not seek honor for himself, but pointed men only to Christ as the Lamb of God that taketh away the sin of the world. "He must increase, but I must decrease," said John. Yea, he rejoices to be nothing, so as only Christ can be everything. "The friend of the bridegroom rejoiceth because he heareth the bridegroom's voice, this my joy is fulfilled," said he. This was the Christian humbleness of him of whom Christ says, "Among them that are born of women there hath not risen a greater than John the Baptist."

Put that question to the pope and you will get a quite different answer. The pope claims to be in the place of Christ here on earth and takes for himself the honor which is due to Christ alone. The late pope Pius IX. said of himself: "I am the way, the truth and the life." These are words used by Christ in John 14, 6. The present pope Leo XIII., on being requested by an Italian sculptor to trace a word on a bust of his own, wrote in Latin: "The Lion of the tribe of Juda." This is a name given to Christ in Revelations 5, 5. Pope Boniface VIII., in a letter to the King of France, called himself "the judge of the quick and the dead." A Romish writer says of the pope: "All power is given unto him in heaven and in earth." Another says: "No one but God is equal to the pope." Another says: "The pope is the bridegroom of the whole church." Another calls the pope "that one Lord of whom Paul speaks in the 4th chapter of his epistle to the Ephesians." But St. Paul there speaks of Christ. In the Romish canon-law the pope is called "our Lord God," and it is said: "The pope is the foundation of faith." The Bible, however, says: "Other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. 3, 11. In the Romish council, in the year 1516, the pope was addressed with the words of the 72. Psalm: "All kings shall adore thee, all nations shall serve thee." In the sixth session of that council pope Leo X. was called "the Lion of the tribe of Juda, the Root of David." In the fourth session the pope was named "the other God here on earth." And in the first session of that same council he was addressed with these words: "Your Divine Majesty." But this will do. These Romish speakers and writers hold high rank in the pope's church. Their words and writings were not condemned. No! The pope condemned all Protestant Bible societies, but he did not condemn the blasphemous words and writings of these men by which Christ is robbed of His honor and a miserable creature is put in the place of the Creator.

By all this, and by his teaching soul-destroy-

ing doctrines in opposition to God's Word, the pope gives us a plain answer to our question, Who art thou? And the answer is this: I am "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped," 2 Thess. 2, 3. 4. Thank God that his power was overthrown by the Gospel through Dr. Martin Luther.

### A Profitable Business.

We clip the following from the *New York World*: A remarkable suit is pending in the city of Brooklyn. For many years Father Maguire was pastor of St. Paul's Roman Catholic Church on Congress and Court streets. The Rev. Father Kenney was assistant pastor. Father Maguire was a very intimate friend of Mrs. O'Hara, the widow of Peter O'Hara. It may be remembered that Mrs. O'Hara's will was contested, but finally sustained. She left a large sum for Father Maguire, who, when he died, left an estate estimated at about \$65,000. This money is in the hands of the public administrator, as Father Maguire had no legal heirs. Now Father Kenney in his suit claims that Mrs. O'Hara gave Father Maguire \$16,000 for one hundred and sixty masses, to be said for the soul of Peter O'Hara. Father Kenney alleges that at all these masses he was the celebrant, and claims that he was entitled to \$90 for each mass, \$5 going to each of the deacons. He also claims pay for other masses said for various persons, so that in all the amount will reach \$20,000. What a demonstration of the ineradicable superstition, priestcraft, and virtual idolatry which prevail in the Roman Catholic Church, we have in this suit! A hundred and sixty masses for the soul of Peter O'Hara at \$100 apiece! No wonder their coffers swell! No wonder their enterprises succeed! No wonder that their poor Irish devotees will give all they possess to mitigate the woes of the departed brother, husband, wife, son, or daughter in purgatory! The reading of such things as these prepares the whole Christian world outside of Rome to hail with delight the approaching celebration of the four hundredth anniversary of the birth of Martin Luther.

### Luther and the General.

As Luther was journeying to Worms, he met the great General Frundsberg at an inn. "Are you the man," said the general, "who has undertaken to reform the papacy? how will, how can you accomplish that?" "Yes," said Luther, "I am the man, and I rely upon Almighty God, whose vocation and Word I have with me." This terrified Frundsberg, and beholding Luther with affection he said, "Dear friend, there is something in what you say. I am a servant of the great lord, the Emperor Charles, and at his command have made many heavy marches. But you have a greater Master than the Emperor Charles is, He also will help you and stand by you."—*From the German.*

### Romanism.

A curious case, showing the spirit of the Roman Catholic priesthood, occurred at Ventry in 1827. The Rev. John Gregg went there to preach for the society the first Irish sermon ever heard in the place. The room was crowded. As soon as Mr. Gregg began to speak a thundering noise came from the cellar. The people thought it was St. Patrick warning them not to listen; but the delight of hearing their mother tongue spoken by the preacher was enough to keep them, and the duel went on between the preacher, waxing ever warmer and warmer, and the powers of the lower regions, growing weaker and weaker. The preacher conquered, and three days after had the pleasure of giving an Irish Bible to a young man who confessed to having been sent by his priest to break up the meeting. He had been scraping a stick against the leg of a table, but, when too tired to go on with it, had heard enough to make him want to know more. This young man afterward became a zealous clergyman of the Irish Society, and for years worked among the people of Cleena, a rocky peninsula on the western coast, where he built a church and established mission-schools.—*Churchmen.*

### Sufferings of a Missionary.

A missionary in China, has written describing the outrages heaped upon him in May last, by the Chinese. His chapel was burned, his flock robbed and dispersed, and he himself stripped of his garments and tortured. His letter says: "A dozen men, or rather wild beasts, threw themselves upon me, dragging the hair from my head and beard, and the clothes from my body, which they began cruelly to burn in various parts. I was then suspended by what hair was yet left me, and then goaded on to the village gate to be beheaded. My naked body was one mass of blood and mud, and my members black from repeated blows. Having arrived at the gate, they paused to discuss the particular kind of death I was to undergo. Many sought to have me burnt alive, but those in favor of decapitation prevailed, so I was compelled to kneel down and to have my hands tied behind my back. My head was then laid down upon the block, while they prepared the fatal knife. I remained in that awful position, bleeding, suffering, naked, exposed to the rude gaze of hundreds of men, woman and children, between life and death, for a good quarter of an hour; I was then bidden to rise and march farther." He was finally rescued by a mandarin, of the city of Kwang Tong.

"You have entered the ship with Christ," said Luther to one of the German Electors, "and what do you expect? Fair weather and pleasant sailing? Nay, verily, but storms and tempests, and at times Christ Himself will seem to sleep."

### Luther at the Diet of Worms.

The scene from Luther's life, represented by our picture, is called by a well known English writer "the greatest scene in modern European History." The world's pomp and power sits there, on this hand; on that, stands up for God's truth, one man, the poor miner Hans Luther's son.

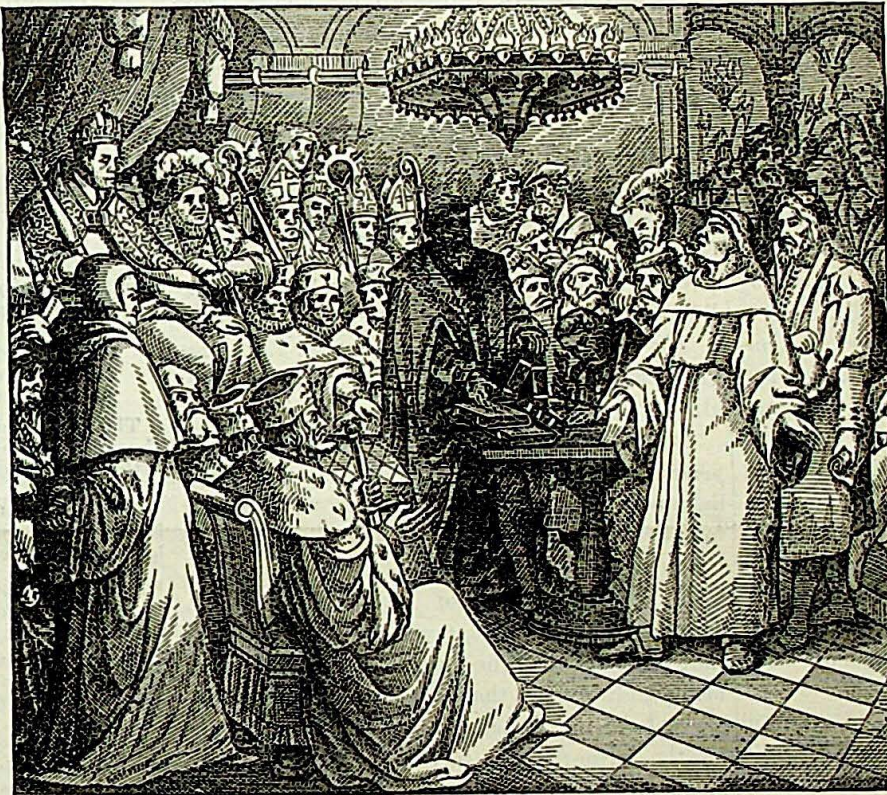
The Diet was held in the year 1521, in the city of Worms. When Luther was ordered to appear at the Diet, some of his friends tried to keep him from going there, fearing that his enemies would put him to death as they had put others to death who had preached the Gospel. Luther, however, put his trust in God and said he would go and appear in the name of the Lord, even "if his enemies built a fire which should extend from Wittenberg to Worms and reach to the heavens." And when, near the city of Worms, a letter from one of his friends was handed him, in which that friend earnestly warned him not to enter the city, he boldly said, "If there were at Worms as many devils as there are tiles on the roofs, yet would I go in." And he did go in.

After having received the Emperor's order to appear before the Diet at 4 o'clock in the afternoon of the 17th of April, Luther, in a long and fervent prayer, sought the help of God, whose truth he was to confess. He was then led to the hall where the Diet was assembled. When he was about to enter, an old General laid his hand on Luther's shoulder and said, "My poor monk, my poor monk, you have now a march and a struggle to go through such as neither I nor many other captains have seen the like in our hardest battles. But if you have the truth and are sure of it, go forward in God's name, and fear nothing; God will not forsake you!" Luther entered the hall and now stood before the mighty men of the earth. There sat the mighty Emperor, and the princes, and the dukes, and the pope's messenger, and others of high rank. There Luther stood, the miner's son, the poor monk, calm and full of peace, mighty in the Lord, the messenger of God's eternal Truth. About five thousand people were gathered in front of the hall and at the windows.

Luther was first asked whether the books, which lay near by, had been written by him. After the titles of the books had been read, he said the books were his. On being asked whether he would retract what he had written, he desired time to consider the question, since

it was a question of faith involving his own salvation and the authority of God's Word. Time was granted him until the next day.

At 4 o'clock, on the afternoon of the following day, Luther was again brought before the Diet to give answer to the question whether he would retract what he had written. In a speech, which lasted two hours, he set forth the doctrines contained in his books. He then with great firmness gave this answer: "Unless I am convinced by the testimony of the Word of God, or by clear and overpowering reasons, as I cannot submit my faith to the pope nor to the councils, which have often erred and contradicted themselves, and as I am bound in



conscience by God's Word, I can not and will not retract anything, for it is neither safe nor right to do anything against conscience." And then, with great force, he added those memorable words: "HERE I STAND; I CANNOT DO OTHERWISE; GOD HELP ME! AMEN."

The powerful speech, so full of faith, made a deep impression, and many were gained for the truth. The pope's people, however, were raving mad and asked the Emperor to take back the promise of safe conduct which he had given Luther. But the Emperor would not break his promise and told Luther to go back home, protected by his safe conduct, within 21 days.

"Here I am!"

A lawyer had a cage hanging on the wall in his office in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while he went out for a few minutes. When he re-

turned the bird was gone. He asked, "Where is my bird?" Charlie replied that he did not know anything about it. "But," said the gentleman, "Charlie, that bird was in the cage when I went out. Now tell me all about it; where is it?" Charlie declared that he knew nothing about it; that the cage door was open, and he guessed the bird had flown out. The lawyer called out, "Starling, where are you?" The bird spoke right out of the boy's pocket, and said just as plain as it could, "Here I am!" Ah, what a fix that boy was in! He had stolen the bird, had hid it, as he supposed, in a safe place, and had told two lies to conceal his guilt, and now came a voice from his own pocket which told the story of his own guilt. It was testimony that all the world would believe. The boy had nothing to say. The bird was a living witness that he was a thief and a liar.

We have not all of us a starling, but we have a conscience—not in our pocket, but in a more secure place—in our soul; and that tells the story of our guilt. As the bird answered when the lawyer called it, so when God speaks our conscience will reply, and give such testimony as we cannot deny or explain away.

### The Irishman and his Bible.

Old Mike once gave a Roman Catholic priest a good *hit* when he tried to dispute with him about his Bible reading. "The Bible," said the priest, "is for the clergy and not for such as you, Mike."

*Mike:* But I have read in my Bible: "Thou shalt read it to thy children," and the priests have no children.

*Priest:* But, Mike, you do not understand the Bible at all; and it is not in your place to understand it.

*Mike:* Quite right, your reverence, what I do not understand can surely do me no harm; and what I do understand does me exceedingly much good.

*Priest:* You are right, Mike, but the church will teach you. The church will give you the milk of the Word.

*Mike:* And where else does the church get the milk than from the Bible? So I would rather keep that cow myself.

DEATH.—An aged Christian woman, living in the poor-house, while conversing with a minister, showed signs of much joy. As a reason for it, she said, "O sir! I was just thinking what a change it will be from the poor-house to heaven!"

### The Outlook from the Editor's Window.

THE Emperor of Germany has issued a decree ordering that the 10th and 11th days of next November be observed as the four hundredth anniversary of the birth of Martin Luther.

THE bronze statue of Luther, to be erected by members of the General Synod, General Council and Ohio Synod in front of a General Synod church in Washington, D. C., was ordered by cable a few weeks ago.

FROM the annual report of the American Bible Society we learn that the receipts of the year were \$598,641.91. During the last year the Society has issued 1,676,232 Bibles. Over 70,000 volumes have been sent abroad, more than half going to Mexico and a large portion to South America. 4,000 Zulu Bibles and 4,000 copies of Gospels have been printed in Zulu for distribution in South Africa.

THE pastor of a German Methodist church at Ironton, O., recently renounced Methodism on account of its false doctrines and will enter our Seminary at Springfield, Ill., with a view of preparing himself for the Lutheran ministry.

A LUTHERAN Hospital has been opened by our Lutheran churches in Chicago, Ill.

WE have received the first number of a German Lutheran paper published by the Ev. Lutheran Pastoral Conference of New Orleans, La., in the interest of the Lutheran Orphans' Home, which will be opened in that city on the 8th of July. The paper is a neat little monthly. It does not only come as a beggar for the Orphans' Treasury, but will also bring many a spiritual treasure for the salvation of souls. The price is 50 cts. per annum. Address Rev. P. Roesener, 5 Old Magazine Str., New Orleans, La.

SINCE the establishment of the Lutheran Seminary of the Wisconsin Synod in Milwaukee a few years ago, twenty-three young men have entered the work of the Church as graduates of that Seminary.

THE Pennsylvania Synod, at its recent meeting, resolved to erect new Seminary buildings in Philadelphia as a memorial of the Luther year.

TWO Esquimaux, who had been under special instruction for some years in Denmark, were recently ordained to the ministry of the Lutheran Church. They have sailed for Greenland, where they will take charge of mission stations among their countrymen.

A HIGHLY educated Bramin, who had become a Christian, was recently ordained to the ministry by Danish Lutheran missionaries in India.

OUR Lutheran churches in New York city and vicinity have begun mission work among the Jews of the metropolis. A Hebrew Christian convert has been secured as missionary for this important work.

FROM the latest report of the Leipzig Lutheran Missionary Society we learn that at the close of the year 1882 there were 12,701 souls in connection with their mission in India.

A STATUE of Martin Luther will be unveiled November 10th, at Eisleben, the place where Luther was born and died. The aged German Emperor and the Crown Prince will both attend.

AT the recent festival of the Lutheran Orphans' Farm School near New York city a friend of the institution made a present of \$5,000 for the erection of a chapel for the orphans.

TWENTY-THREE young men passed their examination in our Lutheran Teachers' Seminary at Addison, Ill., and have already entered upon their work in the parochial schools of our churches. There were 48 calls for teachers, of which only 23 could be supplied.

THE Norwegian Lutheran missionary Oftbro recently baptized on a single Sunday 25 heathen at a Lutheran mission station in Zululand, South Africa. Many of the converts had been under catechetical instruction for years.

A FRENCH Life of Luther, in three volumes, will be published this year in France by one of the editors of a Protestant paper in that country, who, it is said, has spent ten years of patient work and research on the history of the life of the great Reformer.

THE twenty-fifth anniversary of our Lutheran Orphans' Home near St. Louis, Mo., was celebrated in the month of May.

THIRTY young men enter the ministry this year from our Lutheran Seminaries at Springfield and St. Louis. There were 82 calls for ministers. The church is crying out for more laborers.

A SECULAR paper of New York city, in speaking of the immigrants arriving daily at that port, says: "The Lutheran Scandinavians bring more money than any other immigrants, are sober, industrious, and thrifty, and are mostly farmers, who in the West soon obtain farms and become producers."

IN Russia a whole congregation and village, formerly belonging to the Greek Catholic Church, has turned Lutheran.

THE Roman Catholic priest of Isenthal, in Germany, will not permit his parishioners to be buried in the coffins made by a Protestant carpenter!

THE New York Society for the Suppression of Vice, in its annual report, makes the startling statement that "of the 441 criminals that were arrested in New York during six months, none of them being over twenty-one years of age, many acknowledged that their first impulses toward crime were derived from reading bad books."

RECENTLY the church of the colored people in Austin, Ark., was partially submerged by the flood. When Sunday came the pastor climbed to the roof and preached a sermon to his people, who attended in skiffs.

DR. WARNECK, who is a recognized authority in such matters, gives the following statistics of Protestant Missions: Great Britain—societies, 23; missionaries, 1,615; communicants, 353,266; adherents, 1,189,764; in-

come, \$4,415,310. North America—societies, 22; missionaries, 701; communicants, 109,617; adherents, 312,530; income, \$2,305,750. Germany and Switzerland—societies, 11; missionaries, 520; communicants, 67,062; adherents, 178,783; income, \$583,050. Other European States—societies, 16; missionaries, 114; communicants, 44,000; adherents, 191,000; income, \$262,200. Total—societies, 72; missionaries, 2,950; communicants, 573,945; adherents, 1,872,077; income, \$7,566,310. The total number of adherents, or those under Christian influence and instruction, he estimates at 2,283,700, of whom 688,100 are found in America, 754,000 in Asia, 577,600 in Africa, and 274,000 in the South Seas.

A FRIEND of the PIONEER writes: "That picture in your last number was a surprise to me." Well, it was a surprise to us too. We hope our friend will pardon us and keep cool in those hot days of July. We close our window.

### BOOK-TABLE.

MY FIRST BOOK IN SUNDAY-SCHOOL AND HOME. Biblical Narratives given in very simple language, by Rev. S. E. Ochsenford. Together with Prayers and Hymns. Illustrated. Pilger Book Store, Reading, Pa. Price, per copy 25 cts.; per dozen \$2.25; per hundred \$16.00.

The title well characterizes the book. It is a charming little volume, which will be a joy to the little ones in Sunday-School and at home.

FROM the LUTHERAN CONCORDIA PUBLISHING HOUSE, St. Louis, Mo., we have received the following valuable books:

DR. MARTIN LUTHERS LEBEN VON Johann Mathesius. Price, \$1.25; postage 15 cts.

There is a peculiar charm in this Life of Luther, it being written by one of Luther's most intimate friends, who, for some time, was a guest at Luther's table and one of his hearers in the lecture room and in the church. It is the first biography of the great Reformer—more simple, fresh and picturesque than any other. It is not drawn from books, but from the life; it give us a truthful picture of Luther as he was seen to act and speak. This new edition is brought out by our Publishing House as a Jubilee gift in excellent style. The thoroughness of the indexing deserves special praise.

DR. MARTIN LUTHERS HAUS-POSTILLE. Price, \$2.25; postage 35 cts.

It is unnecessary to waste adjectives on the House-Postil of Luther—the greatest preacher of the Gospel since the days of St. Paul. It is a volume of sermons so well known in our German Lutheran families that the only question with them is where to get the best edition. And this question is now easily answered. This Jubilee edition of our Publishing House is by far the best in the market.

ZEIT- UND GELEGENHEITS-PREDIGTEN. By Dr. W. Sihler, pastor of the Ev. Luth. St. Paul's Church, Fort Wayne, Ind. Price \$1.50; postage, 15 cts.

Those who are acquainted with Dr. Sihler's *Gospel-Postil* and *Epistle-Postil* need no introduction to the method and style of the venerable preacher. They will be glad to hear of the appearance of this new volume of sermons, which are a plain and vigorous presentation of Bible truths, forcibly applied to the various conditions of human life.

VON DER CHRISTLICHEN KIRCHENZUCHT. TWO Sermons by Rev. L. Lochner, of Chicago, Ill. Price, single copy, 5 cts.; postage, 1 ct.

These two sermons form an excellent tract on Christian Church Discipline. Our German pastors will do well to distribute it among their church-members. They will find it a valuable means for enlightening their people on this most important subject.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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R. A. BISCHOFF, Editor.

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Vol. V.

St. Louis, Mo., August, 1883.

No. 8.

## "That Dear Love Of Thine."

It passeth *knowledge!* that dear love of Thine,  
My Jesus! Saviour! yet this soul of mine  
Would of that love, in all its depth and length,  
Its height and breadth and everlasting strength,  
Know more and more.

It passeth *telling!* that dear love of Thine,  
My Jesus! Saviour! yet these lips of mine  
Would fain proclaim to sinners far and near  
A love which can remove all guilty fear—  
And love beget.

It passeth *praises!* that dear love of Thine,  
My Jesus! Saviour! yet this heart of mine  
Would sing a love so rich—so full—so free—  
Which brought an undone sinner, such as me  
Right home to God.

But, ah! I can not tell, or sing, or know,  
The fulness of that love, whilst here below;  
Yet my poor vessel I may freely bring!  
Oh! Thou who art of love the living spring,  
My vessel fill.

I am an empty vessel! scarce one thought  
Or look of love to Thee I've ever brought:  
Yet, I may come, and come again to Thee  
With this—the contrite sinner's truthful plea—  
"Thou lovest me!"

Oh! fill me, Jesus! Saviour, with Thy love!  
May woes but drive me to the front above:  
Thither may I in childlike faith draw nigh,  
And never to another fountain fly,  
But unto Thee!

And when, my Jesus! Thy dear face I see—  
When at Thy lofty throne I bend the knee,  
Then of Thy love—in all its breadth and length,  
Its height and depth and everlasting strength—  
My soul shall sing, and find her endless rest  
In loving Thee!

*Selected.*

## On the Evening

of the Fourth of July we stood with thousands of others in the Fort Wayne Fair Grounds to see the fireworks which were to close the celebration of the day. We saw the artificial fires illuminating the grounds whilst the crowd shouted and applauded. But soon the fires died out and all their splendour was gone. We saw the rocket go with a flash and a glare towards the sky; it seemed utterly to outshine the light and glory of the modest stars. Then

a dead stick fell to the earth and all its light was darkness. But the silent stars shone on, declaring the glory of God. And we thought of the many infidel speeches, and books, and pamphlets which have been hurled against the Bible as against a firm Rock, where they lie, witnesses to their own weakness and to the Rock's grandeur and glory.

"The grass withereth, the flower fadeth; but the word of our God shall stand forever,"  
Isaiah 40, 8.

## The Bag of Pearls.

We just read a story in one of our exchanges which may teach us an important lesson. The story runs thus: An Arab once lost his way in a desert. His provisions were soon exhausted. For two days and two nights he had not a morsel to eat. He began to fear that he should die of hunger. He looked eagerly, but in vain, along the level sand for some caravan of travelers from whom he might beg some bread.

At last he came to a place where there was a little water in a well, and around the well's mouth the marks of an encampment. Some people had lately pitched their tents there, and had gathered them up and gone away again. The starving Arab looked around in the hope of finding some food that the travelers might have left behind. After searching a while, he came upon a little bag, tied at the mouth, and full of something that felt hard and round. He opened the bag with great joy, thinking it contained either dates or nuts, and expecting that with them he should be able to satisfy his hunger. But as soon as he saw what it contained, he threw it on the ground and cried out in despair, "It is only pearls." He lay down in the desert to die.

Need we point out the lesson to be learned? Pearls are precious, yes; but they can not even preserve the life of the body, far less can they satisfy the hungry soul. A morsel of bread would have been more precious to the hungry Arab than that bag full of pearls; and the Bread of Life must be more precious to the soul than all the treasures of the earth. Christ says, "I am the Bread of Life." How foolish it is for sinners to go on spending their lives in

gathering things which can not satisfy their souls and can not save them from their sins! "What is a man profited if he gain the whole world and lose his own soul?" The rich man who dies without Christ for his soul is like that Arab in the desert, with his bagful of pearls, but perishing for want of bread. Oh, let us remember that the chief thing for each of us is to have Christ the true Bread of Life for our souls forever!

## Flowers.

BY DR. MARTIN LUTHER.

"The world, since Adam's fall, knows neither God her Creator, nor His creatures; lives a life poorer than that of the cattle, honors not God, nor glorifies Him. Ah, if Adam had not sinned, how man would have recognized God in all the creatures, would have praised and loved Him, so that even in the smallest flower he would have seen and contemplated God's almightiness, wisdom, and goodness. For truly who can think to the bottom of this, how God creates out of the dry, dull earth so many flowers of such beautiful colors, and such sweet perfume, such as no painter nor apothecary can rival? From the common ground God is ever bringing forth flowers, golden, crimson, blue, brown, and of all colors. All this Adam and his like would have turned to God's glory, using all the creatures with thanksgiving. But we misuse them senselessly, just as a cow or any unreasonable brute tramples the choicest and fairest flowers and lilies beneath its feet."

## A Good Test.

On a certain occasion Valerius Herberger, the well-known Lutheran pastor at Fraustadt, was called to visit a dying old counsellor who had grown up in the Romish Church, but who for a long time attended Herberger's preaching. As he was about breathing his last he said to the minister: "I have never been rightly on your side, for I was brought up in the papacy; but now, on my death-bed I feel it, that your gospel furnishes the best comfort."

### Letter from New Orleans.

DEAR PIONEER:—Since our last letter we have had ten accessions to the Mt. Zion church on Franklin Str. of whom six were of adult age. Among these were brother Jabers and wife, formerly of the Methodist-Episcopal persuasion. For a number of years the brother served a congregation in that church, but on account of its unscriptural doctrines and practices he severed his connection and came over to us being fully persuaded that the Ev. Luth. faith in all particulars is in accordance with Holy Scriptures. He is an amiable old gentleman, loved and esteemed by us all. Of the confirmation class only four could be received into the church. The remaining 5 were put back not so much for a lack of Christian knowledge as of Christian earnestness and deportment.

During the months of April and May many large congregations were assembled in the church at the regular service. The pressing heat of June has caused a considerable decline. "Too hot" is a very common cause for not appearing in the house of God at the appointed service and congregational assemblages. Another confirmation class of adults has been formed but their irregular attendance delays their admittance. It affords us great joy to note that a large portion of the congregation visits these class meetings. Coming with a longing to increase in the knowledge of truth they will greatly profit by these instructions and not return home without a blessing. "For the law of the Lord is perfect converting the soul: the testimony of the Lord is sure *making wise the simple.*" But not only this, they encourage those who are to be instructed and they cheer the missionary.

We have a good deal of opposition to contend with. License preachers, whose applications for offices in our church have been decidedly but friendly declined, are persuading our members with "good word and fair speeches," to leave our church and join theirs. For this they certainly have no license. Their silly and groundless attacks on our church, its doctrine and practices have hitherto been ignored, but when they encourage men of ill repute, as it is supposed, to disturb our public worship, we have been forced to call on the city authorities for protection. One Sunday evening some four weeks ago a dozen or more men sneaked into the hall of the church and set up a roar like that of wild beasts, which, of course, struck the assembled congregation with terror. No sooner had the people recovered from the panic than the roar was repeated, and this time with greater violence. As some of the brethren appeared on the scene, they made a retreat into the street and assailed the church with brick-bats. Since then two police officers have been stationed at the church every Sunday evening, and peace reigns again.

Our school roll for the last months called for 108 scholars. Of this number there was an average daily attendance of 80. Small-pox,

which has been raging during winter and spring, has found its victims also among our scholars here. Several have succumbed to it; some are still smarting under the dreadful plague, a few have recovered and returned but their faces are so disfigured that they can hardly be recognized. Despite the small-pox the school has been in a flourishing condition. No less than 56 applicants have been denied admittance. At the opening next September a rush for both our mission schools is expected, as the public schools, if opened at all, will not be reopened before November. The city school-fund is exhausted, and teachers have not been paid since March. The best opportunity for making two departments in each school thus presents itself. But it is feared that our means, too, are so reduced that the thought of appointing two teachers for the Primary Departments must be abandoned.

Our school festival this year was very interesting. Orleans Park was the place to which we resorted. On their route the children entertained the people with festive songs, which were greatly appreciated and applauded. The morning passed by agreeably with chatting, playing and lunching. In the afternoon a number of our church-members, parents and friends of the children arrived. The visitors were entertained by the children with humorous songs and declamation of select pieces, which they had committed to memory in the course of the year. One great feature of the day was the foot race, in which boys and girls took an equal part. Another interesting game was the shoe-hunting. A number of boys pulled off their shoes; these were mixed and piled up, thus making it a difficult task for a blindfolded hunter to find his shoes. The one that could first find them and put them on should be declared the winner. A circle was formed around the pile and at the word "go" the boys dived into the pile like ducks into a pond. The winners in these games were rewarded with prizes, such as: combination penholders, fans, albums, picture books and other articles, of little value in themselves, but highly prized by the winners, who no doubt will keep them for years to come as a token of that memorable day.

May the Lord further bless our church and our school and establish the work of our hands; yea the work of our hands establish thou it.

New Orleans, La., July 10th, 1883.

MISSIONARY.

### The Chief's Lament.

In a history of the life and labors of that great African traveler, Dr. Livingstone, we read that near one of the places where he had opened a mission school lived the chief of one of the savage tribes of Africa. This chief received the missionary with great joy and was also delighted with the beauties of the Bible. When he became fully acquainted with the contents of that precious Book, he was puzzled to know why the Christian people had not sent

the good news to his people long before they did. He would cry out: "My forefathers! Oh, why did the Christians not send them this word? They all died in darkness."

The Chief's lament comes to our ears from the foreign and home mission field and is a terrible reproach on many a Christian's neglect of his mission duty. Every Christian ought certainly to labor earnestly for the spread of the kingdom of Christ, who thought it not too much to lay down His life for us. And there is work for every one of us to do. Every Christian can at least uphold the hands of the laborers in the mission field by his prayers and with his means. And then, knowing that the fields are white unto the harvest and that the laborers are so few, ah! so few, it is our duty to see to it that laborers are prepared for their work and are sent out into the harvest field. May we all labor so earnestly for the spread of the Gospel that if such a wail as the Chief's lament comes to our ears it shall not bring remorse to our hearts for neglect of duty. May every one whom the Lord calls to labor in His field be at all times ready to obey His call with a joyful heart.

"Let none hear you idly saying,  
There is nothing I can do;  
When the souls of men are dying,  
And the Master calls for you.  
Take the task He gives you gladly,  
Let His work your pleasure be;  
Answer quickly when He calleth,  
Here I am, Oh Lord, send me."

### How to Stop a Man from Shouting.

The following incident suggests a novel mode of stopping a man from shouting in church.

In the early ministry of Bro. W., he and Bro. H. were conducting a meeting in which there was much religious interest. An old man gave expression to his joy by shouting, and continued it till it began to interrupt the services. Bro. W. said to Bro. H., "Go stop that old man's noise." He went to him and spoke a few words, and the shouting man at once became quiet.

Brother W. asked Brother H., "What did you say to the old man that quieted him so promptly?" Brother H. replied, "I asked him for a dollar for foreign missions."

If there are no shouting Lutherans, there are at least many grumbling Lutherans upon whom that novel mode might sometimes have a good effect.

### Perfect Peace.

As Brownlow North lay on his death-bed, he enjoyed, according to his own confession, "perfect peace." To a bystander he said, "You are young, in good health, and with a prospect of rising in the army; I am dying, but if the Bible is true—and I know it is—I would not change places with you for all the world."

The Luther Room.

Our picture shows us the so-called Luther Room in the castle of Wartburg as it is still seen by the traveller in Germany. Luther occupied this room for ten months in 1521—22, when, after his triumph at Worms, he was brought to the old castle of Wartburg as to a place of concealment. This was done by order of his good friend, Frederick the Wise of Saxony, who feared that it would be very difficult to save Luther from the clutches of his enemies or to protect him from the knife of the assassin. He, therefore, had Luther suddenly seized on his way from Worms to Wittenberg by masked horsemen, who carried him off through the forest to the strong castle of the Wartburg. Here he was held in friendly keeping, safe from the persecutions of his enemies, but still busy in the defense and spread of the Gospel. For he was not idle during his stay in the castle. In that room and at that table, which you see in our picture, he studied, and prepared valuable works for the Church. The most important work, which he there began, was his translation of the New Testament into German, which was published in the following year and circulated throughout all Germany. He thus gave to the people an open Bible, and brought the everlasting Gospel into the homes of rich and poor.

Although Luther was under the ban of the pope and the emperor, he, trusting in God, did not fear his enemies and remained in his place of concealment only in obedience to his good friend, the Elector. When he, therefore, heard of dangerous disturbances raised by fanatical men in his congregation at Wittenberg, he could no longer be kept from returning to that city. He wrote to the Elector that he would now leave his place of concealment and go to Wittenberg under the protection of God, which, he said, was a much higher protection than that of the Elector.

In the early part of March, 1522, Luther left his room in the strong castle of the Wartburg and hastened to Wittenberg, where he attacked the fanaticism of the disturbers with the Word of God. During eight days he preached a sermon to the people every day. They were glad to see again that truthful, earnest face in the pulpit, to hear again that faithful voice which had comforted and warned them so often in public and in private. By his powerful sermons Luther soon restored peace and order in the Church.

KEEP in the light of the Sun of Righteousness, if you would scatter sunshine all around you.

Stingy Davy.

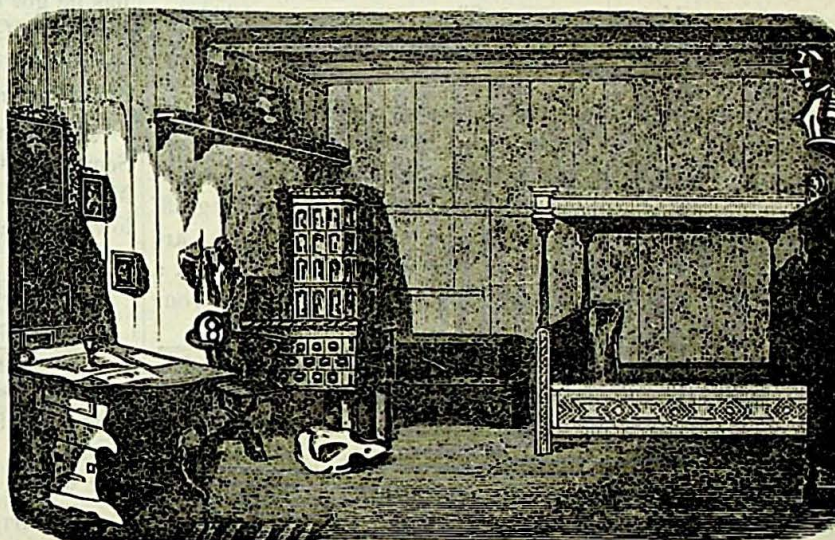
Davy was a very pretty little boy. He had light curly hair, dark blue eyes, and rosy cheeks. But he was very stingy. He did not like to share anything with his little brothers and sisters. One day he went into the kitchen where his mother was at work, and saw on the table a saucer of jelly.

"Can I have that jelly?" asked Davy.

"Mrs. White sent it to me," said Davy's mother. "She has company to dinner, and made this jelly very nice. But I don't care for it; so you may have it if you won't be stingy with it."

David took the saucer of jelly and went out into the yard; but he did not call his little brothers and sisters to help him eat it.

"If I divide with them there won't be a spoonful apiece," he thought. "It is better



for one to have enough than for each to have just a little."

So he ran to the barn and climbed up to the loft, where he was sure no one would think of looking for him.

Just as he began to eat the jelly he heard his sister Fannie calling him. But he did not answer her. He kept very still.

"They always want some of everything I have," he said to himself. "If I have just a ginger-snap they think I ought to give them each a piece."

When the jelly was all eaten, and he had scraped the saucer clean, David went down into the barn-yard and played with the little white calf, and hunted for eggs in the shed where the cows were. He was ashamed to go into the house, for he knew he had been very stingy about the jelly.

"O Davy," said Fannie, running into the barn-yard, "where have you been this long time? We looked everywhere for you."

"What did you want?" asked Davy, thinking that of course his sister would say that she had wanted him to share the jelly with her.

"Mother gave us a party," said Fannie. "We had all the doll's dishes set out on a little table

under the big tree by the porch; and we had strawberries, cake, and raisins. Just as we sat down to eat, Mrs. White saw us from her window, and she sent over a big bowl of ice cream and some jelly, left from her dinner. We had a splendid time. You ought to have been with us."

Poor Davy! How mean he felt! And he was well punished for eating his jelly all alone.

—Selected.

"Give Him Another Chance."

Two miners were sinking a shaft. It was rather a dangerous business they had to do. Their custom was to cut a fuse with a knife; the man then got into a bucket and made a signal to be drawn up. The other one got into the bucket when it came down, with one hand on the signal rope and one on the fuse. When he touched the fuse he made a signal, and was at once hauled up. One day they left their knife up above, and rather than go up for it they cut the fuse with a sharp stone. It took fire.

"The fuse is on fire!" they both cried out, as they leaped into the bucket; but the windlass would hold but one at a time—only one could go up. One man instantly leaped out and said—

"Up with you, I'll be in heaven in a minute." With lightning speed the bucket was drawn up, and the man was saved.

The explosion took place, and they went down, expecting to find the mangled body of the miner; but the fact was that the charge had loosened a mass of rock, and it lay across the shaft, and with the exception of a few bruises and a little scratching, the man was unhurt. He was asked, "Why did you insist on the other man's hastening up?" And this was his noble answer—

"Because I knew my soul was safe, for I've given it into the hands of Him of whom it is said that 'faithfulness is the girdle of his reins,' and I knew that what I give Him He never gives up; but the other chap was an awful wicked lad and I wanted to give him another chance."

All the infidelity in the world cannot produce such a single act of heroism as that.

A LITTLE boy once called out to his father, who had mounted his horse for a journey, "Good-bye, dear papa; I love you thirty miles long!" A little sister quickly added, "Good bye, dear papa; you will never ride to the end of my love!" That is what Jesus means to say: My love has no limit; it passeth all knowledge.



### The Outlook from the Editor's Window.

—IN reviewing Dr. Sihler's new volume of sermons, recently issued by our Publishing House in St. Louis, the *Lutheran* of Philadelphia says: "These Sermons are characterized by great vigor and clearness of statement, fearless directness, intense earnestness and a deep sense of pastoral responsibility. The views of the venerable pastor on some few points would scarcely find general approval, but the great body of these faithful and searching teachings will be gladly welcomed by all, and cannot but prove profitable to the larger audience to whom they are now brought. Blessed is the congregation which has so faithful a pastor and so earnest and able a preacher."

—THREE million, three hundred and thirty-six thousand, seven hundred and eighty-eight dollars—this sum is said to be the annual contributions of Lutherans in America for the support of Christianity.

—OUR Lutheran Seminary at St. Louis is nearly completed and will be dedicated on the 9th of September. A number of congregations and individuals have paid \$50 each for furnishing a room. Forty rooms are to be furnished at once.

—THE Lutheran Synod of Minnesota, at its recent meeting, resolved to open a College for the purpose of preparing young men for the ministry. The congregation at New Ulm offered building lots and several thousand dollars if the institution would be erected in their midst.

—THE Lutheran Synod of Wisconsin, at its recent session in Milwaukee, agreed upon a plan for the appropriate celebration of Luther's birthday. The plan will be laid before the congregations for their approval. The Jubilee offerings made by the people are to be devoted to paying off the debt still resting on the educational institutions, and to the founding of scholarships for theological students. It is also recommended that each congregation procure a copy of Luther's Works, issued by the Concordia Publishing House, for the pastor's study.

—THE *Sunday-School Times* of Philadelphia says: "The Evangelical Lutheran Church has always been an educating Church. One of her distinguishing traits is her regard for the young, her provision for their growing up in Christ into whom they have been baptized. Her view of education involves religion as a necessary and chief factor in the schooling of her children."

—It is said that the population of British India is now about 250,000,000, a population double that which was ruled over by the Roman Emperor Augustus when he issued the decree that all the world should be taxed. The Empress of India rules over more Mohammedan subjects than does the Sultan of Turkey, and the Mohammedans in India are only one to four of the Hindoos. Missionary societies are faithfully working for the Christianizing of that vast body of people.

—THE College of the Norwegian Lutheran Synod, located at Decorah, Iowa, is in a flourishing condition. It was attended last year by 137 students. Much attention is paid to music, a military company is maintained, and the literary societies are prospering. The College received two legacies during the year.

—WE have received the Catalogue of the educational institutions of the Lutheran Missouri Synod. During the past year there were 96 students in attendance in the Seminary at St. Louis; 142 in the Seminary at Springfield, Ill.; 129 in the Teachers' Seminary at Addison, Ill.; 197 in Concordia College, Fort Wayne, Ind. The graduating class of the last named institution numbered 26, of whom all, as far as we know, will enter our Seminary at St. Louis with the view of preparing themselves for the Lutheran ministry.

—SPEAKING of the books recently issued by our Publishing House at St. Louis, the *Church-Messenger* says: "The type, paper and binding are excellent—there is no humbug about them. This most enterprising Lutheran Synodical Publishing House seems determined to put forth its works with Lutheran honesty. It does not fix a 'catalogue price' double what it ought to be, and then play the farce of 'throwing off' 50 per cent so that you may think you are buying 'cheap.' Good work is furnished at a fair price, and you need not fear to regret your purchase."

—THERE are thirteen large German Lutheran congregations in Milwaukee, Wis., in connection with the Synodical Conference.

—REV. F. DREYER, of Richmond, Va., has accepted the call of the Lutheran Zion's congregation, recently organized in the southern part of the city of Fort Wayne. The congregation already numbers 100 families and has good prospects of rapid growth.

—ABOUT a year ago the church building of one of our German Lutheran congregations in Indianapolis was destroyed by fire. The congregation immediately began the building of another large and beautiful church edifice. This new church was dedicated to the service of God on the 22d of July.

—A LUTHERAN pastor in the city of Rome has translated Dr. Luther's Catechism into the Italian language, and will at once publish it as a jubilee-gift for the people of Italy. The pope ought to buy a copy and study the precious little book.

—ONE of our young readers "would like to see enigmas" in our paper. Well, we will give him something to guess at in these hot days of August. Here is a problem for him:—A young Bible-student was asked, "How many boys are there in your class?" He replied, "If you multiply the number of Jacob's sons by the number of times which the Israelites compassed Jericho, and add to the product the number of measures of barley which Boaz gave Ruth, divide this by the number of Haman's sons, subtract the number of each kind of clean

beasts that went into the Ark, multiply by the number of men that went to seek Elijah after he was taken to heaven, subtract from this Joseph's age at the time he stood before Pharaoh, add the number of stones in David's bag when he killed Goliath, subtract the number of furlongs that Bethany was distant from Jerusalem, divide by the number of anchors cast out when Paul was shipwrecked, subtract the number of persons saved in the ark and the remainder will be the answer."

—WE close our window.

### Short Stops.

—LAST summer we stood near a group of Irishmen in a neighboring city, and they were speaking of Ingersoll's approaching lecture. "And are you going to hear Bob Ingersoll, Pat?" said one. "I don't know, Mike. What has he got to say?" "He says Christianity is dead." "Christianity is dead, is it? It is a queer dead thing that's building five churches in this town this year!" Pat was right.

—SAID a dapper young college student to Secretary Cobb at the late meeting of the Michigan General Association, "Will they allow a man out West to wear a silk hat?" "Yes, sir; but they will want to know what he's got under it."

—CARDINAL Richelieu had but little faith in his own creed. A dull priest, the Abbe Malot, once expressed to him a doubt as to how many masses would save a soul. "Pho!" replied the Cardinal. "You are a blockhead. As many as it would take snowballs to heat an oven."

—SLIGHTLY sarcastic was the clergyman who paused and addressed a man coming into church after the sermon had begun, with the remark: "Glad to see you, sir, come in; always glad to see those here late who can't come early"; and decidedly self-possessed was the man thus addressed, in the presence of an astonished congregation, as he responded, "Thank you; would you favor me with the text?"

—THERE are two classes of people in the Church; the one is made up of those who do the hard work of the Church, the other of those who sit by the fire and find fault.

### St. Paul's Colored Lutheran Church,

LITTLE ROCK, ARK.

Chapel on corner of 12th and Rock Sts.  
Sunday-school meets every Sunday at 2 o'clock.  
Divine services at 3 o'clock and 7 o'clock.

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# The Lutheran Pioneer.

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No. 9.

## The Reason Why.

The reason why some men hate the Bible is because that Book shows them their sinfulness. They do not like to be humbled, and they hate the Book which tells them that they are vile sinners, rotten to the core, and that there is nothing good whatever in them. Let me tell you a story.

A London Bible Society, in order to gain access for a missionary to the tribes in South Africa, sent down some trinkets to trade with the natives, and amongst them there was a package of these little hand-glasses, such as the ladies use. They had never seen their own faces before, except in the waters of some lake or stream, and the news of this wonderful little instrument, by which people could see their own features, was spread abroad until the missionary was invited by tribe after tribe to visit them with his hand-glass. It happened that away in the interior there was a princess in one of the tribes who had been told that she was the most beautiful woman in the tribe, and that her face was the most beautiful on earth. Now, when she heard of this instrument, in which she might see what a beautiful creature she was, she sent for the missionary and bade him bring one of these looking-glasses. But the truth was that the princess was the homeliest woman in the whole tribe, but could not find it out. So she got the looking-glass and went into her hut to take one good, long, delicious look at her beauty; and when she held up the glass and saw what a hideous creature she was, how homely in every feature, she lifted her royal fist and dashed the glass to pieces, banished the missionary, and made a law that no looking-glass should ever be brought into the tribe.

Why did the princess hate the glass? She hated it because it told the truth about herself. The truth was not a very pleasant one, she found that she was an ugly woman, and she did not like it.

And why do men hate the Bible? Because it tells them that the best righteousness of man is but filthiness in God's sight; that out of the heart come murders, lyings, false witnesses, adulteries, and such things. And when the Bible, like a looking-glass, shows man to him-

self in all his sinfulness, then his hatred is aroused and the Bible is smitten, as the heathen princess destroyed the looking-glass because it told the truth. But she was just as ugly after she had destroyed the looking-glass as she was before. And though man reject the Bible and trample it under foot, he is exactly the same sinner that he was before; and he is moving on just as steadily toward eternity as he was before he rejected the Bible. Woe unto him if he dies in his hatred of that Book of God; for Christ says, "The word that I have spoken, the same shall judge him in the last day", John 12, 48.

## Comfort in Sickness and Death.

Doctor Pommer related at Wittenberg an incident which happened shortly before the times of Dr. Martin Luther. There was a noble matron who showed many favors to the poor, and hence was held in high repute by everybody. When she was about to die a monk visited her and said: "Good woman, you have led a holy life; take comfort in this for your salvation." Then answered the brave heroine: "O, Sir, do not speak to me of this—it is altogether too little; where you direct me, there I have been a long while; I have considered again and again, how I might obtain the assurance of everlasting life; I have thought of all my good works, but I cannot trust in them—that is all in vain—I have set my heart upon something else. Amidst my doubtings there finally occurred to me what I heard in the passion season concerning Peter; do not try to teach me anything else, I will not obey you. Like Peter I confess my sins and must weep bitterly. But I will pray the Lord Jesus in my last hour, that He may look upon me with the same eyes with which He looked upon Peter, and that He may have mercy upon me as He had upon beloved Peter. With this comfort I will go out of the world, as St. Peter went out of the palace of the high priest."

Such comfort is in accordance with Christ's direction: "*Repent and believe the Gospel.*"

THE growth of every seed is a work of creation.—*Luther.*

## A Knock-Down Argument.

There is much infidelity of a kind which cannot easily be argued out of men's minds. It has its seat in the heart; and nothing in the shape of argument can affect it, so long as the skeptic remains in health, and strength, and courage. But times of storm or danger will come when all this bravery and courage fails, and then this infidelity flies like a dream.

A noted infidel having concluded a lecture in a town in Yorkshire, representing his doctrines to the people, called upon any person present to reply to his argument, if they could. A collier arose in the assembly, and spoke somewhat as follows:

"Master, me and my mate Jem were both Christian folk till one of these infidel chaps came this way. Jem turned infidel, and used to badger me 'bout attending prayer-meetings; but one day, in the pit, a large cob of coal came down upon Jem's head. Jem thought he was killed; and, ah! mon! but he did holler and cry to God!" Then turning to the lecturer, with a knowing look, he said:

"Young man, there is now't like cobs of coal for knocking infidelity out of a man."

The collier carried the audience with him, for they well knew that a knock on the head by a big chunk of coal would upset the courage and with it the skepticism of stronger infidels than "my mate Jem."

## On the Rock.

"I recollect", says a pastor, "an anecdote of James Smith. He visited one of his members who was dying. He said to her, 'You are ailing.' 'Yes.' 'Do you feel sinking?' She replied, 'What did you say, Mr. Smith?' He asked her whether she was sinking. She said, 'No! my dear minister! never ask such a question of a child of God. Did you ever know a sinner to sink through a rock? If I was standing on sand I might sink, but I am on the rock of ages!'"

NEVER excuse a wrong action by saying some one else does the same thing.

### Rome and the Virgin Mary.

A "Catholic Layman" writes that he must deny that in his church "any honor is given to the Virgin Mary which is due to God alone." "We," he says, "simply honor her as the mother of the Son of God. And by way of an example of giving honor to a mother because of her son, it will scarcely be necessary to remind you of the manner in which the American nation lately honored the mother of President Garfield."

Can it be possible that our "Catholic Layman" does not know the doctrine of his own church in this matter? The Romish church puts the Virgin Mary in the place of Jesus, our only Saviour, and teaches the people to give that honor to her which is due to God alone. We could prove this by many passages from Romish books, but we will quote only a few passages from "The Glories of Mary"—a book recommended by the highest authorities of the Romish church, also by the late Cardinal McCloskey of New York. What does that book teach?

On page 27 is the following: "The kingdom of God consisting of Justice and Mercy, the Lord has divided it: He has reserved the Kingdom of Justice for Himself, and he has granted the Kingdom of Mercy to Mary, ordaining that all the mercies which are dispensed to men should pass through the hands of Mary, and should be bestowed according to her good pleasure."

With this view of Mary as the only source of mercy, this teacher teaches his readers to pray as follows:

Page 88, "Behold, O Mother of my God, Mary, my only hope, behold at thy feet a miserable sinner who implores thy mercy. Thou art proclaimed and called by the whole church, and by all, the faithful refuge of sinners; thou art my refuge; it is time to save me."

Page 180, "O Mary, we poor sinners know no refuge but thee. Thou art our only hope. To thee we entrust our salvation."

Page 230, "I invoke then thy aid, O my great advocate, my refuge, my hope, and my mother Mary. To thy hands I commit the cause of my eternal salvation. To thee I consign my soul. It was lost, but thou must save it."

Page 673, "Thou art the mother of God, the mistress of the world, the queen of heaven. Thou art the dispenser of all graces, the glory of the holy Church. Thou art the example of the just, the consolation of the saints and the source of our salvation. Thou art the joy of paradise, the gate of heaven, the glory of God."

Page 78, "Do not say that thou canst not aid me, for I know that thou art omnipotent."

But this will do. We hope our "Catholic Layman" will see that he cannot deny that in his church "any honor is given to the Virgin Mary which is due to God alone." And "it will scarcely be necessary to remind" him of the far different "manner in which the American nation lately honored the mother of President Garfield."

To a heart that is full of joy, all it sees is joyful; but to a sad heart all is sad. Change of heart is the greatest change.—*Luther.*

### On Prayer.

BY DR. MARTIN LUTHER.

It is our duty as Christians to pray without ceasing, if not aloud, which is sometimes impossible, at least in our hearts. It should at all times be the earnest desire of all believing hearts that God's name be hallowed, that His kingdom come and His will be done on earth, also that He may grant peace to the country, favorable weather, health, and the like. Every true Christian wishes for such blessings every day of his life, even if he does not always give expression to his desires. Such prayer is true, earnest, and spiritual; we stand constantly in need of it on account of the great dangers which ever surround the Christian on all sides, so that we are never safe from the devil, from our flesh and blood, from sin and shame.

How beautifully everything that we possibly need is included in the Lord's Prayer! Its petitions contain nothing of which we do not have need every day of our life. Wants we have plenty; first those of a public nature, then those which are private and pertain to each one's household and vocation. Therefore we have reason enough to pray, and if we do not, our negligence and unbelief is to blame. We have the distinct command to pray, as well as the promise that our prayer shall be heard. Christ even gives us of His own accord a proper form of expressing our wishes before God. This form is the Lord's Prayer, of which we have just spoken.

We must confess that we are poor sinners, unworthy to appear before God and to converse with Him, and that we have no claim whatever upon His kindness; this is most certainly true. But in order that this conviction might not discourage us or prevent us from praying, Christ says explicitly that we should "pray in His name," and adds: " whatsoever ye shall ask the Father in My name, He will give it you."

Christians do not pray in their own name; they are ashamed to make use of their own name when they pray unto God. But because they know that God is merciful in Christ, and because they have the command to pray in Jesus' name, therefore they are bold to come to God and to make known their requests, although they know themselves to be naught but poor sinners. They venture to say: Our Heavenly Father, we, Thy children, need now this, now that; be merciful and remember not against us our iniquities, but look upon Christ Thy Son, our Savior; in His name we now approach Thee; therefore hear our prayer. When our supplication is thus made entirely in the name of Christ, it is acceptable and will be heard; it is yea and amen in Christ. This knowledge ought to make us ready and quick to pray, for we are told that what we pray in the name of Jesus shall penetrate the heavens, even to the throne of God, who will grant our requests.

### A Story which ought to be true.

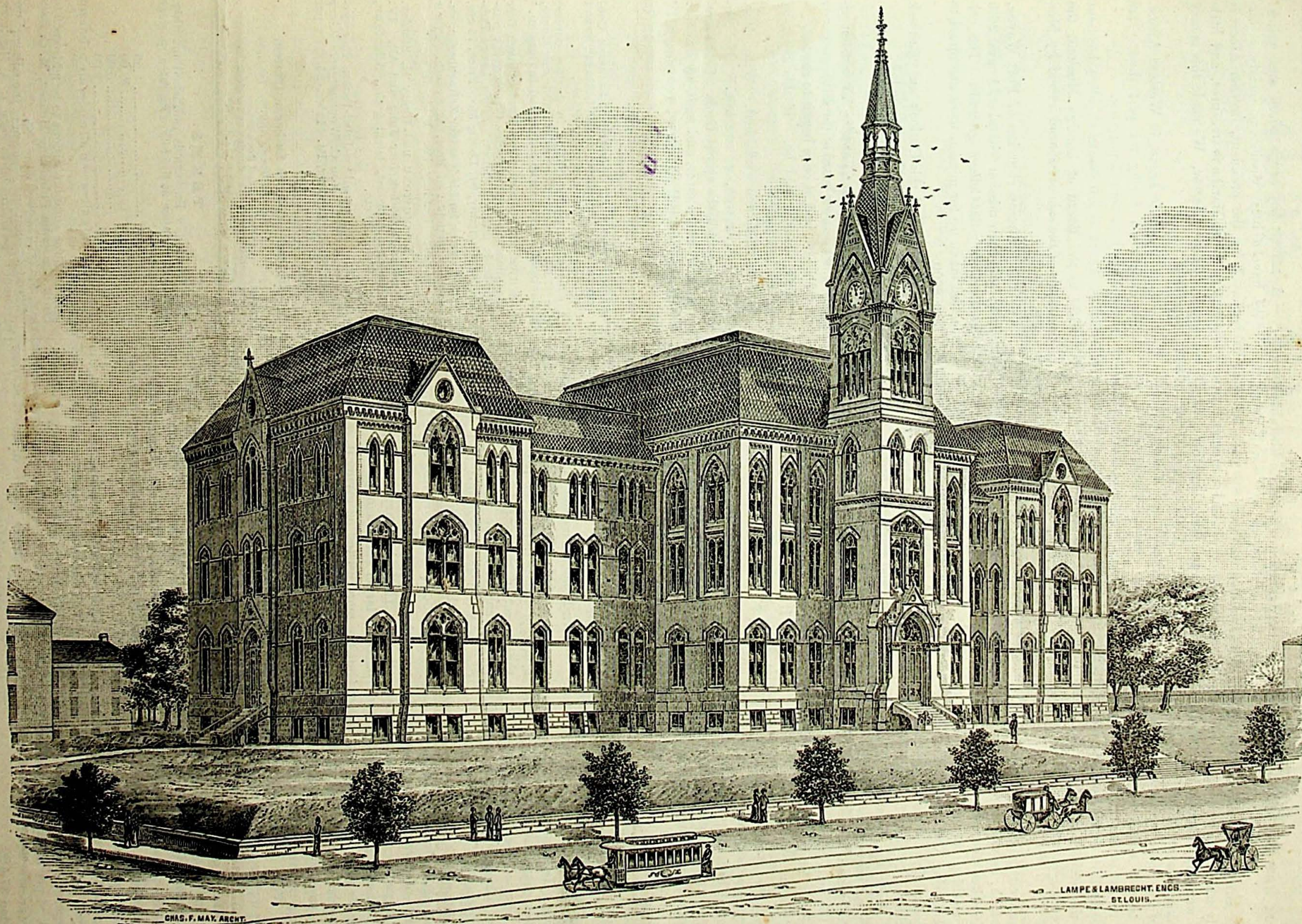
The Italians have a proverb that "some things, if not true, ought to be true." Perhaps the following dialogue between a Roman Catholic priest and a little girl is one of them. Being asked to attend the religious instruction of the priest, she said it was against her father's wishes. "You should obey me, not your father," said the priest. "Oh, sir!" answered the girl, "we are taught in the Bible, 'Honor thy father and thy mother.'" "You have no business to read the Bible," said the priest. "The Lord said, 'Search the Scriptures,'" was the answer. "That was to the Jews, and not to children, and you do not understand it," said the priest. "But, sir, replied the girl, "St. Paul said to Timothy, 'From a child thou hast known the Holy Scriptures.'" "Timothy," said the priest, "was being trained to be a bishop, and was taught by the authorities of the church." "Oh, no!" says the girl, "he was taught by his mother and his grandmother." Thereupon the priest left her, saying, she knew enough of the Bible to poison a parish; that is, according to his ideas of poison.

### Every Ladder has Two Ends.

When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of my ladder against a window. Instead of scolding me, my father made me stop, and said, very quietly, "Look here, my son, there is one thing I wish you to remember; that every ladder has two ends." I never have forgotten that, though many, many years have gone. Don't we carry things besides ladders that have two ends? When I see a young man getting "fast" habits, I think he sees only one end of the ladder, the one pointed toward pleasure, and that he does not know that the other is wounding his parents' hearts. Many a young girl carries a ladder in the shape of a love for dress and finery; she sees the gratification of a foolish pride at the forward end of that ladder, while the end she does not see, is crushing modesty and friendship as she goes along thoughtlessly among the crowd. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.—*Selected.*

### How He Was a Lutheran.

The Margrave of Brandenburg, when reproached with being a *Lutheran*, said:—I was not baptized in the name of Luther; he is not my God and Saviour; I do not rest my faith in him as my Lord; and so, in this sense, I am no *Lutheran*. But, if I be asked whether, with my heart and lips, I profess the doctrines which God restored to light by the instrumentality of His blessed servant, Dr. Luther, I do not hesitate to call myself a *Lutheran*, and am not ashamed of it. In this sense I am a *Lutheran*, and, as long as I live, will remain a *Lutheran*.



THE NEW CONCORDIA SEMINARY AT ST. LOUIS, MO.

DEDICATED SEPTEMBER 9TH, 1883.

### The Outlook from the Editor's Window.

—A BIBLE AGENT in New Hampshire called upon a family which was quite poor, in order to see if they were supplied with the Scriptures, and after making known the object of his call, the woman of the house voluntarily told him she wished to give something to the Bible Society, and passed to the agent a quarter of a dollar, requesting him to take out 20 cents for the use of the society, and give her back 5 cents, since that quarter was all the money she had.

—THE same agent called upon another family, the head of which, he was informed, was worth \$50,000. He asked the lady of the house to contribute something to the Bible Society, as she was a professing Christian. She handed the agent a bank bill, at the same time requesting him to take out 10 cents for the Bible cause and give her back the balance. The agent complied with her request, and kindly thanking her for the donation he had received, he passed on to the next house. There is indeed a great difference in people when they are called upon for some contribution.

—HERE is a true Anecdote, and one showing us a very practical way of testing the character of our Christian profession. An old Methodist preacher once offered the following prayer in a prayer meeting: "Lord, help us to trust Thee with our souls." "Amen," was responded by many voices. "Lord, help us to trust Thee with our bodies." "Amen," was responded with as much warmth as ever. "Lord, help us to trust Thee with all our money"; but to this petition the "Amen" was not forthcoming. Is it not strange that when religion touches some men's pockets it cools their ardor at once and seals their lips? Thank God there are others whose Christianity also touches their pockets.

—MANGAI is one of the Hervey Islands. Some fifty years ago its inhabitants were savage idolaters, many of them debased cannibals. Now most of the people are members of Christian churches. When the Bible was translated, and printed copies were brought to the island, they bought copies to the value of \$387.50. When a fresh supply of a corrected edition appeared, their purchases quickly amounted to \$675 in value. When one of their missionaries bade them farewell recently, they gave him \$300 as "a token of love and esteem." When the native brethren of New Guinea needed boats for their mission work, these Mangaian Christians sent them \$334.50 for that purpose.

—FOR a record of self-support in mission fields, we know of none superior to that made by the Egyptian mission. The native churches have on their rolls twelve hundred members, who paid in 1881 for church and school, and all mission purposes, the sum of \$22,730, or an average of \$18.94 per member. For Christian schools, under the oversight of the mission, the natives expended \$7,100.

—As examples of Christian liberality among the Chinese converts, an English paper mentions two men who gave \$10 each last year to a preaching fund out of an annual income of between \$70 and \$80. Another gave \$6 out of \$48 a year. A third gave \$7 out of \$54; two others, \$5 each out of \$60; and one, \$6 out of \$36.

—THERE are Christian converts in Japan so poor that when they change their residences they can carry all their possessions on their backs, and their contributions average \$8 per annum.

—ENCOURAGING news comes from the Fiji Islands of the special progress of the gospel there. Over 100 of the islanders, it is said, have been propounded for admission to the communion of the Christian Church, and that an old chief has contributed \$750 toward the building of a house of worship—one that shall be both fire and hurricane proof.

—WE see it stated, that the total amount contributed to all the German Foreign Mission Societies of the Lutheran Church for the year 1881-2 was \$600,000, an increase over previous years. If there is no mistake in these figures, the sum given is very creditable to the Lutherans.

—THE ten thousand converts of the Rhenish mission in Cape Colony contributed, in 1881, 36,000 marks for church, and 5,000 marks for school purposes. A mark may be counted as about a quarter of a dollar; so the entire contributions of these people amounted to about \$8,000. One college of 274 souls gave 5,380 marks, or \$1,300.

—THE London *Freeman* says that the native Christians of Madagascar have given more than a million dollars during the past ten years for the spread of the gospel. The Queen has a private chapel in the palace at Tananarivo. She is a sincere Protestant and an earnest helper in the cause of missions.

—A PIOUS African went to a missionary to present a contribution to send the Gospel to others. The missionary thought the negro offered a larger sum than he was able to give, but the man insisted on giving it, saying, "The work of the Lord must be done, and I shall soon be dead."

—MR. WALTER C. JONES, who, nine years ago, gave the English Church Missionary Society \$360,000 for a work in China and Japan, has recently made a thank-offering of \$400,000 for the recovery of his son from sickness. Four years ago he gave \$175,000 to found the Indian Native Church Missionary Fund.

—THE Woman's Missionary Society of North Georgia raised during the last fiscal year over \$3,000.

—THE children of missionaries residing in Turkey have formed themselves into a society for sending the Gospel to "foreign" lands. The first year their contributions were sent to the Dakota Indians in America, and last year they were sent to Africa.

—A LITTLE boy sends \$5.00 and writes: "We have a little Missionary Society in our home. I am the president, brother Albert is secretary, sister Martha is treasurer, and little brother Rue is collector. We made this money ourselves."

—ONE church in Lagos, in Western Africa, has contributed during the past three years over \$15,000 for church purposes.

—A LITTLE boy in South Carolina has sent \$100 to the Board of Foreign Missions, the proceeds of the sale of canaries raised by himself.

—OUR Lutheran churches of Fort Wayne, Ind., held their mission festival on August 26th in the Concordia College grounds. The collection taken up for mission work amounted to over \$600.

—You may call this Outlook an "Outlook on Giving" and—we close our window.

IF THIS BOOK BE TRUE!—An honest unbeliever, who never heard of the Bible, received one for a gift, and at once began to read it.

"Wife, dear", said he, "if this Book be true, we are astray."

Still he read, and exclaimed, "Wife, dear, if this Book be true, we are lost!" He continued to search the sacred Book. God's gracious Spirit shone on it, and with joy he said: "Wife dear, if this Book be true, we are saved!"

### Books Received.

CHURCH LITURGY for Evangelical Lutheran Congregations. Published by the Lutheran Synod of Missouri, Ohio and other States.

A convenient pocket-edition in flexible covers. Price \$1.00. Address Concordia Publishing House, St. Louis, Mo. The same can be had in German.

AUS SCHWEREN TAGEN. Drei Erzählungen fuer das deutsch-amerikanische Christenvolk ausgewaehlt und bearbeitet. Louis Lange Publishing Company, St. Louis, Mo. Price, 75 cts.

MARTIN LUTHER im Liede seiner Zeitgenossen, zusammengestellt von Prof. A. Spaeth. Pilger Book Store, Reading, Pa. Price, 50 cts.

DR. DAVID LIVINGSTONE und Henry M. Stanley. Missions-Bibliothek fuer Jung und Alt. IV. Baendchen. Brobst, Diehl & Co., Allentown, Pa. Price, 30 cts.

PSALM 96. Reformations-Jubel-Psalme fuer gemischten Chor. Von C. Wonnberger. Pilger Book Store, Reading, Pa. Price, 25 cts.; per dozen \$1.75.

### St. Paul's Colored Lutheran Church,

LITTLE ROCK, ARK.

Chapel on corner of 12th and Rock Sts.  
Sunday-school meets every Sunday at 2 o'clock.  
Divine services at 3 o'clock and 7 o'clock.

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# The Lutheran Pioneer.

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## The Reformer.

Luther was the Reformer of the Church, raised up by God Himself for the great work of the Reformation. God prepared him for the work. God led him into the work, God guided his steps, and protected his life against all his enemies.

### GOD PREPARED LUTHER FOR THE WORK OF THE REFORMATION.

In the schools and in the university Luther learned to know the wisdom of the wise men of this world, but he found nothing in it which could satisfy the yearnings of his soul. Anxious for his salvation, he entered the cloister. He got acquainted with the rottenness of the Romish system. He became a monk and a priest, and tried hard to find peace and rest by praying to the saints, by fasting, and by his own good works. But all in vain! There was no peace to be found in the way which was pointed out by the Romish church. And when Luther was near despair, God opened to him the Bible, which had been hidden from the people for centuries under the long reign of popery. Luther now learned to know the great difference between the true doctrine of God's Word and the false human doctrines of the Romish church. He learned that the sinner is justified and saved, not by the deeds of the law, but by faith in Jesus, the Saviour of sinners. Henceforth he took his stand on nothing but the bible. And having himself found peace and salvation for his soul in the Gospel of Jesus, this Gospel became dear to his heart. He himself says: "In my heart reigns, and shall ever reign, this one article alone—faith in my dear Lord Jesus Christ, which is the beginning, middle and end of all my religious thoughts, by day and by night."

### GOD LED LUTHER INTO THE WORK OF THE REFORMATION.

When Tetzel, the pope's agent, travelled through Germany, selling forgiveness of sins for money and thus cheating the people out of their souls' salvation, Luther, on the 31st of October, 1517, nailed his 95 Theses against the

church-door at Wittenberg. This was the beginning of the Reformation. But the thought of beginning the Reformation did not at that time enter Luther's mind. 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." Luther simply felt it his duty as Doctor of the Holy Scriptures and pastor of the church at Wittenberg to lift up his voice against the scandalous doings of Tetzel. He even hoped that the pope would side with him and put a stop to the doings of his agent in Germany. But the pope and his men opposed the true Bible teachings, and Luther was forced step by step to defend the old Bible doctrines and to proclaim louder and louder the glad Gospel tidings of free grace in Jesus. Luther says: "I, Doctor Martin Luther, was called and forced to become a Doctor from mere obedience, without any choice of mine. I was forced to swear loyalty 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."

### GOD PROTECTED LUTHER AGAINST ALL HIS ENEMIES.

In the year 1520 Luther was expelled from the pope's church. The emperor and the princes were commanded by the pope to either deliver Luther up at Rome or to put him to death themselves. A year later, after the Diet of Worms, the ban of the empire was pronounced against him. "No one is allowed to give him food or protection; every man is ordered to arrest him and to deliver him up to the emperor." Luther writes: "According to human laws my enemies around me are authorized to kill me at sight. If Jesus Christ, under whose feet the father has put all things, wills my death, His will be done. But if this is not His will, who then can murder me?" Again

he writes: "I, poor brother as I am, have now started a new fire; I have made a large hole in the pope's pocket, and what is to become of me? Where will they get brimstone, and pitch, and fire, and wood enough, to burn the 'heretic' to ashes? Kill him, kill him, kill him! is their cry. But the time is not yet, my hour is not yet come. I have to stir up the rage of the generation of vipers yet more deeply." Luther did not fear his enemies, for he knew that his cause was God's cause and that God could protect him. When, therefore, the Elector of Saxony warned him not to leave his place of safety on the Wartburg because he could no longer protect him at Wittenberg, Luther wrote to him: "I go to Wittenberg under a much higher protection than that of the Elector." And God did protect him against all enemies. Witnesses of the truth had in former times been put to death by the pope. But Luther could not be harmed. God's time for the reformation of His Church had come. And Luther was God's chosen servant to carry out this Reformation. "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 judgement is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters," Rev. 14, 6. 7. There is but one Reformer of the Church, and that Reformer is Dr. Martin Luther.

## Poor and Needy.

When the richest American of his day was in his last sickness a Christian friend proposed to sing to him; and the hymn he named was, "Come, ye sinners, poor and needy." "Yes, yes," replied the dying millionaire, "sing that for me, I feel poor and needy." Yet, at that moment the stock markets of the globe were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy!" How the sand sweeps from under a man's soul in such an hour as that.—*Dr. Cuyler.*

### The Lord will provide.

BY MRS. M. A. COOK.

In some way or other the Lord will provide.  
It may not be *my* way;  
It may not be *thy* way;  
And yet in His *own* way  
"The Lord will provide."

At some time or other the Lord will provide.  
It may not be *my* time;  
It may not be *thy* time;  
And yet in his *own* time  
"The Lord will provide."

Despond, then, no longer—the Lord will provide;  
And this be the token:  
No word he hath spoken  
Was ever yet broken,  
"The Lord will provide."

March on, then, right boldly; the sea shall divide  
The pathway made glorious.  
With shoutings victorious  
We'll join in the chorus,  
"The Lord will provide."

### Certainty of Faith.

BY DR. MARTIN LUTHER.

Before all things we must know whether this doctrine of ours is God's Word; for if we know that, we can firmly rest in the confidence that it shall and must remain, and that no devil can overturn it; much less, the world and all its courtiers, however much they may rage and foam against it. God be praised, I regard my doctrine as certainly the Word of our Lord God, and have now driven out of my heart all other beliefs, though they promise what they will. And I have almost overcome such severe temptations as when my heart sometimes says: "Are you, then, the only one who holds the true Word of God in its purity? And do the others all taken together not possess it?" Thus Satan also tempts us, and powerfully assails us with the name and title of the church. "Yea," he says, "what the church has hitherto determined, and for so many years has held to be true, you overthrow as though it were not true, and with your doctrine you are disturbing both the spiritual and the wordly government."

This argument I find throughout in all the prophets, as the most eminent chiefs, both in church and state, say: "We are God's people; for we are in the regular government founded and established by God. What we as the largest and best flock conclude and acknowledge as true, should be held. Who are you, ye fools, that ye will teach us? you are scarcely a handful." There indeed one must not only be well equipped with God's Word, but he must also have certainty of doctrine; otherwise he cannot stand in the conflict. One must be able to say: "I am certain that that which I teach and hold, is the true Word of God, the high Majesty in Heaven, and is eternal, unchangeable truth; and all that does not agree with it or is contrary to it, is false and of Satan."

It is this alone which enables one to begin and to remain steadfast in saying: "All the rest of you together err and are wrong, but my

doctrine is alone true and the certain truth of God; thereby I remain, even though the whole world would say otherwise." For God cannot lie; and as I have His Word, that Word cannot fail me, nor be overcome by all the gates of hell; and I find comfort in that God says: "I will give you people and hearers. Let Me have all the care. I will sustain you, if you only remain steadfast by My Word."

We must be certain that the doctrine is right and is eternal truth, and not ask after how it will be received by the people. Therefore Christ says (John 8, 46.): "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" And all the Apostles were most certain of their doctrine, and Paul especially urges the firmest confidence when he says to Timothy (1. Ep. 1, 15.): "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." For faith in God through Christ must be sure and confident that He makes the conscience joyful, and brings it to peace. And St. Peter in his Epistle says (2. Ep. 1, 19.): "We have also a more sure Word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth into a dark place." Where there is this certainty, there is then a victory over the devil; but where one is not certain of the doctrine, there it is not well to dispute with the devil.

If you would be saved, you must therefore be so sure of God's Word, that if all men would say otherwise, yea every angel would say, No, you could stand up alone and say: "I still know that this Word is true."

### Stories of two of Luther's Hymns.

Luther gave to the people not only the Bible and the Catechism, but also a number of Gospel hymns which aided greatly in spreading the work of the Reformation. A Spanish monk writes of Luther's hymns: "It is a matter of great wonder, how deep a root these hymns have taken, which coming in numbers from Luther's workshop, are now sung in all houses and shops, markets, streets, and country lanes."

At Brunswick, in the year 1527, the people met in one of the churches to do away with the popish ceremonies. The town-council, who were of Romish opinions, had called to their aid a Doctor of theology from Magdeburg. This Dr. Sprengle proudly promised that, by three sermons, he would root out all "Lutheran heresy" in Brunswick. He was received in great pomp by the priests and monks, and soon began to preach. But when, in the middle of his sermon, he wished to prove from a passage in the New Testament, that man could get salvation by good works, one of his hearers rose up and cried out with a loud voice: "Doctor, you are mis-quoting the text; in the Holy Scriptures it is written differently." Visibly annoyed, Sprengle answered: "Good friend, you perhaps have a different translation; in mine it is thus written." However,

he went on preaching and again said that every man can be saved by his own good works. An honest citizen now cried out, "Priest, you lie," and in a clear voice began to sing Luther's hymn "*O God! look down from heav'n and see.*" The whole congregation at once joined in the hymn. The words of the second verse, which speak of "false doctrine of man not founded on God's word," were like heavy blows to the doctor. Ashamed, he left the pulpit, pressed his way through the crowd out of the church, and went away crest-fallen. The congregation cheerfully separated.

The same thing happened, two years later, at Lubeck. A poor blind man had sung Luther's hymns before the house doors, and was expelled from the town by the Roman Catholic Council. When, on the following Sunday, the chaplain at St. James' Church, after the sermon, began the customary prayers for the dead, two little boys began to sing "*O God! look down from heav'n and see.*" All the people fell on their knees, and sang the hymn with solemnity to the end. This was the first German Hymn which was sung in the church at Lubeck. From that hour, the whole city went over to Luther's doctrines; if a monk or a priest spoke any thing from the pulpit opposed to the Gospel, the people at once began to sing "*O God! look down from heav'n and see.*" Thus the Lubeckers with this simple hymn sung in the Reformation.

"Out of the depths I cry to Thee," is another true Reformation hymn which Luther adapted from the 130th Psalm.

On the 6th of May, 1524, a poor old man, a clothworker by trade, wandered through the streets of Magdeburg, offering printed copies of this hymn to the citizens for sale. In the market-place he began to sing with a loud, clear voice, "*Out of the depths I cry to Thee.*" A crowd of the curious soon collected around him, which grew larger every minute. The old man sang on cheerfully, distributing at the same time his hymns among the crowd. One and another joined in, and at last all began to sing. Then the Roman Catholic mayor sent his guards, who arrested the cloth-worker, because he had dared to sing one of Dr. Luther's hymns. This made great disturbance in the town, and two hundred citizens demanded, before the town hall, the liberation of the prisoner. The cloth-worker was set at liberty, and the Congregations of St. Ulrich and St. John declared that "the Eternal Lord and Bishop Jesus Christ was their Captain, and that under Him they would bravely fight"; and they did fight bravely till Luther's doctrines gained the victory.

Luther himself, in his hard conflicts, often comforted himself with this hymn. Thus, in 1530, when at the Castle of Coburg, during the Diet of Augsburg, on recovering from a fainting fit, he cried to his anxious friends, "Come, to confuse the devil, let us sing the psalm—'*Out of the depths I cry to Thee*', and thus praise and glorify God."

**Luther in the Pulpit.**

Our picture shows us Luther in the pulpit. People from all classes most gladly listened to the eloquent Reformer, who may well be called the most powerful preacher since the days of the apostles. He preached Christ and Him crucified, and therefore his preaching brought joy and peace to thousands of souls who were thirsting after righteousness.

In the year 1529 several noted theologians preached in the presence of Landgrave Philip of Hessa. When Luther's turn came everybody expected the great Reformer to preach something new and subtle. But Luther plainly and simply preached on the forgiveness of sins. And when Landgrave Philip asked his counselors with which one of the theologians they were most pleased, they said that they must confess that Dr. Luther's sermon was the best; for from it they learned how before God, the Father, they could get forgiveness of sins through Jesus Christ; and also how they could rightly pray and comfort themselves in all their distresses and misfortunes. Luther knew from experience what the human heart needs. On being asked how it came that he preached so powerfully as to move the hearts of his hearers so deeply, he replied: "My afflictions have instructed me in this."

He possessed all the elements of a true orator. A friend says of him: "His expression was gentle and winning. His voice was so agreeable and musical, his manner of address so engaging, and his speech so full of power, that when he spoke, he would send such barbed arrows into the hearts of his hearers, that any man who was not a stone and had heard him once, would feel as though he wished to hear him always."

On Ascension Day, in the year 1536, Luther preached in the presence of visitors who had come to Wittenberg to speak with him on the doctrine of the Lord's Supper. After the sermon one of the hearers said that Luther's speaking sounded like a voice thundering from heaven in the name of Christ. On the following Sunday Bucer, one of the visitors, preached. He spent the evening at Luther's house, and Luther, speaking of the sermon, said that he was much pleased with Bucer's preaching, "and yet", he added, "I am a better preacher than you are," to which Bucer promptly assented. But Luther said he did not mean it in that way; he would not indulge in boasting; he

knew his weakness and that he could not preach with such learning as Bucer could, but when he entered the pulpit he always observed that his hearers were chiefly poor people, and he preached to them somewhat like a mother who feeds her infant delicately on milk, and does not drench it with rich syrup; but Bucer was quite too high in his discourse, moving about in the regions too lofty for his hearers.

Yes, Luther, the deeply learned man, who excelled all the scholars of his time, preached the Gospel in the plainest and in the most sim-

ter of state, thereby aiming at praise and honor, they will please the worldly wise, and meantime neglect the simple and common multitude."

**Luther's Work.**

Luther did not start a new sect or party. No! He did not preach a new doctrine. No! He only purified the Church of Christ and gave back to her the true liberty and glory which she possessed in the days of the apostles, but of which she had been robbed by the Antichrist at Rome. He preached anew the old eternal doctrines of the Bible which had lain hidden for centuries under the rubbish of Romish errors and superstitions.

Prince George of Anhalt, a true friend of Luther, says in one of his writings: "I remember well how Dr. Martin Luther, when he sat here on my chair at Merseburg, shortly before he took his leave, made mention of the many sects that sprang up in foreign countries, and especially the Zwinglians. He then lifted up his eyes and hands and said, 'I thank my dear God that I have not invented nor set up any new doctrine, but have held fast to the old true doctrine and clung to it, and have struggled against all new doctrines brought in contrary to the old Christian doctrine and faith, by Jews, Turks, heretics, the pope and all sects, Sacramentarians, Anabaptists, and whatever their name may be; for I have done all in my power to check their progress.' These words pleased me very much,

and I relate them only to show that it was not his desire to bring in something new, as I formerly myself supposed as well as others; but he clung firmly to the Scripture and the articles of our Christian Faith, and attacked only the contrary doctrine and the abuses. Neither is there a safer way of keeping pure doctrine and avoiding error, then to hold fast to the articles of our holy Christian faith, as the Apostles' Creed teaches us, and not to depart from it, neither to the right nor to the left."

**Short Prayers.**

"We should be short in our prayer", says Luther, "but frequent and strong; for God does not inquire how great and long our prayers are, but how good they are, and how far they come from the heart."



ple manner to his beloved congregation at Wittenberg. He himself says:

"Cursed are all preachers that in the church aim at high and hard things, and neglecting the saving health of the poor unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons. When I preach, I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty; but I have an eye to the multitude of young people, children and servants, of whom are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; they may be gone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the church, and produce great disquietness and discord: for they will need teach high things touching mat-



### The Outlook from the Editor's Window.

—THE new Concordia Seminary at St. Louis, a picture of which we brought our readers in our last number, was dedicated on the 9th and 10th of September. More than 15,000 persons were present, a large number coming from distant cities. There were German, English and Latin addresses with appropriate music and song. The hearts of all were moved with joy and thanksgiving on beholding the grand and beautiful building erected by the Missouri Synod as a memorial of the Luther year. May God's richest blessings continue to rest on Concordia Seminary!

—AN elegant colored lithograph of our new Seminary has been issued by Concordia Publishing House, St. Louis, Mo. Price 50 cts.

—LUTHER FESTIVALS were lately held in the cities of Erfurt and Wittenberg in Germany. At the latter place there were more than 50,000 visitors present from all parts of Europe. A correspondent of the *New York Times* writes on the Festival Day at Erfurt: "Despite the malice of some Catholics, who form about a third of the population of the place, and who, I am positively informed, prayed that it might rain old knives and pike-heads to-day, this morning brought as lovely summer weather as the heart of man could desire. There were multitudes of visitors from every province of Germany, from all parts of the world—England, Scotland, Greece, Canada, America, and New Zealand."

—SUNDAY, the 16th of September, was a day of joy to the members of the Lutheran Zion's congregation, which was recently organized in the Southern part of Fort Wayne. On that day their new house of worship was dedicated to the service of God, and the Rev. F. Dreyer was installed as pastor of the congregation.

—THE American Bible Society, in order to keep up with the demand caused by its general canvass of the country, is turning out more books than ever before, the number being not less than 7,000 a day. It has printed 850,000 of its popular twenty-five cent Bible, and 1,850,000 of its five-cent Testament. The society has now 348 colporteurs, in thirty-four States and Territories, engaged in this re-supply of the country. About one family of six, on the average, is found destitute of the Scriptures, the largest destitution being in the Southern States.

—THE latest statistics upon the Religions in India, founded upon the census of 1882, show that out of the grand total of the population of British India, which is given at 254,899,516, the various sects and castes of Hindoos made up no less than 187,937,450. The Mohammedans, who came next in order, numbered 50,121,585. The nature worshippers numbered 6,426,511; the Buddhists, 3,418,944; Christians, 1,862,634; Jains, a sect whose worship is mingled Buddhism or Hinduism,

1,221,896; the Sikhs, who are simple Theists, 853,426; and those who come under the heading of other creeds, or were altogether unspecified, 3,057,130. The Christians enumerated are exclusive of persons of European nationality.

—WE are apt to think that Africa is chiefly a desert and wilderness, but it is much more thickly inhabited than America. Authorities which set the population of the latter at 84,545,000 give the former 203,300,000. In the Soudan the population is rated at 80,000,000, one town on the Niger containing 90,000 inhabitants. East Africa is rated at 40,000,000 souls. It is estimated that the colored race number 130,000,000. Many of the tribes are above the condition of the savages, having fixed habitations, though merely mud huts, defended by stockades; and they have some laws or customs favorable to commerce. Among several tribes merchants are esteemed, and property is safe, even during war. The land is cultivated; the inhabitants wear dyed cotton clothes; gold and iron are ingeniously manufactured, and a certain kind of intelligence seems to be slowly spreading.

—THE death of the queen of Madagascar is a great loss to the people of that great African island. She was a devoted Protestant and spent half an hour or an hour regularly every morning in prayer and reading the Bible. She was a faithful and earnest helper in the mission work.

—THE Vaudois missionaries in the Transvaal say that Magwamba converts are characterized by a strong desire to win their heathen neighbors for Christianity. Four of them have gone as missionaries to tribes near Delagoa Bay, where they were welcomed by one of the chiefs as follows: "Know," said he, "that I am happy to see you, and to learn that you will teach the Word of God to my people. I know how they say everywhere that missionaries are the friends, the fathers of the black man." Then, calling together his subjects, he said: "Listen, my children! You must learn to keep the Lord's Day. You must learn from these missionaries; and if you are too idle, I, who am older than any of you, will so learn as to make you ashamed."

—A correspondent of the *Advance* says there are nearly one thousand members of the Protestant churches in Rome who are converts from Romanism. These represent a much larger Protestant population, and are the results of ten years of missionary labor.

—A missionary from the Island of Peru, in the Samoan group, writes that there is not a heathen left. Missionary labors were commenced there only eleven years ago. During this time the whole island has been evangelized, churches, chapels, mission houses have been built at their own expense, and they are now supporting their own pastors, and contributing to the society that sent them pastors and teachers.

—NEW GUINEA is said by Dr. Laws to be the largest island in the world—as long as from London to Constantinople, and in some parts 500 miles wide. Up till lately the inhabitants were cannibals and idolaters; and frequent wars were waged, tribe against tribe. Under the influence of Missionary agents, these wars have been discontinued, and churches have been formed.

—ONE of the most impressive sights I saw last Summer, in England, says a traveller, was in Grattan Guinness' school, in London. In an inner room there were a number of learned scholars sitting at a long table, with four or five Congo negro boys who had been brought from the very heart of Africa, in the return from Stanley's tour. There were these learned scholars, sitting by the side of those tawny black boys, gathering from their lips their language and carefully reducing it to rule, in order that the Bible might be translated and sent to the people of that nation in Africa.

—MARY PERTH, a colored woman, kept an inn at Sierra Leone during the latter part of her life. In her early days she had been a slave in North America, and had to labor from sunrise to sunset; yet, during the interval of night, she used, twice or thrice a week, to walk seven or eight miles, with a child on her back, to teach a few slaves of her acquaintance to read, that they might be able to study the Scriptures for themselves.

### BOOK-TABLE.

THE LIFE OF DR. MARTIN LUTHER. By Prof. Wackernagel, D.D. Translated by Prof. C. W. Schaeffer, D.D. With 45 Illustrations. Pilger Book Store, Reading, Pa.

Our English speaking people are not forgotten in this Luther Year. The Pilger Book Store has published an excellent translation of Prof. Wackernagel's attractive and reliable Life of Luther from the experienced and skilful pen of Dr. Schaeffer. The price of the handsome volume is \$1.00; by the dozen @ 60 cts; by the hundred @ 50 cts.

DER ABENDSCHULE-KALENDER fuer 1884. Louis Lange Publishing Company, St. Louis, Mo. Price 30 cts. per copy, postage free.

This well known German Almanac again brings a large variety of entertaining and instructive reading matter for our Christian homes. The Diary which is given at the end of the Almanac, forms a welcome addition to the handsome book.

LIEDERGESCHICHTEN. Segensspuren der Kernlieder unserer Kirche. Zweiter Band. Mit 30 Bildern. Pilger Book Store, Reading, Pa. Price 50 cts. per copy; by the dozen @ 35 cts; by the hundred @ 28 cts.

We have already, in one of our former issues, recommended the first volume of these Stories of our Lutheran Hymns. This second volume will form another valuable addition to every good library.

JUBELFESTGESANG zur Feier des Reformationsfestes. By H. Ilse. Concordia Publishing House, St. Louis, Mo. Price 20 cts; \$1.50 per dozen.

DER GANG NACH WORMS. Finale aus dem Oratorium "Luther in Worms" von Ludwig Melnardus. Zum 400jaehrigen Luther-Jubilaeum. Brobst, Diehl & Co., Allentown, Pa. German and English Text. Price 35 cts.; \$3.00 per dozen.

LUTHER MEMORIAL SERVICE for Sunday and Parochial Schools on the fourhundredth Anniversary of the Birth of Dr. Martin Luther. Brobst, Diehl & Co., Allentown, Pa. Price 5 cts; 50 cts per dozen; \$3.00 per hundred.

# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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No. 11.



Martin Luther.

Martin Luther was born on the 10th of November, 1483; that is 400 years ago.

And what did he do that his name is remembered so long and that we this year celebrate with joy his four hundredth birth-day?

This question has been answered in former issues of our paper. We have seen that Luther, born as the son of poor parents four hundred years ago, was God's chosen servant in the work of the Reformation. God endowed him with all the gifts which were needed for this great work. His powerful mind, his vast understanding, his great learning, his deep knowledge of the Scriptures, his great ability in teaching and defending the truth, his child-like modesty and self-denial, his fearless courage, his heroic faith have been admired by friend and foe. He has been called "a miracle among men."

But that which made Luther the Reformer of the Church, and which makes him so dear to our hearts, is his preaching of the eternal Gospel. When Luther was born, all was darkness; for the light of God's truth lay hidden under the rubbish of Romish errors and superstitions. The priests and the pope pointed the people to other saviours than the Lord Jesus Christ. Luther himself, anxious for his soul's salvation, became a monk and a priest of Rome. He tried hard to find peace for his poor troubled soul in all the false services of the pope's church. But no peace could he find until God opened to him the Bible. He there learned that Jesus is the only Saviour for a poor sinner. In the Gospel of Jesus he found peace and rest. By the light of that Gospel he saw what wicked things the church of Rome

taught the people to believe instead of the truth of God. This Gospel, whose saving power he had experienced in his own heart, he loudly proclaimed for the salvation of sinners, and boldly defended it against all its enemies. By this Gospel God Himself carried out the work of the Reformation. Luther says: "I did nothing but teach and preach the pure doctrine of Christ and translate the Gospels, and then laid me down and slept and rose again. The Holy Spirit did the rest through the Gospel." Thus the victory was won. We still enjoy its fruits and its blessings. Those who prize the blessings of a pure Gospel will thankfully remember the servant of God by whom God Himself carried out the glorious work of the Reformation. They will honor the memory of that great and good man—Dr. Martin Luther.

## A Description of Luther.

A description of Martin Luther as he appeared in the year 1519 during the disputation at Leipzig with the Romish Doctor Eck, is given in one of the letters of the Leipzig professor, Peter Schade, who was present at that disputation. He says: "Martin is of medium stature, of slender frame, and in consequence of severe study and anxiety so lean that you might almost count his bones. He is yet in the prime of life, and his voice is clear and ringing. In speaking he shows his command of an extraordinary wealth both of thought and of language. In company he is courteous and friendly without austerity. He is scrupulous in the useful application of every hour to its appropriate work, and in the circle of his friends he is cheerful and delights in the sallies of wit. He always appears to be fresh and lively, and in the face of the terrors of his foes he maintains an assured peace of mind and a cheerful countenance. I willingly satisfy myself that this man has not undertaken so great a work without Divine assistance."

Luther said: "I neither am, nor will be any man's master. I hold with the Church the one only common doctrine of Christ, who alone is Master of us all, as said in Matthew 23, 38."

## Luther, the expected Reformer.

When Luther, on his way to Worms, in the year 1521, came to the city of Frankfurt, an old lady sent him a present. She also paid him a visit and among other things said that she, when yet a child, had heard from her parents that the time was near when God would raise up some one who would oppose the errors and superstitions of popery. She hoped that he was the man and therefore wished him God's grace and Holy Spirit for his important work.

## Luther's Industry.

Luther labored for the spread of the Gospel not only by his lectures in the University and by his many sermons in the church, but also by the powerful writings that came from his able pen. He was one of the most active and most industrious of men. From 1517 to 1526, the first ten years of the Reformation, his published writings numbered 300; from 1527 to 1537 they numbered 232, and from 1537 to 1546, the year of his death, 183 books were published by him. This makes 715 in those 29 years, on the average 25 in every year, or one book every fourteen days of his public life. Some of those works, it is true, were written down by others listening to his discourse, and some are but short tracts; many of them, however, are large books written with the greatest thoroughness and diligence. His translation of the Bible alone would be a gigantic work even if he had devoted all his life time to that work only.

## Luther's Brief Confession of Faith.

In the year 1537 Luther was taken very sick in the city of Smalcald. He thought his end had come, and on leaving the city for home, he commended himself to the prayers of the Church and made this brief Confession of His faith: "I cling to the Lord Jesus and His Word, and in my heart know of no other righteousness than the precious Word of Christ; which graciously cleanses me, and all who believe, from every sin, as this is freely confessed in my books and in the Augsburg Confession."

### Luther and the Count Erbach.

At night-fall on the 18th of April, 1518, Count Eberhard, mounted on his steed, crossed the bridge of his castle at Erbach. The object of the Count's rage and consequent outset was this:

In the Fall of the previous year, God had caused His long-forgotten Word to be inscribed on the portals of the church at Wittenberg by the Augustinian monk, Dr. Martin Luther. In the course of a fortnight this Word sped its way through the length and breadth of Christendom, and high and low hailed it with joy. But many of the wise and noble of this world sought "to kick against the pricks." Count Eberhard of Erbach belonged to this class. He threatened the entertainers of the "new learning" with severe punishments, and his Romish chaplain infuriated him to such an extent, that he resolved to take Luther by surprise, and either force him to recant, or hide him in some dungeon, where his doctrines would be heard and thought of no more. And on this evening the chaplain had received news that Luther was on his way to preach at Miltenberg, and succeeded in persuading him to make sure work of the arch-heretic Luther.

The plan was well laid. The intention was to seize Luther on the following morrow when about to leave Miltenberg. Every road he could possibly take was carefully guarded by a concealed force of men, and the Count himself rode into Miltenberg, where Luther tarried over night, so as to be nigh at hand and cut off his escape. Mad with rage he entered the gates. The evening was far spent, and multitudes flocked up and down the streets, discussing the powerful sermon Luther had delivered that day. The Count stopped at the Inn of the Sword, in the neighborhood of which Luther was said to have taken lodgings for the night. "Why, Sir Count," said the host, "I should never have thought that Luther could have brought out your Grace!" The Count, fatigued by his long ride, retired to rest, and casting himself upon his couch, soon fell into a deep sleep. After sleeping several hours he awoke and went to the window.

Presently a light was struck in the room of a neighboring house, and a deep, sonorous voice rendered plainly audible by the stillness of night, was heard to repeat the words, "In the Name of the Father, and of the Son, and of the Holy Ghost, Amen." The Count, occupying an upper apartment, could see into the chamber of the neighboring house, and though the curtain was let down, he distinctly traced the dark figure of a man, who, as it seemed, humbly knelt in prayer. For a while he appeared to be turning over the leaves of a book, and then resumed his prayer: "O Lord my God, in Thee do I put my trust: save me from all them that persecute me: lest he tear my soul like a lion, rending it in pieces, while there is none to deliver." The Count had never heard anybody pray like this before: the words were like

mighty blows at the door of heaven, especially the last: "My defense is of God, which saveth the upright in heart. Behold, he travaileth with iniquity, and hath conceived mischief, but shall bring forth a failure." These words were spoken with such confidence and power, that the Count could not help feeling an interest in the stranger, and admitting that he truly had a better shield and sword than himself. And when he prayed for the welfare of all Christendom on earth—that God would be pleased to enlighten it with the bright beams of His Holy Gospel—that He would direct the hearts of princes as the rivers of water, bring all men to a knowledge of the truth—it was done with such unction, that when he made an end, the Count, with folded hands and tears trickling down his cheeks, heartily exclaimed, Amen, Amen.

The Count paced to and fro in his room, and only one concern filled his soul—a desire to meet the praying man face to face. Lost in these reflections, it was sometime before he observed that the sun was already shining into his room. He summoned the host. He immediately appeared. The Count hastily addressed him, "Can't you tell me who the man is that lives yonder in the chamber in which the curtain is let down?"—"Tis Luther, the arch-heretic," replied the host; "his light has already been burning for some hours." "Luther?" exclaimed the Count as if struck by lightning.—"Yes, Dr. Martin Luther," said the host.

For a long time the Count stood as if rooted to the spot. Then, without touching his breakfast, he hastened to the neighboring house. In a moment he stood before Luther. At his entrance, the latter rose from his chair, and enquiringly approached the stalwart man, who in full armory with sword at his side, stood in his presence without ability to utter a word. Luther finally enquiring after the object of his coming in a kindly manner, the Count sank upon his knees and exclaimed: "Man, you are better than I! God forgive me that I intended to do you evil." Then he related with what evil designs he had come, how he had heard him pray, and how he had been overcome by his word. "Not my Word," said Luther, "but the LORD'S Word, which I, poor, unworthy man am called to restore to honor in the German lands. Go your way in peace, Sir Count. He who hath begun the good work in you will also accomplish it. His Word they cannot stifle. For the Word of the LORD endureth forever.

At the gate, the soldiers were awaiting the commands of the Count. He rode by, and waving his hand, bade them "Go home in peace, the Word of the LORD endureth forever."

Henceforth the Count zealously promoted the Word which aforesaid he had persecuted with all his might.

Do you wish to learn how to give anything? Then fancy yourself in the place of the receiver.

### Luther in the Garden and in the Field.

With all his great labors Luther still found time to refresh himself in the contemplations of nature in his garden and in the open country. He saw the hand of God in all the works of nature and discovered wonders and impressive lessons in everything. He rejoiced when the rain came to nourish the growing crops and said: "Now God is giving us hundreds of thousands of dollars' worth; now it is raining wheat, and oats, and barley, and wine, and onions, and grass, and milk." Upon seeing the herds on the pasture, he remarked: "There go our preachers, the producers of milk and butter, and cheese and wool, who are preaching to us every day and exhorting us to depend upon God as our father." He was especially interested in birds. One evening at sunset a little bird had perched for the night, and Luther said: "That little bird has had its supper and now folds its little wings and goes trustfully to rest there as in its home. It takes no thought for the morrow, but sits quite satisfied upon its little twig and lets God take care of it." He also kept a dog, which, he said, had "looked at many books." He commended the dog as a faithful animal, saying: "The dog is the most faithful animal we have, and it would be highly valued if it were not so common; the most useful gifts of God are the most common." He was fond of standing and looking at the bee-hives; he admired their industrious ways, and said, "The bee is such a delicate little creature, it can not endure any unsavory smell, it is so cleanly in its work, so complete in its police, so loyal and devoted to its king." The beauties of earth reminded him of the far greater beauties of heaven. He said: "If God has made this fleeting world so beautiful, how much more beautiful will He make that world that shall endure forever. O, that we could confide in Him with the whole heart. As God has given us so much to delight in, in this state of our pilgrimage, what may we expect in the life that is to come?"

### Luther's Writings.

These were one of the chief means by which the Lord carried on the work of the great Reformation. Says one, in referring to the period of time after the Reformer had left the Wartburg Castle: "The writings of Luther were now spread far and wide. Three presses were fully at work printing them. His books passed from hand to hand: they were carried into quiet valleys, and over some of the highest mountains. They were read in the palaces of princes, in places of learning, and in the homes of the poor. Ships carried them over wide seas, and they were reprinted in Switzerland, France, England, and other lands, until thousands of people were made to rejoice in the good news of salvation."

**Luther at Marburg.**

Our picture is very appropriate for our November number. On the 10th of this month we celebrate the four hundredth birth-day of Dr. Luther, and our picture reminds us of the secret of his true greatness. That which made Luther so great was his holding fast to every word of God over against all enemies.

Luther did not oppose the doctrines of the Romish church because they were against human reason, but because they were contrary to the Word of God. In the great war of the Reformation he took his stand on the Bible and on the Bible only. When, therefore, men arose who not only attacked the pope of Rome but also plain doctrines of the Bible, Luther opposed them and defended the truth of God's Word. One of those men was Zwingli. And one of the doctrines in which he would rather follow human reason than the plain word of God was the doctrine concerning the Holy Supper. Although Christ plainly says that His true body and blood are present with the bread and wine in the holy sacrament, Zwingli denied this because he could not comprehend it with his reason.

In the year 1529 Luther and Zwingli met at Marburg. In the course of the debate Zwingli said that God does not ask us to believe anything unreasonable. But Luther replied: "What God speaks is always for our salvation." The question with Luther was not whether a doctrine agreed with human reason but whether it agreed with God's Word. To this word of God he held fast over against all the arguments of human reason. At the beginning of the Conference he had written with chalk on the table the words of Christ in large letters: THIS IS MY BODY. And in our picture we see him pointing with his finger to those words, to which he clung so firmly, because God Himself had spoken them.

We are glad to see this picture in our Jubilee number. The Luther Jubilee will this year be celebrated by many who have a "different spirit" than Luther had. Men who in doctrinal matters rather follow their own reason or the writings of fallible men will praise Luther highly. But they know not what made Luther so great and what alone should make him dear to our hearts. May we in this year of Jubilee again learn from our Luther to rest our faith on the Bible, the whole Bible, and nothing but the Bible.

THOUGH we must not tempt God in the neglect of means, yet we must trust God in the want of means.

**Luther's Faithfulness.**

In the autumn of 1516, the plague broke out at Wittenberg. While others left, Luther staid in the city and ministered to the sick and dying. He said: "I have been posted here, I dare not go away until that power which now requires me to remain shall order me to depart. I hope that the world will not come to an end even if brother Martin should be a victim of the plague."

In the summer of 1527, the plague again broke out in Wittenberg, and Luther's friends wished him to leave the city that his precious life may be spared. Luther, however, clung



to Bugenhagen, the pastor of Wittenberg, and rendered him faithful support. He wrote to a friend: "I and Bugenhagen stay here alone, and yet we are not alone, for Christ is with us, who, as we believe and hope, is sure to triumph, and will Himself protect us against the devil." He had no fear about ministering to persons dying with the plague; the wife of the mayor of Wittenberg expired in his arms. Luther held it to be his duty to minister to the spiritual and bodily relief of the sick, even in the face of the dangerous disease.

**Benevolence of Luther.**

Disinterestedness was a leading feature in the character of Luther. Superior to all selfish considerations, he left the honors and emoluments of this world to those who delighted in them. The poverty of this great man did not arise from wanting the means of acquiring riches; for few men have had it in their power more easily to obtain them. The Elector of Saxony offered him the produce of a mine at

Sneberg, but he nobly refused it; "lest," said he, "I should tempt the devil, who is lord of these subterraneous treasures, to tempt me." The enemies of Luther were no strangers to his contempt for gold. When one of the popes asked a certain cardinal, why they did not stop that man's mouth with silver and gold, his eminence replied: "That German beast regards not money!"

It may easily be supposed, that the liberality of such a man would often exceed his means. A poor student once telling him of his poverty, he directed his wife to give him a sum of money; and when she informed him they had none left, he immediately seized a cup of some value, which accidentally stood within his reach, and giving it to the poor man, bade him go and sell it, and keep the money to supply his wants. In one of his epistles, Luther says: I have received one hundred guilders from Taubereim, and Schartts has given me fifty; so that I begin to fear, lest God should reward me in this life. But I will not be satisfied with it. What have I to do with so much money? I gave half of it to P. Priorus, and made the man glad.

**Luther's Heroic Faith.**

WHEN Luther had come to Augsburg to appear before Cardinal Cajetan, an Italian came to his room and, in order to frighten him, said: "Suppose that Prince Frederick will not take up arms in your defence, where will you be then?" "Under the heavens," was Luther's reply.

ON his way to the Diet of Worms Luther was warned by some of his friends not to go to that city because his enemies would surely put him to death. But Luther replied that if his enemies built a fire which should extend from Wittenberg to Worms and reach to the heavens, he would appear in the name of the Lord, confessing Christ and letting Him rule. And again he said: "Christ lives, therefore we shall enter Worms in spite of the gates of hell and the powers of the air." And again he said: "And if there were as many devils in Worms as there are tiles upon the houses, still I would enter it."

ONE day the news came to Wittenberg that Luther was expelled by the pope and laid under the ban of the empire. His friends were in great anxiety, whilst Luther went out into the garden singing joyfully. A friend said to him, "Well, Doctor, have you not heard the news?" "It does not concern me," said the Doctor, "but our Lord Christ. If He will allow Himself to be thrown from the right hand of His Father, and His Church to be overcome, then He may see to it. I am far too weak to defend Him and His cause against the prince of this world and his associates."

## Short Notes from Luther's Life.

—LUTHER once complained to his friend Melancthon about having such a low voice. "Yes", said his friend, "but that voice is heard rather far."

—SOME one gave an alms to a poor person and said to Dr. Luther, who was standing near by, "Who knows where God will pay me for this in the future!" "Why in the future!" said Luther; "has not God paid you in advance long ago?"

—LUTHER never desired to become rich. Once, when one of his children came to him to say "good night", he added, "Go, be a good child; I will not leave you any money, but I will leave you a rich God."

—MATHESIUS, who was a frequent guest at Luther's table, says: "I have never heard a coarse word from his lips; and he used to say: He is not a man of honor who speaks ill of women, rulers, or clergy."

—LUTHER praised those preachers who knew when to stop. "When is that, dear Doctor?" asked a guest. "When you see the people listen and quite still," said the Doctor. And when he was told of a clergyman who was caught by a nail in coming from the pulpit, he would insist it must have been a punishment because he could not stop his sermon.

—LUTHER once entered the room before dinner and found an aged clergyman reading one of his books. "God be praised," he said, "the Bible is ready; you need read my books no more." For he was as modest and simple as a child.

—"Do you see that bird?" said Luther to a friend, as he pointed to a little bird, hiding himself from the storm. "In the midst of this snow the little fellow just draws his feet under his feathers, tucks his head under his wing, and lets God think for him."

—LUTHER's wife was not slow of speech; and, on one occasion, when she could not stop, he asked her, with a smile, if she had offered prayer before she began so long a sermon? He also once introduced a visitor, an Englishman, to his wife, and added, by way of joke, that she was professor of German eloquence; for "she has such mastery of it as to leave me far behind."

—FOR the benefit of his pious and industrious wife Luther wrote in the almanac that was in daily use the following rhymes:

"The best manure for all farming ground  
In the diligent feet of the farmer is found.  
The horses are kept in best condition  
When eyed by the owner without intermission,  
And the eyes of the women, careful souls!  
Are far better cooks than girls, fire, or coals."

THE best name by which we can think of God is Father. It is a loving, deep, sweet, heart-touching name; for the name of father is, in its nature, full of inborne sweetness and comfort.—*Martin Luther.*

## How Luther Comforted.

"O, WHAT is the matter," said Dr. Luther to a man who was greatly troubled on account of his sins. "Can you think of nothing but your sins and damnation? Turn your eyes this way and behold the Man you call Christ, of whom it is written: 'Conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell; the third day He arose again from the dead.' For what, do you think, all this was done? Surely for this, that you should therewith console yourself against sin, death, hell and the devil. Therefore believe—why are you sorrowful? If we had no Christ, you might well be afraid."

LUTHER was once visited by a dear friend, Jerome Weller. "How do you do?" inquired Luther. "O, I am very sad," replied Weller, "I do not know why it is so." "What! Have you not been baptized?" Luther asked in reply. Weller says that by this unexpected question he was comforted more than he would have been by a whole sermon.

A SERVANT girl, who had been in Luther's family, left out of spite and soon became so wicked that she, according to her own confession, gave her soul over to the devil. Some time after she had left Luther's house, she became sick unto death. Upon her request Luther went to see her and asked her what she desired. "I would like to beg your pardon," said she, "but I have a greater trouble upon my conscience, I have given my soul to the devil." "Why," said Luther, "what other sins have you?" She replied: "I indeed have many other sins, but that is the greatest of all, and it can never be forgiven; for, don't you see, I have already thrown away my soul." "Now, listen," said Luther, "if you, during the time of your service in my family, had given away all my children to some stranger, would that be right and valid?" "No," said the girl. "Well, then," said Luther, "your soul does not belong to you but to the Lord Jesus. Now tell me, how can you give away what does not belong to you at all? Go, and pray the Lord Jesus to take back that which belongs to Him; but the sin which you have committed throw back to Satan, for it is his."—The girl did so and became quiet and comforted.

"IN my heart reigns, and shall ever reign, this one article alone—faith in my dear Lord Jesus Christ, which is the beginning, middle and end of all my religious thoughts, by day and by night. But at the same time I most painfully feel that I can have but a very faint conception of the height, breadth and depth of this immeasurable, incomprehensible and endless wisdom and love. I can gather up but a few small fragments and crumbs out of this inexhaustible and richest of all mines."—*Luther.*

## The University of Wittenberg.

In the time of Luther the University of Wittenberg enjoyed such a wide-spread reputation and was frequented by so large a number of students, that in some of the public lectures there were no less than two thousand hearers, and these were from among all orders of society and had often come from distant lands. Melancthon, the learned professor and friend of Luther, writes in one of his letters: "To-day there were seated around my table persons of eleven different languages: Latin, Greek, Hebrew, German, Pannonian, Henetian, Turkish, Arabic, common Greek, Indian and Spanish." For the good of the many foreigners who did not understand the German language a Latin service was held on Sundays, in which the Gospel and Epistle lessons were explained.

"THE life of Christianity," said Luther, "consists of possessive pronouns." It is one thing to say, "Christ is a Saviour;" it is quite another thing to say, "He is my Saviour and my Lord." The devil can say the first; the true Christian alone can say the second.

THERE is food for much reflection in the Arab proverb, "All sunshine makes the desert."

## BOOK-TABLE.

WARUM SOLLEN WIR UNS LUTHERS, DESSEN NAMEN WIR TRAGEN, NICHT SCHIAEMEN? Sermon by Dr. C. F. W. Walther. Concordia Publishing House, St. Louis, Mo. Price 5 cts.; per dozen 40 cts.

This Sermon deserves a wide circulation especially in this Luther year. It is an earnest and eloquent appeal to those who bear Luther's name not to be ashamed of him and his testimony.

CHRISTLICHES VERGISSMEINNICHT. 3d Edition. Brobst, Diehl & Co., Allentown, Pa. Muslin with gilt title, 35 cts.; per dozen \$3.25. Gilt edges in case, 50 cts.; per dozen \$5.00.

A charming little volume, containing an appropriate verse of Scripture and of some Christian hymn for each day of the year. Each alternate page is blank for entries.

THE ALMANAC for 1884, issued by Concordia Publishing House, St. Louis, Mo., for German Lutherans in America, has appeared. Its full statistics of the Synodical Conference and its excellent reading matter will no doubt make it a welcome guest in all our German Lutheran homes. It this year also brings a beautiful picture of Luther and of the new Lutheran Seminary at St. Louis. 50,000 copies have been printed and we hope this first edition will soon be sold. Price 10 cts.

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Divine services at 3 o'clock and 7 o'clock.

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# The Lutheran Pioneer.

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R. A. BISCHOFF, Editor.

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No. 12.

## The Christmas Story.

"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," Luke 2, 10-11.

This is the Christmas story;  
Say, do you take it in —  
This wonderful redemption,  
God's remedy for sin?

Do you at heart believe it?  
Do you believe it's true,  
And meant for every sinner,  
And, therefore, meant for you?

Then take this "great salvation";  
For Jesus loves to give!  
Believe! and you receive it,  
Believe! and you shall live.

And if the Christmas message  
Has now brought peace to you,  
Make known "the old, old story,"  
For others need it too.

Soon, soon, our eyes shall see Him!  
And in our home above  
We'll sing that sweetest story  
Of Jesus and His love.

## Our Christmas Gift.

Christmas is at hand again with its cheer and its many gifts. The little ones—and perhaps the old folks too—are already dreaming of what Christmas will bring them. This is all very well, but there is a Christmas gift, which alone can make Christmas happy and fill our hearts with true Christmas joy. Do you know what I mean? It is that Christmas gift at which the prophet Isaiah rejoiced when he cried out: "Unto us a Child is born, unto us a Son is given," Isa. 9, 6. It is that Christmas gift which filled the hearts of the poor shepherds with joy, when the angel, in the holy Christmas night, said unto them: "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," Luke 2, 10, 11. The Babe of Bethlehem, the Saviour of the whole sinful world, is the Christmas gift of God's great love, at which sinners may well rejoice in the holy Christmas time. For if that Child had not been born, if that Son had not been given,

there would be no salvation for sinners, they would be lost eternally. God is righteous and holy and must punish sin. No mere man and no angel could bear the punishment of sin in our stead. Sin and Satan, death and hell had taken fallen men captive and held them bound. No mere man and no angel could break the chains and deliver us from the prison-house of eternal death. God alone could redeem us. And, behold, God in His eternal love did come to our rescue. "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," Gal. 4, 4-5. The Son of God came Himself to be our Saviour. He became man and took the sinner's place under the law fulfilling the whole law in our stead. He took the sins of the world upon Himself and bore the punishment of all sins in our place. Surely there is reason for all sinners to rejoice at this Saviour—the Christmas gift of God's love. Yes, all sinners should rejoice, for this Saviour belongs to them all. Those who are pressed down with poverty, and want, and sorrow, and affliction may not be made glad by any earthly gift in the holy Christmas time. But the new-born Saviour is also their Christmas gift and comes to them in the Gospel to fill their hearts with joy. By faith in Him they find comfort, and peace, and forgiveness of sins, and eternal salvation. "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."

## A Christmas Lesson.

There is a lesson to be learned from the shepherds to whom the first Christmas tidings were brought by the angel of the Lord. When they had found the Saviour in the manger of Bethlehem, they not only praised God, but also "made known abroad the saying which was told them concerning this Child." This was the true missionary spirit. It is the spirit which should move the hearts of all true Christians to aid in spreading the sweet Gospel news. Christians in all lands praise God with joy on

Christmas Day for the Saviour in whom they have found salvation. They assemble in spirit at the manger of Bethlehem, saying: "O Lord, we were hell-deserving sinners; but Thou, O Father, didst manifest Thy great love by sending Thy only-begotten Son into this world to be our Saviour; and Thou, O blessed Jesus, didst come to us and didst redeem us from eternal woe; Lord, we praise and thank Thee; we see the gates of heaven open to us through Thee; we see crowns of glory and palaces of light in Immanuel's land awaiting us; praised be Thy name, O blessed Saviour!" Now, what would you say if such Christians were to sit calmly still and gaze at the spectacle of millions of their fellow-creatures being carried away into the depths of eternal woe? What would you think of the Christian who could turn round and say: "Lord, I thank Thee for having saved my soul, but as for these millions of souls that are going down to the pit of destruction, let them perish if they will!" Oh, this cannot be. A true Christian is also a true missionary. Having found the Saviour of his soul in the manger of the Gospel, he must make known abroad what he knows of this Saviour, so that others may also be saved. He does this by speaking to others of the salvation which is in Christ Jesus, and by giving of his goods to the Church in order to aid her in carrying on the glorious work of bringing the good tidings of great joy to all people.

## At Christmas Time,

in 1535, Luther's youngest child, Margaret, lay in the cradle, and the mother was so busy in her preparations for the great festival, that she could not give much attention to the infant. The child then becoming restless, she asked the Doctor to bring his book into the nursery and rock the cradle, which he willingly did, as an act of obedience to his "lord Katie," and of love for his child. As he looked awhile at his book and awhile at the child, his thoughts carried off to Bethlehem, and to the shepherds watching their flocks, and to the infant Christ; and he began, for the first time, to sing his famous Christmas hymn, "From heaven above to earth I come."

### Letter from Little Rock.

DEAR PIONEER:—

Those were sad days in our mission school — the 4th and 6th day of November. Little *Minnie Russell*, who complained of a sore throat on the previous Sunday, died on Sunday Nov. 4th. On Wednesday she played about, her throat was seemingly in a healthy condition. But a few days after this, little Minnie was taken sick again. A physician was called, who pronounced it a very dangerous case of diphtheria. The greatest care was taken, but without avail. Early on Sunday morning, after bidding Papa and Mamma good-bye, her pulse ceased to beat, which the anxious parents had watched hour by hour for the past day. An awful shock it was to them. But what makes the case a far more lamentable one is, that Noah, little Minnie's brother, was also taken with the same dangerous sickness. When we buried little Minnie on Sunday, Noah seemed to be improving nicely, and we thought him to be out of danger; but scarcely had forty-eight hours passed, when we had again met in the same room under a still darker shadow of sorrow, and this time to consign the remains of little *Noah* to their last resting place on earth. In two days the parents had lost their two loving and obedient children; the *only* two they had. And our school has lost in them two diligent, faithful and attentive scholars, who were loved by all. Much do we regret their loss. At Noah's funeral the father told us, that he cared to go to no other church than to the Lutheran, and he firmly believed, that had God spared his life, he never would have separated from us. We believe this too. He loved his Catechism dearly and studied it diligently.— Noah was nine and little Minnie seven years of age. God grant them a quiet sleep in their lonely beds and on the last day a joyful resurrection unto life eternal. May He comfort the deeply stricken parents, and may they in their bereavement turn to Him, by whom they were smitten. He hath smitten, He alone can heal.

Before we conclude we will briefly make mention of a *joyful* day, a day that will long be remembered by our congregation and school.

There are surely but few Lutheran congregations, if any, who did not in this jubilee year celebrate the four hundredth anniversary of Dr. Martin Luther with thanks unto the Lord for all good gifts which were bestowed upon us through the instrumentality of this great man.

And our congregation made no exception. We also had our Luther jubilee. The Chapel was beautifully and tastefully decorated with evergreens and flowers for the occasion, and some of our larger scholars spared no pains in giving it a very neat appearance. Special mention may be made of the two beautiful bouquets on the altar, which we received of a kind lady belonging to our sister congregation. A large Luther picture was also fastened in the center of the altar, and a lovely sight it was that met the eyes of all visitors. The exercises

were opened by the scholars, who sang hymns and told us what they knew about Dr. Martin Luther. The parents especially were surprised to hear what their children knew about the great Reformer. Thereupon an oration was delivered on "*Luther and the Lutheran Church*," to which all listened attentively. Our Chapel has not witnessed so large an audience for some time as had gathered in it on the night of the 11th of November.—

May we ever praise and thank God for all the gracious gifts conferred upon the Church through His instrument—Dr. Martin Luther.

E. MEILAENDER.

Little Rock, Ark., Nov. 20. 1883.

### Jessie's Christmas Text.

In a snug parlor a pale-faced young man was bending over some crimson paper; near him, busily engaged looking over an illuminated Bible, sat his wife.

"We cannot do better than choose this one, Willie," she said; it meets the wants of all, and seems to me so condescending of God to reason with men: '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.'"

"Yes, Jessie, we will make a Maltese cross, and put that invitation in crimson letters on a white ground; some poor soul may see the 'come,' and find pardon and peace."

Weeks passed away before the task was completed. On either side of the cross "No cross, no crown" were to be placed, and when Jessie looked at her husband's work she sent up a hearty prayer that God would bless His own Word.

Christmas morning came, and you may be sure Willie and his wife were at the morning service.

Many lovely wreaths adorned the church, and beautiful designs showed that hands had been busy as well as brains, but no one had once thought of texts, so Jessie's Text alone was to be seen and read.

In a far-off corner (for the church was large and crowded) sat an old man, evidently a stranger. His eye rested continually on the text. When the preacher began his sermon, the old man turned his head towards him, and hearing the words repeated from Isaiah 1, 18 (Jessie's text), he looked anxious, and listened attentively.

After the service, when the organ had sent forth joyful sounds, and every one had departed but the vergers, this old man walked down the aisle and stood before the beautiful text. His lips moved and his hands were locked together—he looked like a picture with his aged brow uncovered. Coming out of the vestry the pastor saw him.

"I wonder who he is!" said the pastor after telling his wife. "He asked for Mr. Caper's address, and seemed a gentlemanly old man, very care-worn too."

Jessie was giving a finishing touch to her tie, and just stepping into her parlor to see that the fire was as a Christmas day one should be, when a knock resounded, making her start.

She did not wait for her maid to open the door, but upon doing so herself, saw before her an aged man.

"Can this be my little Jessie?" said the visitor; and she was soon in her father's arms.

He had been traveling for years, and all at once had a desire to return to his native land.

He thought he would surprise them on Christmas day, and so made his way to the little village. As he passed the church he heard the strains of a hymn which his wife had loved. When he went inside, for the first time for many years, he caught sight of Jessie's text, and the words had gone straight to his heart.

Great indeed was the joy in the little home that Christmas day, for a soul had been saved.

### "Did Jesus Sing?"

At a gathering of children on Christmas day, a gentleman present related a very interesting incident.

A little girl, about three years of age, was very curious to know why Christmas greens were used so much, and what they were intended to signify.

So Mr. L. told her the story of the Babe at Bethlehem—of the Child whose name was Jesus.

The little questioner was just beginning to give voice to the music that was in her heart; and, after Mr. L. had concluded the narrative, she looked up in his face, and asked, "Did Jesus sing?"

Who would have supposed she would think of that? If you will look at Matthew 26, 30, you will there find almost conclusive proofs that Jesus sang with his disciples.

Is not that encouragement for us to sing?

Let us all sing—not with the understanding only, but with the heart also!

### Christmas in Ancient Times.

Baronius gives the following account of one of the earliest celebrations of Christmas of which we have authentic record. He says: "While the persecution raged under Diocletian, the tyrant, finding multitudes of Christians, young and old, met together to celebrate Christ's birth, commanded the church door to be shut, and fire put in it, which reduced them and the church to ashes."

This occurred at Nicomedia in the third century. And while we celebrate the birth of our Saviour with joy and gladness during the festive Christmas season, it may increase our gratitude to God if we remember the sufferings of those early disciples of our Lord, who could neither worship nor celebrate His birth except at the peril of persecution and death.



### Luther's Christmas Tree.

Our picture shows us Luther on Christmas Eve in the family circle. His home in Wittenberg was a happy Christian home. And especially on Christmas Day there was joy in the home of the Reformer, through whom God restored to the Church the pure Gospel of the Saviour born at Bethlehem. Luther had been taught in the Romish church to look upon Christ as an angry Judge, whose favor the sinner must try to gain by his own good works. He himself says that he became pale and terror-stricken whenever he heard the name of Christ mentioned. But God in His mercy led him through the Bible to the blessed knowledge of Jesus, in whom there is a free and full salvation for all sinners. And through Luther the Church again learned to bow with joy, and thanksgiving, and child-like trust at the manger of the Saviour at Bethlehem.

We adopt the following description of our picture from the late Dr. Krauth: The Christmas tree blazes in all its glory in the centre. On Luther's lap kneels his youngest child, clasping him around the neck. Its little night-cap and slip and bare feet show that it has been kept from its bed to see the wonderful sight. On Luther's shoulder, and clasping his hands in hers, leans Catharine, with the light of love, that light, which can beam only from the eye of a devoted wife and mother, shining upon him. The oldest boy, under Melancthon's direction, is aiming with a cross-bow at an apple on the tree. At the table cousin Lehne is showing a book of pictures to the second boy; the third boy clasps his father's knee with one hand, in which, however he manages to hold a string also, by which he has been drawing along a knight in full armor on horseback,

while with the other hand he holds up a hobby-horse. Madeleine is clasping in her hand, in ecstasy, the little angel, whilst the doll at her side is forgotten. The full light from the tree is on her happy face, in which, however, there is an air of thought, something more of heavenly musing than is wont to be pictured upon the face of a child. Oh, happy Christmas! thou mayest be the prelude to wailing. The little coffin may follow the Christmas tree within our door. The candles of the Christmas tree of 1542 were not mirrored in the eyes of the beautiful and darling Madeleine. Those gentle eyes had been closed by her father's hands three months before. And when the Christmas of 1546 came, Luther himself stood by the Redeemer's side in glory.

### Christ's Presence.

Chrysostom, one of the church-fathers, beautifully says: "I have a pledge from Christ—have His note of hand—which is my support, my refuge, and heaven; and though the world should rage, to this security I cling. How does it read? 'Lo, I am with you always, even unto the end of the world'. If Christ be with me, what shall I fear? If He is mine, all the powers of earth to me are nothing more than a spider's web."

THE life and the faith of children is the best, for they have only the Word; and to it they hold fast, and simply give God the honor of believing that He is truthful, holding what He promises for certain.—*Luther*.

"CHRISTMAS comes but once a year,  
And when it comes it brings good cheer."

### Elsie's Christmas Eve.

Those whose hearts are filled with the true Christmas joy will make others joyful too in the merry Christmas time. Let me tell you a story.

In a large house there lived a year or two ago a little crippled girl. She had in her room the loveliest things you could imagine—a chair which went on wheels, a golden-winged bird who sang enchantingly, a little gray kitty, a white Spitz dog, and a gray parrot with a pink ruffle around its neck. She had four Paris dolls, and a whole library of books, and her papa and mamma tried in every way they could to make her happy. Yet sometimes when Elsie Dean sat by the window, and saw the little streetsweepers clearing paths through the snow, she thought that she would willingly exchange places with them, if she could have their straight limbs and active feet. She saw that they often looked hungry and cold and she knew that if they took time to think of it, they must fancy she was far better off

than they, as they watched her, up there in her seat among flowers and birds.

One day she asked her mother if she might do just what she pleased with her Christmas money.

"Certainly, my love," replied Mrs. Dean, glad to observe that any plan could brighten her darling's pale face.

"Well, then, I would like to buy a Christmas tree, and dress it all up magnificently, and invite the guests I want to spend Christmas eve."

A few days after that, the cold was intense. Pat and Tim, whose shoes were out at the toes, and little Mumbo Jumbo, the colored boy who had no jacket, were nearly frozen. But they were much surprised when Ernest Dean, Elsie's brother, came out and invited them, and half a dozen little fellows besides, to spend the evening with his sister. They went, though they did wonder at first whether Ernest was in earnest or in fun, for he asked them, as boys do, a little bit bashfully, and went to making snowballs the next moment. And what happiness they had! There sat Elsie like a little queen in her chair. There was the tree, and its branches were loaded with oranges, cakes, apples and candies, and for every boy there was a pair of new shoes, and a new comforter, and a stout jacket. After Elsie had read the Christmas story from the second chapter of the Gospel according to St. Luke, the boys sang of Jesus and Elsie seemed to hear Him say, "You have done it unto me."

"THE SON of God was made human that we might be made divine."

HE is a brave man who dares to wear old clothes until he is able to pay for new.



### The Outlook from the Editor's Window.

—THE papers of the past weeks brought full accounts of the grand celebration of Luther's four hundredth birthday in all parts of the world. Our colored Lutheran churches in the South also had their Luther Day. A description of the celebration in Little Rock, Ark., is given in the missionary's letter which we publish in this number. Our colored Lutheran congregation at New Orleans held a grand festival service on the evening of the 12th of November. The church was most beautifully decorated with flowers and a large audience of colored people listened attentively to the able discourse of the Rev. G. Franke of Algiers, Louisiana.

—THE Methodists, says the Church Messenger, celebrated the birth of Luther for the reason that "John Wesley heard on the evening of May 24th, 1738, in Aldersgate street in London, Luther's preface to the Epistle to the Romans and received, as he said, the conviction, that the Lord had taken away all his sins and redeemed him from the law of sin and death." He was therefore converted (according to Lutheran teaching) by the quiet hearing and receiving of the Word of God, and not by the violent exercise of prayer, by which modern Methodists confess to effect conversion.

—EMPEROR William presented every Protestant school in Prussia with a copy of the beautiful picture "Luther and his fellow-laborers translating the Bible."

—THE Magistrate of Berlin resolved to contribute \$25,000 to the "Luther-fund" for the education of children of pastors and teachers. Other cities will follow the example of the German capital.

—AMONG the relics of the past stored in the Markish Museum at Berlin, is Martin Luther's own Bible. Written on the title page are the words, "If Thy Word, O Lord, did not comfort me, I should perish in misery. 1542, Mart. Luther, D." Rarely, indeed, does so much interest and importance attach to a particular copy of this sacred volume as to this. It was not only the means in the hand of God of illuminating the mind of Luther; but, through him, of rescuing the whole world from the darkness of Papal ignorance and error.

—TWO JEWS, after receiving instructions for 3 months in the doctrines of Christianity, and manifesting a sincere desire to become Lutheran Christians, were recently baptized and admitted into Rev. F. Koenig's church in New York. These are the first fruits of our Jewish mission in that city.

—THE CIRCULATION of Bibles, Testaments, and portions of the Word of God during the year 1882 by National societies is thus reported: By the British and Foreign Bible Society, 2,964,636; by the American Bible Society, 1,676,232; by the Scotch National Bible Society, 481,166; and by the Hibernian Bible Society, 57,513, making in all 5,179,547. Besides these there are several other Bible socie-

ties in Britain and America, and some on the Continent of Europe, which print and circulate Bibles, and there are great numbers printed by private publishing houses, especially in Germany. Altogether, we think it would be safe to estimate the whole number of issues from the press of the Word of God, in whole or part last year, at something like seven millions of copies, a considerable portion of which are distributed gratis. The British and Foreign Society has agents all over the world ready to report any opening for the circulation of the Scriptures, and to superintend the work. The American Bible Society is engaged in the great task of seeing that every family in the United States is supplied with the Bible.

—THE pope's people hate the Bible. While religious services were being conducted recently at Wexford, Ireland, a Catholic mob entered the building, and made a bonfire of all the bibles and hymn-books that could be found. One Protestant was attacked and carried down to the harbor, the intention of his assailants being to drown him. Some respectable citizens interfered and saved him. Another Protestant was chased through the streets and finally sought refuge in the police barracks. He was told the police were unable to protect him. He was seriously wounded. The mob took complete possession of the town, broke the windows of the Protestant church, and of nearly all the houses occupied by Protestants. The ladies who attended the services in the churches were insulted, and the gentlemen accompanying them stoned. Several were injured severely.

—A telegram from New York states that eight novices, who landed in that city on Dec. 4th with a Romish priest of St. Louis, were arrested for smuggling silk goods under their skirts. A Jesuit, in defending the nuns in a Romish paper, says: "These women appear to have been doing a little smuggling, which, after all, is no great crime." The silk was to be used for making priest's robes, and the Jesuit, no doubt, thinks that the end sanctifies the means.

—THE Rev. Ruttonji Nowroji, who has charge of a congregation of 494 Christians, while on a tour in the vicinity of Arungabad, India, speaks of a Brahmin school-master who visited him daily. After many earnest conversations, when about to part on their last interview, this Brahmin, joining both hands, with tears in his eyes, exclaimed: "I will remember your kindness to my dying day. I know not when God will permit us to meet each other. But, oh, sir, let me make one request! In all your preaching, and at the conclusion of every religious discourse, call upon my country-men to learn to read. When they read your Scriptures they will be convinced that Christianity is divine, revealing to sinners God's plan of salvation."

—THE present Christmas number closes the fifth volume of our paper. Thanking our readers for the interest they have taken in our work during the past year, we hope they will kindly

assist us also in the future. Among the little ones who hang up their stockings in the merry Christmas time our little PIONEER will be found too. He expects to get many names of new subscribers as a welcome Christmas gift. Now don't disappoint the little fellow. Whilst he is hanging up his stockings, we hang up our scissors and lay down our pen and close our window.

### BOOK-TABLE.

THE WITTENBERG NIGHTINGALE. By Hans Sachs. Translated from the German of 1523 by Prof. C. W. Schaeffer, D.D. Brobst, Diehl & Co., Allentown, Pa. Price, 20 cts. per copy; \$1.75 per dozen; \$12.00 per hundred.

This is a most excellent translation of that "master-song" of the German "Master Singer," Hans Sachs. Dr. Schaeffer says in the Preface: "The 'Wittenberg Nightingale' has always stood high among the testimonials that have come down from the earlier periods of the Reformation Era; and as the memory of Luther and his labors is specially lively, at the present time, the Song of the Nightingale, by the shoemaker of Nuremberg, is here presented, in English rhyme, for the delectation of modern readers."

DER LUTHERISCHE KALENDER, published by Brobst, Diehl & Co., Allentown, Pa., makes its appearance for the year 1884 with its usual variety of statistics and instructive reading. Among its articles is an interesting biography of the late Dr. C. P. Krauth, with a portrait. The price is 10 cts. per copy, 90 cts. per dozen, \$6.00 per hundred.

SYNDICAL-BERICHT des Mittleren Districts der Synode von Missouri, Ohio u. a. St. Concordia Publishing House, St. Louis, Mo. Price, 20 cts., postage 3 cts.

This pamphlet deserves the widest circulation among all the members of our German congregations. Besides the excellent sermon, delivered by the Rev. H. C. Schwan at the opening of the sessions of the Middle District Synod, it also contains a full report of the doctrinal discussion on "Christ in the Old Testament." Read this Report, and you will not only grow in the knowledge of the Scriptures, but also in your love of the Saviour, whom you will find to be the great object of the Holy Ghost in the writing of the Old Testament.

PRACTICAL ARITHMETIC for the Common Schools of North America. Part First, Integral, abstract and like Numbers. By H. Duemling, Ph. D. Concordia Publishing House, St. Louis, Mo. Price 20 cents.

Answers to the above. Price 15 cts.

WEIHNACHTS-CANTATE von W. Ross. Concordia Publishing House, St. Louis. Price 20 cts. per copy; \$1.50 per dozen.

THE SUNDAY-SCHOOL HYMNAL. A Collection of Music for Sunday and Week-Day Schools. With full Responsive Services for Sundays and Festivals. Lutheran Book Concern, Columbus, O. Price 50 cents per copy; \$4.00 per dozen.

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