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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. XXII.

St. Louis, Mo., January, 1900.

No. 1.

New Year's Wishes.

What shall I wish thee?
Treasures of earth?
Songs in the Springtime,
Pleasure or mirth?
Flowers on thy pathway,
Skies ever clear?
Would this insure thee
A Happy New Year?

What shall I wish thee?
What can be found
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall insure thee
A Happy New Year?

Peace in the Saviour,
Rest at His feet:
Smile of His countenance,
Radiant and sweet:
Joy in His presence,
Christ ever near—
These will insure thee
A Happy New Year.

F. R. H.

New Year's Message.

"His name was called Jesus." This is the message that greets us as we enter the new year. What a blessed message it is! It speaks of Him in whom alone we can have a happy new year.

There is no true happiness without Jesus. He who does not own Him as his Saviour has no forgiveness of sin. Therefore the wrath of God is still upon him, and his life is but a journey to everlasting woe. He may not believe it, but that does not change the fact. The Bible plainly says, "He that believeth not the Son is condemned already." And again it says, "He that believeth not shall not see life; but the wrath of God abideth on him." Such a person can not enjoy true happiness. He may imagine to find happiness in the joys, and pleasures, and riches of this world, but he will never find true happiness in these things. They can not take away sin, the fountain of all misery. They can not take away the wrath of God; they can give no comfort in the days

of sorrow and trouble; they can give no hope in the hour of death.

In Jesus only we find true happiness; for in Him only we have redemption from sin and all its woe. Jesus means Saviour; and He was called Jesus, because He saves His people from their sins. Jesus saves, and He alone. "There is none other name under heaven given among men, whereby we must be saved," Acts 4, 12. Man's works, and man's righteousness, and man's feelings, and man's prayers, and the virgin Mary, and the saints in heaven—they were not called Jesus. They can not save us. The Son of God, who became man and was born of the virgin Mary, was called Jesus. He saves, and He alone. He took our place under the law, and fulfilled all its demands, and bore its curse, which we deserved by our transgressions. Thus He redeemed us from sin, and wrath, and eternal damnation. They who believe in Him as their Saviour have forgiveness of sins. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins," Acts 10, 13. "Your sins are forgiven you for His name's sake," 1 John 2, 12. They who believe in Him have everlasting life. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3, 16. "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.

Well may the believer enter the new year without fear. By faith in Him whose name was called Jesus he enjoys true happiness; for his sins are all forgiven, and he is on the way to heaven. It is true, he does not know what the new year will bring him. It may bring sorrows, and trials, and even death. But this does not take away his happiness, for it can not take away Jesus. The believer knows that Jesus will never forsake him, and that it will be well with him while He is his guide. In Him he will have comfort in all sorrows, strength in all trials, life in the midst of death. In the name of Jesus he enters the new year without fear, and goes on his way rejoicing until his journey is ended, and

he shall be for ever with Him whom his soul loves.

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

Everlasting.

Another year is gone, never to return; and with it many things are gone, never to be recovered. So many things fail and pass away with the flying months of the year! What a comfort it is for the children of God that there is One who will never fail them, One who is everlasting and who does not change! It is "Jesus Christ the same yesterday, and to-day, and for ever," Hebr. 13, 8. There is no change in Him. He is all in all to His people now, and He is all in all to them for ever.

It is He in whom by faith they have found life, and it is "EVERLASTING LIFE," John 3, 16.

It is His love which has drawn them and still draws them to Himself, and it is "EVERLASTING LOVE," Jer. 31, 3.

It is His way on which they walk, and it is "THE EVERLASTING WAY," Ps. 139, 24.

It is His light which guides them, and it is "AN EVERLASTING LIGHT," Is. 60, 19.

It is His strength which helps them, and it is "EVERLASTING STRENGTH," Is. 26, 4.

His arms they are which bear them, and they are "THE EVERLASTING ARMS," Deut. 33, 27.

It is His consolation which comforts them in all their sorrows, and it is "EVERLASTING CONSOLATION," 2 Thess. 2, 16.

It is His kindness which pities them and supplies them with all they need, and it is "EVERLASTING KINDNESS," Is. 54, 8.

It is His mercy which surrounds them, and it is "EVERLASTING MERCY," Ps. 100, 5.

It is His joy which gladdens them, and it is "EVERLASTING JOY," Is. 35, 10.

It is His salvation which saves them, and it is "EVERLASTING SALVATION," Is. 45, 17.

It is His kingdom into which He receives them, and it is an "EVERLASTING KINGDOM," Ps. 145, 13.

"Jesus Christ the same yesterday, and to-day, and for ever!"

(For the LUTHERAN PIONEER.)

The Holy Bible.

"Sirs, what must I do to be saved?" This was the question the trembling jailer of Philippi addressed to Paul and Silas. And surely, a most important question it was. This is, in fact, the most important question a man can ask; for our one desire in this world should be to gain eternal salvation. But where can we find the answer to this question, where are we taught the way to eternal life? Answer: *In the Bible, the Word of God.* St. Paul says to Timothy: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation." (2 Tim. 3, 15-17.) Abraham answers the rich man in hell, who requested that Lazarus rise from the dead and preach to his brethren: "They have Moses and the prophets [that is, the Scriptures]; let them hear them." (Luke 16, 29.) Jesus himself says: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5, 39.) From these passages it is very plain that the Scriptures, which are the inspired Word of God, are a sure and infallible guide unto salvation.

But what is more, the Bible is the *only* sure guide to heaven, the *only* fountain of Christian knowledge unto salvation. We can not rely upon our heart to show us the way, for it is a wicked and perverse thing, which will always lead us astray; we can not trust in our understanding, for it is wholly ignorant in spiritual things and therefore of no more service to us in its natural state than a blind man who would lead others on a road he has never traveled on before; least of all can we depend upon the experience and testimony of others, for not only are they often mistaken, nay, they even, at times, deceitfully belie us. God's Word, and it only, is ever true and reliable. It is a firm rock on which we may safely build. It is God's own handwriting which He Himself must and will recognize. To God's Word let us then cling and let us not permit anything to pluck it out of our hand. As long as we have it, we have a sure guide to heaven, an unfailing compass to direct our feet, an invincible sword to fight away all enemies that would prevent us from reaching our goal.

The Word of God is, furthermore, the only means powerful enough to lead us to heaven, for it is only through the Word that the Holy Ghost works upon and in our hearts. It alone can change the natural man, regenerate him, make him a new creature. Only God's Word can enkindle faith in man's heart and make him profitable to good works. Therefore Christ says: "Blessed are they that *hear* the Word of God and *keep* it." (Luke 11, 28.) To hear and keep God's Word, that is, to accept and believe it, is to be a blessed child of God and an heir of eternal salvation. On the other hand, if you give away the Word of God you

give away heaven, you give away salvation, you give away your soul, you give away God Himself, for it is only through the Word of God that God will come to you and that you can come to God.

This Word of God is the Bible, or the holy Scriptures, "written by inspiration of the Holy Ghost, by the holy Prophets in the Old Testament, and by the Apostles and Evangelists in the New Testament." The Bible, the Book of books, was indeed written by men, but these "holy men of God spoke as they were moved by the Holy Ghost," wherefore their writings are "*holy* scriptures." The very *words* which the Prophets, Apostles, and Evangelists wrote were inspired by God, and so every word they penned is God's Word.

If you will now take up your Bible, you will find that it contains two chief parts, called *Testaments*. That part of the Bible which we call the Old Testament, was written before the coming of Christ, and therefore this part of the Scriptures speaks of Him as coming. There are thirty-eight different books in the Old Testament, whose holy authors are called Prophets. The other chief part of the Bible we call the New Testament. It was written after the coming of Christ into the flesh. The holy writers of the twenty-seven books of the New Testament we call the Evangelists and Apostles.

Examination of our Bible will also show you that it contains two wholly different doctrines, namely, Law and Gospel. Both doctrines are God's Word, both are important, both are for all men. And strange to say, despite their difference, Law and Gospel do not contradict each other at all.

Briefly stated, this is the difference between the Law and the Gospel:

1. The Law tells us what *we* must do and not do to please God; the Gospel tells us what *God* has done and still does to make us well-pleasing unto Him. The Law demands works of us, but the Gospel proclaims God's works.

2. The Law brings us to a knowledge of our sins, but the Gospel covers them up with the righteousness of Christ; the Law proclaims to us God's wrath and displeasure, temporal death, and eternal damnation, but the Gospel offers us God's free grace in Christ Jesus.

3. The Law says: "Do this; if you do it not, you shall be cursed;" and if we do it not (and that will always be the case), it condemns us without all mercy. But the Gospel contains no demands, no threats, no condemnation. It offers comfort to the distressed, healing balm to the wounded, liberty to the enslaved, life to those condemned to death. While the Law condemns the sinner, the Gospel brings the glad tidings: "Jesus sinners doth receive."

4. The Law kills and casts into despair; the Gospel, however, gives life and comfort. The Law drives man away from God, but the Gospel draws man to God through Christ

Jesus, the Saviour. The demands of the Law fill man's heart with terror, but the Gospel brings peace and joy to the human heart.

5. The Law is to be proclaimed to secure sinners, while the Gospel is for those who are alarmed because of their sins. The Law, in all its severity, is to be preached to the lawless and disobedient, to the ungodly and sinners, the Gospel, in all its sweetness, is to be preached to the poor sinners, languishing under their heavy load of sin, to the broken-hearted, and heavy-laden. The Law must first be preached to a man, and by its demands and threats alarm and terrify the sinner and thus prepare the way for the Gospel with its offer of forgiveness of sin, life, and salvation.

F. J. L.

"It's Better Higher Up."

Christians are pilgrims and strangers in this world. Heaven is the home to which they journey. Their path may be a path of sorrows and afflictions; still they may travel on cheerfully. It's better higher up.

There was a poor old woman, sick and near unto death. She lived in a garret five stories up. A Christian lady, who often visited her, always found her cheerful. This visitor had a lady friend who constantly looked at the dark side of things and was always cast down, although she was a professed Christian. The visitor thought it would do this lady good to see the bed-ridden saint. So she took her to the house.

When they got to the first story, the lady drew up her dress and said, "How dark and filthy it is!"

"It's better higher up," said her friend.

They got to the next story, but it was no better, and the lady complained again. Her friend said, "It's better higher up."

At the third floor it seemed still worse, and the lady kept on complaining, but her friend kept on saying, "It's better higher up."

At last they got to the fifth story. When they entered the sick-room, they saw flowering plants in the window and heard little birds singing. They also saw the bed-ridden saint—beaming with joy. The lady said to her, "It must be very hard for you to lie here." The poor old Christian woman smiled and said, "It's better higher up!"

Yes, if things go against us, let us remember "It's better higher up." The soul that is filled with this hope sees a bright side to every cloud, and hears a cheerful song above all storms and all sorrow. We are pilgrims. A few more days, or months, or years, and then our wanderings will close, and we shall come home, and "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away," Rev. 21, 4.

It's better higher up!

The Lord will Provide.

Old Mrs. Steele lived by herself in a tiny cottage. She had been a widow many years, and was now growing old and infirm, yet she was thankful that she could get about and do her household work. In younger days Mrs. Steele had worked hard, and now she was too feeble for rough work she was glad to earn a little by knitting socks and warm cuffs and comforters, which the neighboring farmers were very willing to buy of her. She was such a cheery, happy old woman that many were wont to visit her who would not otherwise have done so, and they learned happy lessons of content from her lips.

One winter the frost was very severe; everything was hard and cold, and Mrs. Steele felt her rheumatism a great deal. She had a nice supply of wood, which was a comfort, and the squire had sent in a load of coal only the week before, so that the old woman was able to have a good fire, for which she was grateful.

"'Tis just like the dear Lord," she said. "He put it into the squire's heart to supply my need. Bless Him for all His goodness to me."

The frost grew stronger, and the roads were so slippery that Mrs. Steele dared not go out for fear of falling, and no one came to see her all that week. It was true she had plenty of firing, but people seemed to forget that the lonely old woman needed food as well as warmth. Saturday came, the last crust had been eaten the night before, and now there was nothing in the house but a little tea.

"I will fetch a little water from the well," she said to herself, "and make a cup of tea, and the dear Lord will send me food at the right time."

She opened the door and went over the frozen ground. Happily she had taken the precaution to fill the bucket with water the night before, but that was thickly frozen over, so she returned to the house for a hammer to break the ice.

"This is, indeed, breakfast under difficulties," she said, cheerily, as she hammered away at the ice till she broke a hole large enough to admit her jug. Then returning with the water, she filled her kettle and put it on to boil, making a cup of weak tea, without either milk or sugar, and having drunk it, she sat down patiently to her knitting.

Some time after a neighbor stepped in. "How are you to-day? Almost frozen?"

Ah, I am glad to see you comfortable with a nice fire in your room."

"Yes, Mrs. Coster, the Lord is very good to me; He never forgets His poor old child."

"How have you managed to live all this week? I declare I never thought of it till this minute. You couldn't get out to get food; how did you manage?"

"I had a loaf the beginning of the week, and that lasted me till yesterday," said the old woman, calmly.

"And you have had nothing to-day! I wish I had brought something with me, but I never

and means; He can provide for His children, even if He has to rain it from heaven."

"He hasn't rained it for you yet. More likely the food will come through human hands."

"Maybe. Kings mostly send servants on their errands. If the squire sent a loaf of bread by John, it would be as much as the squire's gift as if he brought it himself, wouldn't it?"

Mrs. Coster did not reply. There was a knock at the door, and the minister's daughter entered.

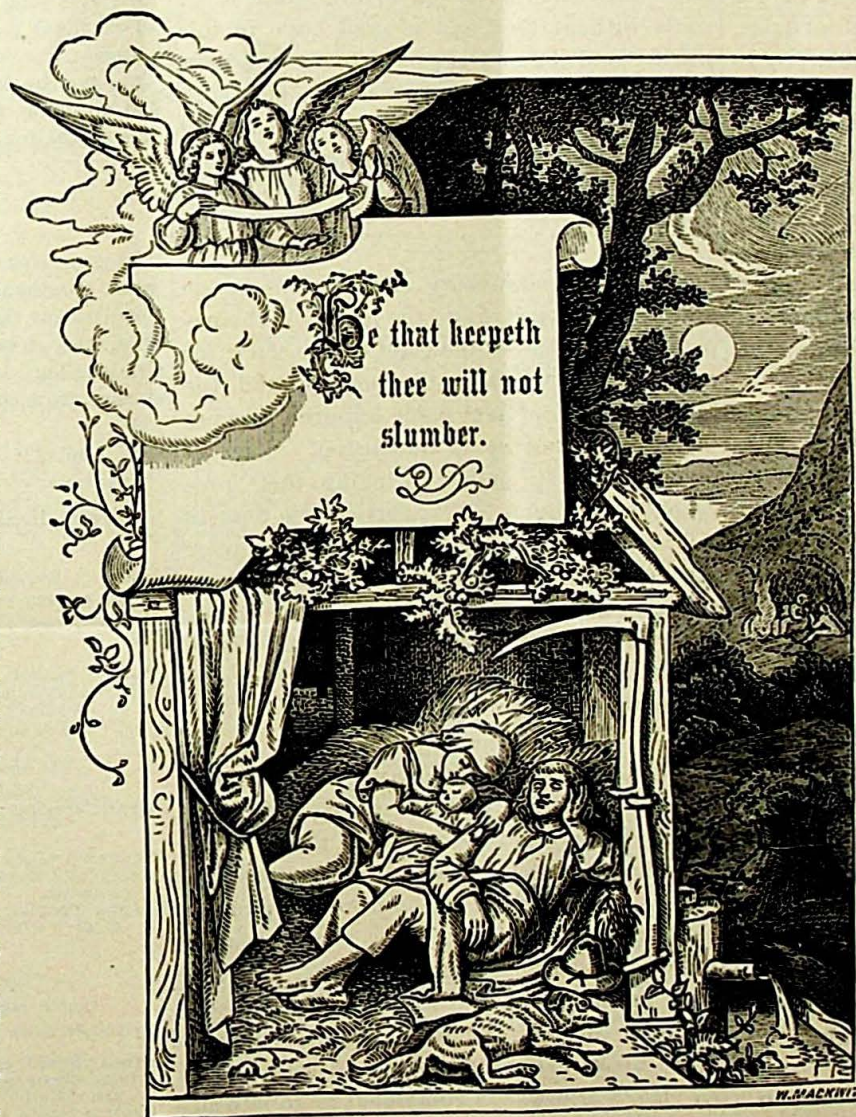
"We have been so concerned about you, Mrs. Steele, fearing that you were feeling the cold. Mamma has sent you this pot of soup; and here is a tin of preserved milk and some tea."

"The Lord has provided!" exclaimed the old woman, gratefully, as the girl ran away.

"And I will send the bread directly," said Mrs. Coster, who had been a surprised spectator.

"Thank you, and thank the Lord. He has sent me more than I expected—not only breakfast, but dinner, too. He never fails."

Willie soon came with the bread, and the old woman sat down to her warm, nourishing meal with a grateful heart.



Seeking Jesus.

An Indian boy lived in the far West. He heard that at the Indian school at Carlisle, Pa., he could learn to read and find the way to Jesus. He had no money to ride in the cars. He walked all the way. He was often hungry and very weary. When he reached the Allegheny mountains, covered with snow, his moccasins were completely

worn out, and his feet sore and numb. He traded his blanket for a pair of shoes, and walked on. Ragged and covered with dirt, he came to the school and asked if he could learn to read the Bible and find the way to Jesus. He had walked for six weeks, and had come over fifteen hundred miles. The teachers were very glad to keep him and tell him of Jesus.

You need not travel far to find Jesus. You have the Gospel in the parish school and in the church. Wherever the Gospel is taught, there Jesus comes to you. You find Him by believing the Gospel. Have you found Him?

thought but what you'd have visitors. You shall have something soon, though. I'll go back and send Willie with some bread, at any rate. But tell me, didn't you almost despair?"

"No, no; I couldn't despair. I have Christ, and He knows my needs. Why, my dear, He feeds the sparrows, and do you think He would forget me? I had something to eat yesterday, and now He sends you. He never fails."

"Well, I never! I should have been in an awful way if I'd gone to bed without anything to eat in the house for breakfast, and no means of getting it, either."

"My dear, the children of Israel went to bed like that for forty years, and yet they never failed of a breakfast when morning came. Nor shall I. The Lord is not tied down to ways

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

The Outlook from the Editor's Window.

WITH this number we, by the blessing of God, open a new volume of the PIONEER. Believing that our little monthly has, in its humble way, been the instrument of accomplishing some good and that also in the future God will bless its simple words for Jesus, we trust that all its friends will give it such encouragement as lies in their power. Its wider circulation will also be a help to our mission work, since all the profit goes into our mission treasury.

IN the coming year we shall publish on our second page a series of doctrinal articles, which will, no doubt, prove very instructive to our readers, some of whom among the colored people have repeatedly expressed their desire for just such articles. "A Christian," writes one, "must grow in knowledge, and how gladly would I read a Catechism Lesson in our dear PIONEER every month." Well, each of these articles will be a "Catechism Lesson." They will be written by one of our missionaries, and the first appears in this issue under the heading, "The Holy Bible."

WE are sorry to hear that one of our missionaries, the Rev. J. C. Schmidt, Greensboro, N. C., is very sick with typhoid fever. He desires all our Christian readers to remember him in their prayers. May Jesus, the faithful Saviour, help and comfort him in the days of sickness.

THE REV. A. BURG DORF, who was recently called to our mission field in North Carolina, could not accept the call, and the Rev. N. J. Bakke will therefore remain in that important field, where his labors have been so richly blessed.

THE REV. PFEIFFER, one of our recently ordained missionaries, has opened a school for colored children at Winston, N. C. The school numbers already 43 children, who are daily instructed in God's Word and Luther's doctrine pure. What a blessing for those children.

AT Prince Edward, Va., the Rev. Schooff, of Meherrin, Va., has again opened a mission school for the colored people. He recently baptized eight children at that place, four of whom attend the school.

THE treasurer of our Board for mission work among the colored people recently received a donation of \$300 for a mission chapel. The giver, though repeatedly questioned, refused to give his name. Three years ago this same person, in a similar manner, donated \$250 for a mission chapel. Such examples of cheerful givers deserve to be imitated.

TIME is short, and "the king's business requireth haste." A missionary being asked what it was that directed his thoughts to the mission field, answered: "In coming home one night, driving across the vast prairie, I saw

my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing, and simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well, and lifted him out; and as he looked up in my face, what do you think he said? 'O papa, why didn't you hurry?' Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into them, and bade me think of others who are lost, of souls without God and without hope in this world; and the message came to me as a message from the heavenly Father, 'Go and work in My name,' and then from that vast throng a pitiful, despairing, pleading cry rolled into my soul, as I accepted God's call: 'Oh, why don't you hurry?'"

WHEN the missionary steamer was to be placed on Lake Nyassa, the leader of the expedition applied to the chief of the tribe for reliable help to carry the boat around the falls. The chief sent eight hundred women, saying that they could be trusted. Some of them came fifty miles, bringing their provisions with them. They carried the boat in 250 loads, in five days, and under a tropical sun, 75 miles, to an elevation of 1800 feet, and not a nail or a screw was lost. They received for their wages six yards of calico, and as a gift, were given one extra yard. These were small wages indeed.

AN APPROPRIATE PUNISHMENT. — The natives of a certain country in West Central Africa, if they have not solved the problem as to how to silence the slanderous tongue, have at least devised an appropriate punishment for the slanderer. The person who is found guilty of slandering another is punished in the following manner: He is made to march through the town, with a bell tied to his neck, calling out what he said was a lie. He is afterwards compelled to go into all compounds, and tell at every door what he has done.

IN *China's Millions*, the story is told of Dr. Tsen, a Chinese doctor and drug-seller in Ganpling, province of Kwei-chan, who became interested in the Gospel as soon as he first heard it, and at once he began to seek instruction in the truth. Every morning and evening he joined the Christians in worship, for he thought it too long to wait till the next "worship day" came round. After a few weeks this test was put before him: "If you really believe in Jesus as your true Saviour, you should take down your picture image of the goddess of mercy from your shop and burn it." The taking of such a decided stand for Christ would at once call forth bitter persecution; but he went home and at once took

down the paper idol and burned it. Great persecution broke out against him, but the peace of God in his heart kept him steadfast; and afterwards others of his family were brought to Christ through his influence.

OUR BOOK TABLE.

LIFE OF REV. PROF. C. F. W. WALTHER, D. D. By C. L. Janzow. American Lutheran Publication Board, Pittsburg, Pa. Price, 25 cts. per copy; \$2.25 per dozen; \$16.00 per hundred, postage paid.

This well printed booklet gives in simple language an interesting sketch of the life of the late Dr. Walther. It is sufficiently full and comprehensive to give an excellent portraiture of the great and beloved Lutheran theologian, whose services to the Church will never be forgotten. The book ought to have, and no doubt will have, an extensive circulation. It is a book for the people.

Acknowledgment.

Received for colored missions of Rev. J. Kossmann, Missionary, from Bethlehem Congregation in New Orleans, La., \$25.00; of Rev. F. J. Lankenau, Missionary, from Mount Zion Congregation in New Orleans, La., 25.00; of Rev. J. Ph. Schmidt, Missionary, from Grace Congregation in Concord, N. C., 10.00. A. C. BURG DORF, Treas. St. Louis, Mo., Dec. 21, 1899.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.
1625 Annette Str., between Claiborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.

EV. LUTH. MOUNT ZION CHURCH.
Cor. S. Franklin and Thalia Strs.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young Peoples' Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
F. J. LANKENAU, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.
Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.
Divine Services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

TERMS:

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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R. A. BISCHOFF, Editor.

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Vol. XXII.

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No. 2.

He Never Says "Good-Bye."

In pain, on a bed of weakness,
A weary woman lay,
Her face was pale and ghastly
In the twilight, dim and gray.
A friend, in that still hour,
Spoke of Jesus being nigh;
"Oh, yes!" she faintly whispered,
"He never says 'Good-bye.'"

He never leaves His people,
He ne'er forsakes His own;
He marks their path, though lonely;
Their wants to Him are known.
In sickness and in sorrow
He listens to their cry:
His arm is ever round them,
He never says "Good-bye."

Earth's joys may all, all vanish;
Earth's music cease to cheer;
Earth's brightness all be clouded;
Earth's glory disappear;
Earth's friends may all forsake us,
E'en a mother come not nigh,
But Jesus' presence fails not:
He never says "Good-bye."

Our pathway may be rugged,
And strewn with many a thorn.
But yet He shares its roughness
When we are faint and worn;
And then He takes His tired ones,
His arm doth strength supply,
He will not leave them helpless:
He never says "Good-bye."

A dark, dark vale is near us,
The shades of death draw nigh,
But even then He's with us:
He never says "Good-bye."
No, for His hand still guides us
Through death to life on high.
And then He'll aye be near us,
He'll never say "Good-bye."

C. A. S.

You Need Salvation.

A poor old man, whose gray locks showed that he was near the grave, was asking for alms. "Do you expect to go to heaven when you die?" asked one who dropped a coin into his hat.

"Yes, sir," said the old man, "I have always tried to make myself better with the help of God."

"That is the wrong road, my friend," said the other, "help to make yourself better is not what you need; you need *salvation*, and this can be gotten only through the blood of Christ which cleanseth from all sin. God has done everything for the salvation of sinners in the sufferings and death of His beloved Son, and He now says that 'whosoever believeth on Him shall not perish, but have everlasting life.'"

The old man listened attentively as the way to heaven through faith in the work of Christ was shown to him. He soon saw the folly of thinking of God's help to make himself better, while he was rejecting God's salvation.

How many there are like this old beggar, who are deceiving themselves with the false thought that what they need is merely God's help to make themselves better. What they really do need is salvation. For they are sinners, born in sin, children of wrath by nature, wholly depraved and rotten to the core. "We are all as an unclean thing, and all our righteousnesses are as filthy rags," Is. 64, 6. "Who can bring a clean thing out of an unclean? not one," Job 14, 4. What folly it is to try to mend and to make better that sinful nature of ours which God has pronounced incurably bad!

What the sinner needs is salvation. This salvation is received by faith in Jesus, who "bore our sins in His own body on the tree," and in whom "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Jesus Himself says, "Verily, verily, I say unto you, He that believeth on me hath everlasting life," John 6, 47. And when the apostles went forth to tell sinners the way to heaven they did not tell them to make themselves better, in order to get to that happy place. No. They told the wondrous story of the cross, the death, and resurrection of Jesus for the salvation of sinners. When they preached to the Gentiles, they said, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins," Acts 10, 43. When they preached to the Jews, they said, "By Him all that believe are justified from all things, from which ye could not

be justified by the law of Moses," Acts 13, 39. When they preached to the Philippian jailer, they said, "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16, 31. When they wrote epistles, as moved by the Holy Ghost, they said, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness," Rom. 4, 5; "For Christ is the end of the law for righteousness to every one that believeth," Rom. 10, 4.

That is God's way to heaven. Are you content to be saved in God's way? God says in His Word that He is so satisfied with the sufferings and death of Christ as an atonement for our sins, that those who believe in this Saviour are "now justified by His blood." Are you satisfied with the sufferings and death of Christ as a sufficient atonement for your sins? If so, you have what you need, you have salvation; for God says that he that believeth on Him is "justified from all things."

My Burden.

A pastor, when engaged in a work that seemed to call on him for a more than usual exercise of faith, received comfort from his child.

His little daughter, who was a paralytic, was sitting in her chair as he entered the house with a package in his hands for his wife. Going up to her and kissing her, he asked, "Where is mother?"

"Mother is upstairs."

"Well, I have a package for her."

"Let me carry the package to mother."

"Why, Minnie, dear, how can you carry the package? You can not carry yourself."

With a smile on her face, Minnie said, "Oh, no, papa, but you give me the package, and I will carry the package, and you will carry me."

Taking her in his arms, he carried her upstairs, the little Minnie and the package, too. But it came to him that this was just his position in the work in which he was engaged. He was carrying his burden, but was not God carrying him?

(For the LUTHERAN PIONEER.)

Our Small Catechism.

"Lord, grant that we e'er pure retain
The catechismal doctrine plain,
As Luther taught the heavenly truth
In simple words to tender youth."

Thus we prayerfully sing in one of our dear old hymns. In these words we ask the Lord to help us by His grace that we may always retain the pure and plain doctrine of His Word as taught by Luther in simple words in his so-called Small Catechism. Next to putting the Bible into the hands of the people, Luther did no more blessed work than the writing of the Small Catechism. In this book Luther gives us the sum and substance of the whole Bible in the most simple words; so simple that they can be understood even by children. It contains nothing but the heavenly truth of the Bible and has no other purpose than the Bible has; namely, to show us the way to eternal life. There is not a single word in the whole Small Catechism that is not based upon God's own Word. And though it is so comprehensive and deep that the wisest doctors can still learn from it, it is, nevertheless, so simple that children of six and seven years can learn from it how to be saved. It teaches us the Law of God in all its severity and proclaims to us the blessed Gospel in all its sweetness. In short, we may truly call our Small Catechism a Small Bible.

Luther divides his Small Catechism into six Chief Parts: 1. The Holy Ten Commandments; 2. The Creed; 3. The Lord's Prayer; 4. The Sacrament of Holy Baptism; 5. The Office of the Keys and Confession; 6. The Sacrament of the Altar. These six Chief Parts are followed by several prayers to be spoken in the morning and evening, before and after meals; by a Table of Duties, comprising passages of Holy Scripture wherein the various estates are taught their duties; and, finally, by a number of questions and answers drawn up for those who intend to go to the Lord's Supper.

THE HOLY TEN COMMANDMENTS.

The First Chief Part of our Catechism treats of the Holy Ten Commandments. In these Ten Commandments God reveals His holy will to men, telling them how they shall be and what they shall do and not do. They are, therefore, a brief summary of the Law.

When God created Adam and Eve, He wrote His holy will in their hearts, so that they had a perfect knowledge of all that God required of them. But by the fall of our first parents this handwriting became almost wholly effaced and very blurred, so that man retained but a

very imperfect and dim knowledge of the holy will of his Creator. Therefore God decided to repeat His holy will to man, and this He did from Mount Sinai in the Holy Ten Commandments. The account of the giving of the Holy Ten Commandments is found in the 19th and 20th chapters of Exodus.

In reading these chapters, you will, however, soon notice that Luther does not give all the Commandments in the exact words of the Bible; and it will be but natural for you to ask, why not? An examination of the Bible-text will soon give you one reason. You will, namely, find that the Commandments

As we read on, we come to passages which enjoin certain duties upon the Jews from which we Christians are absolved in express words of Holy Scripture. For upon the same occasion that God gave the Ten Commandments which are binding upon all men for all time, He also gave the Jews certain laws concerning religious ceremonies, sacrifices, and holidays, as well as political laws for their government as His chosen people, which have no binding force upon us. In distinction from the Ten Commandments, or the *Moral Law*, these latter are called the *Ceremonial* and *Political Laws*.



"Suffer little children to come unto me."

After God had spoken the Ten Commandments, He wrote them down on *two tables* of stone. Following this division, we also speak of *Two Tables*, placing the first three Commandments on the First Table and the other seven on the Second Table. For while Love is the sum of each and all the Commandments, yet there is a difference between the first three and the other seven Commandments. The three Commandments of the First Table, namely, treat of the *love we owe God*, whereas the seven Commandments of the Second Table treat of the *love we owe our neighbor*.

Christ, our Lord, gives the Sum of the two Tables with these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself." (Matt. 22, 37—39.) Love to God shall fill our heart, soul, and mind, and be the source of all thoughts, words, and deeds; and our neighbor, our fellowman, be he friend or enemy, acquaintance or stranger, rich or poor, we are to love as we love ourselves and do unto him as we would have him do unto us. F. J. L.

God's Protection.

He has kept and folded us from ten thousand ills when we did not know it; in the midst of our security we should have perished, every hour, but that He sheltered us "from the terror by night and from the arrow that flieth by day"—from the powers of evil that walk in darkness, from snares of our own evil will. He has kept us even against ourselves, and saved us from our own undoing. Let us read the traces of His hand in all our ways, in all the events, the chances, changes of this troubled state. It is He that folds and feeds us, that makes us to go in and out—to be faint, or to find pasture—to lie down by the still waters, or to walk by the way that is parched and desert.—C. P.

as given in the Bible contain certain things which were meant only for the Jews. The other reason is that Luther desired to give the Commandments in the least possible words, and therefore he omitted those words which God added merely by way of explanation. Let me give you only two examples. Exod. 20, 2 we read: "which have brought thee out of the land of Egypt, out of the house of bondage." Now, we see at once that these words refer only to the Jews. Exod. 20, 4, 5 the Lord says: "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." These words are only an explanation of the words in verse 3: "Thou shalt have no other gods before me."

(For the LUTHERAN PIONEER.)

Our Mission in Mansura.

A few years ago, a Catholic young colored man being confined to his room on account of sickness, and longing to read to pass away the time, suddenly discovered among his books one which he had never read. It was the Bible. He dare not read it,—he is a Catholic. Yet he opens it and reads, "Search the Scriptures," John 5, 39. He continued to search, and became a member of one of our colored churches in New Orleans. To-day we see him a member, yea, the founder of our church in Mansura.

His Bible was his constant companion, even in Mansura. Here he found no Lutherans; yet to every one that desired to know of what church he was a member he said that he had once been a Catholic, but, by reading the Bible, had become a Lutheran.

One day our Lutheran friend was present at a gathering of several Catholics who expressed their wish of having a church of their own. He told them that, if they were in earnest, he would ask his pastor to come and preach to them, who would then, if the prospects were favorable, start a mission. They agreed to invite the young Lutheran's pastor to come. This pastor is our wellknown and beloved Rev. Lankenau. He came; and the result of his coming was the beginning of our mission in Mansura.

That was in March, 1898. Since that time, Pastors Lankenau and Siebelitz, alternately, went to Mansura, and held services once every month in the house of one of our colored friends who, we hope, will soon be a member. The attendance at these services was more than satisfactory, and the Hon. Board of Missions concluded to build a chapel.

Pentecost, 1899, saw the chapel finished and ready for dedication. The news spread far and wide. Some people came twenty miles to attend the dedication. Two services were held, Rev. Lankenau delivering both sermons. The attendance at the morning services was 346, and in the afternoon 271. This was indeed encouraging. It was hoped that, in a short time, missionary work in Mansura would be crowned with success.

The inquisitiveness of the people has now subsided, and the attendance is small. Yet, the writer entertains hopes of a large congregation in the course of time. Opposition against our church is raised with might and main. All kinds of money-making schemes are introduced in the Roman Catholic churches here to lead and keep the people away from us. We have but one attraction in our church and that is the Gospel-tidings that Christ came to save sinners, be they white or colored.

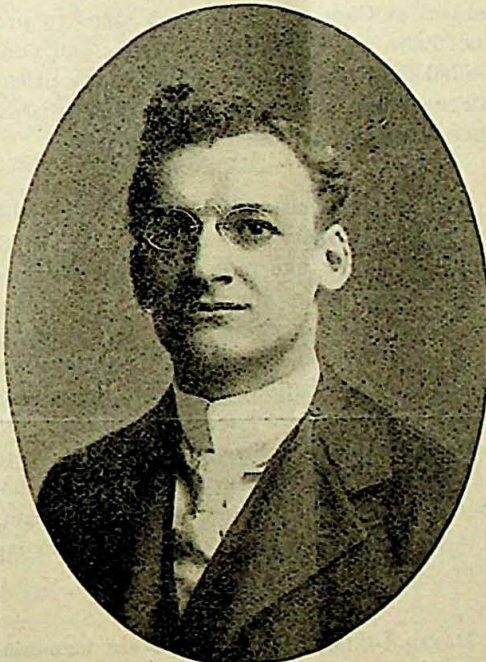
On September 17, the day on which the new missionary was to be installed, the people at Mansura looked for Rev. Lankenau and the undersigned in vain. Owing to the quarantine which was declared against New Orleans

we were detained in that city. Having, later on, procured certificates of health we arrived at Mansura safe and sound but unexpected.

In order to make our arrival known we went about to look for some of the people who again spread the news. Having gathered a few young people we practiced a few hymns for next day's services.

The attendance at both services was, considering our sudden and unexpected appearance, satisfactory.

In the morning service the writer was installed by Rev. Lankenau who also delivered a powerful sermon, stating that the new missionary would, as Peter did, preach Christ as the only Saviour of the world. After the sermon five colored people partook of the Sacrament besides Rev. Lankenau and the new missionary.



Rev. W. PRETZSCH,
Lutheran Missionary at Mansura, La.

In the afternoon service Rev. Lankenau again preached and showed according to Prov. 18, 24 that Christ is that "Friend that sticketh closer than a brother."

After services the writer was given a hearty welcome by his people who promised to take good care of him and not let him get homesick.

On Monday, October 9, school was opened with a small number of children. But to-day we have the encouraging number of 61. May God bless our school that in it many a stone may be found which will later be added to the building of the Mansura-Zion.

The desire in general is for a secular education; but that education which is necessary for the spiritual welfare of their souls is considered unnecessary by most of the people in and about Mansura. On Palm Sunday the missionary will confirm seven children—a goodly number of first-fruits for a young mission like ours.

Our school will not be so well attended during the whole year because many of the schol-

ars will be obliged to work in the field. Our membership is 19, 11 of which are communicant members. Next month will see the membership increase. Some of the members are doing missionary work among their people. "The Lord hath done great things for us; whereof we are glad."

The undersigned extends his thanks to all those who have contributed toward our mission in Mansura, and asks all Christian readers to remember his mission and himself in their prayers to God that He might prosper the work of His servant among the colored people in and about Mansura. God grant it!

WM. PRETZSCH.

Death of a Scoffer.

Towards the close of the year 1873, a minister who had served a congregation in Wuertemberg for twenty years, was to take charge of another flock. The last days which he spent in his old congregation were marked by an impressive occurrence. There lived in the same village a scoffer who had given a great deal of trouble to the pastor. He often entertained the guests at the tavern with his never-failing wit, generally concluding by scoffing at religion. For this reason he was often warned by the pastor, but without avail. The warnings only served to make him angry at the warner. The day on which pastor and congregation were to part was drawing near. "Wife," said the infidel, "in a week from to-day the pastor will preach his farewell sermon. My handkerchiefs will not be enough on that occasion, you must give me a sheet, that I may fill it with my tears."—But, man proposes, God disposes. On Wednesday evening of the week preceding the farewell sermon, the scoffer came home with a slight indisposition. And his sickness was an extremely short one. On Thursday evening he was a—corpse. The sheet which he had ordered he needed—to wrap his body in. He was buried the same day on which the farewell sermon was preached; and throughout the congregation ran a deep emotion and a voice seemed to say to all: "Blessed is the man that sitteth not in the seat of the scornful." (Ps. 1, 1.)

The Empty Flour Barrel.

"God always hears when we scrape the bottom of the flour barrel." So said the child of a poor widow to his mother, one morning after she had prayed, "Give us this day our daily bread." God always hears the prayers of His children, and He knows when to answer.

"Father, through this desert guide me,
By Thy counsel, till I die;
Whether weal or woe betide me,
I am safe if Thou art nigh—
Underneath Thy wings I hide me,
Trusting Thy omniscient eye."

The Outlook from the Editor's Window.

ALL our readers will sympathize with our missionary at Charlotte, N. C., the Rev. W. P. Phifer, whose home has been visited by the angel of death, leaving him to mourn the departure of a beloved wife and child. May our dear missionary realize the consolation of God's Word, which tells us that our departed dear ones who have fallen asleep in Jesus are forever with the Lord. Blessed be His name, they are gone to enjoy perfect bliss. "Blessed are the dead which die in the Lord."

THE REV. C. J. SCHMIDT, our missionary at Greensboro, N. C., is, thank God, on the way of recovery from a severe attack of typhoid fever.

THE REV. C. J. BRODERS, of Scranton, Miss., has accepted the call as Lutheran missionary to Brazil, South America.

FAMINE again threatens India. Rice is about the only food within reach of the lower classes, and that is advancing in price, so that before long even the middle classes can not afford it. In 1878 there was a famine in India, during which it is estimated 1,300,000 persons died of starvation. In 1896—1897 there was a drought, but a large supply of old rice helped them through. In 1898, however, the crop was scant, and the outlook in that land at present is quite gloomy.

REPORTS from East Africa say that 4000 persons have died of starvation in Loman, East Africa. For two years the rains have failed and the famine has been terrible. The stricken district embraces about 100,000 square miles. The rains have commenced now, but the death rate is higher than before. The famine has so debilitated the people that thousands have been unable to put in the crops. The German government has put up temporary hospitals, and missionary societies have been active in relief work. A number of religious societies have united to supply the seed for the next crop. In some places the people of whole towns have perished. It is feared that the stricken district will not escape the plague which so often follows in the wake of famine.

THE SLAVE TRADE IN AFRICA. — Mr. Stover, of Bailundu, cautions the people of America and England about congratulating themselves that slavery and the slave trade in Africa are substantially things of the past. He affirms that in the district of Portuguese Angola more slaves are being sold now than ever. "We miss this one and that one," he writes, "and upon making inquiries find that they have been sold. The traders are all through the country and the slave can be disposed of without the trouble of taking him to the coast. The open sore of Africa is still a long way from being healed."

THREE HUNDRED MILES IN A WHEELBARROW.

—A Chinese mother, who saw how changed the lives of those became, who had learned of Jesus in the Mission at Peking, desired also to go, but feared the distance. Then her son offered to take her in a wheelbarrow, and push her over three hundred miles from Shantung province, to learn of Jesus. It was worth the effort: she is to-day a faithful witness of Jesus, and her son is a trusted officer in the Christian Church.

It seems to be incredible, says an exchange, but is nevertheless "officially" true, that a Catholic missionary in the province of Canton, South China, led an assault on a Lutheran missionary, Rev. Mr. Zahn, which ended in the latter's imprisonment in the Catholic chapel. Mr. Zahn nearly lost his life. The German consul at Canton at once took steps to protect Zahn against further outrage, and compelled the French consul to punish the priest, a Frenchman, with banishment from the province, after having asked Zahn's pardon.

THE Prime Minister of Madagascar, presiding at a missionary meeting, July 11th, 1878, said: "I don't like to speak about my own father here before you all, but I remember one young woman whom my father taught to read the Bible, and trained to be a Christian. When the persecution came again she was accused, convicted, and sentenced to death for being a Christian. She was brought here to be thrown over this rock, and at the last moment was offered her life if she would recant. But she refused, crying out; 'No; throw me over, for I am Christ's.'"

DAVID LIVINGSTONE is to have a memorial erected to him in Central Africa, to mark the spot where the famous missionary died. The character of the memorial has not yet been decided upon. Several suggestions have been made, but nothing, it is said, will be determined until the administrator of the British South African Company has been consulted. The idea of setting up a bronze monument has been almost abandoned, partly because of the cost, and also because it would prove a great temptation to the cupidity of the natives or of some passing caravan. The bronze plate sent out some years ago was stolen by Arab slave raiders. It is probable that a good, solid, stone cairn will be erected, well fixed with mortar and cement, with a tablet firmly embedded in one of its sides. It is pretty well agreed that the exact spot for the monument should be half-way between the mpunda tree under which Livingstone's heart was buried and the mutowo tree on which his body was exposed during the native process of preserving. The almost exact spot is marked by little ant-heaps, burnt brick-red, on which the watchers placed their cook-pots, which are still there.

(For the LUTHERAN PIONEER.) Obituary.

On the 15th of December, 1899, Hattie Jane Phifer, nee Boger, the beloved wife and co-worker of Rev. Mr. W. P. Phifer, of Charlotte, N. C., was called to the rest that remains for the people of God.

A large concourse of people, the best of Charlotte, flocked to the St. Paul's Ev. Luth. Church to pay their last respects to Hattie Jane, who during her short lifetime of thirty-three years had gained many friends by her godly life and charitable works.

Rev. Mr. Geo. Schutes, of Salisbury, officiated at the house and the grave, while the writer preached the funeral discourse on Is. 54, 10, the last words that he addressed and explained to the deceased.

Three weeks later the baby boy, five months old, was laid at rest by the side of the mother.
N. J. BAKKE.

Acknowledgment.

Received for colored missions of Rev. F. J. Lanckenau, Missionary, from Mount Zion Congregation in New Orleans, La., \$25.00; of Rev. J. Kossmann, Missionary, from Bethlehem Congregation, New Orleans, La., 25.00; of Rev. D. H. Schooff, Missionary, from congregation in Meherrin, Va., 21.00; of Rev. C. J. Schmidt, Missionary, from Grace Congregation in Greensboro, N. C., 36.00; of Rev. J. Ph. Schmidt, Missionary, from Grace Congregation in Concord, N. C., 10.00. A. C. BURGDOFF, Treas. St. Louis, Mo., Jan. 20, 1900.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.
1625 Annette Str., between Claiborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.

EV. LUTH. MOUNT ZION CHURCH.
Cor. S. Franklin and Thalia Sts.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young Peoples' Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
F. J. LANCKENAU, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.
Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.
Divine Services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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No. 3.

Is it Nothing to You?

Lamentations 1, 12.

All ye who pass by,
To Jesus draw nigh,
To you is it nothing that Jesus should die?
Your ransom and peace,
Your surety He is;
Come, see if there ever was sorrow like His.

For what you have done
His blood must atone,
The Father has punished for you His dear Son;
The Lord in the day
Of His anger did lay
Your sins on the Lamb and He bore them away.

For you and for me
He pray'd on the tree;
The prayer is accepted, the sinner is free;
That sinner am I
Who on Jesus rely,
And come for the pardon God will not deny.

My pardon I claim
For a sinner I am;
A sinner, believing in Jesus' name:
He purchased the grace
Which now I embrace:
O Father, Thou know'st He has died in my place!

Love moved Him to die:
On this I rely;
My Saviour hath loved me, I can not tell why!
But this thing I find,
We two are so joined,
He'll not be in glory and leave me behind!

With joy we approve
The plan of His love,
A wonder to all both below and above;
When time is no more,
We still shall adore
That ocean of love without bottom or shore!

Selected.

God Spared not His own Son.

God spared not His own Son. When He saw Him laden with the sins of the world, He poured out upon Him the vials of His wrath. Behold what sin is! Men often think lightly of sin, and speak of it, and practice it as if it amounted to nothing. But sin is a horrible thing. It is a transgression of God's holy law. It is a rebellion against the Almighty. By it we deserve God's wrath and displeasure, temporal death and eternal damnation. Yes, sin is a horrible thing. The

sin-hating God did not spare His own Son when that Son took the sinners' place and bore the sinners' guilt. God's own Son had to endure for sin the most bitter sufferings, the greatest agony, the most shameful death. Nothing but the blood of Him who is His Father's well-beloved Son could atone for the guilt of sin. How dark, then, the guilt of that abominable thing—sin!

God spared not His own Son. Behold the love of God! He so loved the world that He gave His only-begotten Son to suffer and to die for us, and thus to save us from sin and everlasting woe. He laid upon Him the iniquity of us all that we might be free from all its guilt and punishment. Was ever love like this? We did not deserve God's love. We were not His friends. We were His enemies. We were in rebellion against Him, and everlasting damnation was our due. But God does not desire the sinner's death. He so loved us that He spared not His own Son, but delivered Him up for us all. Thus we were redeemed from all sins, from death, and from the power of the devil, not with gold or silver, but with the holy precious blood of God's own Son, and with His innocent suffering and death. How can the sinner escape if he despises such love and rejects the redemption it procured? He despises and rejects the only way of salvation. Let us not be so foolish and so wicked. Let us rather as poor, lost, and condemned sinners put all our trust for salvation in the sufferings and death of our Saviour and rejoice that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"He Delivered Him up for us All."

A lady whose health was shattered, and whose husband had lost his money, complained one day to her pastor that God was harsh in His dealings with her. While they were talking, her sleeping baby awoke, and she took it up to quiet its cries. A bright fire was blazing in the grate, and the pastor suddenly inquired: "What enemy is so dear

to you, or what interest is so great to you, that in order to save the one, or to secure the other, you would put your babe into that fire?" She looked at him a moment with an expression of surprise and indignation, and replied, "You know perfectly well that I would not cast my child into the fire for any consideration whatever."

"And yet," the pastor said, "God cast His only-begotten and well beloved Son into the fire. God spared Him not, though He saw His deep humiliation, though He beheld Him weltering in bloody sweat in Gethsemane, though He witnessed His frightful agonies on Calvary, and still you doubt His goodness."

Surely the greater gift includes the smaller, and he who really believes that God's love for him was so great that He gave His Son to the death of the cross, can easily believe that God's love for him is infinite, even when calling him to listen to the voice of the rod.

"If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8, 32.

She found Something to do.

A poor, crippled woman, living in a tiny room on the ground floor of a dingy house, could only move on her hands and knees, and had not stood upright for fifteen years. A lady visiting the sufferer was pitying her for her inability to do anything in the world. While she spoke, two merry little children clattered into the room and seated themselves by the scrap of fire.

"Do these little children belong to you?" asked the lady.

"No, ma'am," was the reply; "they are my neighbor's children; she's just a poor washer-woman, and I look after her little ones to set her free to get a job of work. I can do just that, you see, thank the Lord."

God knows best what we can do, and all He asks of us is to do faithfully whatever He puts into our hand. The crown is for the one who is faithful, not alone for him who does the great things in life.

(For the LUTHERAN PIONEER.)

The First Commandment.

Which is the First Commandment?

Thou shalt have no other gods before me.

What does this mean?

We should fear, love, and trust in God above all things.

The First Commandment is the greatest and most important of all the commandments; it is, in fact, the sum of the whole Law. He that keeps this Commandment will keep all the others, too; while he that sins against any of the others sins also against the First Commandment. As long as a person does not understand the First Commandment, so long he will not be able to understand the others; for it is a key to the whole Law of God.

The First Commandment is given us in the form of a prohibition: "Thou shalt have no other gods before me." He that says this is the true God—"the Lord thy God," He calls Himself. The Lawgiver is Jehovah, the eternal, almighty Lord over all; it is the kind and loving God, from whom all goodness flows; it is our God, of whom we sing:

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

Let us now enter somewhat upon the consideration of this Commandment.

God forbids us to have other gods before Him. Now, it goes without saying that in reality there is only one God, and that is He who says: "I am God, and there is none else" (Is. 45, 22); yet, ever since the fall, men have taken things and given them that honor and service which belongs to God alone, and thus have made such creatures their gods. This some have done and still do openly, others secretly; by some it is done in a gross, by others in a fine manner. But one is just as much forbidden as the other, whether a man openly bows his knee before an idol made of wood, stone, silver, or gold, which he sincerely believes to be a god, or whether he only in heart gives divine honor and service to some creature, and thus actually makes it his god.

It would be a great mistake, were we to think that only the blind heathen commits idolatry. Idolatry is committed by everyone who fears, loves, or trusts in any creature as he should fear, love, and trust in God alone. Luther says: "Whatever thy heart clings to and trusts in, that is really thy god;" and if now your heart clings to or trusts in any creature, then that creature is your god. Therefore the Roman Catholic with all his worship of Mary and the saints and with all his trust in "blessed" statues, crucifixes, scapulas, holy water, etc., is just as well an idolater as

the poor heathen who prays to his idol or trusts in his fetish. The one as well as the other is condemned by the words: "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4, 10). So also is idolatry practiced by the Jews, Mohammedans, and Unitarians, as well as by most of the so-called "Secret Societies;" such as the Free Masons, Odd Fellows, Knights of Pythias, Daughters of Rebecca, Daughters of Ruth, and many others; for they all deny Jesus Christ, the Son of God, and "whosoever denieth the Son, the same hath not the Father" (1 John 2, 23). Therefore, despite all their avowals to the contrary, the god of the Jews, Turks, Unitarians, and "Secret Societies" is not the true God, but a creation of their own imagination.

Another gross form of idolatry is the denial of God; for when God forbids us to have other gods before Him, He thereby implies that man shall worship Him as the Lord his God. Ps. 14, 1, in speaking of this form of idolatry, says: "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works."

Many examples of gross idolatry are given in the Bible. Thus immediately after the giving of the Law, the Jews had Aaron to make them a golden calf in imitation of the sacred bullock whose worship they had seen in Egypt, and when it was finished, they sacrificed to it and worshiped it (Ex. 32). During the reign of the wicked king Ahab, the Jews worshiped the idol Baal (1 Kings 18). Other idols mentioned in the Bible are: Moloch, Dagon, Asarte, Diana.

The old Egyptians and Phoenicians worshiped the sun, moon, and stars, as well as animals of different kinds. The ancient Greeks and Romans had a whole host of imaginary gods and goddesses to whom they prayed.—

But there is also a fine, secret kind of idolatry. A man may, namely, outwardly confess the true God and yet be an idolater at heart; he may seem to be a good Christian and yet in his heart worship an idol. Thus money is an idol worshiped by many a so-called Christian. Oh, how many put their trust in the power of money and love it more than they do God and His will! Others trust in their own wisdom and strength. Others seek their happiness in the joys and pleasures, glories and honors of this life. How often do not parents idolize their children! How often does not the fear of man crowd the fear of God out of the heart! How often does not the desire for man's favor cause men to cast away the favor of God!

But this is all idolatry; for in doing these things man sets God aside, and fears, loves, and trusts in creatures as he should fear, love, and trust in God alone.

The rich young man who loved his riches more than Jesus could have no part in Christ (Matt. 19, 16). The rich man who only lived to eat, drink, and dress, whose belly was his god (Phil. 3, 19), lifted up his eyes in hell

(Luke 16, 19). Of the covetous man, the man who craves after money and riches, we are told that he is an idolater, and has no inheritance in the kingdom of Christ and of God (Eph. 5, 5). In condemnation of the inordinate fear and love of man, Christ says: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell. . . . He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me" (Matt. 10, 28, 37). The wise man warns: "Trust in the Lord with all thine heart; and lean not on thine own understanding" (Prov. 3, 5). And of those who rely upon the favor and strength of man and not upon God, Jeremiah declares (17, 5): "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—

And now, dear reader, how about us? Are we free from idolatry? Alas, no! We have sinned and gone astray! But our comfort is: "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1, 7). F. J. L.

(For the LUTHERAN PIONEER.)

From One of Our Colored Mission Schools.

In every school, as the reader will remember from his own experience, but especially in a school attended by dear little colored children, an endless variety of humorous incidents occur, the color of the young humorist often lending color to the witticism. The following are a few examples of recent occurrence:

In connection with the story of Abram, whom the Lord bade to lift up his eyes and count the stars, the question was put: "What did God command Abram to do?"

"Dunno, sir!"

"Well, what did He bid him lift up?"

"His foots!"

As the story proceeded and came to the point, where God promises Abram that his seed shall be as numerous as the stars, so that he could not count them, it was asked: "God promised Abram so many children and children's children, that he could not do what with them?"

"Feed them," was the answer of an underfed little urchin.

While endeavoring to illustrate in a practical manner the fundamental truth, that 5 — 1 equals 4, the following dialogue ensued between teacher and pupil:

"Suppose a farmer had five chickens in one coop, and during the night a wicked man would steal one, how many chickens would the farmer yet find in the morning?"

"None!"

"None? How do you make that out?"

"Cause he'd done gone stoled them all!"

G. S.

(For the LUTHERAN PIONEER.)

On Missionary Allowances.

My Christian friend, when you meet a man who is constantly growling and complaining, that the work of mission makes such large monetary demands, that the result is not commensurate with the expenditure, that the missionaries get too large salaries, and that they ought to be made to get along with less, you may just put that man down as one who never has overtaxed his generosity nor drawn too munificently from his wallet for church or missionary purposes. I say for church and missionary purposes, for in other things he may be liberal and broad-minded. You will generally find him to be a man who does not hesitate to take his family to a musical concert at 50 cents a ticket and vociferously applaud a singer who performs for a thousand dollars a night; but on Sundays you will see this same man deal out a penny to each of his children for the missionary box. You will find him a man who with the greatest complacency enjoys his ten cent cigar, while he growls at the extravagance of the missionary who indulges in a "three for five." My friend, he is a man who without the least compunction will give his tailor an order for a thirty dollar suit and purchase a five dollar hat, while he will donate a pair of old trousers, frayed at the ends and baggy at the knees, to gladden the heart of some far-off heathen. He is the one who, when he hears

of a missionary receiving from five to eight hundred dollars a year, is shocked, but who complains of "hard times" if his business does not yield him five times as much. Is not the laborer worthy of his hire? My friend, when you hear of a true minister of God getting a

will see him, and feel ashamed of himself. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" says the apostle 1 Cor. 9.

G. S.



Rev. N. J. Bakke.
Teacher E. A. H. Bantrock.
Rev. J. F. Pfeiffer.

Rev. Geo. Schuetz.
Rev. W. P. Phifer.
Teacher E. F. Rolf.

Rev. John C. Schmidt.
Rev. J. Ph. Schmidt.
Rev. P. Engelbert.

Lutheran Missionaries among the Colored People in North Carolina.

A Widow's Gift.

A missionary in Persia tells of a poor widow with two little children to support and a mother and an invalid sister who needed all the help that she could give them. And still she desired to help those who were in suffering and distress.

"One day," says the missionary, "she cut off the greater part of her beautiful hair and sold it, and brought me the money. She knelt down at my feet, and, with eyes full of tears, said, 'Take this money for the poor people; I want to give it to God. It is the price of my hair. I had nothing else to give.'"

It was not merely the value of the gift, but the willing mind that prompted it, which made it a sweet savor of love to the weary missionary working among the poor and the distressed. The poor woman, like the widow of old, cast in her mite. Her choicest treasure was bestowed upon the poor.

How many Christian women there are who waste in personal adornment much that

little more than a bare living, thank God for it. But when you come across a niggardly person, begrudging him who under the guidance of the Holy Spirit saves souls for heaven, his well-earned pittance, and be it above the average, just tell him to go into the dark, where no one

might be given to relieve distress, to enlighten darkness, to comfort those that mourn, and send the light of the knowledge of the Lord among those who sit in lands of darkness, beneath the shadow of death! Could not such learn a lesson from this poor Persian widow. — Selected.

The Outlook from the Editor's Window.

THE *Literary Digest* rightly speaks of the work done by the Bible Societies, in publishing the Word of God during the last century, as little less than marvelous. There are seventy-three Bible Societies, among which the "British and Foreign" and the "American" are pre-eminent for the number of copies put into circulation by them, amounting in the past hundred years to 286,000,000 volumes. The *Digest* thinks that if all printed copies were included, the grand total would reach the neighborhood of 500,000,000.

THE veteran historian of Protestant missions, Herr Warneck, estimates the total number of converts from heathenism in the different Protestant churches at about 4,000,000. Of these, 1,465,000 belong to Asia, 1,145,900 to America, 1,080,000 to Africa, and 306,700 to Oceania. The number of ordained missionaries is given at about 4500.

Nor only has the Samoan mission been self-supporting, but it has contributed to the cause of foreign missions \$5000 annually for the past thirty years. At the Malua school, also self-supporting, no less than 1200 men and 700 women have been taught, and the great majority of these have become teachers or preachers of the Gospel, and the whole Samoan group has been evangelized by their agency; it has also supplied many missionaries who are now laboring among the heathen. There are now thirty married Samoan teachers at work in New Guinea, while sixty missionaries have gone from the Samoan group to other Pacific Islands.

AN old missionary among the Zulus in Natal complains bitterly about the awful cursing and swearing of the British soldiers. The going-on of the war will impoverish the native population, white as well as black, for long years afterwards; famine is threatening some parts of South Africa already. The home societies are afraid of large deficits.

WOMAN IN PERSIA. — A Kurdish chief visited a mission school in Persia, and when he heard the girls recite, saw their exercises in Delsarte, their needle-work, and heard them sing and talk in three languages, and the seniors read in four, when he himself had examined the little girls in Turkish, and the seniors in Persian, he threw down the book, and exclaimed, "Who would think that girls could ever learn to do all these things."

WHEN Hyder Ali, the great warrior, who opposed the British conquerors of his native India, was told that the English would send an ambassador to treat with him, he replied, "Send to me none of your agents, for I trust neither their words nor pledges; but send me the Christian missionary, and I will receive him." — *Religious Telescope*.

A WRITER in the *New York World* says the Boers have no bands of music with their armies, but that every night and morning, and before going into battle, if there is time, "the entire army, with heads uncovered, join in singing Old Hundred. Each note is prolonged, and the effect is solemn and awful, so much of resolution and of strong and relentless resolve do they put into their singing."

INDIANS SEE THE FRUITS. — A delegation of Indians from Kluckwan, a village of about six hundred inhabitants, begged earnestly of the missionaries in Juneau, Alaska, that missionaries might be sent to them, and that their children might be taught as were the Thlingits at Chilcat. "We have seen," said they, "the light as it shines at Haines Mission, and we want to follow it. The converts of Haines Mission left their light shine that the neighboring Indians saw their good works, and with that light they will also glorify their Father which is in heaven."

DOCTORING UNDER DIFFICULTIES. — This was surely never better exemplified than by Mr. Sampson, of the Church Missionary Society, working among the Eskimos of Cumberland Sound, Baffin's Bay. He had some cases of pneumonia to treat. "These cases," he writes, "are rather difficult to treat in a snow hut and on a snow bed, with only a deerskin between the snow and the patient, and not enough oil to heat the den. In one case there was no door. This den was so small that I could not get in when both parents were in, so I pushed aside the old cotton skirt which served for a door, and I looked in when I wanted to give the sufferer medicine and food."

IN a mission station in China a man appeared recently bending under the burden of a large sack. A wrinkled hand stretched from the mouth of the sack holding out to the missionary a small string of cash. The man's aged mother had so coveted this joy of bringing her collection to the mission with her own hands, that he had brought her in a sack — the only vehicle he could afford. The happy face of the old woman was touching to behold when it was learned that her offering was cheerfully given from poverty so severe that she was compelled to mix earth with her scanty food, that it might seem to go farther in satisfying the cravings of hunger.

BORNEO was once called the "Nation of Head-hunters," because the cutting off of their enemies' heads was the favorite occupation of the people. Now their deadly instruments, which could easily cut off men's heads at a single sweep, are only rusty heirlooms, and a missionary says, "Nowhere in the world, so far as I know, is life and property more secure than among the once fierce head-hunters of Borneo!"

OUR BOOK TABLE.

SUNDAY SCHOOL TEXTS. Selected and arranged by A. L. Graebner. Concordia Publishing House, St. Louis, Mo. Price, per copy 5 cts.; per dozen 40 cts.; per hundred \$2.50.

Wherever the Sunday School has become a necessity, the church must see to it that the time spent in such school is most profitably spent by the children. To gain this end, this little booklet will be of great help. It is intended for the three lower classes of the Sunday School and contains well selected and well arranged texts from the Catechism, the Bible, and the hymn book.

WHY THE NAME "LUTHERAN"? By W. Dallmann. American Lutheran Publication Board, Pittsburgh, Pa. Price, 5 cts. per copy, postage prepaid; \$1.00 per hundred, postage prepaid.

A valuable little tract which deserves a wide circulation. In plain and simple language the author answers the questions: I. Why do we not call ourselves simply *Christians*? II. Why do we not call ourselves *Catholics*? III. Why do we not call ourselves simply *Protestants*? IV. Why do we not call ourselves *Reformed*? V. Why do we not call ourselves *Evangelical*? VI. Why do we call ourselves *Lutherans*?

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A. C. BURGDORF, Treas.
St. Louis, Mo., Feb. 21, 1900.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

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Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Wednesday morning at 7½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.

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No. 4.

Easter.

Jesus Christ is risen to-day,
Our triumphant holiday;
Who did once upon the cross
Suffer to redeem our loss.

Hallelujah!

Hymns of praise then let us sing
Unto Christ, our heavenly King;
Who endured the cross and grave
Sinners to redeem and save.

Hallelujah!

But the pains which He endured
Our salvation have procured;
Now above the sky He's King,
Where the angels ever sing,

Hallelujah!

Old English.

"He Is Not Here."

To the women that came to Christ's grave on Easter morning the angel said: "Ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here; behold the place where they laid Him."

"HE IS NOT HERE." Not in the grave. If He were still there, what would that mean? It would mean that He could not do what He had promised to do. Again and again He had said that He would rise from the dead. Pointing to His body, He said to the Jews: "Destroy this temple, and in three days I will raise it up." Now, if He were still in the grave, it would mean that His words did not come true. But it is not so. "He is not here." Not in the grave. What does that mean? It means that He did what He promised. It means that every word of His mouth is true forever and ever. We can trust all His promises. All His sayings are sealed and established as the absolute and immovable truth of God.

Joyful Easter message: "He is risen; He is not here!"

"HE IS NOT HERE." Not in the grave. If He were still there, what would that mean? It would mean that He was a mere man. A man, you know, can not conquer death. Death is too powerful. All the wisdom and all the power of man can do nothing against death. Now, if Christ were still in the grave, it would mean that His power was no greater

than man's power. It would mean that He entered the realm of death and was held captive, because He was not mightier than death. But it is not so. "He is not here." Not in the grave. What does that mean? It means that He is more than man. It means that He is "the true God and eternal life." Death could not keep Him, for He is the Son of God. Therefore the apostle says, "He is declared to be the Son of God with power, by the resurrection from the dead." The Christ in whom we Christians believe is not a mere man; He is God and man in one person.

Joyful Easter message: "He is risen; He is not here!"

"HE IS NOT HERE." Not in the grave. If He were still there, what would that mean? It would mean that we are not redeemed. It would mean that Christ undertook the work of our redemption, but failed. He came as the Lamb of God to take away the sins of the world. Now, if He were still in the grave, it would mean that the burden of our sins and our woe which was laid upon Him had crushed Him. But it is not so. "He is not here." Not in the grave. What does that mean? It means that our redemption is finished. It means that God the Father is perfectly satisfied with the work of His Son. With the burden of our sin Christ entered death, free from sin He came forth from the grave. He was our Substitute; He took our place. In Him we were thrown into the prison house of death; in Him we were set free. Therefore the apostle says, "Christ was delivered for our offenses, and was raised again for our justification." Every sinner that believes in Him can triumphantly sing:

"Since Christ is free, now I am free
From all unrighteousness;
Since He is just, now I am just,
He is my righteousness."

Joyful Easter message: "He is risen; He is not here!"

"HE IS NOT HERE." Not in the grave. If He were still there, what would that mean? It would mean that we also must remain in the grave. It would mean that "they also which are fallen asleep in Christ are perished." Of

the believer Christ says, "I will raise him up at the last day." Now, if Christ were still in the grave, it would mean that since He had not the power to raise Himself, He also has not the power to raise others from the grave. But it is not so. "He is not here." Not in the grave. What does that mean? It means that we also shall rise from the grave. For Jesus says, "Because I live, ye shall live also." And again He says, "Where I am, there shall also my servant be." He is not in the grave, and so His servant shall not remain in the grave, but shall be where He is in everlasting life. The old Christian was right who directed the following inscription to be placed on his tomb: "The inn of a traveler on his way to the New Jerusalem." And well might that Christian mother in China, whose little daughter had just died, say to the missionary: "The grave has become quite a different place, since Jesus came to our village." To the believer the grave is but a resting-place, where he sleeps until the dawn of the resurrection day, when the voice of our living Saviour shall ring through the silence of our graves and we shall rise and be forever with the Lord.

O joyful Easter message: "He is risen; He is not here!"

Hid With Christ.

In the second century they brought a martyr before a king, and the king wanted him to recant and give up Christ and Christianity; but the man spurned the proposition. The king said: "If you do not do it, I shall banish you." The man smiled and answered: "You can not banish me from Christ; for He says He will never leave me nor forsake me." The king became angry, and said: "Well, I will confiscate your property and take it all from you." And the man replied: "My treasures are laid up on high; you can not get them." The king became still more angry, and said: "I will kill you." "Why," the man answered, "I have been dead forty years; I have been dead with Christ; dead to the world; my life is hid with Christ in God, and you can not touch it."—*Selected.*

(For the LUTHERAN PIONEER.)

The First Commandment.

(Concluded.)

Having learned what God forbids when He says: "Thou shalt have no other gods before me," let us now see what these words enjoin upon us.—"I am the Lord thy God," says God. He is the *Lord*, therefore we shall fear Him; He is *God*, therefore we shall love Him; He is *our* God, therefore we shall trust in Him. Hence our Catechism beautifully says in explanation of the First Commandment: "We should fear, love, and trust in God above all things."

1. We should *fear* God above all things, for He is the Lord. Right here let me, however, tell you that the word "fear" has a two-fold meaning. For example, a slave fears his cruel master, and a child fears its parents. We see at once that the fear of a slave is not like the fear of a child. The fear of the former is connected with pain and alarm, the fear of the latter is the outflow of respect and veneration. The slave fears the coming of his master, but the child fears the going-away of its parents. The slavish fear of God is not what the First Commandment enjoins, but rather the childlike fear of God; for slavish fear is the consequence of sin, and is, in fact, sinful itself. Every sinner has a slavish fear of God; he is, namely, afraid that God will come and punish him. Slavish fear of God is not so much a fear of God, as rather a fear of God's punishment. Such a slavish fear we see in Adam after the fall. For when he heard God's voice, he hid himself; and when taken to task for doing so, he said: "I was afraid." He was afraid of the punishment which, he knew, he deserved because of his sin. Such a slavish fear of God had also Cain after he had murdered his brother Abel. Neither Adam nor Cain were disquieted because they had displeased God; nay, they only feared God's punishment.

The childlike fear which is enjoined in the First Commandment is an earnest desire to avoid the displeasure of God. It is most beautifully exemplified in the history of Joseph. When, namely, the wife of Potiphar desired to mislead Joseph into a terrible sin against the Sixth Commandment, he gave expression to the words: "How then can I do this great wickedness, and sin against God?" (Gen. 39, 9.) The thought uppermost in his mind in that hour of temptation was not: "If I do this great wickedness, God will punish me," but rather: "If I do this wickedness, I shall be sinning against God. It will displease my God if I do it." The fear of God's displeasure preserved Joseph against sin. He knew that by his refusal to do this great wickedness, he would incur the displeasure, anger, and hatred of Potiphar's wife, and he also knew that the anger and hatred of this woman would mean great hardship for himself; but all this he counted for naught in comparison with the

displeasure of his God. *He feared God above those things.*

This fear of God is often exceedingly difficult, as we have just now seen in the case of Joseph. This we also see in the case of John the Baptist. The fear of God impelled John to severely reprove Herod for his adulterous union with Herodias, the true wife of his brother Philip. Through this he incurred the anger of Herodias particularly, and Herod cast him into prison. His imprisonment ended with



He is Risen.

his murder. John the Baptist feared God above all things, even above his life. He feared not them which kill the body, but are not able to kill the soul; he rather feared Him which is able to destroy both soul and body in hell. (Matt. 10, 28.)

Another beautiful example of the true fear of God we find recorded in Acts 5, 17—29. The apostles had been preaching the Gospel of Jesus in Jerusalem. For this the high-council of the Jews had thrown them into prison. During the night, however, an angel liberated them, and the next morning they returned and continued their preaching, despite the fact that the high-council had forbidden them

to do so. When taken to task for their action, Peter and the other apostles courageously answered: "We ought to obey God rather than men." O, if we only possessed such a fear of God in the hour of trials and temptations!

2. We should *love* God above all things, for He is God. We should give God our heart, our whole heart. He should be the delight and pleasure of our heart. As Mary, while sitting at Jesus' feet and listening to His words, forgot all earthly concerns, so also we should find our pleasure in God and our heart should pant and thirst after Him. With the holy psalmist we should exclaim: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." (Ps. 73, 25, 26.) To the psalmist heaven even was undesirable without God. He thought not of heaven's glories, but only of his God, with whom he desired to be united. To behold and be with his God, who had loved him in Christ, was the burning desire of his heart. This longing after his God eclipsed all other desires and caused him to care for nothing else beside.

This love to God is also beautifully expressed in the following stanzas:

"Wealth, I will not heed thee,
Wherefore should I need thee—
Jesus is my joy!
Honors, ye may glisten,
But I will not listen,
Ye the soul destroy!
Want, or loss, or shame, or cross
Ne'er to leave my Lord shall move me,
Since He deigns to love me.

"Farewell, thou who chooseth
Earth, and heaven refuseth,
Thou wilt tempt in vain;
Farewell, sins, nor blind me,
Get ye far behind me,
Come not forth again;
Past your hour, O pomp and power;
Godless life, thy bonds I sever,
Farewell now forever!"

And what great reason have we to love God, since He has first loved us! (1 John 4, 19.) Did He not create us, and is it not by His hand that we still stand? Is it not He who daily provides for us all that we need for this body and life? And above all, did He not so love us as to give His only begotten Son to save us from perdition? Should not this great love of God inflame in our hearts a burning love to Him?—And yet, alas! how sluggish and cold are our hearts; how little of the true love to God do we find in us!

3. We should *trust* in God above all things. We trust in God when we put confidence in Him, when we rely upon His promises. It is particularly in days of distress that it becomes apparent whether a man trusts in God.

God is a loving Father who wishes to help us in all need, and He is the great and mighty Lord who is able to help. Since God has given us His own Son, there can be no doubt whatever that He will give us all other things that we need. If His love for us is so great that He

sacrifices for us that which is dearest to Him, how can we for a moment doubt His willingness to give us those necessities which are infinitely less? And as to His ability to help us, how can we doubt that! He is omniscient, He knows all our needs; He is omnipotent, He can do what He will.

And still, for all this, how often must we say to ourselves: "Why art thou cast down, O my soul? And why art thou disquieted within me?" How often must we lift up our drooping spirits and exhort our fainting heart: "Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God!"

And how many examples have we to prove that they who trust in God shall not be put to shame! David went forth against Goliath, trusting in the help of the Lord, and he trusted not in vain. The three Hebrew men who would not bow to Nebuchadnezzar's image trusted in God's deliverance, and wonderfully did God preserve them. Abraham trusted in God's promise and left his home and country, and he was not put to shame. Luther sang: "A mighty fortress is our God," when dangers beset him upon all sides, and never did he have to retract his words, for God did indeed help him free from every need that had overtaken him. Paul Gerhardt, when without shelter and food, sang: "Wait thou His time, so shall this night soon end in joyous day," and while his words were yet echoing in the air, the darkness was dispelled by the dawn of day. How passing strange, then, that despite all God's promises and despite His faithful help in the past, we are so faint-hearted and despondent! God says: "Call upon me in the day of trouble: I will deliver thee," and yet how dejected we are in the day of trouble!

May God drive out all faint-heartedness from us, and by the workings of His Holy Spirit, through the blessed Gospel of Christ, teach us to say, even in our darkest days:

"In God, my faithful God,
I trust when dark my road;
Though many woes o'ertake me,
Yet He will not forsake me;
His love it is doth send them,
And when 'tis best will end them."

F. J. L.

Be Steadfast.

"Therefore, my beloved brethren, be ye steadfast, unmovable," says the apostle. That is a much needed exhortation, especially for those that on Confirmation Day promise faithfulness to Christ and His church. Alas! among the trials of pastors and missionaries are to be found the inconsistent lives, the instability, the backslidings of so many of their converts. But the story of missions also present many cheering and even striking examples of steadfastness and loyalty to Christ. These examples show the power of the Gospel to establish souls in the grace of God, and they may well

move us to stand fast in the faith, to be strong in the Lord and in the power of His might.

A native Christian, a lady physician, in Calcutta was offered \$2500, if she would accompany her patient, a princess, when she would go to worship her gods and offer sacrifices to idols. But the Christian declined the offer for Christ's sake.

There is a little kingdom in the Khasia Hills. The king's son had become a Christian in his youth. His wife also was a Christian. When the old king died, his subjects came to the heir and said, "We like and respect you very much indeed; but we dare not allow you to be king, as long as you are a Christian. We must offer sacrifices to all our gods, lest they will send plagues on us, kill our children, and ruin our crops. You are a Christian, and therefore cannot sacrifice. Give up your faith and we will receive you with open arms." But the prince steadfastly refused to comply with their entreaties; he gave up all his claims to the throne and became a private citizen for Christ's sake.

This young man was a true prince after the order of Moses, who chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt." How many Christians are willing to forego easy gain, to suffer loss, to endure reproach for Christ's sake? It is a good thing that the heart be established by grace. May God increase our faith and make us steadfast.

(For the LUTHERAN PIONEER.)

Conference of Missionaries in North Carolina.

From Feb. 2d to 5th the missionaries working among the colored people met in conference at Concord, N. C., by invitation of Grace Church of that city.

Friday morning a private session was held and the following officers were elected: Rev. N. J. Bakke, Pres.; Rev. J. C. Schmidt, Vice Pres.; Rev. Geo. Schutes, Sec.; Mr. E. F. Rolf, Treas. Rev. N. J. Bakke then took the chair, and after a short, but appropriate address, delivered a discourse on "The requirements of applicants for membership in our congregations." He said in short: Generally we require the applicant to know the six chief parts of the catechism; the least, however, that we require is a thorough understanding of the Law and Gospel, or sin and grace.

In the public session, Friday afternoon, Rev. Geo. Schutes read his paper on the Fourth Commandment. He showed, 1. That the required honor of children for parents includes respect, reverence, obedience; 2. that by parents are meant not only parents according to the flesh, but also persons who, by a divine ordinance, are placed over us, as our superiors; as, guardians, civil government, pastors, teachers, masters, etc.

In the divine service at night Rev. W. P. Phifer preached on 2 Pet. 3, 18. After services the discussion on the Fourth Commandment was continued and the following points were treated: 1. The promise of the Commandment, and, 2. That as according to the Fourth Commandment children should honor their parents, it follows that parents should prove themselves worthy of this honor. This Commandment therefore implies certain duties of parents towards their children.

Saturday morning conference again met in private session. A name was adopted, namely: "Immanuel Conference." Also a constitution was adopted and the programme for next conference. Whereupon the admittance of lay delegates to conference was discussed. It was resolved that the congregations be encouraged to send delegates, but that only one from each pastorate could vote.—The necessity of home visits was also discussed.

In the afternoon divine services were held, with sermon by Rev. J. C. Schmidt on John 15, 14. After services a treatise on Baptism was read by Rev. N. J. Bakke. He showed, 1. That the command and promise of God added to the water make it a baptism, and, 2. he enumerated the benefits of baptism.

Saturday night divine services were held, Rev. Geo. Schutes preaching on Matt. 25, 1—13. After services, Rev. N. J. Bakke continued his treatise on baptism, in which he refuted the arguments of the Baptists against infant baptism.

Sunday morning Rev. Geo. Schutes preached the Confessional sermon, and Rev. J. C. Schmidt a mission sermon on Matt. 28, 18.

In the afternoon Rev. N. J. Bakke preached the pastoral sermon on Acts 8, 35: "And he preached unto him Jesus."

At night divine services were held with sermon by Rev. P. Engelbert on Matt. 13, 24—30.

After services, the members of conference delivered brief addresses to the congregation.

Monday morning conference was taken out by Mr. Coleman, a wealthy colored man of Concord, to look at a site which he had promised to give for the erection of a college.

In the afternoon conference met in private session and passed the resolution to establish a Theological-Normal-Industrial college for the colored people and to kindly petition the Board of Mission to advocate the same, so that this much needed institution might be erected in the near future.

The public sessions of conference were all well attended, also the services. Members of our congregations had come from far and near, from Elon College, Greensboro, Salisbury, Gold Hill, and Rockwell. They all took great interest in the discussions.

Grace church of Concord especially deserves our heartiest thanks for the hospitality it has shown.

Immanuel—God with us!

P. ENGELBERT.

The Outlook from the Editor's Window.

OUR Colored mission numbers 21 stations, served by 11 pastors and 8 teachers. Four of these stations are in Louisiana, one is in Illinois, three are in Virginia, and fourteen in North Carolina. There are 17 organized congregations. Our Sunday schools are attended by 899 pupils, and our day schools by 820. During the past year the colored people themselves collected \$2433.21 for church purposes.

THE REV. W. J. KAISER, of Little Rock, Ark., reports that among the colored people of that city there are still some that are faithful to our Lutheran church. He hopes that a missionary will soon be sent to take up mission work again at Little Rock, our first missionary station.

THE REV. D. H. SCHOOFF, our missionary at Meherrin, Va., has begun mission work at three new stations, several miles from Meherrin. At one of these stations he found a large and promising mission field. What the people there need is a chapel for services and school.

THE Lutheran Synod of Wisconsin, Michigan, Minnesota, and other states has sent another missionary to its field in Arizona to labor among the Apache Indians. This mission was established in 1891, and has proved so successful that the agent of the government ardently encouraged the synod to enlarge its work.

AN English soldier estimated that a proclamation from the Queen, put into the hands of the army and navy of Britain, could be carried to every person on the globe within eighteen months. The Church of Christ has been entrusted with a proclamation from the King of kings. It is to be delivered to the whole world. Not for eighteen months, but for eighteen centuries she has been about this most urgent business and it is not done yet.

PERNICIOUS LITERATURE IN INDIA.—F. B. Meyer, lately returned from his trip to India, addressed a meeting not long since on "The Black Sower of Pernicious Literature" that is pouring into the land of India. It has one hundred and ten weekly newspapers published in the vernacular, which have a distinct bias against Christian civilization. In Lucknow and Cawnpore fifty presses are turning out tons of impure and anti-Christian literature every week. Buddhist priests translate Ingersoll's tracts to counteract missionary teaching, and not a student leaves the University of Madras without receiving a packet of infidel literature.

THE INDIA FAMINE.—Report has it that fifty million people are affected by the famine. "The calamity is not at its height. There has been no winter rain; the whole land is parched

up, and it will take during the next nine months at least \$30,000,000 to cope with the scourge in the most effective manner." In the wake of the famine follows the plague. The *Leipzig Missionsblatt*, quoted by the *Missionary Review*, states that the plague has made great ravages in parts of North India. The principal work there among the heathen and Mohammedan population is that of the C. M. S. Zenana Mission. Although their schools and houses are in the midst of the native quarter, where the plague raged, yet the lady missionaries and their boards bravely held their ground, amid daily prayer, and appear to have been kept from all losses by the pestilence. Of course, they had to close their day-schools. The visits to the women were exceedingly distressing. For a while one could do nothing more than to utter words of sympathy and consolation. It was to the last degree touching to see the afflictions of the mothers whose daughters—our scholars—had died of the plague. They would bring out the books and slates of their children, and show us the mark drawn where these had last read. In doing this their wails were heart-breaking. "Of what use is all this now? She will never use these things again!" Many of the elder girls thus carried off had been attending our schools for several years, and were therefore well instructed in the truths of Christianity, and, as their mothers testified, already so far advanced that they could draw near to God in prayer."

WOMEN IN CHINA.—The sad fact of the degradation of woman in China is illustrated by the following: A single illustration of the teaching in the Chinese classics will say volumes for the condition of women where the leaven of Christianity has not been felt. Mencius is conversing with his pupil, who asks, "If a woman should fall into the water and the only way of rescuing her was to extend the hand, should he attempt to save her or let her perish?" "Better let her drown," returned the philosopher, "than contaminate your hand by her touch."

PROFIT FOR MISSIONS.—In England a hen-keeper recently formed a Sunday Egg Society. He resolved that the profits on all eggs laid by his eight hens on Sundays should be given to missions. For the first year this amounted to about five dollars. A curious thing about the matter was that fifteen more eggs were laid on Sunday than on any other day of the week. This society now has sixteen hens. Could any of our farmer friends do the same?

OUR BOOK TABLE.

YOUR CONFIRMATION VOW. By Rev. F. Kuegele. Second Edition. Augusta Publishing Company, Kolner's Store, Va. Price, 25 cts.; gilt edge, 30 cts.

We are glad to see that a second edition of this excellent little book has become necessary. It should be placed in the hands of all our catechumens. It will remind them of the meaning of their Confirma-

tion Vow, will point out to them the dangers that beset their path and also the means by which they can overcome those dangers. Thus it will prove to them a true friend and faithful guide until their journey ends.—The book may be ordered also from Concordia Publishing House, St. Louis, Mo. Liberal reduction is granted to pastors ordering in quantities. We hope that a third edition will soon become necessary and that then the book will be issued in larger print.

THE REAL PRESENCE or Why do I believe the Lutheran Doctrine of the Lord's Supper? By Wm. Dallmann. American Lutheran Publication Board, Pittsburg, Pa. Price, 10 cts. per copy; \$1.00 per dozen; \$7.50 per hundred.

Plain, brief, and to the point! We heartily recommend this booklet as an excellent treatise on the Lutheran doctrine concerning the Lord's Supper, which doctrine, as the treatise proves, is none other than the doctrine of the Bible and of the Church in her best days.

PSALM 98, 1—4. Zweistimmiger Festgesang von C. Kuntze. Arrangirt mit Orgel- oder Harmonium-Begleitung für unsere Schüler-Chöre von Fr. Firber. Concordia Publ. House, St. Louis, Mo. Price, 15 cts. Without accompaniment, 25 cents per dozen.

Acknowledgment.

Received for colored missions of Rev. J. Kossmann, Missionary, from Bethlehem Congregation, New Orleans, La., \$25.00; of Rev. J. C. Schmidt, Missionary, from Grace Congregation in Greensboro, N. C., 12.00; of Rev. J. Ph. Schmidt, Missionary, from Grace Congregation in Concord, N. C., 10.00; of Rev. F. J. Lanckau, Missionary, New Orleans, La., from Mount Zion Congregation 25.00, and from St. Paul's Congregation 25.00.

A. C. BURGDOFF, Treas.

St. Louis, Mo., March 20, 1900.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.
1625 Annette Str., between Chalborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.

EV. LUTH. MOUNT ZION CHURCH.
Cor. S. Franklin and Thalia Sts.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young Peoples' Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
F. J. LANCKAU, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.
Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.

Divine Services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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No. 5.

No Other Name.

There is no Saviour but my Lord,
There is no Gospel but His Word;
Upon that Word I stay my soul
Till earth and heaven away shall roll.

There is none other than His name
To save from guilt and death and shame;
And in that name my heart shall trust—
Yea, when this frame shall sink to dust.

There's no atonement but His cross,
All earthly means are death and loss:
And through that cross my soul shall stand
Among the just, at God's right hand.

There is no refuge but in Him,
Secure, when sun and stars are dim;
'Tis there this guilty soul shall hide
And through eternal years abide.

No other name to man is given,
No name beneath the vault of heaven—
That name upon the cross engraved—
By which the guilty must be saved.

Selected.

The Ascension of Christ.

Christ's ascension was foretold in the Old Testament. David says, "God is gone up with a shout, the Lord with the sound of a trumpet." It was also foretold by Christ Himself. To the Pharisees He said, "Yet a little time I am with you, and I go unto Him that sent me." To His disciples He said, "I go unto the Father." The morning of the resurrection He said to Mary, "I am not yet ascended unto the Father; but go unto my brethren and say unto them, I ascend unto my Father and your Father, and my God and your God."

These prophecies were fulfilled on Ascension Day, forty days after Christ's resurrection. On that day He was for the last time visibly present with His disciples on the Mount of Olives. He there told them that they should stay at Jerusalem and wait for the promise of the Father, for the descent of the Holy Ghost. After this baptism with the Holy Ghost they should become His witnesses unto the uttermost part of the earth, by preaching the Gospel to every creature. And when He had spoken these things, He was taken up into heaven and

sat at the right hand of God. The disciples saw Him rising until a cloud received Him out of their sight.

Who was it that thus ascended? It was Jesus Christ, the God-man, the same that was born of the Virgin Mary as the Saviour of sinners. The work for which He came from heaven was done, and so He went back to the Father who had sent Him. His ascension is a proof that the work of our redemption is finished. Therefore St. Paul says, "When He ascended up on high, He led captivity captive." It was *our* captivity which He led captive—the captivity of sin, death, devil and hell. He had come into the world to snap our bonds and to set us free. He took our sins and the punishment which we deserved upon Himself. In our stead He was thrown into prison. But He, the powerful God-man, broke that prison. Rising from the grave He came forth as the Conqueror over all our enemies, and ascending into heaven He led our captivity captive, that is, He made our enemies captives and slaves. Through Him deliverance is now procured for all sinners. Therefore He, before His ascension, told His disciples to go into the world and preach the Gospel to every creature. This Gospel proclaims liberty to every captive sinner. In the Gospel the prison-doors are thrown wide open, and sinners are told to come out of their captivity, they are told that they are free. Many, it is sad to say, do not believe this Gospel. They reject what Christ has done for them. They prefer to remain the slaves of sin and the captives of Satan. They reject the only Saviour and are on the way to everlasting damnation. But those who accept the Gospel and believe in Jesus as their Saviour and Redeemer enjoy the liberty which He has procured for them. They are no longer the slaves of sin and the captives of Satan. They are the free children of God and heirs of everlasting life. They enjoy all the blessings of Christ's ascension. Happy people! There will be a day—and that day is at hand—when Jesus will come in like manner as He was seen going to heaven. He will take God's children to their heavenly home which He has gone to prepare for them in His Father's house.

"It Doesn't Hold."

Mr. A., an expert accountant who lived at B., was a life-long Universalist. He denied the divinity of Christ and believed that all men would be saved without a Saviour. He prided himself in arguing men down, and was always quoting Scripture to hold his ground. Some months ago this man was taken seriously ill and was told by his physicians that he could live but a short time.

One day he sent for a Christian neighbor in whom he had great confidence. He said: "You know I have always been a Universalist, and have argued that Jesus was only a good man. But this religion doesn't hold. I am about to die, and a mere man can not save me. Jesus is divine—or I am lost!" His friend read passages from the Bible to him, assuring him that Jesus is the Son of God and the Saviour of sinners. "But I fear," said he, "that it is too late; I have rejected Him too long." Then his friend read slowly and repeatedly John 6, 37: "Him that cometh to me I will in no wise cast out." The man cast himself on the Lord Jesus for mercy and was filled with "all joy and peace in believing."

He lingered a few weeks longer, and before his departure called around him his wife and children, telling them all to give up their unbelief, to accept Jesus, the Son of God, the only Saviour. Speaking of the religion which he formerly defended, he added these words, which were his last: "I bear you witness that it doesn't hold. It leads you up to death, and lets you die without hope. I want you to tell everybody that I bear witness—it *doesn't hold!*"

Dear reader, have you something that "doesn't hold" in the last bitter hour? Accept Jesus as your righteousness, and you will have something that will hold even in the hour of death.

"My hope is built on nothing less
Than Jesus and His righteousness;
On Christ, the solid Rock, I stand,
All other ground is sinking sand."

FAITH is to believe what we do not see, and the end of this faith is to see what we believed.

(For the LUTHERAN PIONEER.)

The Second Commandment.

Which is the Second Commandment?

Thou shalt not take the name of the Lord thy God in vain.

What does this mean?

We should fear and love God, that we may not curse, swear, use witchcraft, lie or deceive by His name; but call upon it in every trouble, pray, praise, and give thanks.

Before we proceed to the consideration of the Commandment itself, permit me to call your attention to the words: "We should fear and love God," words with which the explanation of every Commandment from the Second to the Tenth begins. It is with these words that Luther points us to the spirituality of the Law. With these words the wrong idea that the mere outward keeping of the Law is sufficient is forcibly put aside. These words teach us that no man can keep the Law unless he fear and love God; that all our thoughts, words, and deeds must be the outflow of the fear and love of God. No work, be it apparently yet so good, has any value in God's eyes if it be not a work of love. As St. Paul beautifully says (1 Cor. 13), a man might give his body to be burned, and sacrifice his whole life in the service of his fellow-man, yet without love all his works would be worth nothing. These words, "We should fear and love God," however, also teach us that the true fear and love of God is not a dead thing, but wherever found there will also be fruits. As the sun can not otherwise than throw off light and heat, so also the fear and love of God must show itself in words and works. We might briefly put it thus: The fear of God keeps us from transgressing God's Commandments; the love to God prompts us to fulfill them.—

In the Second Commandment we are forbidden to take the name of the Lord our God in vain. What is God's name? God's name is God, as He has revealed Himself to us. But it is in His word that God tells us who and what and how He is, and therefore His word is His name. Men also make themselves known by names, but these names of men by no means always tell who, what, how their bearers are. Thus, for instance, John Little may be a very tall, stout man, and James Small may be a giant. Henry Shoemaker may be a tailor, and Charles Smith may be a farmer. Not so is it with God's name. The several names of God, such as Lord, Father, Jehovah, and others, as well as His whole revealed word tell us just who, what, and how He is.

But where God has thus revealed Himself, He does not wish such revelation of Himself,

or, what is the same, His name to be taken in vain. Yet how very frequently is this done in the most thoughtless manner! Many people make use of God's holy name upon the most trivial occasions. "My God!" "O Lord!" are expressions you may hear every day, uttered with the least thought as to what is said. God's name is too holy to be thus thoughtlessly used. The holy angels give it utterance in tones of greatest awe and reverence. And we should speak it thoughtlessly! It is really a mockery of God to use His name in such a



OUR LORD'S ASCENSION.

light manner.—I once read of a little girl who also used God's name upon every occasion. Many a time her father had taken her to task for it and shown her the sinfulness of her doing. But all of no avail. Finally her father told the servants that they should call his daughter's name—it was Mary—upon every occasion. This was done, and now all day long, Mary heard her name called, now here and now there, in the house and in the yard. When Mary asked what they wanted, the invariable answer was: "O, nothing. We only spoke your name without thinking." With tears in her eyes Mary went to her father and told him of her trouble; for the abuse of her name in such a manner hurt her. The father thereupon said: "My dear child, you feel hurt because your name is thus used by the servants, and it does not surprise me at all.

But do you think that it pleases God if you upon every occasion, so thoughtlessly and needlessly use His holy name?" Mary took the lesson to heart. Let us do likewise.

Let us now proceed to the consideration of those sins against the Second Commandment, mentioned in Luther's explanation:

1. We shall not curse by God's name. 2 Sam. 16, 5—13 we are told of Shimei that he followed David while on his flight from Absalom and cursed him; that is, he wished David evil from God. Shimei hated David and he wanted God to fulfill his evil desires. Such cursing of others is often done thoughtlessly. There is, perhaps, no other country where so much thoughtless cursing is done as just in this country. And such horrible cursing, too! While in other countries the curser, like Shimei, usually wishes his fellowman bodily harm from God, the most common curse in our country is to ask God to damn the soul of one's fellow-creature! Awful!

Still worse it is when a man curses himself, as did Peter (Matt. 26, 74), and the Jews (Matt. 27, 25) when they cried: "His (Jesus') blood be upon us and our children." Hard and unfeeling is the heart that curses others, but what is to be said of that man's heart who calls down God's wrath upon his own soul?

But the worst kind of cursing is spoken of Lev. 24, 15. 16: "Whosoever curseth his God, shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death." It seems well-nigh impossible to think any man capable of doing such a thing, and yet it is done, not only by heathen, like Goliath (1 Sam. 17, 43), who know not the true God, but also by such as live in Christendom.—But to every curser God says: "Be not deceived; God is not mocked."

2. We shall not use God's name in vain by swearing. Swearing must not be confounded with cursing, as is frequently

done. What cursing is, we have just now heard; but swearing or taking an oath, is "to call upon God as the witness of truth or the avenger of falsehood." In swearing a person making an assertion calls on God as a witness that what he says is the truth, the whole truth, and nothing but the truth, and asks the Lord to punish him if he speaks a falsehood. You see, then, that taking an oath is a most solemn thing.

When, now, is an oath sinful? Plainly then when you swear to a falsehood, as did Peter when he swore that he knew not Jesus and was not one of His disciples (Matt. 26, 72). That perjury, as this sin is called, is a terrible sin, must be apparent to everybody.—But the very nature of an oath also condemns swearing in uncertain things. To swear to something of which you are not certain that

it is true or right is plainly making a playing of an oath. How can you swear to something where you are not even certain that you can say a plain "Yes" to it? Herod thus once played with an oath (Matt. 14, 6—9), and in consequence of doing so he became a murderer. And when in our days men in joining "secret societies" swear that they will not reveal the secrets they may there learn and that they will faithfully uphold all the principles of their lodge, they likewise grossly sin against the Second Commandment; for how do they know that everything is right before it is told them what the secrets and rules are?—Equally sinful is it to swear to do something which is in itself a sin. Such an oath some Jews once took when they swore that they would not eat and drink until they had killed Paul (Acts 23, 12). Such oaths are also to-day taken by the anarchists and people of like stamp. It may also happen that you in the heat of anger be tempted to swear to do something that is sinful. May God then help you, however, that you add not sin to sin by keeping such an oath!—It is also sinful to swear in frivolous things. An oath is too solemn a thing to be used in our ordinary, everyday conversation. In your ordinary business transactions "let your communication be, Yea, yea; Nay, nay; for whatever is more than these cometh of evil" (Matt. 5, 37). The man who swears upon every occasion is not to be trusted, and the man that demands an oath in trivial matters is just as untrustworthy.

What swearing is permitted, and even enjoined? Answer: Whenever the glory of God and the welfare of our neighbor demands it. Thus Jesus swore when adjured by Caiaphas (Matt. 26, 63, 64), and Eliezer swore to faithfully carry out the command of Abraham (Gen. 24, 3).—When the soldier swears to faithfully defend the flag of his country, and the judge takes the oath of office they are doing nothing wrong. It is by no means wrong when the court demands us to swear on the witness-stand (Hebr. 6, 16). Deut. 6, 13 we read in plain words: "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name." Let us only see to it that when we take an oath, it be in the fear of the Lord and in His service, then such an oath will be well pleasing unto Him. F. J. L.

"The Book of Heaven."

Rev. Edgerton R. Young, the missionary to the Indians in the far northwest wilderness of British America, tells in one of his addresses this touching story:

"Often have I been ashamed of the littleness of my love by the devotion of these Indians, and their love for the Bible. Let me give you an incident. One of our Indians, with his son, came away down from the distant hunting-grounds to fish on the shores of our Great Lakes. This man and his son came

down to fish, and they made splendid fisheries, put up the white fish on a staging where the foxes and wolves could not reach them, and one night the father said, 'My son, we leave to-morrow morning early; put the Book of Heaven in your pack; we go back one hundred and forty miles to our distant hunting-ground to join the mother and the others in the wigwam home.' So the young man put his Bible in his pack, so that they might take it home. Later on, along came an uncle and said to the young man, 'Nephew, lend me the Book of Heaven that I may read a little; I have loaned mine.' So the pack was opened, and the Bible taken out; the man read for a time, and then threw the Bible back among the blankets and went out.

"The next morning the father and son started very early on their homeward journey. They strapped on their snow-shoes and walked seventy miles, dug a hole in the snow at night, and had prayers and lay down and slept. The next morning, bright and early, after prayers, they pushed on and made seventy miles more, and reached home. That night the father said to his son, 'Give me the Book of Heaven, that the mother and the rest may read the Word and have prayers.' As the son opened the pack, he said, 'Uncle asked for the book two nights ago, and it was not put back.' The father was disappointed, but said little. The next morning he rose early, put a few cooked rabbits in his pack, and away he started. He walked that day seventy miles and reached the camp where he and his son had stopped two nights before. The next day he had made the other seventy miles, and reached the lake and found his Bible in his brother's wigwam. The next morning he started again, and walking in the two days one hundred and forty miles, was back at home once more. That Indian walked on snow-shoes two hundred and eighty miles through the wild forest of the Northwest to regain his copy of the Word of God. Would we do that much to regain our Bibles? Oh, the power of the Gospel! It can go down very low and reach men deeply sunk in sin, and can save them, and make them devout students and great lovers of the blessed Book!"

Selected.

The Infidel.

A young clerk in a large Virginia bank was the leader of an infidel club. He was sent to Kentucky on horseback with more than one hundred thousand dollars in bank-bills. He was obliged to go through a part of the country where highway robbery and murder were frequent, so he arranged to go through by daylight, but took the wrong road, lost his way, wandered blindly through the darkness, until at ten o'clock he found himself in a wretched-looking cabin. He was terrified lest he was in the home of one of the robbers, who were the terror of the country. The woman gave

him some supper, and proposed that he retire. But he would not. He examined his pistols, and determined to sell his life dearly. The man of the house returned. He was a fierce-looking hunter, wearing a deer-skin hunting shirt and bear-skin cap, and much fatigued, and in no talking mood, all of which boded no good. He replied, "No, I will sit by the fire all night." He was terribly alarmed, and expected this would be his last night. His infidel principles gave him no comfort. His fears grew to agony.

The backwoodsman rose, reached over the stranger's head to a little shelf, took down an old book, and said: "Well, stranger, if you won't go to bed, I will, but I always read a chapter of Holy Scripture before I rest." Alarm was at once removed. The infidel had now full confidence in the Bible. He was safe. The man who kept an old Bible in the house, and read it, and bent his knees, would do him no harm. He listened to the prayers of the Christian, dismissed his fears, laid down in the rude cabin and slept as calmly as under his father's roof.—*Selected.*

"Somebody Forgets."

A little boy, living in the most poverty-stricken section of a great city, found his way into a mission school and became a Christian. One day not long after, some one tried to shake the child's faith by asking him some puzzling questions. "If God really loves you, why doesn't He take better care of you? Why doesn't He tell somebody to send you a pair of shoes, or else coal enough so that you can keep warm this winter?"

The boy thought a moment and then said, as the tears rushed to his eyes, "I guess He does tell somebody, and somebody forgets."

The saddest thing about the answer is its truth. God is not unmindful of His little ones. Whether they are in want of fire or food or advice or sympathy, He calls us to supply the things that are needed. He tells us that every act of kindness or helpfulness done to the least or lowest of His creatures He will count as done to Him. But not all of His purposes are carried out; often because we choose our own pleasure rather than His will, often because somebody forgets.

Somebody forgets! That is one of the reasons for the pinched faces we see sometimes, and which haunt us for days after, for half clad, shivering bodies and for cheerless homes. That is one of the reasons why there are children in this dear land of ours who have never heard Christ's name except in curses. It is the explanation for more than half the sin and sorrow of this world. Is it not high time for each of us to ask the question, "Am I among those who forget?"—*Selected.*

He that walks most with Christ will know most of the glory of Christ.

The Outlook from the Editor's Window.

As we learn from one of our exchanges, the Rev. J. F. Pfeiffer, one of our missionaries in North Carolina, has accepted the call of an English Lutheran congregation in Cleveland, O. Our mission station at Winston, N. C., will be supplied with a student from our Lutheran Seminary at St. Louis.

Our Lutheran Deaf and Dumb Congregation at Milwaukee, Wis., now numbers 22 voting and 41 communicant members. The Lord has richly blessed the work begun but a few years ago. The congregation sorely needs a chapel for church purposes. An appeal for aid will be made to the pupils of our Lutheran schools, which, we hope, will meet with a liberal response.

THE CITY MISSIONARY.—This is the name of a bright little mission paper published in the interest of our Lutheran city mission at St. Louis and edited by the missionary, Rev. F. W. Herzberger, who is doing a blessed work in that large and growing city. From the paper any one may easily learn that in our large cities there are fields white unto the harvest.

SAYS the *Lutheran* of Philadelphia: Missouri Lutherans are not confining their mission efforts to their own nationality or their own household of faith. They are the only Lutherans who are making an earnest effort to reach the American negro, and now they are laboring among the Italians in Brooklyn where they have an Italian missionary at work. Some Lutherans confine their mission efforts to those of their own race and family. The Scriptural conception of mission work is expressed thus: "Preach the Gospel to every creature."

THE story is told of an American clergyman, who, passing through Beirut, said to a friend: "Missionaries here seem to accomplish nothing." "You heard Dr. Thomson preach this morning, I presume?" "No, I did not know there was any service." "Then did you hear Dr. Van Dyck this afternoon?" "You don't mean that he preaches in addition to all his other work?" "Yes, and has a large audience, too. Have you visited any of their schools?" "Schools! have they schools also? I am glad to hear it." "Have you looked in on their press and publication rooms?" "What! have they a printing establishment besides?" "Yes, and it keeps twenty men constantly busy." All of which is rather hard on the clergyman. But is not his ignorance typical of the ignorance of a great many Christians on the subject of missions? A good deal of prejudice and indifference to mission work is based on ignorance of its real merits and actual results.

IN the Shansi Province of China a copy of the Gospel of Mark fell into the hands of a learned man and a priest. The one read the strange book aloud to the other. There was a great deal in it which neither reader nor hearer understood. But they were so impressed that they came to the conviction that the book must come from heaven, and they paid divine honors to it for many years. Later on they received a New Testament, and began to worship Jesus and the apostles. When at last a Chinese evangelist came to their country, these two men were the first who joined themselves to him. They were instructed and baptized, and, filled with zeal for Christ, began to gather two little churches around them.

DR. BORCHGREVINK writes from Madagascar that the outlook of the Norwegian missions is now favorable in all directions. In Ambatolamoy district, which lately had been the weakest part, a French Lieutenant has been appointed as governor, who shows perfect impartiality between Protestants and Catholics. "Our old persecutor, the native governor of Ambatolamoy, sees it is time to take a reef in his sails, and has been going about rebuking the Catholics with downright hard words for their persecuting spirit. In Ilaka, where only four or five children dared to come at our last visit, we now have at least six hundred children, and a great number of grown-up Christians have ventured to return to us. It is particularly encouraging that in two districts, where the persecutions of the Jesuits have been specially severe (Soatanana and Fahisinana), we have never in any year had so rich a harvest of baptisms as in the midst of these very persecutions."

THE POWER OF THE WORD.—Twenty years ago a traveler in Burma left a copy of the Psalms where he stayed. A native read the book, resolved to cast away his idols, learned Psalm 51, and used it as a daily prayer. At last a missionary visited his village and gave him a New Testament. The story of salvation filled him with joy. "For twenty years," he said, "I have walked by starlight; now I see the sun."

THE Sultan of Morocco, a fanatical Mohammedan, does not think of abolishing the lucrative trade of negro slaves in his country. The wicked traffic in human bodies and souls is carried on secretly in the coast cities where the European and American consuls reside. The two capitals, Fez and Morocco, however, have open slave markets with weekly sales by auctioneers and the government gets its percentage of every purchase. The lot of the slaves in that benighted country is a miserable one; their masters who constantly call upon the name of Allah the All-merciful, show no mercy to the poor creatures in their possession.

(For the LUTHERAN PIONEER.)

She was Glad to Die.

On the 17th of Febr., 1900, Miss Adie D. Hadley, an esteemed fellow-member of the Ev. Luth. St. James' congregation at Southern Pines, N. C., was called to the rest that remains for the people of God.

Once during Miss Hadley's illness, she remarked to the writer: "If it is the will of my Saviour for me to recover, I shall be glad; if not, I shall be glad to die."

All members of our Lutheran congregations, also Concordia Circles will sympathize with the members at Southern Pines.

MARY J. MARTIN,
Secretary of Concordia Circle.

Acknowledgment.

Received for colored missions of Rev. Wm. Pretzsch, Missionary, from congregation in Mansura, La., \$10.00; of Rev. D. H. Schooff, Missionary, from congregation in Meherrin, Va., 14.00; of Rev. F. J. Lankenau, Missionary, from Mount Zion Congregation in New Orleans, La., 25.00, and from St. Paul's Congregation in New Orleans, La., 25.00; of J. Kossmann, Missionary, from Bethlehem Congregation in New Orleans, La., 25.00; of Rev. J. C. Schmidt, Missionary, from Grace Congregation in Greensboro, N. C., 12.00.

A. C. BURGDORF, Treas.
St. Louis, Mo., April 21, 1900.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.
1625 Annette Str., between Claiborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.

EV. LUTH. MOUNT ZION CHURCH.
Cor. S. Franklin and Thalia Strs.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young Peoples' Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
F. J. LANKENAU, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.
Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church. Springfield, Ill.

Divine Services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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The Lutheran Pioneer.

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No. 6.

A Missionary Plea.

"You have never stood in the darkness," are words used by a Red Indian chief as he pleaded that to him and his people might be sent the "white man's Book."

"You have never stood in the darkness,
And reached out a trembling hand,
If, haply, some one might find it
In the awe of a lonely land,
Where the shadows shift so strangely,
And the quick heart-beat is stirred,
If only the leaf be rustled
By the wing of a passing bird.

"You have never stood in the darkness
And said good-bye to the wife,
The little child, or the mother,
Who have sat in your house of life,
And knew not where they were going;
As birds who cross our sight,
Flitting within from the darkness,
Flitting without to the night.

"You have never stood in the darkness,
When soul after soul went by
In the mighty rush of a battle,
Where kinsman and comrade die;
And something says they are living,
Although we behold them prone,
With eyes that stare out blindly,
As yet shall do our own.

"You have never stood in the darkness,
You do not know its awe;
On your land a great light shineth,
Which long ago you saw.
For the light of the world we ask you,
We plead for the Book which shows
The way to win to His footstool,
Which only the white man knows."

Oh, voice from out of the darkness!
Oh, cry of a soul in pain!
May it ring as the blast of clarion,
Nor call God's hosts in vain!
By the pierced hand which saved us
Let ours do their work to-day,
Till from those who tremble in darkness
The shadows are swept away.

Selected.

Ye Must Be Born Again.

To Nicodemus, who came to Christ to hear of the way to heaven, the Saviour said, "Ye must be born again." Nicodemus was not what the world would call a bad man. He was a strict Pharisee, leading an outwardly

moral life. Still Christ said to him, "Ye must be born again." Every man, no matter who he is and what he is, must be born again if he is to enter the kingdom of God. The Saviour says, "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." And why must man be born again? Christ says, "That which is born of the flesh is flesh." Every child that is born into this world is born of sinful parents and is therefore sinful. The parents are flesh, and that which is born of such parents is also flesh. It can not be otherwise. Children of sinners are sinners. Every man by his natural birth gets a sinful, corrupt nature, and must say with the psalmist: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Man is a *born* sinner, with a heart deceitful above all things, and desperately wicked; dead in trespasses and sin. That sinful, corrupt, rotten nature is called flesh. "That which is born of the flesh is flesh." And flesh can not please God. God is just and holy. He hates sin. Flesh can not inherit the kingdom of God. No matter whose flesh it is. The flesh of the learned and cultivated and refined sinner can no more inherit the kingdom of God than the flesh of the coarse sinner. The flesh, the sinful nature, of Nicodemus, a learned master of Israel, was no better fitted for heaven than the flesh, the sinful nature, of the lowest, most despised sinner that walked the streets of Jerusalem. "Flesh can not inherit the kingdom of God."

How, then, can a sinner become a child of God and an heir of heaven? He must be born again; he must receive a new nature. This new birth is effected by no natural power, but by the Spirit of God. Christ said, "That which is born of the Spirit is spirit." The Spirit does this work through the Word of God in the water of Baptism and in the reading and preaching of the Gospel. Through the means of grace the Spirit works faith in the heart of the convicted sinner. The sinner who has come to the knowledge of his sinful nature and who finds nothing good in himself is led by the Spirit to trust in Jesus as his Saviour. Thus man is born again. By faith

in Jesus he becomes a new creature. Besides that sinful nature which he received by birth from his earthly parents, he now has a new, sinless nature by his new birth of the Spirit. "That which is born of the Spirit is spirit." As man by his natural birth becomes a sinful child of sinful parents, so he by this new birth of the Spirit becomes a beloved child of the holy God. "Ye are the children of God by faith in Christ Jesus," says the apostle. And again we read, "Whosoever believeth that Jesus is the Christ, is born of God."

Are you born again? If you do not as a poor, lost, and condemned sinner believe in Jesus as your Saviour and Redeemer, you are not born again; and if you are not born again, you can not enter into the kingdom of God. Christ plainly says, "Except a man be born again, he can not see the kingdom of God." In the Gospel of Jesus the Holy Spirit comes to you, to bring you to faith in your Saviour and to make you a happy child of God and a blessed heir of heaven. Do not resist the Holy Spirit; for of that Spirit only can you be born again.

No Counterfeit Infidels.

"Did you ever see a counterfeit ten-dollar bill?"

"Yes."

"Why was it counterfeited?"

"Because the genuine bill was worth counterfeiting."

"Did you ever see a scrap of brown paper counterfeited?"

"No."

"Why not?"

"Because it was not worth counterfeiting."

"Did you ever see a counterfeit Christian?"

"Yes."

"Why was he counterfeited?"

"Because he was worth counterfeiting."

"Was he to blame for the counterfeiting?"

"Of course not."

"Did you ever see a counterfeit infidel?"

"Why, no."

"Why not?"

Selected.

A Lutheran Mission School.

Our picture represents some of the pupils of a Lutheran mission school, which our city missionary has opened in the City Hospital at St. Louis. When he last summer began his work in that large city, he found those children well taken care of as to their bodily necessities; but there was no one to instruct and educate them. They were children of very poor parents, and some of them had never attended a school. The missionary gathered them about him, and with great interest they listened to his teaching. Thus a school was opened, in which the little ones can learn to know Him who has said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

(For the LUTHERAN PIONEER.)

The Second Commandment.

(Concluded.)

3. We shall not take God's name in vain by using witchcraft. Outside of the ordinary, natural means which God has ordained for the purpose of giving us relief, we are forbidden to use any other means when we are in trouble but prayer; for He says: "Call upon me in the day of trouble." To make use of His holy name or word, therefore, to gain relief is plainly an abuse of His name or word. For example: Suppose you are sick. The proper thing in such a case would be to send for a doctor and take the medicine he prescribes for you, the meanwhile, however, not forgetting to ask God for His help and blessing. It would in such a case be altogether sinful for you to send for a person who, instead of giving you medicine, would, I will say, make the sign of the cross over you and in the name of the Holy Trinity bid the sickness be gone. God gives us no command or promise for such a use of His name.

Or suppose you have lost a valuable ring. The proper thing for you to do in such a case is to search for the lost article and ask God to bless your search. It would be sinful on your part to look up a so-called "wise man" and ask him to help you find your lost property by "laying cards," "consulting spirits," and the like; for God has strictly forbidden us to consult spirits or use divination to ascertain that which is hidden.

Another example: You wish to make a journey, and would like to know if it will be a prosperous undertaking. You go to a so-called "fortune-teller" and have her "look into the future" for you. That is sinful. The future God has wisely hidden from our eyes and for us to try to lift the curtain in order to see that which only God's eyes are

to see is a sacrilege. The only proper thing would be to make due preparation for the journey and ask the Lord to prosper your undertaking.

Deut. 18, 10-12 the Lord says: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Here God plainly declares that the conjurer who drives away sickness by abusing His name, the fortune-teller who pretends to divine the future, or the man who consults spirits and the dead to ascertain hidden things are an abomination to Him; if these people are, therefore, successful in their arts, it is

name. He gains the ear of his hearers by claiming to have a message from God for them, and yet what he tells them is not God's Word. Of such false prophets God says: "Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith." (Jer. 23, 31.) Likewise the hypocrite lies and deceives by God's name. While clothing himself in Christian works and imitating the Christian in his speech, the hypocrite's heart is far from God. He uses his Christianity as a cloak of maliciousness. Referring to such hypocrites the Lord says: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." But also those lie and deceive by God's name who endeavor to adorn an ungodly life with the Word of God. The man who professes to be a Christian,

but leads an ungodly life profanes God's name. While his lips bring homage unto God as his Lord, his life shows that he is a servant of the devil. Concerning these Jesus declares: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7, 21.)

We shall now briefly learn what God enjoins in the Second Commandment. Our Small Catechism tells us, we should call upon it in every trouble, pray, praise, and give thanks. God has given us His Word and therein revealed Himself unto us as our Lord, our God, our Helper in all need and trouble. As such we should therefore acknowledge and accept

Him, go to Him in our need and praise and thank Him for His help and succor. In thus looking to God for all help and acknowledging His benefits we humbly confess our own helplessness and glorify His great name. In every trouble we should call upon God's name. "Call upon me in the day of trouble;" says the Lord, "I will deliver thee, and thou shalt glorify me." But not only in times of special trouble are we to turn to God; nay, our whole life shall be passed in praying to Him, our heart and soul shall be fixed upon Him as the One from whom cometh our help. And the more importunate our prayer, the more urgent our solicitations, the better pleased is our God; for He declares: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7, 7.) Finally, we should praise and thank God. We should glorify Him, proclaim His wonderful qualities and works, and acknowledge His good gifts and blessings.—May God in His grace preserve us against all profanation of His holy name and grant us strength to keep it holy to His honor and glory.

F. J. L.



A Lutheran Mission School.

apparent that it is not by God's help that they are so. By whose then? Why, by the help of the devil. We know that the devil can do wonderful things. We read, Exod. 7, 8, how his servants, the Egyptian sorcerers, succeeded in imitating the divine miracles of Moses, and 1 Sam. 28 it is related how the witch of Endor was able by the help of Satan to bring up before King Saul a figure which resembled the deceased Prophet Samuel in appearance. And when, therefore, in our days extraordinary things are done by men using God's name or word without His command or promise, we may be certain that such things are done "after the working of Satan." (2 Thess. 2, 9.)

4. We shall not lie or deceive by God's name. Not all lying and deceiving is here referred to, but only such as is done by God's name. This may be done in two ways; namely, by preaching false doctrine as though it were God's Word or by claiming to be a child of God and yet be a servant of the devil. Every preacher of doctrine contrary to God's Word lies and deceives by God's

(For the LUTHERAN PIONEER.)

Meeting of Immanuel Conference.

It has again pleased God to let the Immanuel Conference meet. The meetings were held in the chapel of Grace Congregation at Greensboro, N. C., from May 4—6. Friday morning at 9 o'clock Conference met for a private session. After the reading of a Scripture lesson and the singing of a hymn, an essay on the subject: "How can our Parochial schools be made to gain members for Christ and His Church?" was read by Prof. Henry L. Persson of Southern Pines, N. C. The afternoon session was opened by the reading of the 119th Psalm, and then Rev. P. Engelbert read a paper on: "The Benefits and Use of the Lord's Supper." At the night session Rev. W. Phifer of Mount Pleasant preached a sermon on John 1, 41: "And they brought him to Jesus." The preacher admonished his hearers to bring others to Jesus, showing 1. How we are to do this; 2. What the motives are that should move us to do so. After the preaching the paper of Rev. P. Engelbert was again taken up.

Saturday morning Conference again met for a private session in which the themes for next Conference were selected. In the afternoon an address "On the Lutheran Church and its History" was delivered by Rev. N. J. Bakke, showing the origin and growth of the Church.

At night student Edw. E. Stuckert of Concordia Seminary, St. Louis, Mo., who recently took charge of our mission station at Winston, N. C., delivered a sermon on Gen. 28, 10—18. His subject was: "Why is our Lutheran Church, in which the Gospel is preached in its truth and purity, a most important place? 1. Because it is the house of God. 2. Because it is the gate of heaven."

Sunday services were as follows: In the morning Rev. P. Engelbert preached a mission sermon; in the afternoon Rev. Geo. Schutes preached a pastoral sermon. Holy Communion was also celebrated during this service, Rev. Schooff of Meherrin, Va., preaching the confessional sermon. At night Rev. N. J. Bakke preached an anniversary sermon, it being three years since Grace Church was dedicated. All services were well attended. Delegates from the various mission stations assembled in great numbers. From the remarks which some of them made at the closing of Conference it can be concluded that they were highly interested and much benefited by this meeting of Immanuel Conference. E. A. H. BUNTROCK.

The Story of Faith.

Some time ago, writes a German pastor, I stood by the bedside of a sick laborer who had a wife and four children. He had lain sick for three weeks, and the sickness had exhausted all his means. Noticing that he was weeping while we sang a precious song

of Zion, I asked him why he wept? was he troubled with the thought of parting with his wife and children? He looked at me steadfastly, almost reproachfully, and answered:

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

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

"Why did you weep then?" I asked.

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

Then he motioned to his wife. She understood, and went to the shelf, and brought down a little saucer in which her husband kept his money. There were six groschen (about seven pence), in it, that remained of his store. He took them out with trembling fingers, and laid them in my hand and said: "The heathen must have these, that they may know how to die in peace."

I turned to his wife who nodded assent and said:

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

"And what remains for you?" "The Lord Jesus," she replied. "And what do you leave for your wife and children?" "The Lord Jesus," he said, and whispered in my ear: "He is very good, and very rich."

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

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

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

"My child," I said, "your father could not take you along with him; only the Saviour could do that; you should pray to Him."

"Ought I, then, to pray to Him for it?" he asked.

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

He said: "I would like to go to Jesus,

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

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

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

A True Story for Disobedient Children.

Some years ago there lived a family in England consisting of the father, mother, and two sons. The older of the boys got very angry at his father one Sunday for denying him the privilege of taking a pleasure ride. He made up his mind that he would not stay at home any longer. He persuaded his brother to go with him, and they left home. They went to a town by the seaside, intending to go to sea.

Before going, however, they called on the Rev. G—, to assist them in getting a situation on board a man-of-war. This good man saw that there was something wrong. He asked them why they left home. The older boy frankly told him, that it was to spite their parents. After the preacher had heard all about the matter, he tried to show the boys what a sin it was to run off from home. He made a deep impression on the younger boy, who took the clergyman's advice and went home. But the other son resolved to go on in his evil course.

About fifteen years after this had taken place the Rev. G— was called to the prison to see a man who was to be hung in a few days. When he entered the cell he saw a wretched, miserable-looking creature sitting by the table. The prisoner said: "Do you not remember me?" "No," said the clergyman, "I do not recollect that I ever saw you." Then the poor fellow said that he was the older of the two boys who had called on him years before. He told him how that he had gone far away from home, and lived as he pleased, and fell into bad company. He went from bad to worse. At last he committed a robbery and a murder, and for that he was now to be executed. The minister wrote to the man's parents, and his father came to visit his wayward son, and had the unspeakable anguish of standing by while he suffered the penalty of the law.

Luth. Child's Paper.

A Prayer for Grace.

A poor man in Fife, before eating, asked a blessing in the following weighty words: "Lord, give me grace to feel my need of grace; and give me grace to ask for grace; and give me grace to receive grace; and, O Lord, when grace I receive from Thee, give me grace to show grace, even to those who show no grace to me."

The Duchess of Gordon, who heard this prayer, wrote it on a slip of paper which, after her death, was found in her hand.

The Outlook from the Editor's Window.

A LADY member of our congregation at Southern Pines, N. C., writes: "We are very much pleased with our nice new chapel, for which we thank our dear Saviour. The school is doing well, and the children learn well. We Lutherans at Southern Pines are proud of our church and school, which has been given to us by our Northern white friends. We love the Church, we love the Catechism, and with God's help will be faithful unto death. We pray that we may continue to have a school. To lose this school and church now would be heart-rending."

OUR Colored Lutheran congregation at Mansura, La., numbers 29 members; 27 children attend the school. Palm Sunday was a day of rejoicing for the missionary and his little flock. On that day six children, who had been thoroughly instructed in the Catechism, were confirmed in the presence of a large congregation.

GLAD news has come from the mission field of the Missouri Synod in India. In the season of Lent missionary Mohn baptized his first convert from heathenism. May God continue to bless the patient labor of His servants.

In the *Lutheran* of Philadelphia we read: A washer-woman, in one of the smallest congregations in Allentown, enclosed in her Lenten pyramid both an offering and a note. The offering amounted to \$1.25, and the note contained this sentence: "I thank God that He has kept me in health and strength that I could bring this mite-offering to you." Doubtless this woman, like the widow of old, found her chief satisfaction in a real act of self-sacrifice and not in the applause of men. Alongside of her gift, the thousands and hundreds of thousands given by millionaires, are small enough.

THIS reminds us of another story. To our missionary at Dry's School House, N. C., there recently came a poor, crippled, old colored woman to hand him her offering to the mission treasury. Carefully she untied her handkerchief in which her capital was hidden, and with a trembling hand she gave her offering to the missionary. It was one cent. Gladly and thankfully the missionary received her gift, thinking of the widow's mite. Verily, "she hath done what she could." How few there are of whom this can be said!

A MISSIONARY in China tells the pitiful story of the finding in a deep ditch of a little baby, abandoned by its heathen parents because it was a girl. In a few hours more the dogs would have eaten her. The parents had given the baby so much opium that it was a long time in recovering.

IN one of the provinces of China the church members numbered 35 in 1896 and 402 in 1899. During the same period the contributions of the natives for missionary work rose to over \$6000. In one of the cities of the province a Buddhist monastery was converted into a Christian chapel. The progress of missions is not so rapid everywhere or at all times, but everywhere the Lord is fulfilling His promise, "Lo, I am with you," and Christian workers should take courage in the assurance that their labor is not in vain in the Lord.

FOUR TIMES BLIND. — "Not many years ago I was blind," said a native preacher in Hunan, "but thanks to the foreign doctor, he restored my sight. But when I first picked up a book I found that I was blind still, for I could not read. The characters looked most complicated, and very much alike to me, but by hard and faithful study I was at last able to read, when, to my dismay, I was told that I was still as one blind, for my heart's eye had not been opened. I found that this was true, and that I was living in darkness. But by God's grace the Great Physician also opened my heart's eye, so that now I can see, and am able to read my title clear to the mansions above. But after all, while here below, we see only as through a glass darkly; by and bye, we shall see as we are seen and know as we are known."

BIBLE SOCIETIES. — There are seventy-three Bible societies in the world, chiefly, of course, in Europe and America. The most prominent of these are the British and Foreign Bible Society and the American Bible Society. The former was organized in 1804, and has since that time printed and circulated 160,000,000 copies. The American Society was founded in 1817. Its output has been 66,000,000 volumes. It is estimated that the combined circulation of all Bible societies is about 280,000,000 copies. And trustworthy authorities say that, adding to that of the Bible societies the output of private firms, half a billion copies of the Sacred Scriptures have likely been circulated in the world during the present century.

NEW GUINEA. — In New Guinea a little over twenty-five years ago there was not a spot where the name of God was heard. Now there are 117 chapels where He is worshiped.

AN AWFUL TRUTH is presented in one of our exchanges. It says: Supposing you should want to see the heathen pass by you and thus get some idea of their overwhelming numbers; then stand in your doorway and if possible let them walk down the road at the rate of thirty every minute. If you waited until all had passed once, you would be obliged to stand there never leaving, never sleeping, day after day, week after week, month after month, year after year, for more than fifty years. How many of us appreciate this fact?

WORTH TELLING. — Said a heathen to a missionary: "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine." Nothing is, perhaps, more likely to impress the minds of pagan people than the evidence that missionaries afford that the good news is worth telling.

OUR BOOK TABLE.

THE TEN COMMANDMENTS, Explained in Sermonic Lectures by Rev. W. Dallmann. Second Edition. Revised. American Lutheran Publication Board, Pittsburg, Pa. Price, \$1.00.

We again heartily recommend this valuable book as one which can not fail to prove profitable if carefully and prayerfully read.

Acknowledgment.

Received for colored missions of Rev. J. Kossmann, Missionary, from Bethlehem Congregation in New Orleans, La., \$25.00; of Rev. F. J. Lankeau, Missionary, New Orleans, La., from Mount Zion Congregation 25.00, and from St. Paul's Congregation 25.00.

A. C. BURGDORF, Treas.

St. Louis, Mo., May 22, 1900.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.

1625 Annette Str., between Claiborne and Derbigny.

Divine services: Sunday morning at 9½ o'clock.

Sunday evening at 7½ o'clock.

Wednesday evening at 7½ o'clock.

Sunday School: Sunday morning at 10½ o'clock.

Adult catechumen class meets at 7½ o'clock Tuesday evening.

Singing School meets at 7½ o'clock Friday evening.

EV. LUTH. MOUNT ZION CHURCH.

Cor. S. Franklin and Thalia Strs.

Divine services: Sunday morning at 11 o'clock.

Sunday evening at 7½ o'clock.

Thursday evening at 7½ o'clock.

Sunday School: Sunday morning at 9½ o'clock.

Adult catechumen class meets at 7½ o'clock Friday evening.

Young Peoples' Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.

F. J. LANKEAU, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.

Cor. Washington Avenue and Dryades Str.

Divine services: Sunday evening at 7½ o'clock.

Thursday evening at 7½ o'clock.

Sunday School at 9½ o'clock.

Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.

Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.

Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.

J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.

Divine Services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.

Sunday School at 3 o'clock P. M.

Catechumen class meets Monday and Friday evenings.

Singing-school Tuesday evening.

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No. 7.

Looking to Jesus.

Jesus, Saviour, Son of God,
Bearer of the sinner's load,
I to Thee will look and live,
And in looking, praises give.
Looking lightens, looking heals,
Looking all the gladness seals;
Looking breaks the binding chain,
Looking sets us free again;
Looking scatters all our night,
Makes our faces shine with light;
Looking quickens, strengthens, brings
Heavenly gladness on its wings.
Jesus, Saviour, Son of God,
Bearer of the sinner's load,
I would rise to Thee above,
I would look and praise and love;
Ever looking let me be
At the blood-besprinkled tree,
Blessing Thee with lip and soul
While the endless ages roll.

HORATIUS BONAR.

"I can't keep the Commandments."

A young lady came to a pastor concerned about her salvation and expressing her desire to "join the church." She was told that she must be a Christian before she could join the church, and when asked how she expected to be saved, she promptly answered, "By keeping the commandments."

The pastor, who knew her character very well, said, "Now, you go home and keep the commandments for one week." He then explained the commandments, showing that they reach to every thought and feeling, as well as every word and act, and sent her away with the promise on her part that she would certainly keep them in their true intent.

At the close of the week she came to the pastor's study, and before she had taken a seat, with streaming eyes, she cried out, "Oh, I can't keep the commandments." "Indeed?" replied the pastor, "perhaps you have not tried hard enough." "I have tried, God knows how earnestly I have tried; but the more I try, the more do wicked thoughts come into my mind." "From this it is clear," he said, "that you can not be saved by keeping the commandments, and therefore if saved at all you must be saved

in some other way." He then preached unto her Jesus, the Saviour of all that are lost, and the trembling sinner joyfully received Him as all her salvation and all her desire.

"I can't keep the commandments." This must be the confession of every one that honestly tries to keep God's law in its true meaning. The law reaches to the very heart of man, and demands perfect obedience, not only as to acts and words, but also as to thoughts, and feelings, and desires. "Thou shalt not kill," says the fifth commandment. A man may keep this commandment as to the outward act, but every thought and feeling of anger, and hatred, and envy makes him a transgressor and subject to the curse of the law. "Whosoever hateth his brother is a murderer," says the Bible. So it is with all the commandments. They reach to the very heart of man and cry out, "Guilty! Guilty!"

How foolish and wicked it is to direct helpless souls to keep the commandments in order to be saved! The commandments were not given to save lost men, but to convince them of their sin and of their need of a Saviour. St. Paul says, "By the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." And again he says, "The law was our schoolmaster unto Christ." Yes, the law is a schoolmaster, and a very severe schoolmaster it is, cursing and lashing us for our ever returning failures. There is nothing wrong about the law. St. Paul says, "The law is holy, and the commandments holy, and just, and good." There is nothing wrong about the law, but everything is wrong about the sinner, and when he honestly applies the rule of God's law to himself he soon finds out that he is undone, a lost, helpless, and condemned sinner.

What is such a sinner to do? He is to fly from the law to the Gospel, from the commandments to Him who perfectly fulfilled all the commandments in our stead, from the curse of the law to Him who bore the curse for us and whose blood cleanses us from all sin. In Jesus, and in Him only, there is rest, and peace, and salvation for every weary and heavy laden sinner. Listen to His sweet invitation: "Come unto me, all ye that labor

and are heavy laden, and I will give you rest." Come, then, to Jesus, your Saviour and Redeemer! Cling only to Him!

"None but Jesus
Can do helpless sinners good."

Blotted Out.

"I will blot out, as a thick cloud, thy transgressions."

There is a story told of a boy who ran to his mother one day after he had read that promise, and said:

"Mother, what does God mean when He says He will blot out my sins? What is He going to do with them? I can't see how God can really blot them out and put them away. What does it mean—blot out?"

The wise mother said to the boy, "Didn't I see you yesterday writing on your slate?"

"Yes," he said.

"Well, fetch it to me."

He fetched the slate. Holding it in front of him, the mother said, "Where is what you wrote?"

"Oh," he said, "I rubbed it out."

"Well, where is it?"

"Why, mother, I don't know. I know it was there, and it is gone."

"Well," she said, "that is what God means when He says, 'I will blot out thy transgressions.'"

And so God will blot out your transgressions, dark and black and heavy though they are, if you come to Him in repentance and faith in Jesus Christ, and, though you may not know just how it was done, your sorrows will be gone, your rebuking conscience will have peace.

The Greatest Discovery.

The famous physician Dr. Simpson, the discoverer of the effects of chloroform and the inventor of many medical instruments, was asked which of his discoveries he considered the greatest. He replied, "The greatest discovery that I ever made is this, that I am a poor sinner and that Jesus Christ is my Saviour."

(For the LUTHERAN PIONEER.)

The Third Commandment.

Which is the Third Commandment?

Thou shalt sanctify the holy-day.

What does this mean?

We should fear and love God, that we may not despise preaching and His word; but hold it sacred, and gladly hear and learn it.

Luther has seemingly taken great liberties with the Third Commandment as he gives it in the Small Catechism. For he does not only omit a portion of the words spoken by the Lord on Mount Sinai, as he does in the case of the First and Second Commandments, but he gives the Third Commandment a new construction, casts it, as it were, into an altogether new mold. Whence does Luther derive the authority to do so? Answer: From God's Word; for thus writes the holy apostle, Col. 2, 16. 17: "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-days: which are a shadow of things to come; but the body is of Christ." To the Jews the Lord had indeed said: "Remember the sabbath-day to keep it holy." And He had furthermore told them how they should keep this day holy. On the Sabbath no labor except that connected with divine service should be performed. No fire durst be kindled, no burden carried, no journey undertaken. To disobey these injunctions meant death for the transgressor. — But this law was not for all time. Together with the other Ceremonial Laws which God gave the Jews, it was "a shadow of things to come," a type of the Sabbath, or rest, of Christ at the end of His work of redemption, a figure of the rest of the believer in the merits of his Saviour, and a shadow of that eternal rest in heaven which is in store for the people of God. With the coming of Christ the type must give place to the anti-type, the shadow to the body. The Ceremonial Law with its countless directions and regulations was null and void the moment Christ cried out: "It is finished," and the veil in the temple was rent in twain.

The Sabbath is abolished by God Himself, and therefore no man has the right to command us to keep any certain day as the Sabbath. Therefore also Luther in his explanation of the Third Commandment enters upon no explanation of the word "holy-day." The Third Commandment in its New-Testamental sense commands nothing but the hearing of the public preaching of God's Word, leaving us Christians to choose the place and time for such hearing. While God has abolished the Sabbath, He has not appointed any other day to take its place. We Christians do indeed generally observe Sunday, but we do it not because of any divine command. Sunday is observed in Christian liberty, like Christmas, Easter, or any other holiday, and rests upon no command of God as did the Jewish Sabbath. The Sabbath had to be observed for conscience' sake, but Sunday is a mere human

ordinance of the church. It is therefore a great mistake to think that our Sunday has taken the place of the Sabbath.

But since we must have time and opportunity for public worship, it is necessary that a certain day be set aside for such purpose. And so then the Christians in the days of the apostles, recognizing this necessity, chose the first day of the week as their chief day of public worship. Their reason for choosing this day before any other is beautifully given in the words of one of our hymns:

"To-day He rose and left the dead,
And Satan's empire fell;
To-day the saints His triumph spread,
And all His wonders tell."

The observance of Sunday as a holiday thus only resting upon an old custom dating back to the days of the apostles, and not upon a divine ordinance, it is in itself no more wrong to work on Sunday than on any other day. Working on Sunday can only become a sin through other circumstances; namely, when we let it prevent us from hearing God's Word, or when we thereby give offence to weak Christians, contrary to Rom. 14, 14—23, or when we thereby transgress the laws of the state. —

"But," someone may here say, "do you not by your way of reasoning declare the Third Commandment null and void?" By no means! We only strip it of the outward shell which concerned the Jews exclusively, and leave the kernel. But what the kernel of this Commandment is Luther most beautifully expresses in his explanation: "We should fear and love God, that we may not despise preaching and His word; but hold it sacred, and gladly hear and learn it."

We are forbidden to despise preaching and God's Word. God's Word is preached in church. By not attending church, or public worship, we despise the preaching of God's Word, and plainly show that we are not God's children; for Christ says, "He that is of God heareth God's words." It is an open falsehood for anyone to say that he loves God and yet habitually absent himself from public worship. He that loves God loves God's Word also and the place where God's Word is proclaimed.

But even among those that go to church there are despisers of God's Word. There are, namely, many that do not come to hear the Word of God, but only out of custom or to give themselves the appearance of being good Christians. Others come, but pay no attention to the sermon, either laughing, talking, sleeping, or thinking about other things the mean while. Still others listen, but they do not apply what they hear to themselves, but to others; they hear, and yet do not hear. To all these churchgoers may well be applied the word of the Lord: "Because thou hast rejected knowledge, I will also reject thee." (Hos. 4, 6.) Then there is yet another class of hearers, which continually forgets the fact that it is God's Word that is preached; that the preacher is God's messenger. Such hearers

Christ warns when He says: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." (Luke 10, 16.)

But the Third Commandment refers not only to the spoken word of God, it also forbids us to despise the written and visible word. The written word we have in our Bibles, and the Sacraments are the visible word. To neglect the reading and study of our Bibles and to refuse to be baptized and to go to the Holy Supper are therefore also transgressions of the Third Commandment, and he that is guilty of these sins is just as little a child of God as is he that despises the preaching of God's Word. —

From the above it is easy to see what is enjoined in the Third Commandment, namely, to hold preaching and God's Word sacred and gladly hear and learn it. Unlike the scribes and Pharisees who rejected the preaching of John the Baptist (Luke 7, 30), we should follow the example of the Thessalonians, who received the word of Paul as the Word of God (1 Thess. 2, 13). God's Word should be unto us better than thousands of gold and silver and sweeter than honey and the honeycomb. And this we should prove to be the case by gladly hearing and learning it. God's Word is preached in church, therefore we should attend public worship and listen with devout attention to what God there tells us. As Mary sat at Jesus' feet and listened intently to His Word and for Jesus forgot all earthly concerns, so also we should turn our undivided attention during the sermon to the word which the preacher proclaims to us in God's name. And having heard the word, we should also learn and keep it. We should think over what we have heard, keep it in our hearts, and apply it to our lives. Of the Bereans we are told, that they not only received the Word with readiness, but searched the Scriptures daily. This we should also do. God's Word should be our daily food, our rod and staff on the way to heaven. And in this manner the Christian does not sanctify but one day in the week, but every day; he has not only one holy-day in seven, but every day is for him a holy-day. —

It is almost needless to say that he who loves preaching and God's Word will do all in his power to uphold the office of the public ministry, and will therefore gladly give of his temporal means to the support of his pastor, being mindful of the words of the apostle: "Let him that is taught in the word, communicate unto him that teacheth in all good things." (Gal. 6, 6.)

F. J. L.

The Christian's Life.

"A Christian," says Dr. Luther, "does not live for himself, but for Christ and his neighbor: for Christ through faith, for his neighbor through love. Through faith he ascends above himself to God; from God he descends beneath himself through love."

At Jacob's Well.

To the Samaritan woman at Jacob's well Jesus said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked Him and He would have given thee living water."

The woman was surprised at these words and said, "Thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?"

Jesus answered, "Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst." In these words Jesus offers the living water of everlasting salvation. What a precious gift! On another occasion He said, "If any man thirst let him come unto me and drink." Jesus is the fountain of living water, because He is our Saviour. When we come to Him and believe in Him we have that living water and our spiritual thirst is satisfied. Let us then draw water with joy out of the wells of salvation which are opened to us in the Gospel and let us also bring the living water of salvation to others that know it not and that must die eternally if they receive it not. "The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely."

God's Apple-Tree.

Several years ago the secretary of a Mission Society received the following letter from a country pastor: "Enclosed please find one dollar for our mission treasury. It is the gift of a little girl who, two years ago, departed this life to be with her Lord and Saviour. One evening she went with her mother into the orchard that surrounded her home. Looking at the trees, she said, 'Mamma, I wish you would give me one apple-tree to be entirely my own.' 'Why, my child,' replied the mother, 'they are all yours, yours as well as mine. If we live until they bear fruit, you will have your share as well as I, and we shall both rejoice together.' 'Yes,' replied the girl, 'but that is not what I mean. I should like to have one whose apples I could give to God.' Her mother allowed her to pick out one of the trees as her own. She chose the most beautiful one, and laying her hands on its trunk, said, 'From now on you belong to God.' This year the tree for the first time bore fruit, and I send you the profit therefrom for our mission treasury. Thus she, though dead, yet speaketh."

How the New Testament Conquered.

A Roman Catholic priest in a village near Morlax, France, warned his flock that he had power to give absolution to any of them who might be guilty of theft, lying, or any other sin, but if any of them were guilty of reading the New Testament, he could not absolve them.

In the audience was a young man who, from his violent conduct was the terror of the village, even his parents having to defend themselves against their son. This young man, hearing the priest's statement, said to him-

He returned and told the mother, "He is in his room reading some book; I believe it is a New Testament."

She replied, "If that is all the harm the New Testament is doing, ask him to come and read it to us. Perhaps we shall get some good from it."

He came and did so. God blessed the reading to the father, mother, and lastly to himself.

The mother sent to the missionary, saying: "I will take the furniture out of one of my rooms and place chairs in it if you will come and read the Word of God to the neighbors, and tell them, though the priest refuses to give them absolution, God has forgiven us, and will also forgive them."

The missionary did so, and God blessed the telling of the old, old story to many souls.

Some time after this the mayor sent for the missionary and said, "I don't know how it is, but when the Bible went into that house the house was the pest of the village, but now it is the paradise of the place."

The Word of God is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebr. 4, 12.

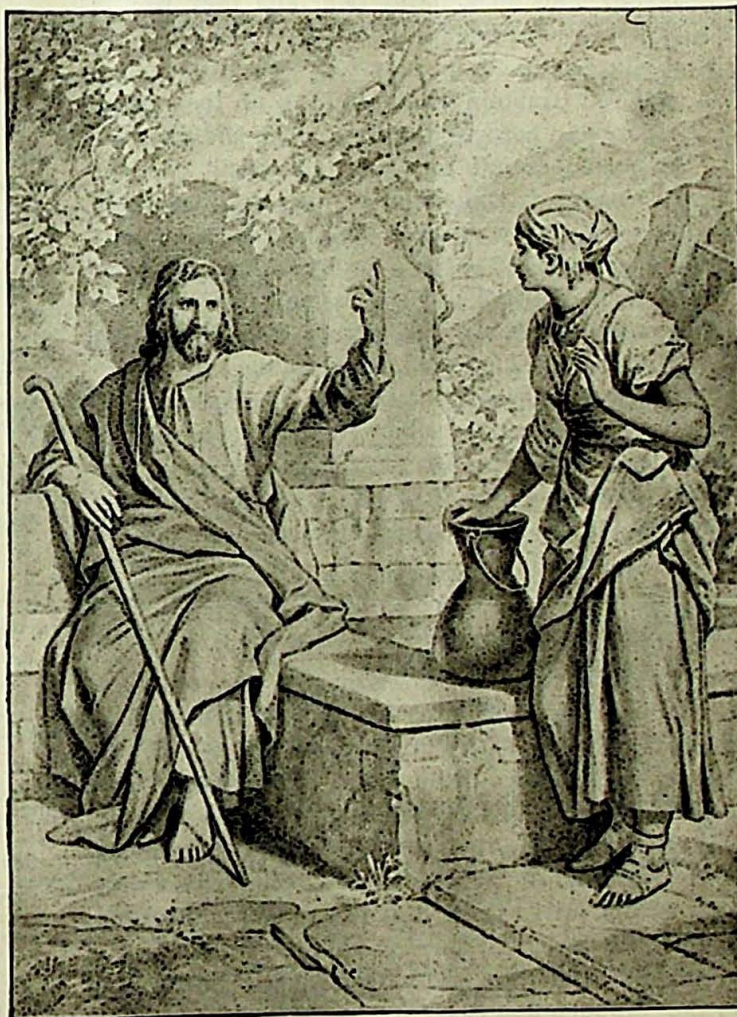
C. H.

The Coffin Girl.

The lady Superintendent of a Christian Children's Home in China writes: "Sad is the lot of my smallest pupil, a neat, lively little girl. The poor child was bought by a poor aged widow when it was but a few weeks old. When the woman brought the child to our school, I asked her whether she was its grandmother. She replied, 'No; the child is my coffin girl.' I asked, 'How so? What do you mean?' She then said, 'I

bought the child only for the purpose of earning my coffin. As soon as the little one fetches a price large enough to buy a good coffin, I shall sell her.'

"The superstitious heathen Chinese think that no one can die happy without having his coffin ready; people are often laid into their coffin before they are dead, and the greatest care of old people is to have their coffin standing ready in their home. It often happens that a coffin is given to them as a birthday present. Thus this aged woman also cares for her coffin; but when she is told to care for her soul, she will not listen. The little girl also knows that she is to be sold as soon as possible; for the old woman always complains that she is still so small and so weak. What a happy childhood Christian children have in comparison with the poor children in the heathen world!"



At Jacob's Well.

self: "I have committed all the sins the priest has mentioned, yet he will give me absolution for all, if I do not read the book. What kind of a book can this be? I am going to get one and read it."

When he went to the Bible agent, the man, knowing his character, at first refused, thinking he was only jesting; but when he saw that he was in earnest and explained his reasons, he gave him one.

A few days afterwards his mother said: "How is it that Jean is so quiet and sober lately? He is never drunk, and retires to his own room after dinner."

The father replied, "I don't know, but I will follow him."

The next day, going quietly to the door of his son's room, he found him intently reading a book.

The Outlook from the Editor's Window.

WE are glad to see that at all the meetings of the synods of the Synodical Conference some time is devoted to our Colored Mission cause. In a report on the meeting of the Eastern District of the Missouri Synod we read: "The committee on negro missions presented its annual report, showing encouraging progress in the work, and a satisfactory financial condition. There are 21 congregations in the states of Louisiana, North Carolina, Mississippi and Virginia. Rev. John C. Schmidt, a missionary from Greensboro, N. C., made an interesting address, in which he portrayed the great drawbacks to which negro missions were subjected, the hardships of the workers and the prejudice against them, but assured his hearers that the work was being crowned with success, notwithstanding the numerous obstacles."

DURING the sessions of the Southern District of the Missouri Synod in New Orleans many delegates embraced the opportunity of attending services in one of our Colored Mission Churches. One of them writes to us: "I was surprised and rejoiced at seeing these staunch colored Lutherans, and could say Amen to the eloquent appeal made by our missionary, Rev. Bakke, at one of the synodical sessions. My visit to New Orleans has made me a friend of mission work among the colored people of the South. May God continue to bless the work and sustain our dear missionaries in their hard labor."

THE French missionaries among the Bassuto in South Africa report many touching proofs of the great willingness to give to the Lord on the part of these dusky Christians. The veteran missionary Coilard, whose field is on the Sambesi river, paid a visit to Moriah, the oldest station in Bassuto Land. He preached in the church to a large congregation and the resident missionary announced a "silver" collection for the benefit of the missions on the Sambesi. Every Bassuto present responded to the appeal; \$125 were found in the baskets, all in silver; there was not a single copper or nickel among the coins!

HERE is an extract from the conversation of a foreign missionary's daughter with a society young man (a church member) with whom she was talking about missions. "You are playing with the most tremendous interests that can occupy the human mind. You believe that millions of souls are perishing for lack of help that you could give, and you spend your money and your time and your strength on luxurious nothings, and dole out the paltry sums which you make by your *play* to support the missionaries. You talk of sacrifice! I wonder who among you knows by experience the first syllable of its meaning. Do you think my father and mother do not understand it? What have they sacrificed?

No young lady of your set had a more lovely home or choicer opportunities for culture than my mother gave up to go to India. And my father put aside the most flattering opening for making what you call a successful life and went to that dark land. . . . 'May parties,' indeed! and 'lawn fetes' and creams and dances and sprites and nymphs to support that for which the Lord Jesus Christ died on the cross!"

PUNISHING THE GODS.—In a Chinese village, during a time of drought, a missionary saw a row of idols put in the hottest and dustiest part of the road. He inquired the reason, and the natives answered, "We prayed our gods to send us rain, and they won't; so we have put them out to see how they like the heat and dryness." "The Hindus had hired Brahmin priests to keep up their noisy worship before the village idols, and fully expected abundant rain as the result of their worship. But, after waiting for days and weeks, they resolved to punish the gods who had received costly offerings without bringing them the looked-for blessing in return. In some places they indignantly besmeared their idols with mud, and closed up the entrance to the temples with thorns. In others they filled up the temples with water and blocked the doors, so that the idols might shiver in the cold water as a punishment for keeping their fields dry." On the other hand, it is said of the Christians that their trust in God is unshaken, and they continue to offer their prayers to the Lord.

INDIA'S STARVING PEOPLE.—Here are some passages from an article in the *Indian Magazine*, written by A. Rogers, and describing what he saw recently in an out-of-the-way part of India. "Numbers of women, with children at their breasts vainly striving to draw a little nourishment, surrounded me with such cries as: 'Sahib, I have had no food for two days, and have no milk left for my child; Sahib, I have no food for myself; how can I produce nourishment for my starving child?' Children, with a blank look of stupefaction through actual hunger, sat naked on the ground, and helped each other in searching for and scraping up grass seed from the dry sand. I saw one boy, not eight years old, who was the sole provider for himself and two younger ones. The ribs of all could be distinctly traced on their bodies, while their legs and arms were like dried-up pieces of stick. One blind man, terribly emaciated, was led to my tent every day by a stick held by a naked little girl of about four years of age. Another, a miserable old woman, with her gray hair floating in the wind, and with no clothing but a loin cloth of rags, with her bones almost protruding through her skin, came and stood before the tent in a dazed state, and could not understand what I said to her in her own language, but saw a small silver coin I pressed into her hand, and looking up into my eyes, threw her arms round

my neck, and with her head leaning on my chest sobbed aloud. I had to shut my tent doors down to prevent them really mobbing me in their despair, and, if I put my hand out to drop a coin into some one's hand who seemed in a more pitiable state than others, fifty more hands were thrust through the opening, and I had to close every hand I put something into for fear the money should be snatched out of it by another starving wretch, as frequently happened. And yet the patience of the poor people was wonderful. When I was not actually giving away money, they would sit silent for hours looking piteously at the tent to see if I showed no signs of coming out or beckoning to any of the worst cases to come forward. The weather was bitterly cold in the mornings, and they sat in the cold wind shivering with their naked bodies till the sun warmed them. May I be preserved from seeing such scenes of misery again."

Acknowledgment.

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A. C. BURGDORF, *Treas.*
St. Louis, Mo., June 20, 1900.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.

1625 Annette Str., between Claiborne and Derbigny.

Divine services: Sunday morning at 9½ o'clock.

Sunday evening at 7½ o'clock.

Wednesday evening at 7½ o'clock.

Sunday School: Sunday morning at 10½ o'clock.

Adult catechumen class meets at 7½ o'clock Tuesday evening.

Singing School meets at 7½ o'clock Friday evening.

EV. LUTH. MOUNT ZION CHURCH.

Cor. S. Franklin and Thalia Strs.

Divine services: Sunday morning at 11 o'clock.

Sunday evening at 7½ o'clock.

Thursday evening at 7½ o'clock.

Sunday School: Sunday morning at 9½ o'clock.

Adult catechumen class meets at 7½ o'clock Friday evening.

Young Peoples' Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.

F. J. LANKEAU, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.

Cor. Washington Avenue and Dryades Str.

Divine services: Sunday evening at 7½ o'clock.

Thursday evening at 7½ o'clock.

Sunday School at 9½ o'clock.

Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.

Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.

Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.

J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.

Divine Services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.

Sunday School at 3 o'clock P. M.

Catechumen class meets Monday and Friday evenings.

Singing-school Tuesday evening.

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No. 8.

Christ is All.

I entered once a home of care,
For age and penury were there,
Yet peace and joy withal;
I asked the lonely mother whence
Her helpless widowhood's defence,
She told me, "Christ is all."

I stood beside a dying bed,
Where lay a child with aching head,
Waiting for Jesus' call;
I marked his smile, 'twas sweet as May,
And as his spirit passed away,
He whispered, "Christ is all."

I saw the martyr at the stake,
The flames could not his courage shake,
Nor death his soul appall;
I asked him whence his strength was given;
He looked triumphantly to heaven,
And answered, "Christ is all."

I saw the Gospel herald go
To Afric's sand and Greenland's snow,
To save from Satan's thrall;
Nor home, nor life he counted dear.
'Midst wants and perils owned no fear;
'He felt that "Christ is all."

I dreamed that hoary time had fled,
And earth and sea gave up their dead,
A fire dissolved this ball;
I saw the Church's ransomed throng,
I heard the burden of their song,
'Twas "Christ is all in all."

Then come to Christ, oh, come to-day,
The Father, Son, and Spirit say;
The Bride repeats the call,
For He will cleanse your guilty stains,
His love will soothe your weary pains,
For "Christ is all in all."

Selected.

Salvation in Christ.

We need salvation, for we are sinners. "The whole head is sick, and the whole heart faint. From the sole of the foot unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Thus the prophet describes our condition as God sees us. And no one can claim that this is the condition of some only. "For there is no difference; for all have sinned and come short of the glory of God," says the apostle. "There is not a just man upon earth that doeth good and sinneth not." Therefore all men are by nature under the

wrath of a just and holy God; everlasting damnation is their due. "The wages of sin is death." Yes, we need salvation.

Where is salvation to be found? Many answers are given to this question, but only one of them all is true. God's Word tells us that salvation is to be found in Christ only. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," says the apostle. In Christ only is there salvation. In any other person, in any other name there is not salvation to be found. Out of Christ there is no peace, no hope, no salvation. Out of Christ "our God is a consuming fire," denouncing wrath and damnation upon every sinner; but in Christ God is a loving God, offering forgiveness and salvation unto the chief of sinners. For "God was in Christ, reconciling the world unto Himself." Christ, the Son of God, took the sinner's place and bore the sinner's curse. By His holy life, by His bitter sufferings and death He procured salvation for every sinner. Therefore salvation is to be found in Him only. He Himself says, "I am the door; by me if any man enter in, he shall be saved." Again He says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me."

How are we to get this salvation which is in Jesus? By trusting in Him as our Saviour and Redeemer. In the Gospel He comes to us with forgiveness of sins and everlasting salvation. Every sinner that accepts Him as his Saviour, every sinner that trusts in Him and believes in Him, is saved. He has that salvation which is in Christ. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," says Christ Himself. You belong to the world, and the word "whosoever" includes you. Then God so loved you, that He gave His Son to keep you from perishing. Believe this for yourself and you have salvation.

DAVID LIVINGSTONE said: "People talk to me of the sacrifice I have made in spending so much of my life in Africa. Say rather it is a privilege. I never made a sacrifice."

Zalim Singh's Argument.

One day when Zalim Singh, a Christian convert, was crossing the Ganges in the same boat with two Brahmins, they began to reproach him for having become a Christian.

"What do you know, you ignorant fellow, of your own religion or of Christianity?"

Zalim replied: "What you have said, Pundits, about my ignorance, is all true, but whether I have acted foolishly in ceasing to worship my thakur (household idol) is another thing. I had a chapel god at my house; he was beautifully made, and cost me some money, for the man who made him was a skillful workman, and I paid him handsomely. But see here, Pundits, suppose I had my thakur here in this boat, and in my right hand I took my thakur, and in my left hand this little dog, and cast them both in the Ganges; what would become of them?" The Pundits were silent, but the boatman said: "Why, the god, being of stone, would sink, and the dog would swim ashore."

"If so," the Christian replied, "then the dog must be greater than the god, for he can save himself, which the god can not do. Do not expect me, Pundits, to worship a god which is inferior to a dog. No! I will no longer worship a stone, but I will worship Him who made the stone, I worship the Lord Jesus, who died for me, and Him only will I serve."

Escape from an Earthquake.

The following epitaph is said to have been copied from a tomb, in the vicinity of Port Royal, Jamaica:—

"Here lieth the body of Louis Calny, Esq., a native of Montpelier, in France, which country he left on account of the revocation. He was swallowed up by the earthquake which occurred at this place in 1692, but, by the great providence of God, was, by a second shock, flung into the sea, where he continued swimming, till rescued by a boat, and lived forty years afterwards."

How wonderful are the ways of God!

(For the LUTHERAN PIONEER.)

The Second Table.

Matt. 22, 37—40 Christ comprehends the Ten Commandments in two precepts: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Here Christ sums up the first three Commandments in one precept, and the other seven Commandments in a second precept. The three Commandments of the First Table, Christ tells us, treat of the love we owe to God, while the remaining seven Commandments, or the Second Table, treat of the love we owe our neighbor.

In His Sermon on the Mount Christ summarizes the Second Table thus: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7, 12.) These words of the Lord can leave no one in doubt as to the two great questions here involved; namely, Whom shall I love? and, How shall I love him?

Whom shall I love? "Thou shalt love thy neighbor." "All things whatsoever ye would that men should do to you, do ye even so to them." The word "neighbor" is derived from two old English words, meaning "one that lives near," and therefore some might imagine that God commands us to love our next-door neighbors and our nearest relatives only. In order, however, that no one may harbor such a wrong idea, the Saviour tells us that when the Second Table speaks of our neighbor, it means everybody, all men. All men shall be our neighbors, shall be near to us. It is true, God has in a certain sense made a difference, placing some of our fellowmen in a nearer relation to us than others, and it is our duty to observe this difference. 1 Tim. 5, 8 St. Paul writes: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." The same apostle writes to the Galatians (6, 10): "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." You see from these two passages that the members of our family and our fellow-believers should be the particular objects of our love, and that, all other things being equal, we should consider their welfare first of all. But it would be utterly wrong were we to make use of this difference which God has made, as an excuse for our indifference to the wants and needs of our fellowmen. That would be using God's command for a cloak of maliciousness. This was, however, undoubtedly, what the priest and the Levite did in that beautiful story of the Good Samaritan (Luke 10, 29—37). When that priest saw the poor man lying in the road and detected in him the vic-

tim of the robbers that infested that neighborhood, he turned out of the road and made a large circuit around, so as not to be seen by the poor fellow, lest he be called upon to help him. And when the Levite came upon the scene, he acted similarly, save that he walked up to the half-dead man and looked at him before he passed on. What was the probable cause of their heartless action? Perhaps, their thoughts ran about like this: "Poor man! Another victim of the murderous robbers! I wish I could help him! But how can I? Who knows but what the robbers are close about here even now, and if I should stop to help this poor fellow (and he surely does need help), they might come up and pounce on me and treat me just as they did him. Oh, how would my wife and children then worry as to my absence, and what a fright it would give them, if I should be brought home in the wretched condition this poor man is in. Yes, what say I? Perhaps, I never would be brought home, but would die here in the dreary wilderness! What would become of my poor family then? No, I can't stop to help this poor fellow; I must first think of myself and my family." In this way, the priest and the Levite may have reasoned away their duty of helping their poor countryman.

Somewhat later a Samaritan came that way and saw the poor man in his great distress. As he was but human, thoughts like those that came to the mind of the priest and Levite, may also have come to him. And as he was possibly a merchant who had been to Jerusalem to dispose of his merchandise, it is not unlikely that he had considerable money on his person; which fact would also be a strong argument for not lingering in that dangerous locality. But besides this there was yet another thing which would make the Samaritan's flesh loath to have anything to do with this wounded man. The robbers' victim was a Jew; but the Samaritans and Jews were enemies. Supposing the places of these two men exchanged, the Jew would never have thought of helping the Samaritan. But behold, the Samaritan puts all such thoughts aside, — he sees in this Jew not an enemy, but his neighbor, one who for the time being has been brought nearer to him than anyone else upon earth, and he helps him.

Here, then, in this Samaritan we have one who gives us the answer to the question, Whom shall I love? or, Who is my neighbor? — The answer he gives us to this question by his example is: Your neighbor is every one who is in need of your love, be he acquaintance or stranger, rich or poor, friend or foe. —

How shall we love our neighbor? Christ answers this question thus: "Love thy neighbor as thyself. All things whatsoever ye would that men should do to you, do ye even so to them." We have an earnest desire that no evil may come near us, a sincere wish that we may fare well bodily and spiritually, temporally and eternally. This our desire is unalloyed with

hypocrisy. It is a free and upright wish of the heart. We love ourselves without any expectation of reward, and it never once enters our mind to ask what our recompense will be. And we love ourselves continually; we never cease to do so unto death. Thus we love ourselves, thus we are to love our neighbor. His temporal, spiritual, and eternal welfare shall be a matter of deepest concern to us, and this our concern shall express itself in words and deeds. His troubles should be our troubles, his joys should be our joys. The enemy, the ungrateful person, the stranger, the poor, shall be the objects of our love as much as are our friends, the grateful, the acquaintances, and the rich. We should be ready to extend a helping hand just as quickly to him from whom we have no gratitude to expect, as to him of whose gratitude we are certain. The ugly cripple loves his body and cares for it just as much as does the handsome athlete, though it repays his love and care by inflicting pain upon him. Thus we should love and help not only those who can and are willing to return our kindness, but also such as repay our love with indifference and even hatred. And this love should be enduring and tireless. It should not grow cold till we grow cold in death. —

Alas, who is sufficient for this? True, the Christian has begun to love his neighbor as he loves himself, yet how far is he from having attained perfection. Therefore,

"Lord Jesus Christ, in Thee alone
My only hope on earth I place,
For other comforter is none,
No help have I but in Thy grace."

F. J. L.

The Baptism of Christ.

From the baptism of Christ, the holy sacrament of Baptism, which He Himself gave, derives new light and glory. Shall we deride the holy ordinance and say that it is nothing but water? But—it is objected—the three persons of the Holy Trinity were present there!—And are they not still present when the divinely appointed sacrament is administered? Has the Saviour who loved little children, took them in His arms, and blessed them, now ceased to love them? And shall the gift of Baptism with all its blessings be now denied to them? Again: Is this holy ordinance a mere ceremony, a shadow, a mockery—or is it designed to convey rich blessings to the soul? But can those blessings be bestowed on the thoughtless and impenitent? The Saviour says: "He that believeth and is baptized," etc., Mark 16, 16. Unless we observe our baptismal covenant in faith, we convert our baptism, which was designed to be a blessing to the soul, into a loss.

Dr. Martin Luther.

A BELIEVER'S dying day is his crowning day.

The Queen at the Paper Mill.

A queen was once riding out in her grand carriage; the horses were tossing their plumes as if they thought themselves a little better than common horses, and the footmen were all decked in red, and feeling that they had something royal about them. The queen had always had everything she wanted and so was quite miserable because she could not think of a new want to supply, or a new place to visit.

At last she remembered that a new paper mill had recently been built a few miles out of the city. Now, she had never seen a paper mill, and so she determined to visit it; so, stopping and leaving her carriage a little way off from it, she walked into it, not as a queen, but as an unknown common lady. She went in alone, and told the owner she would like to see his mill. He was, at the time, in a great hurry, and did not know it was the queen. But he said to himself, "I can gratify the curiosity of this lady, and add to her knowledge, and, though I am very much hurried, yet, I will do this kindness." He then showed her all the machinery, how they bleach the rags and make them white, how they grind them into pulp, how they make sheets of paper, and smooth and dry them, and make them beautiful. The queen was astonished and delighted. She would now have something new of which to think and talk.

Just as she was on the point of leaving the mill, she saw a room filled with old, worn-out, dirty rags. At the door of the room was a great multitude of poor, dirty men and women, and children, bringing old bags on their backs filled with bits of rags and paper, and parts of old newspapers, and the like, all exceedingly filthy. These were rag-pickers, who had picked these old things out of the streets and gutters of the great city.

"What do you do with all these vile things?" said the queen.

"Why, madam, I make paper of them. To be sure they are not a very profitable stock, but I can use them, and it keeps these poor creatures in bread."

"But these rags? Why, sir, they are of all colors, and how do you make them white?"

"Oh, I have the power of taking out all the dirt, and the old colors. You see that scarlet and that crimson, yet I can make scarlet and crimson, the hardest colors to remove, become white as snow."

"Wonderful, wonderful," said the queen.

She then took her leave, but the polite owner of the mill insisted on walking and seeing her safe in her carriage. When she got in and bowed to him with a smile, and he saw all the grand establishment, he knew it was the queen.

"Well, well," said he, "she has learned something at any rate. I wish it may be a lesson in true religion."

A few days after the queen saw lying on her writing-desk a pile of the most beautifully polished paper she had ever seen. On each sheet were letters of her own name and her own likeness. How she did admire it! She found, also, a note within, which she read. It ran thus:

"Will my queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty bags which she saw on the backs of the poor rag-pickers? All the filth and the colors are washed out, and I trust the result is such as even a queen may admire. Will the queen also allow me to say that I have had many a good sermon preached to me in my mill? I can understand how our Lord Jesus Christ can take the poor heathen, the low, sinful creatures everywhere, viler than were the rags, and wash them and make them

The captain declined to make himself a laughing-stock by unfurling sails in a dead calm.

Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails."

It was done. While Taylor was engaged in prayer there was a knock at the door of his stateroom. "Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

Sure enough, when but a hundred yards from shore, a strong wind had struck the sails of the boat, and the cannibals were cheated out of their human prey.

Praying Over It.

The late Dr. M. D. Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and went to him, and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You will lead in the prayer." It was done, and, when the prayer was over, the man who had sought the interview said: "Now proceed with what you have to complain of in me." But the other replied:

"After praying over it it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you."

True Courtesy.

The Hon. Daniel Webster was walking with a friend in Washington, when a colored man passing by bowed very low to him. Mr. Webster returned as deep an obeisance.

"Do you bow in that way to a darkey?" asked his friend.

"Would you have me outdone in politeness by a negro?" replied the great statesman.

REMEMBER what Luther said, "I know no other God, and will not know of any other God, but the Babe in the manger and the Man of Sorrows on the cross. He, the Son of the everlasting Father, alone is my God and Saviour."



Colored Lutheran Chapel at Mansura, La.

clean; and how, though their sins be as scarlet, He can make them whiter than snow; and, though they be red like crimson, He can make them as wool; and can see that He can write His own name on their foreheads, as the queen will find her own name on each sheet of paper; and I see how, as these filthy rags may go into the palace and be admired, some poor vile sinner may be washed in the blood of the Lamb, and be received into the palace of the great King of heaven." — *Selected.*

Hudson Taylor's Faith.

Hudson Taylor was a man of great faith in God. His first trip to China as a missionary was made in a sailing vessel. The ship was becalmed, so the story runs, close to the shore of a cannibal island, and, unable to go about, was slowly drifting shoreward to the savages who were anticipating a feast. The captain came to Mr. Taylor and besought him to pray for help from God.

"I will," said Taylor, "provided you set your sails to catch the breeze."

The Outlook from the Editor's Window.

OUR colored Lutherans at Salisbury, N. C., recently received a beautiful bell as a gift from the Rev. A. E. Frey and some members of his congregation at Brooklyn, N. Y. It is needless to say that the gift is appreciated. May many follow the call of the bell to listen to the preaching of the pure Gospel.

AN exchange gives the following as the working force in China: "Statistics as recent and trustworthy as we can obtain report the number of societies operating there as forty-four, with a force of 1324 foreign missionaries and 4149 native agents. As these figures were prepared several years ago, it is probable that the number of churches then reported, 706, has been largely increased, while conservative judges estimate the present number of communicants in the various Protestant churches as well on toward 100,000."—May God sustain His own in the troubles and persecution that are at present raging in China.

MANY mission stations have been destroyed and many Christian converts have been put to death in China. A missionary reports:

"The death of the catechist Nan-Kuensie, of the village of Mantchouan, was edifying. He was stripped of his clothes, beaten, and bound. He was then questioned:

"'Are you a Christian?'"

"'Yes, I am.'"

"'At this reply one ear was cut off.'"

"'Are you still a Christian?'"

"'Yes, I am a follower of Christ.'"

"The other ear was then severed. The victim's third declaration of his Christianity was his death sentence. A stroke of the sword severing his head from his body, placed him in the ranks of the martyrs."

Our Lord says: "Be thou faithful unto death and I will give thee a crown of life."

RECENTLY Admiral Watson, of our American navy, bore witness to the truth as it is in Jesus in the presence of 300 Japanese in Tokio and made a profound impression. He closed his address by saying: "I am an old man. I have had many pleasures. I have attained the highest place possible for me to attain in the navy of my country, but I wish to testify before you that it is my hope in Jesus Christ my Saviour which I prize above all else and which sustains me in all I do." Christian testimony from such sources will do more to protect missionaries and their labors than all the guns of the navy and army combined.

THE literary superintendent of the British and Foreign Bible Society, has just made a summary of the languages and dialects in which the Bible is printed in Africa. One hundred years ago the scriptures were printed in three languages—Coptic, Ethiopic, and Arabic; now Mr. Darlow states that portions of

the Bible have already been printed in no fewer than 101 languages and dialects of Africa. The complete Bibel exists in fifteen African languages, and of these twelve have been issued by the Society.

THE Hermannsburg stations in Transvaal are reported almost ruined and wiped out of existence by the war. The victorious army of the oppressors is compared to a steam street roller. The oldest of the missionaries, William Behrens, the founder of the flourishing Bechuana mission, died of a broken heart. Two other missionaries died also, and an alarmingly large number of Hermannsburgers are seriously ill.

THE REV. DR. PATON, missionary to the New Hebrides, recently preached in New York city. In the early days in the Islands, he said, several missionaries were killed by the savages, and when he went there the population was still almost wholly composed of cannibals. Now there are 18,000 who are classed as converts, and 3000 full members of the church. "Those people," he said, "really shame us in many so-called Christian lands by the fervency of their devotion. I do not believe there is a single family in our church there that does not have family worship morning and night."

CHRISTIAN children on the Hawaii Islands, says the *Christian Youth*, have collected \$10,000 with which to begin a mission on Mindanao, one of the Philippine islands. It is not so very long since Hawaii was populated by heathen cannibals. Notice here the progress of the kingdom of God. The heathen of yesterday is a missionary to-day. The kingdom of God is indeed like a mustard seed, insignificant in its beginning, yet magnificent and glorious in its development.

A HEATHEN HINDU recently asked one of his countrymen, who had become a Christian, what medicine or cosmetic he was using that made his face shine so brightly. "I have never yet used anything in the line of medicine to brighten up my face," was the Christian's reply. "You certainly must use something; for you Christians seem to have some secret medicine that acts like a charm and beautifies your faces," replied his friend. The Christian smiled at the heathen's persistence, giving his face a brighter expression than ever, and then said: "I will tell you the secret. It is the Word of life that gives our faces this appearance. The light of our countenance is but the reflection of an inner peace and joy which our religion teaches us."

It is noticeable that the grace of giving is among the first fruits to appear in the lives of converted heathen. At a mission Conference held at Eufaula, I. T., in response to an appeal for funds, a collection of \$380 was taken from a congregation numbering not over 300. Many of the Indians gave all the money they

had with them, while the Indian girls took off their bracelets and other jewelry, and threw them into the baskets. Grateful for receiving the Gospel themselves, they were eager to pay for sending it to the pagans of other countries.

PRESIDENT PAUL KRUEGER, of Southern Africa, relates that he had formerly been an opponent to missions. One day he asked a dying Kaffir servant whether he knew where he would go after death. "No," replied the Kaffir, "you never told me anything about it." Krueger attempted to tell him something about eternal life, but the dying man interrupted him by saying: "I am not able to comprehend that now; but if I go to a bad place, it will be your fault." These words had a powerful effect on the man. He ceased to be an opponent, and became a friend and advocate of missions, in order to discharge a debt that rested heavily and solemnly upon his conscience.

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A. C. BURGDORF, Treas.
St. Louis, Mo., July 20, 1900.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.

1625 Annette Str., between Claiborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.

EV. LUTH. MOUNT ZION CHURCH.

Cor. S. Franklin and Thalia Sts.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young Peoples' Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
F. J. LANKENAU, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.

Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.

Divine Services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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No. 9.

"I Have Enough."

I have enough! for Christ is mine!
How tenderly He careth!
I bring Him every anxious thought,
Each joy and grief He shareth.
When storms arise, and foes ensnare,
And Satan would enslave me,
I know that nought shall bring me harm;
The Lord is strong to save me.

I have enough! for Christ is mine,
A blessing without measure;
Nought can in earth or heaven compare
With Him, my greatest treasure.
When all around is dark and drear,
He is at hand to cheer me;
His everlasting arms embrace;
He whispers, "I am near thee."

I have enough! yet not enough,
Until I cross the river,
And see my King, my glorious King,
And dwell with Him for ever.
But soon I'll reach the promised land,
Where nought from Christ can sever;
Then I shall see Him as He is,—
'Twill be ENOUGH for ever!

ANON.

How to find Peace.

A pastor tells the following conversation which he had with a lady who was in great distress of mind about her soul.

"Haven't you peace with God?" the pastor asked.

"No, I have been seeking it for years."

"What have you done?"

"I have done everything. I have prayed, I have consecrated myself, I have been liberal, giving everything that the Lord seemed to ask. I am sure I have done everything I could."

"Yet you haven't peace?"

"No, and I don't seem to be any nearer than when I first began."

"Well," said the pastor, "you are trying to find peace in the wrong way; you are looking to your own feelings for peace. Please, tell me, do you own the house in which you live?"

"Oh, yes."

"How do you know you own it?"

The lady did not exactly know what to say, and the pastor continued, "I suppose you know you own it, because when you walk

through the house you feel happy. You walk around the house and look at it, and it makes you so happy to look at it."

"No, that isn't the reason. It is because I have the deed my husband gave me before he died."

"Well, now," said the pastor, "let me tell you that God has prepared and gives salvation and peace in Christ, the Saviour of sinners, and you are to take it on the same evidence as that by which you know you own your house. You have been looking at your feelings and at what you have been doing. You must look to the deed, to the Word in which God tells you that salvation and peace is yours."

He opened the Bible and read the following passage: "This is the record that God has given to us eternal life, and this life is in His Son." He then said, "You see God has given us eternal life in His Son, who suffered and died in our stead. In Jesus the Son of God there is salvation and peace and eternal life for all sinners. Those that accept Christ have it all. Do you believe in Jesus? Do you accept Christ?"

"I believe in Him as my Saviour."

"Well, then, Christ is the sinner's peace, and if you have accepted Christ you have peace, for you have life, eternal life. The Bible says, 'He that hath the Son hath life.' And again we read, '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.' We are to know it, not from our feelings, but from what is written. We are to trust, not in our feelings or in our doings, but in the Word of God."

The lady listened attentively and it all became plain to her. She saw the mistake she had made by looking to her feelings and doings for peace. She now simply believed what God says in the Gospel, and by trusting in God's Word she found peace.

Dear reader, every poor sinner that is longing for peace may say, "Unworthy and sinful as I am, I now take forgiveness of sins, peace, and eternal life offered to me in Christ through the Gospel." The moment he thus believes the Gospel he has peace.

Decision of a Little Girl.

A little girl in Ceylon, belonging to one of the mission schools, was converted, and received the name of Harriet when she was presented for baptism. At home she would call her father and mother and others together, and read the Scriptures, and pray with them. She met with much opposition in this course from her grandfather, who was a wicked man, and who, while she was engaged in the family devotions, or after they were finished, would seize her by the hair of her head, and drag her about and beat her, and order her not to pray again. But his attempts to stop her failed; for she told him that God was to be obeyed rather than man, and persevered. Harriet died when she was eleven years old, praying and rejoicing. She was one of five who died in the same house within eight days, her cruel grandfather being one of the number.

"Enough For Me."

A little child who had just lost her mother was asked by a friend, "What do you do without a mother to tell your troubles to?"

She sweetly said, "I go to the Lord Jesus. He was my mother's friend and He's mine."

When she was asked if she thought Jesus would attend to her, she replied, "All I know is, *He says He will; and that's enough for me.*"

What was enough for this child is enough for all.

Mary's Occupation.

At the great exposition in Omaha it was the custom for the people to register or sign their names in the different state buildings. People who registered were asked to give their occupation, so that the books read like this, "John Smith, farmer;" "Thomas Brown, carpenter," and so on.

A little golden-haired girl asked that she might register. She was told to write her name and occupation, and this is what she wrote, "Mary Jones; I help mamma."

What a beautiful occupation Mary had!

(For the LUTHERAN PIONEER.)

The Fourth Commandment.

Which is the Fourth Commandment?

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

What does this mean?

We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger; but give them honor, serve and obey them, and hold them in love and esteem.

Let us notice first that while this Commandment mentions only father and mother, that is, our natural parents, it includes far more than these. This Commandment, namely, includes our masters, too. Our master is he who has the right to command us. Such masters are the civil government, our teachers, pastors, and employers. All these are, indeed, our neighbors also, but they are neighbors whom God's ordinance has placed over us. (Read the Table of Duties in your Small Catechism.)

In the Explanation of the First Article, we acknowledge God to be our Creator, Preserver, and Ruler. God is, therefore, our true Father. But next to God we owe our life to our natural parents; they provide us with the needs of this life, protect and guard us. Our parents are the agents, the representatives of God. — In the earliest days, in the days of Abraham, Isaac, and Jacob, the parental authority and power was, however, much more extensive and comprehensive than in our day. These ancient patriarchs were not only "fathers" in the modern sense of the word, but they were the teachers, pastors, and rulers of their families and tribes. They were the superiors of their people in home, church, and state. And when, therefore, the Fourth Commandment speaks of "father," we must understand this word in its old, original, and comprehensive sense. "Honor thy father and mother" means, then: "Honor all those whom God has placed over you in home, state, school, and church." Luther comprises all these our superiors, aside from our natural parents, in the term "masters." And if now our parents are the representatives of God, our masters are equally so.

Let us now proceed to consider the Fourth Commandment with reference to our parents. We shall *not despise* them. Despising is the opposite of esteeming and honoring. You despise your parents when you think little of them, when you forget that they are a gift of God. Children that despise their parents soon show their contempt in their gestures and by impudent words and actions. They pay no attention to the wishes of their parents, and speak of them as the "old man" and "old woman." Of course, when such children grow up, they never think of asking their parents for advice, and if they should rise in life, get rich or occupy some higher position in the

world, they will probably be ashamed of their parents and thrust them aside altogether.

Neither shall we *provoke* our parents to anger by bad behavior. Jacob's sons provoked their father to anger. When they had sold Joseph, Jacob cried: "I will go down into the grave unto my son mourning." Oh, how many a child has brought its parents down into the grave, by its disobedience, its evil words and deeds. This earth of ours is dotted with many a grass-grown mound beneath which lie the poor victims of their murderous offspring. Murderous offspring, I say, not because they killed their parents outright, but by the far more cruel method of disobeying them or bringing shame upon them by leading sinful and ungodly lives. This world is full of children that can see their parents in need without offering them help. So general is the ingratitude of children, that it has become proverbial. While a poor father finds it possible to provide for six children, six children often find it impossible to provide for one father. Yes, there are even children that have sunken so low as to curse their parents and put their brutal hands upon them! They dare to lay hands upon the representatives of God! Verily, the wrath of God resteth upon such unnatural offspring.

Let all children take heed to the words of Solomon: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. . . . He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach" (Prov. 30, 17, 19, 26). Absalom's example shows us the end of a child that despised his father and provoked him to anger. —

We shall honor our parents. This we do when we serve and obey them, and hold them in love and esteem. A beautiful example of ministering filial love we have in Ruth. Though she was young and strong and could easily have found a good position among her own people, she would not forsake her aged mother-in-law. When her mother-in-law would entreat her to leave her, she said: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Thus did Ruth serve her mother-in-law. May you thus serve your father and mother. How much trouble have you cost your mother, how much has not your father done for you! Be thankful for every opportunity given you to be of service to them. And the larger you get, the greater may your services be. Joseph remembered his old father and provided for him in the years of famine. Our blessed Saviour served his parents most faithfully, and even in the agony of death he did not forget to make provision for his mother.

Of the Christchild we read, Luke 2, 51, that it was subject unto its parents. Jesus' example all children should imitate. Every child should obey its parents without murmuring. And even then when your parents are a little whimsical in their requests, you should obey them, knowing that this is well-pleasing unto the Lord (Col. 3, 20). Of course, God does not wish us to obey our parents when they ask us to do something sinful; and if our parents should demand a sinful act of us, we must remember that in doing so they for the time being cease to be God's representatives, and it is our duty to disobey them in that thing. — It is of importance to remember that we remain our parents' children as long as they live. And though as we grow up it is not possible to ask our parents' advice in every matter, we should never undertake anything of importance without getting our parents' consent and good-will. A child will never be the loser by getting a father's opinion in any matter, an opinion which flows from a loving heart.

The explanation finally enjoins us to hold our parents in love and esteem. Your parents have been kind to you; in word and deed have they proven their love for you, and therefore it is but natural that you should love them in return, and be obedient to them. You should include them in your prayers and never forget to thank God for having given you in your parents such a precious gift. Above all should you have patience with their weaknesses when old age comes upon them, and regard it as a token of God's grace if He gives you the opportunity to provide for them in their old age and to cheer up their last days upon earth.

Concerning this Commandment St. Paul says, Eph. 6, 2, 3: "Honor thy father and mother, (which is the first Commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." This promise was fulfilled in Ruth. She became the wife of Boas, the great-grandmother of David, Israel's greatest king, and the ancestress of the Saviour. Though her body has returned to the earth, yet her name will live to the end of days. And this promise has not yet lost its force for the obedient children of our day. God's blessing and the good-will of men will ever rest upon the obedient child, and it will live long upon the earth. True, God may call the obedient child out of this life at an early age, but His promise is fulfilled nevertheless. For if God in His wisdom sees that a long natural life is not beneficial for the pious child, He gives unto it the truly long life; namely, eternal life in heaven. F. J. L.

ONE evening, Luther saw cattle going in the fields, in a pasture, and said: Behold, there go our preachers, our milk-bearers, butter-bearers, cheese- and wool-bearers, which do daily preach unto us the faith towards God, that we should trust in Him, as in our loving Father; He careth for us, and will maintain and nourish us.

Dedication of the Chapel at Dry School House.

On the morning of the 5th of August, as early as seven o'clock, wagons, buggies, and vehicles of all kinds, modern and not modern, could be seen coming from east and west, north and south, slowly or rapidly winding along the roads toward Dry School House. When the clock showed eleven many people had assembled. Rockwell had come with a wagon-load of eleven persons and three buggies; Gold Hill had sent its delegates in two buggies; Mount Pleasant and Reimers-town had turned out in full force; Concord had sent its welcome choir and several buggies and barouches; all members of Dry School House were there, and besides many friends from far and near had come. All had come but for one purpose—to celebrate the joyous event of the dedication of the newly built chapel of the St. Peter Congregation at Dry School House.

Two years ago this congregation had been organized by Rev. N. J. Bakke under the name of "St. Peter Ev. Luth. Congregation." Unpromising had been the beginning. In a house 8x12 ft., with five windows (10x10 in.), of which only three had window-glass, with four planks for seats, with a stove, the only relic of modern civilization, with four rows of shingles—and these full of holes—and with but a small congregation assembled therein, the mission work had begun. But during the short time of two years the Lord had blessed the work so that this house could no longer accommodate the number of hearers. The congregation bought two acres, and on this land the Hon. Board of Mission provided a new place of worship. A chapel was built, 24x34 ft., costing in all \$300.00. A pleasing sight it is when one comes out of the pine woods and his eyes behold the beautiful structure, with a tower (20 ft. high) raising its lofty peak to the skies.

This fine building was to be dedicated to the Triune God.

Near the hour of noon the people assembled around the door. A prayer was offered by Rev. J. Phil. Schmidt, pastor of the congregation, thanking God for the manifold blessings He had showered upon them. Then in the name of God the Father, God the Son, and God the Holy Ghost the doors were opened, and silently the people filled the house. After the singing of several songs of praise and thanksgiving, Rev. J. C. Schmidt of Greensboro preached the dedication sermon, basing his discourse on Exod. 20, 24. His theme was: "Why can we enter this house of God with thanksgiving?" Whereupon the undersigned

preached the confessional sermon. Rev. J. Ph. Schmidt distributed the Lord's Supper. During the service the Concord choir sang several beautiful songs.

After services dinner was served. A long table was well provided with fine cake, chicken, bread. Several watermelons had also put in their appearance, but they soon disappeared.

At three o'clock in the afternoon services again were held. They were opened by the Concord choir singing several songs. In this service the undersigned preached on Gen. 28, 17.



Come unto Me, all ye that labor, and are heavy laden, and I will give you rest, Matt. 12, 28.

All services were well attended, and the congregation, numbering about 200, paid good attention to the sermons. The collection in both services amounted to six dollars and some cents.

The congregation at Dry School House is to be thanked for taking so well care of their guests.

May the Lord bless and prosper His work.
P. ENGELBERT.

Read too Late!

One of the most hardened and reckless soldiers in a certain English regiment in India was young Jacob W—. He had deserted his parents and home to seek his fortune under the English flag. In the silence of the

night when on duty, and in the tumult of the barrack, the voice of his conscience reproved him, and what in his youth he had learned of Jesus and his love smote his heart. But he hardened himself against the workings of the Holy Spirit, and in the noise of reckless pleasure and wickedness he sought to silence the admonishing voice in his heart. He became the wildest of his wild comrades.

One morning, after the lapse of several months, the English mail arrived, which was a rare occurrence. The officer who distributed the mail, passing him, said, "Here is something for you," and handed him a letter. The young soldier hastily took it, tore open the envelope, and hoped to find a cash remittance in the letter. In the hardness of his heart this would have been the only thing to make news from home welcome. But he was disappointed: the letter contained nothing but a written sheet of paper. Angrily he thrust it back into the envelope without reading it and flung it into his chest.

A year has passed by and young W— is occupying a bed in the hospital, cast down by a mortal disease. In his loneliness he suddenly remembers that unread letter and asks his waiter to fetch and read it to him. This is what the letter contained:

"Dear Son,—

I should like to purchase your release from the army and enable you to come home. I have bought a small piece of land for you, and prepared everything for you, and in fervent love, in your mother's and my name I beg of you: Come home again! The captain of the ship W. has orders to give you a first-class passage. It is lying at Colombo. He has the purchase-money and everything else you will need. Let nothing keep you back, only come. All send their love and their hope that you will come."

"I shall never forget that scorned letter," says the narrator who was

young W—'s nurse, "I shall never forget the anguish and despair that seized the dying man, when he heard the kind message of his father which through his own fault reached him too late."

O you poor lonely and lost sinner, there is a message for you in the Gospel from your loving Father; he bids you return. Read it ere it be too late!

"Return, O wanderer, return,
And seek a Father's melting heart!
His pitying eyes thy grief discern,
His hand shall heal thy inward smart!"

"I WOULD not give one moment of heaven for all the joy and riches of the world, even if it lasted for thousands and thousands of years."—Luther.

The Outlook from the Editor's Window.

A FRIEND, who attended the recent sessions of the Ev. Luth. Synodical Conference at Bay City, Mich., writes: "Much time was devoted to our Colored Mission Work. The report submitted by our Mission Board was very encouraging. The Revs. Bakke and Lankeau, two of our laborers in the mission field, made eloquent appeals for the enlargement of the work which God has so richly blessed. I doubt not that all who were present resolved to labor with still greater zeal for our mission among the colored people. May all the members of our congregations fall in line, and may God continue to bless our faithful laborers in the mission field."

FROM the field in North Carolina the following report has been sent: "On Aug. 12th, at 8 o'clock P. M., candidate R. Oehlschlaeger of Richmond, Va., who is a graduate of our College at Conover, N. C., and of our Theological Seminary at St. Louis, Mo., was installed as missionary in Winston, N. C., in the place of Rev. J. F. Pfeiffer, who had accepted a call to Cleveland, O. The installation sermon was preached by Rev. John C. Schmidt, of Greensboro, N. C., in the presence of a large concourse of enthusiastic colored people, who by word and deed expressed their joy over this new gift of God and with encouraging words promised the new missionary to do all they could to make his stay both pleasant and beneficial for the spreading of God's kingdom in this city."

THE Hon. Geo. F. Seward, ex-Minister of the United States to China, gave his views on the troubles in that country. In the course of his remarks, he spoke as follows of the work of Protestant missions and those engaged in it. His testimony is both valuable and significant: "People at large make too much of missionary work as an occasion for trouble. While I was in China—twenty years—I always congratulated myself on the fact that the missionaries were there. There were good men and able men among the merchants and officials, but it was the missionary who exhibited the foreigner in benevolent work, as having other aims than those which may justly be called selfish. The good done by missionaries in the way of education, of medical relief, and of other charities, can not be overstated. If in China there were none other than missionary influences, the upbuilding of that great people would go forward securely. I was nearly twenty years in China, endeavoring to serve our government and people. During all that time, not an American missionary suffered death from the violence of the Chinese. I am not a religionist, not a church member, but I have the profoundest admiration for the missionary as I have known him in China. He is a power for good and for peace, not for evil."—If there is any trouble caused by missionaries, it is by those of the Romish church.

KING MAKEA, of Rarotonga, an island of the South Sea, was lying at the point of death. Missionary Buzerott visited him and sought to comfort and strengthen him. Suddenly the old king raised himself up in bed and said with a loud voice: "I did it in ignorance. But why did you Christians not come to us sooner with the good Word of God?" Truly, a humiliating question out of the mouth of a dying king, addressed to us who know our King's charge, that His Business requireth haste!

THE accounts of the famine in India reveal a condition of things that beggars description. No such disaster has come upon that empire since English rule swayed it. Four millions of people are now depending on private or public charity if they are to be saved from starvation—twice as many as in the famine of 1897. The outlook for the months to come is even worse. Already an area of 300,000 square miles, with a population of 40,000,000, is involved, but a further area, half as large, and with a corresponding population, is likely to be similarly stricken, and already there is more or less suffering.

NOT long ago the treasurer of one of the missionary societies received a letter which read something like this: "You will find \$15 in this letter. It is sent as a gift from a boy who died last June. Gilbert, from whom this money came, was 14 years old, and a boy beloved by all. His father allowed him a little land on which to raise some thing for himself. Gilbert decided that the money which he would make should be given to Foreign Missions. He died before the harvest was reaped, but this money was made out of his crop and is now sent as he desired."

Letter from Winston, N. C.

The readers of the PIONEER will no doubt be pleased to hear of an enjoyable event at Grace Lutheran Church, Greensboro, N. C. As, perhaps, some of the readers of the PIONEER are aware, Mr. Buntrock, the teacher at our school in Greensboro, has been on an extended vacation to his home in Milwaukee, Wis., where he visited relatives and friends. From Milwaukee he also made several trips to different parts of the Northwest, notably to Detroit, where he attended the sessions of Synod of the Michigan District, and also to Bay City, Mich., where he attended the sessions of the Synodical Conference. At both places he was called upon for addresses, concerning the work among our colored people in North Carolina. Besides these two synodical sessions he also looked after the interests of the Colored Mission by delivering short talks at several mission festivals in Milwaukee.

On his return to Greensboro he was apprised of the fact that the Young People's

Society had made preparations for a reception in his honor. The reception took place on the evening of the 20th of August in the school-hall, where quite a number had gathered to welcome their teacher back in their midst. There was an introductory speech by the president of the Society, which was followed by an organ voluntary by one of the young ladies. The rest of the program consisted of speeches, recitations, songs by the choir, etc. The literary part of the program was then brought to a close by a prayer by the pastor. The rest of the evening was given up to refreshments and social intercourse. Too much praise can not be bestowed on the young ladies for their ice-cream and cake and other delicacies. At a somewhat late hour the reception came to a close, all saying that they had spent a very enjoyable evening.

R. O.

Acknowledgment.

Received for colored missions of Rev. J. Ph. Schmidt from Grace Congregation in Concord, N. C., \$10.00; of Rev. Wm. Pretzsch from congregation in Mansura, La., 25.00.

A. C. BURGDORF, *Treas.*
St. Louis, Mo., Aug. 21, 1900.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.
1625 Annette Str., between Claiborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.

EV. LUTH. MOUNT ZION CHURCH.
Cor. S. Franklin and Thalla Strs.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young Peoples' Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
F. J. LANKEAU, *Missionary.*

EV. LUTH. BETHLEHEM CHAPEL.
Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, *Missionary.*

Ev. Luth. Holy Trinity Church.

Springfield, Ill.
Divine Services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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The Lutheran Pioneer.

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R. A. BISCHOFF, Editor.

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Vol. XXII.

St. Louis, Mo., October, 1900.

No. 10.

Thou Art My All.

Jesus, my Saviour, look on me,
For I am weary and oppressed,
I come to cast myself on Thee—
Thou art my rest.

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

I am bewildered on my way,
Dark and tempestuous is the night,
O send Thou forth some cheering ray—
Thou art my light.

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

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

Macduff.

Only in Christ.

The paramount question, the supreme question, the most important question for every sinner is: How can I be saved? This is the question which troubled Martin Luther, and to which he in vain sought the true answer in the Romish church. His heart was rent with the anxious inquiry, How can I be saved? and in order to find salvation, he went the way which the Romish church told him to go. He entered the cloister, he fasted and prayed, he heard and said mass, he labored and suffered; but it was all in vain. He found no rest, no peace, no salvation. At last God opened to him the Bible, which for ages had been hidden from the people. In this blessed book Luther found the only true answer to the question, How can I be saved? He learned that salvation is not in man's works and holiness, but in Christ only. By faith in Christ he found salvation, and his heart was filled with peace and rest and joy. The name of Jesus, at which he before had trembled as at the name of a severe judge, now became to him the sweetest of all names; for he had learned from the Bible that "there is none other name

under heaven given among men whereby we must be saved." This name he made known to others and thus became the Reformer of the church. He saw that in the Romish church the people were led, not on the true way of salvation, but into ways in which they must be lost. He could not keep silent whilst thousands were cheated out of their salvation by the false doctrines of the Romish church. With voice and pen he made known the saving Gospel of Jesus which he had learned from the Bible. In all his sermons and writings it was his aim to proclaim and defend the Bible-answer to the question, How can I be saved? He preached Christ as the only Saviour in whom sinners can find salvation. Through the blessed service of Dr. Luther many thousands of sinners found salvation in Christ and rejoiced with thankful hearts.

We still have the Gospel which God restored to His church through His servant Dr. Martin Luther. We still have an open Bible, from which we learn that salvation is in Christ only. Not in the virgin Mary, not in the saints, not in man, but in Christ only. "He bore our sins in His own body." "By His stripes we are healed." Therefore "he that believeth on the Son hath everlasting life." Do you believe in Him? If you do not believe in Him, if you do not trust in Him as your only Saviour, you may call yourself a Christian, or a Lutheran, but you are no true Christian, no true Lutheran. Therefore, I beseech you, if you care for your soul's eternal welfare, trust solely and only in Christ. In Him only there is salvation—a sure, and certain, and everlasting salvation.

"Cling Close to the Rock."

A long train of cars, fourteen or fifteen, was passing over the Allegheny mountains, on their way eastward. They were crowded with passengers. As the iron horse snorted and rushed on, they began to feel that they had begun to descend, and needed no power, but the invisible power of gravitation, to send them down with terrific swiftness. Just as the passengers began to realize their situation, they came to a short curve, cut out of the solid

rock—a wall of rock lying on each side. Suddenly the steam whistle screamed as if in agony, "put on the brakes! put on the brakes!" Up pressed the brakes, but with no apparent slackening of the cars. Every window flew open, and every head that could be was thrust out to see what the danger was, and every one rose up in his place, fearing sudden destruction. What was the trouble?

Just as the engine began to turn in the curve, the engineer saw a little girl and her baby brother playing on the track. In a moment the cars would be on them; the shriek of the whistle startled the little girl, and every eye looking over could see them. Close to the rail, in the upright rock, was a little niche, out of which a piece of rock had been blasted. In an instant the baby was thrust into this niche, and as the cars came thundering by, the passengers, holding their breath, heard the clear voice of the little sister, on the other side of the cars, ring out, "Cling close to the rock, Johnny! cling close to the rock!" And the little creature snuggled in and put his head as close to the corner of the rock as possible, while the heavy cars whirred past him. And many were the moist eyes that gazed, and many a silent thanksgiving went up to heaven.

In a few hours the cars stopped at a station, where an old man and his son got out of the cars. He had come so far to part with his child, who was going to an eastern city to live, while the aged father was to turn back to his home. All the dangers that would harass the son seemed to crowd into the heart of the father, as he stood holding the hand of his boy—just now to part with him. He choked, and the tears filled his eyes, and all he could say was, "Cling close to the Rock, my son!" He wrung the hand of his child, and the passengers saw him standing alone, doubtless praying that his inexperienced son might "cling close to the Rock Christ Jesus!"

"CHRISTIANS should live in the world, but not be filled with it. A ship lives in the water, but if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but if the world gets into them, they sink."

(For the LUTHERAN PIONEER.)

The Fourth Commandment.

(Concluded.)

As we have already learned, the Fourth Commandment refers not only to our parents, but also speaks of our masters, that is, of those who are placed over us in home, state, school, and church. According to God's ordinance they, too, are our superiors whom we shall treat with due honor, and hold in love and esteem.

Many of those that read these lines are house-servants, apprentices, or employees of some kind or other. These should now remember that their employers, to a certain extent, occupy the position of parents. Because of this position, it is God's wish and will that due honor be shown them. In Elieser, the servant of Abraham, the Bible gives us the example of a true and faithful servant (Gen. 24). Such a faithful servant was also Jacob. Even Laban was obliged to confess that the increase of his substance, next to the blessing of God, was due to the faithful services of Jacob (Gen. 30). A faithful servant always strives for his master, a faithful employee is ever anxious to see the prosperity of his employer. He will not only work when his master or employer is about, but his service will be rendered with singleness of heart; that is, his service will ever be the same, whether his employer be about or not. His will be no eye-service, but a service as in the sight of God.

"The master is gone," said a heathen servant to a Christian fellow-servant, "now let us stop working and rest." "My Master is still here," replied the Christian, "He is looking upon me from above, and will one day ask me to give an account of what I have done; therefore I shall continue with my work." Thus the Christian servants will ever bear in mind that in serving their employers they are serving God (Eph. 6, 5-8), and, remembering this, they will serve with faithfulness, not only the good and gentle masters, but also those that are froward and cross.

On the other hand, all masters and employers should remember what Paul writes Col. 4, 1: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." This Master in heaven is looking down from above upon master as well as servant, upon the employer as well as the employee, and will on the great day ask the former as well as the latter to give account of his deeds. The command of God that employers be honored, obeyed, served, loved, and esteemed implies that it is equally God's will that the employers earnestly strive to deserve the love, esteem, honor, obedience, and service of their employees.

We also have superiors in the state. Such superiors are the President of the United States, the Governor of the state in which we live, and all others in authority. These men constitute the civil government which God commands us to honor, serve, and obey. Civil

government is an ordinance of God; "for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God" (Rom. 13, 1, 2). "Give unto Caesar the things that are Caesar's," says Christ to the Jews, notwithstanding the fact that Caesar, that is, the Roman emperor, had gained control over the Jews by war of conquest and ruled over them through tyrannical governors. Though the powers over us make unjust laws, yet shall we obey such laws as long as they exist; though in this country of ours, where the people elect their own officers and where there is freedom of speech, there is no reason why we should not make use of all proper means to annul such unjust laws. If, however, our government should enact laws which would require us to do things contrary to God's Law, then we must refuse to obey; with the apostles we must then declare: "We ought to obey God rather than men" (Acts 5, 29). When Nebuchadnezzar, king of Babylon, requested the three young Hebrews, Shadrach, Meshach, and Abed-nego, to worship an image which he had set up, these three pious men refused to obey, since obedience would have made them idolaters. —

In school God has placed the teachers, in church the pastors over us. Therefore we should also honor them, and hold them in love and esteem. A faithful Christian teacher is concerned about the welfare of the children intrusted to his care, knowing that he must one day give account of every lamb in his fold. Woe unto those children, therefore, that despise their teachers and provoke them to anger by their disobedience, slothfulness, and wickedness! Such children God will surely punish. Rather obey your teachers, children, be grateful to them, and honor them as long as you live.

And what has been said concerning teachers also applies to pastors. 1 Thess. 5, 12, 13 Paul writes: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." We shall gladly obey them when they instruct us according to God's Word, and cheerfully accept their reproof when they take us to task for our wrongdoings.

F. J. L.

(For the LUTHERAN PIONEER.)

Dr. Martin Luther's Exposition of the Epistle of Paul to the Galatians.

John Wesley, the founder of the Methodist Church, confessed that under God he owed his conversion to the reading of Dr. Martin Luther's exposition of the Epistle to the Galatians. Mr. Spurgeon, one of the most vigorous preachers, prolific writers, and successful pastors of his time, recommends in one of his sermons the reading of Luther upon the Galatians.

He says: "How many have been brought to Christ in the old times by reading Martin Luther upon the Galatians! That is a book in a rough enough style. What sledge-hammer words Martin uses! Only the other day I met a man who came to me like one of the old Puritans, and he said to me that he had traversed the line of the two covenants. He began to converse with me in that antique majestic style which comes of Puritanic theology. I thought—Bless the man! He has risen from the dead. He is one of Oliver Cromwell's gray Ironsides. He will be able to tell me of Naseby and Marston Moore. So I said to him, 'Covenant and law, where did you pick that up, friend?' 'Not at any church or chapel,' said he. 'There are none round about where I live who know anything at all about it. They are all in the dark together,—dumb dogs that cannot bark.' 'How did you stumble on the true light?' I asked. The man replied, 'In the good providence of God I met with Master Martin Luther on the Galatians. I bought it for sixpence out of a box in front of a bookseller's shop.' Oh, it was a good find for that man! Six pennyworth of salvation according to the judgment of men, but infinite riches according to the judgment of God. He had indeed found a jewel when he learned the truth of salvation by grace through faith. I recommend persons whether they will read Martin Luther or any other author, to be especially careful to read the Epistle to the Galatians itself. Paul hammers there against all hope of salvation by the law, and puts salvation on the basis of grace, and grace alone, through faith which is in Christ Jesus." N. J. B.

Romish Relics.

During the days of John Tetzel, the great preacher of indulgences, the most absurd relics were found in the Romish church, and their genuineness was stoutly maintained.

The Bishop of Metz boasted that he had a flame of the bush that Moses beheld burning.

One monastery claimed to possess some rays of the star which appeared to the Magi.

Another had the face of a seraph, with only part of a nose, another convent being in possession of the missing feature.

One monastery had the slippers of Enoch, and another a tear of our Lord, shed over Lazarus, preserved in a phial by an angel, and given to Mary Magdalene.

A story is told of a Dutchman who received from a priest a leg of the ass' colt upon which Christ rode into Jerusalem. He was wonderfully elated, until, boasting of his possession, he found four others had each a leg of the same colt, and they inquired with astonishment, "Had this colt five legs?"

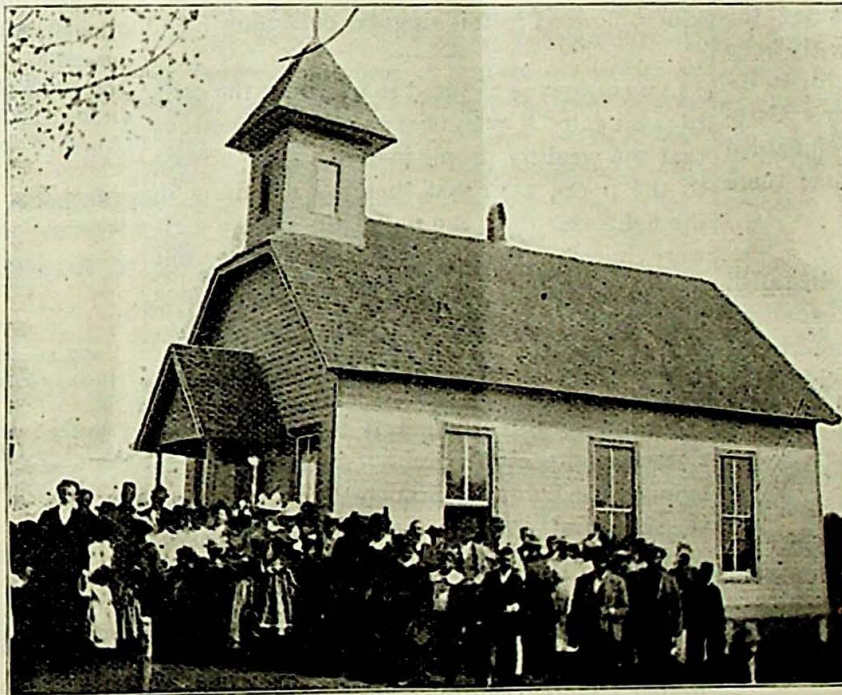
Such little difficulties as these, however, did not daunt the friars, for they asserted that God was pleased to multiply and reproduce such relics.

Harvest Home and Mission Festival at Gold Hill, N. C.

On the third Sunday of August, the congregations of Rev. Engelbert, "Concordia" of Rockwell and "Grace" of Gold Hill, celebrated their Harvest Home and Mission Festival in the chapel of the latter. When we—Brother Schmidt of Greensboro and the undersigned—arrived on the scene, after a trip of sixteen miles over North Carolina's celebrated mud and dust roads, we were greeted by a great assemblage of people of all ages and all sizes. In the first place, there were the members of both congregations in full force, old acquaintances every one of them; and it was especially gratifying to see the old familiar faces and to shake hands once again with the people who, until Rev. Engelbert took them in charge, through the relationship of pastor and flock had endeared themselves to the writer. Then there were the friends and neighbors of our members, who again brought their acquaintances, together with their kith and kin and children and children's children from miles around. After somewhat recuperating from the physical exertion of shaking hands all around, and returning the friendly salutations, all repaired to the church, and those that could find accommodation filled the benches from pulpit to door. And as this was an extraordinary occasion, extraordinary efforts had been made by the good people in tastefully decorating their little chapel with the fruits of the orchard and the field. There were first and chiefly watermelons galore, of which not many live to tell the tale. There were apples and peaches and pumpkins and squashes and gourds. Then, artistically arranged into arches and columns, cornstalks, bundles of wheat, etc. In short, the whole exterior and interior of the little church, together with the welcoming smiles, the beaming faces and the hearty greetings of the people, made a pleasing impression on the visitor. After an organ prelude, the morning services were begun, in which Rev. J. C. Schmidt of Greensboro preached the Mission Sermon, basing his discourse on Col. 4, 3, his remarks being listened to with marked attention by young and old. Shortly before the close of the morning's services, Rev. Bakke and wife of Charlotte and Rev. J. Ph. Schmidt of Concord with the entire Concord delegation arrived, somewhat shaken up from their acquaintance with the inimitable highways of "The Old North State." However—as a kind of recompense—a well-set table, improvised under a shady

arbor, awaited them and the rest of the missionaries and guests. And what a dinner of multitudinous and palatable dishes our women of both congregations had provided for us! There were, greeting the eyes of the hungry missionary: roasted chicken; North Carolina biscuits, which some irreverent and unknowing person has termed "sinkers"; jellies; pies of all sizes, all descriptions, all makes, and all tastes. Indeed, the good people had exerted themselves in their hospitality to make it as pleasant as possible for their missionaries and their brethren and sisters in the faith who had come from Concord, Salisbury, Mt. Pleasant, and the neighboring stations, to join with them in the songs to God's praise and the general happiness of the occasion.

In the afternoon services, Rev. Bakke, the



Colored Lutheran Chapel and Congregation at Gold Hill, N. C.

founder of both congregations, delivered the Harvest Home sermon, and in the evening the undersigned preached on the Gospel lesson for the day: Luke 19, 41—44, taking as a subject: "The Evil of Postponement."

Services were closed with the beautiful little hymn: "God be with us till we meet again," after which we took reluctant leave from our genial people of Gold Hill and Rockwell congregations, and the half-hidden moon, dimly falling upon the tall pines and sycamores, found us—Brother J. C. Schmidt and myself—on the road again back to Salisbury. But in our hearts reverberated the closing strains of the service: "God be with us till we meet again." Yes, God be with us till we all, missionaries and flock, old and young, great and small, white and colored, meet in the celestial mansions of our Eternal Father in heaven, together with the Holy Spirit, and Jesus Christ, our dear Redeemer and Saviour, praised forevermore! Amen.

G. S.

How God Teaches the Birds.

On an island of Java grows a tree the leaves of which are said to be a deadly poison to all venomous reptiles. The odor of the leaf is so offensive to the whole snake family that if they come near the plant in their travels they immediately turn about and take an opposite direction.

A traveler on the island noticed one day a peculiar fluttering and cry of distress from a bird high above his head. Looking up, he saw a mother-bird hovering round a nest of little ones in such a frightened and perplexed manner as to cause him to stop and examine into the trouble. Going around to the other side of the tree, he found a large snake climbing slowly up the tree in the direction of the little nest.

It was beyond his reach and, since he could not help the little feathered songster by dealing a death-blow, he sat down to see the result of the attack. Soon the piteous cry of the bird ceased, and he thought, "Can it be possible she has left her young to their fate and has flown away to seek her own safety?"

No; for again he heard a fluttering of wings, and, looking up, saw her fly into the tree with a large leaf from this tree of poison and carefully spread it over her little ones. Then, alighting on a branch high above her nest, she quietly watched the approach of her enemy. His ugly, writhing body crept slowly along, nearer and still nearer, until within a foot of the nest; then, just as he opened his mouth to take in his dainty little

breakfast, down he went to the ground as suddenly as though a bullet had gone through his head, and hurried off into the jungle beyond.

The little birds were unharmed; and as the mother-bird flew down and spread her wings over them, the poison-leaf (poison only to the snake) fell at the feet of the traveler; and he felt, as never before, the force of the beautiful words, "Are not two sparrows sold for a farthing? yet not one of them shall fall to the ground without your Father;" for who but He who made the dear little birds could have told this one the power there was in this little leaf.—*Good Words.*

Heaven.

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

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

The Outlook from the Editor's Window.

ON the 2d of September Mr. W. Lohrmann was installed as teacher in our Colored Lutheran school at Concord, N. C., and on the same day Mr. E. Heintzen was installed as teacher in St. Paul's Colored Lutheran school, New Orleans, La. May God bless our parish schools. "They are doing a grand work among the colored children," said an aged Bishop of the A. M. E. church to us some time ago. When we asked him why his church did not use the same means for doing mission work among the colored people, he replied, "Oh, it is hard work; we have not the men for such work; you have hard-working men down South." Thank God that He gives us the men "for such work." It is a blessed work.

THE Lutheran Wisconsin Synod is vigorously engaged in mission work among the Apache Indians. A teacher has recently been installed and sent to the mission field, to instruct the Indian children in Luther's Catechism. The missionaries will thus be enabled to visit other Indian settlements, where there is great need of the Gospel.

REV. H. HALLERBERG was recently installed in Zion's church, St. Louis, Mo., as a missionary among deaf mutes. Rev. T. Wangerin, of Milwaukee, conducted the installation service in the sign language.

THE German population is said to be rapidly increasing in Kiauchau, the German colony in China. The Protestant Mission Society is building a hospital at Tsingtow, and missionaries of the Berlin Society in the same city have issued a translation of Luther's Small Catechism in the Shan-Tung dialect. They are now preparing a Chinese Lutheran Churchbook. Swedish missionaries are laboring in the city of Kiauchau.

THE Religious Tract Society in China recently celebrated its twenty-third anniversary. During these 23 years over 13,000,000 copies of Christian books and tracts have been circulated. In the 91 years of missionary work in China 3000 missionaries have been engaged, and nearly 100,000 natives have made a profession of Christianity.

ACCORDING to the magazine of the Hermannsburg Missionary Society, it is due to the missionaries more than to any other cause that the negroes, or natives in South Africa, remained peaceful. Their uprising, which the English feared, would have wrought untold havoc in the districts where they dwell.

AN Indian visited the missionary at a station recently and said: "My people are eye-blind and ear-deaf. They do not know anything, and your teachers know everything. The Indians know what their fathers and

grandfathers have told them, but you have the things written in the book." Then he said: "I believe; I do believe; I believe everything you say, and I am glad the Sunday school is here. I like to come, and I am coming every time I can."

AT a meeting in the island of Mare during the annual festival in May, after an address by M. Delord, an old Nata, or native pastor, rose and said: "My son has asked help for the work of God in New Caledonia. Who will answer? Here are five francs and my new hat!" Never did so short a discourse produce so great an effect. On all sides, great and small brought all they could think of, and the front of the platform was soon heaped with garments. The platform was fairly besieged with people bringing their offerings. Umbrellas, boxes of matches, articles of all kinds, figured in this singular collection.

AMONG means resorted to to induce the gods to send rain, a missionary in India mentions that the wealthy people in Waga gave a feast to the poor; also that, hearing a wailing in the fields one day, she found the village girls were burning their dolls as a sacrifice, but when she asked if they had burned their "nice dolls from America," they had to say, "No, we burned our own dolls made of rags."

THE only Bibles allowed to the Mexican Catholics of to-day come in from three to twenty-five volumes, and cost from fifteen to two hundred dollars. Such a thing as a ten or five-cent New Testament or a one-dollar Bible is unknown, because the Roman Catholic Church does not want the Mexican people to have the Bible in a cheap edition. The Roman Catholic Church is afraid of the simple Word of God.

A Japanese Giver.

Year before last a Japanese of about middle age, and rather poorly dressed, called on a pastor in Kobe at an early hour one morning and asked for a little time for conversation. The request was granted with the expectation on the part of the pastor that the interview would end with a plea for a little money to help a poor traveler on his way.

After the usual salutations the visitor said: "I am a Christian. Not long ago I had occasion to visit a town in a distant part of the country on business, and one evening I attended a prayer-meeting that I found in the place. The evangelist at the close of the meeting read a letter from you as President of the Home Missionary Society, and I thus learned that the Society is in special need of funds just now. I am on my way to Tokyo, and since I heard your letter read I have traveled third class on steamer, train and hotel, and have up to this point saved ten yen by doing so.

I shall be very glad if you will receive this amount and use it for evangelistic work."

The pastor was naturally very much surprised at the turn of affairs, and accepted the money with thanks. He asked his visitor what name he should use when printing the gift in the monthly report. The reply was: "My name is So and So; but please say 'a servant of Christ.'" This was done. During the same year another gift of ten yen came from him. Last year he sent fifty yen, and this year he sent one hundred yen. To all others but this pastor the giver is known only as Kirisuto no Shimobe—that is, A Servant of Christ.

J. L. Atkinson, D. D.

Acknowledgment.

Received for colored missions of Rev. Paul Engelbert, Missionary, from his congregations at Gold Hill and Rockwell, N. C., \$18.71; of Rev. John C. Schmidt, Missionary, from Grace Church, Greensboro, N. C., 12.00; of Rev. J. Kossmann, Missionary, from Bethlehem Church, New Orleans, La., 25.00; of Rev. J. Ph. Schmidt, Missionary, from Grace Church, Concord, N. C., 24.50.

A. C. BURGDORF, Treas.
St. Louis, Mo., Sept. 22, 1900.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.

1625 Annette Str., between Claiborne and Derbigny.

Divine services: Sunday morning at 9½ o'clock.
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Wednesday evening at 7½ o'clock.

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Young People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
F. J. LANKEAU, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.

Cor. Washington Avenue and Dryades Str.

Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.

Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
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J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.

Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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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. XXII.

St. Louis, Mo., November, 1900.

No. 11.

Are You Ready?

I sat in my study, weary
After the toil of the day,
And thinking more of the earth-life
Than the heaven that seems far away,
When my little boy came with his Bible
To ask what is meant in God's Word
Where it biddeth all men to be ready
For the coming of the Lord.

I told him the wonderful meaning
In the words that perplexed him so,
And I saw the look in his blue eyes
Graver and graver grow.
Suddenly, "Papa," he asked me,
"If you heard the Lord at the gate
Calling you, would you say, 'I am ready!'
Or would you want Him to wait?"

O how could I answer the question
That thrilled me as never before?
I seemed for a moment to see Him
And hear His dread knock at the door—
The Lord I had so long neglected—
And hear, "Are you ready?" from Him,
And I saw the grave eyes of my darling
Through eyes that grew suddenly dim.

I knew that the voice of my Father
Had spoken in warning to me
Of the danger there is in delaying,
Through the lips of the child at my knee,
And I cried, "Help me, Lord, to be ready!"
And knew He would answer the prayer
That went up from my heart as I folded
His sweet little messenger there.

Selected.

Come to Jesus.

This is the Gospel invitation that comes to us during the entire Church Year. Every Gospel lesson calls upon sinners to come to Jesus that they may have life. In the Gospel we hear the voice of Jesus: "Come unto me all ye that labor and are heavy-laden, and I will give you rest."

How do sinners come to Jesus? They come to Jesus by believing in Him as their Saviour. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." From this we see that coming to Jesus is the same as believing or trusting in Jesus.

Now, no man will come to Jesus, no man will put his trust in that Saviour, unless he is convinced of his sin, unless he feels that he is a sinner and needs a Saviour. Only the man that knows and feels that he is sick will call the doctor, only the man that knows and feels that he is drowning will grasp the rope that is thrown out to him to save him. So only he that knows and feels that he is a lost and condemned sinner will come to Jesus for salvation. Most men do not feel themselves "heavy-laden" with sin, and therefore they reject the Saviour. The Gospel lessons of the Church Year offer to them life and salvation, but they pay no heed to the Gospel call: Come to Jesus.

But there are many who know and feel that they are sinners, and yet they do not come to Jesus. What is the matter with them? They do not want to come just as they are. They think they are too bad and must make themselves better before they can come. This is a sad mistake, by which the devil tries to keep sinners from coming to Jesus. He knows that as long as a sinner wants to make himself better before he will come to Jesus, he will never come. Man cannot make himself better by his own strength; for we are sinners *by nature*. Our whole nature is corrupt and sinful. We are "dead in trespasses and sin," says the apostle. "We are all as an unclean thing, and all our righteousnesses are as filthy rags," says the prophet. How foolish is it for man to try to make himself better, since he has no strength to do it! Do not try to patch up that sinful nature of yours, but come to Jesus just as you are.

Jesus will not cast out the sinner who comes to Him just as he is. He came into the world for the very purpose of saving sinners. "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." He endured the most bitter sufferings and died the most shameful death upon the cross for the redemption of sinners. After having done all this for sinners, He will surely not cast out any one that comes to Him for salvation. He Himself says, "Him that cometh to me"—no matter who he is and what he is—"I will in no wise cast out." He did not cast out the woman that came to Him

to wash His feet with her tears. She was known all over the city as a great sinner, but when she came to Jesus for salvation He received her with the kind words: "Thy sins are forgiven thee." He did not cast out the robber who was sentenced to death for his crimes, and who in his last hour came to Him for salvation. He gave him everlasting life in Paradise. So every sinner that comes is welcome.

The end of the Church Year reminds us of the end of the time of grace. The day is near at hand on which Christ will come to judge the quick and the dead. To those who have rejected the only Saviour it will be a day of wrath and terror, but to those who have come to Jesus by faith it will be a day of great joy. They shall see what they have believed and shall enter into the full and undisturbed enjoyment of everlasting bliss. Heed, then, the Gospel invitation: Come to Jesus.

Reading the Bible.

When Mr. Hone, who wrote the *Everyday Book*, and was of skeptical views, was traveling through Wales, he stopped at a cottage to ask for a drink of water, and a little girl answered him, "Oh, yes, sir; I have no doubt mother will give you some milk. Come in."

He went in and sat down. The little girl was reading the Bible. Mr. Hone said, "Well, my little girl, are you getting your task?"

"No, sir; I am not," she replied. "I am reading the Bible."

"Yes," said he, "you are getting your task out of the Bible."

"Oh, no," she replied, "it is no task to read the Bible; I love the Bible."

"And why do you love the Bible?" said he.

Her simple, childlike answer was, "I thought everybody loved the Bible."

Her own love to the precious volume had made her innocently believe that everybody else was equally delighted to read God's Word. Mr. Hone was so touched with the sincerity of that expression that he read the Bible himself, and, instead of being an opponent to the things of God, came to be a friend of divine truth.

(For the LUTHERAN PIONEER.)

The Fifth Commandment.

Which is the Fifth Commandment?

Thou shalt not kill.

What does this mean?

We should fear and love God, that we may not hurt nor harm our neighbor in his body; but help and befriend him in every bodily need.

In the Fifth Commandment God forbids us "to kill;" that is, to take our neighbor's life. Of all temporal things we possess life is the most important, for when we lose our life we lose all other temporal things with it. Life is, therefore, an absolute necessity if we would enjoy things temporal. But life is of the utmost importance also in yet another respect; it is, namely, the time of preparation for the world to come. The end of life means the end of the time of preparation for eternity. The murderer, therefore, does not only deprive his victim of temporal life, but may be also, as far as he is concerned, sends him before God's judgment throne without due preparation for eternity. In other words, he not only murders the body, but also does all he can to murder the soul of his poor victim.

The transgressor of this Commandment, however, also sins against the majesty of God, usurps, in fact, the right and power of God. For God, the Creator of life, has reserved for Himself the sole privilege to take the life He has given. He declares Himself to be the Lord over life and death, and whoever, therefore, lays violent hands upon his fellow-man invades upon the prerogatives of God. The greatness of the crime of murder is yet increased by the fact that the murderer lays violent hands upon one who is made in the image of God.

After these preliminary remarks, let us now proceed to learn what constitutes "killing" according to the Fifth Commandment; or, which is the same, who is a murderer in God's eyes. Gen. 4, 8 we are told that Cain slew his brother Abel with his own hand. 2 Sam. 11, 14—17 is related the story of Uriah's murder by David. Now David did not kill Uriah with his own hand, but he commanded Uriah's captain, Joab, to so place him that he might fall by the sword of the enemy. But the prophet Nathan in God's name denounced David as the murderer of Uriah, and declared to him: "Thou hast killed Uriah the Hittite with the sword" (2 Sam. 12, 9). Cain and David were, therefore, open transgressors of this Commandment.

But it would be a great mistake were we to think that only such outright murders are prohibited. The Fifth Commandment goes much farther; it forbids all hurting and harming of our neighbor in his body. If we do or say anything whereby our neighbor's life may be destroyed, shortened, or embittered, such word or deed is murder before God. In the first chapter of Exodus we are told that the

Egyptians overloaded the children of Israel with work to shorten their lives and prevent their increase. In doing so the Egyptians committed murder. In the Parable of the Good Samaritan we read that robbers wounded the poor wayfarer and left him half dead after they had stripped him of his clothing. These robbers were murderers, as were also, as a matter of fact, the Levite and priest who passed on without coming to the relief of the poor victim of the robbers. For he that neglects to help his neighbor who is in bodily distress transgresses the Fifth Commandment just as well as he who brings distress upon his fellow-man. Gen. 31 is recorded the shameful deed of Joseph's brethren—selling their own brother into slavery—and the subsequent grief of Jacob when he was made to believe that Joseph had been destroyed by some wild beast. And Jer. 18, 18 we are told of the resolution of the Jews to so harass and persecute the faithful prophet Jeremiah with their evil and slanderous tongues as to embitter his life and bring him into the grave. Is it necessary to say that Jacob's sons, as well as these wicked Jews were murderers? And yet how often is not the Fifth Commandment transgressed in like manner to-day!

But if the Fifth Commandment forbids the taking of our neighbor's life, it necessarily also forbids all sins that may lead to such a deed. Such sins are anger, hatred, jealousy, malignity, and revenge. These sins if indulged in will inevitably lead to open transgression of this Commandment. Every murder that is committed has its source in one or more of these sins. Cain's hatred for Abel caused him to slay his brother. It was because of their jealousy that Joseph's brethren desired to kill him. Revenge prompted Herodias to bring about the murder of John the Baptist. The malignity of David's enemies caused them to rejoice over him in his adversity. Christ, therefore, declares the evil thoughts of the heart to be murders (Matt. 15, 19), and in His Sermon on the Mount He says (Matt. 5, 22): "Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca [a word of contempt], shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire." The apostle writes: "Whosoever hateth his brother is a murderer" (1 John 3, 15). F. J. L.

Meeting of Immanuel Conference.

The third session of Immanuel Conference met at Rockwell, N. C., from October 26—28, by invitation of Concordia Church of that place.

On Friday morning Conference assembled in private session and was formally opened by President Bakke with a short liturgical service. The election of officers for the ensuing year resulted as follows: Rev. J. C. Schmidt, Presi-

dent; Rev. D. H. Schooff, Vice-President; Rev. Geo. Schutes, Secretary and Treasurer. Rev. M. Nickel was appointed reporter for the *Missions-Taube*, Teacher W. H. Lohrmann for the *Lutheran Witness*, and the undersigned for the *PIONEER*.

In the public session of the afternoon Rev. D. H. Schooff read a paper on the topic, "The Word of God a Means of Grace," basing his remarks on portions of the last five parts of the Catechism.

In the divine services at night Rev. Geo. Schutes preached on Gal. 4, 4. 5. After the service, Conference again took up and completed the discussion of Rev. Schooff's paper.

On Saturday morning Conference again met in private session. The topic for discussion was, "A Verbal Explanation of the Second Commandment," Rev. J. C. Schmidt leading the discussion.

In the afternoon divine services, Rev. M. Nickel preached on 1 Tim. 4, 8. Rev. Ph. Schmidt read a paper on "Prayer," showing that prayer is the conversation of a Christian with God; that we should pray "without ceasing," and that faith is necessary to effectual prayer.

In the evening the undersigned preached on Matt. 11, 28. 29. Rev. N. J. Bakke read a paper on "The Relative Duties of Husband and Wife," showing, first, the duties each has separate, and second, the duties both have in common.

On Sunday morning Rev. J. C. Schmidt preached a Reformation sermon on Hos. 8, 11.

In the afternoon service Rev. D. H. Schooff preached the pastoral sermon on Matt. 22, 1—14. Rev. Geo. Schutes preached the confessional sermon, basing his remarks on Ps. 25, 11, whereupon pastors, delegates, and members of the congregation partook of the Holy Communion.

At the evening service Rev. Ph. Schmidt preached on the Gospel lesson for the day, Matt. 22, 1—14. At the close of the service Conference formally closed its session by singing: "God be with you till we meet again."

The public sessions of this Conference were well attended. The interest was not confined to our colored friends, for not a few white people took a lively interest in the proceedings. The delegates from far and near showed their interest in the doctrinal discussions by taking an active part in the same.

Concordia Church was lavish in its hospitality, and deserves our heartiest thanks.

The next session of Conference will, most probably, be held at Meherrin, Va. May God continue to bless His colored Lutheran Zion!

R. P. OEHLISCHLAGER.

Be still, my soul, be still!
It is His holy will;
Bow to His rod!
He, He alone is God.

Just as I am.

A faithful pastor of a small flock once met a young lady, an acquaintance of his, on the street, as she was on her way to have a dress made for a ball. He frankly asked her her mission, and she frankly told him.

"I wish," he said, "you were a Christian, that you would forsake all these frivolities and learn to live as a child of God."

With a scornful turn of the head, the reply came: "I wish you would attend to your own business, sir. Good-day."

The young lady went to the ball and danced all night. She went home, and when her head was at rest upon her pillow, conscience began to do its work. She thought of how she had insulted the worthy pastor, who had spoken such kind words of warning to her, and who was perhaps the best friend she had on earth. This torment of conscience was kept up for three days, until at last she could endure it no longer. Going to the pastor's study she told him how sorry she was that she had said words that caused his heart to ache. "I have been the most miserable girl in the world," she said, "for the past three days, and now I want to be a Christian; what must I do to be saved?" The old pastor, his heart full of sympathy and love for the poor sinner, pointed her to the Lamb of God and told her that she must come to Jesus just as she was. "What!" said the girl, "just as I am; and I one of the most wicked and sinful creatures in all the world? You surely do not mean to say that Jesus will accept me just as I am?" "I mean just that," was the pastor's reply. "Jesus wants you to come to Him just as you are. He Himself says, 'Him that cometh to me I will in no wise cast out.'"

The young lady was Charlotte Eliot. She went home and retired to the solitude of her room. Kneeling beside her bed she prayed to Jesus to take her, just as she was. Reaching to a chair that stood by the bed she took a piece of paper and a pencil, which happened to be there, and wrote the verses of that hymn so dear to the heart of every true Christian:

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

His Missionary Branch.

I had occasion to call upon a young business man in his office, not long since, and found him as usual "up to his ears" in work.

"Sit down a moment," he said, "and I will be at liberty."

"You are always working," I said. "How many hours do you put in each day?"

"Twenty-four," he replied, with a smile. I presume my face expressed my astonishment.

"Yes," he said, "I work ten or twelve hours here; the rest of the time I am working in the antipodes—by proxy, of course."

"I don't understand," I said.

"Let me explain," he returned, more seriously. "When I was at school I became deeply interested in the mission cause. I determined to go out to China and work in the field. But my father died before my plans were fully matured. His business here was in such a state that no outsider—no man without a personal interest—could successfully



"Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," Rev. 3, 20.

carry it on. There were a mother, sisters, and younger brothers dependent upon the profits of the house. I was obliged to remain here.

"But I determined, nevertheless, to have a representative in the field, and I took up the support of a native preacher in China." Here my friend took down a much-thumbed map of Southern China and pointed out a certain town. "That is where my man is at work," he said. "He has formed a church and gathered a school. We have representatives of our business in several of the principal cities of the world. I call this our missionary branch.

"My man there is working while I sleep. He is my substitute. In that way I work twenty-four hours a day—for the Master. I work here for the money to keep my representative working over there."—*Selected.*

How St. John Saved a Young Man.

A touching story is told by Eusebius, the earliest writer of Christian church history, about a promising and very intelligent young man whom the holy Apostle St. John had induced to come to Christ. The young man was instructed and baptized by a bishop in whose care St. John had placed him. For a while the young man led a truly Christian life. Then he dropped off again to the world and became worse than he had been before his conversion. He got into bad company and led a life of dissipation. Finally he joined the robbers that infested that region, and made such progress in the nefarious occupation that he became their chief. When St. John in his travels again visited the place, he inquired about that promising youth and the bishop sadly told him, "He is dead." St. John was startled with surprise and asked, "Did he die?" "He is dead to God," said the bishop, "though he is living not far away in the wilderness on the mountains and is the chief of a band of robbers." Straightway St. John went into the mountains, found some of the robbers, offered himself as a prisoner and asked to be taken to their captain. They complied, and from a distance the chief recognized the old venerable apostle and fled for shame. But St. John followed and cried after him, "My son, why dost thou flee from thy father, who is weaponless, old and feeble? Fear not! There is hope for thee. Believe me, Christ has sent me to thee." The young man stood and wept. He went with the apostle into town, was again received into the society of Christians, and henceforth persevered in the faith and aided in the conversion of others.

Getting Ready.

"Mamma," said a little child, "my Sunday-school teacher tells me that this world is only a place in which God lets us live awhile, that we may prepare for a better world. But, mother, I do not see anybody preparing. I see you preparing to go into the country, and Aunt Eliza is preparing to come here; but I do not see any one preparing to go there; why don't they try to get ready?" When Ben's master died, they told Ben he had gone to heaven. Ben shook his head, "I 'fraid massa no go there." "But why, Ben?" "Cos, when massa go North, or go a journey to the Springs, he talk about it a long time, and get ready. I never hear him talk about going to heaven; never see him get ready to go there."

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

The Outlook from the Editor's Window.

A SENSIBLE PROTEST.—“We,” remarked a Missouri editor, “are getting a little tired of this life insurance business. When a man dies nowadays the first thing they ask is: ‘Was he insured, and for how much?’ The papers also generally wind up the obituary notice with the amount of insurance. Soon the obituary notices will read something like this: ‘Peter Jones died and left a wife and two children. Loss fully covered by insurance.’ Or, if the deceased is not insured, it will read about as follows: ‘John Smith is dead. He leaves a wife. Total loss: no insurance.’”

COLORED STUDENTS.—At the Lutheran Teachers' Seminary, New Ulm, Minnesota, three colored boys are in attendance, preparing themselves for the work of the Church.

KEPT IN IGNORANCE.—The papers report a curious matter, which is said to have come to light recently in Illinois. An aged negro with his wife and daughter came to that State from Mississippi, having escaped from slavery a few days before. He claimed that he had never heard of the Civil War and the freeing of the slaves until last week, and that his master, a planter named Crowder, living near the Yazoo mountains, still held about seventy-five other negroes in the same ignorant condition.—We do not know whether the story is true or not, but we do know that large numbers of colored people are still in ignorance of the redemption of Christ procured for all sinners more than eighteen hundred years ago. They are still kept by Satan in the slavery of sin. May the Gospel tidings of salvation and liberty in Christ be brought to them, that they may become the free children of God.

INDIA.—The famine in India is about over owing to heavy recent rains throughout the country. While America sent at least \$1,000,000 to the sufferers, and England, Germany, and other countries large sums, the rich Hindus, with few exceptions, have refused to lift a finger in aid of their starving brethren. At the same time they have spent large sums of money to save the lives of the sacred fish in a lake that was drying up, by removing them to a river. This furnishes a striking comparison of the Christian religion with that of the Hindu religion.

BRITISH BIBLE SOCIETY.—The new report of the British and Foreign Bible Society testifies to the enormous increase in the demand for the Scriptures, both at home and abroad. The total issues for the year amounted to 5,047,792 as against 4,479,439 in the previous twelve months. The contributions, etc., have not, however, increased in like proportion.

AMERICAN BIBLE SOCIETY.—The American Bible Society has just issued its eighty-fourth

annual report, showing its total issues for the year at home and abroad to be 1,406,801 copies. Of this amount, 832,496 were distributed outside of this country. More than half of the issue was manufactured at the Bible House, in New York, and a large part of the rest was printed in Turkey, Syria, China, and Japan. The Society received \$287,409.04 during the year.

COLORED PEOPLE FOR AFRICA.—It is reported that the German Government, wishing to develop its colonies in West Africa, has just closed a contract with Booker T. Washington, of Tuskegee College, Alabama, to furnish colored students trained in his school who will go to the colonies and instruct the natives in cotton-raising. If those that are sent over are true Christians, this step may prove of great importance to the Dark Continent.

A CHEERFUL GIVER.—A poor shepherd had wished to give something for missions. Night and day he thought of it, but he was so poor that it seemed as if he had nothing to give but a heart full of love to Christ and His cause. One day, however, he came to his mistress and asked her to give him his cap full of potatoes. “Willingly,” said she. He took his prize with him, and that day drove the cows to a distant part of the common. There he found a piece of ground, and he began to dig and take the stones out of it. He worked at odd times; then he planted his potatoes and waited, asking God to bless his little patch of ground. When autumn came, and he dug his potatoes up, he found he had a peck, which he sold and gave the money to missions.

Harvest Home and Mission Festival.

On the third Sunday in September the Congregation at Elon College celebrated a Harvest Home and Mission Festival.—Early on Sunday morning we pastors and the congregation at Greensboro boarded the train, and after a short but interesting trip through the picturesque country we arrived at our destination—Elon College.

At the church everything had been prepared for the event. There were all kinds of fruits and vegetables. Cornstalks formed a very pretty aisle in the center, and cedar wreaths all around the walls of the church gave it a festival appearance.

From far and near the people had come to the celebration. At 10:30 A. M. the pastor of the church, Rev. J. C. Schmidt, opened the service. It was a heart-warming thing to hear the songs of praise and thanks offered up to God by the assembled congregation. Rev. J. C. Schmidt occupied the pulpit in the morning service, and the people gave him their undivided attention.

After services dinner was served. And that the dinner was also well appreciated, can be

seen from a remark made by one of the guests: “You people have certainly treated us people fine. First you give us plenty of spiritual food and then you also give us people a fine dinner, which I certainly like. You ought to have festivals oftener out here.”

In the evening two services were held. In the first service the writer preached a mission sermon on Luke 15, 1—10.

In the second service Rev. Geo. Schutes from Salisbury occupied the pulpit and delivered the harvest home sermon, basing it on John 4, 35—38.

The people cheerfully contributed the collection, which amounted to eight dollars.

All parted with happy and thankful hearts to God. P. ENGELBERT.

Acknowledgment.

Received for colored missions of Rev. J. Kossmann, Missionary, from Bethlehem Congregation in New Orleans, La., \$25.00; of Rev. J. C. Schmidt, Missionary, from Grace Church in Greensboro, N. C., 12.00; of Rev. J. Ph. Schmidt, Missionary, from Grace Church in Concord, N. C., 10.00; of Rev. Wm. Pretzsch, Missionary, from congregation in Mansura, La., 25.00.

St. Louis, Mo., Oct. 20, 1900.

A. C. BURGDORF, Treas.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.

1625 Annette Str., between Calbarne and Derbigny.

Divine services: Sunday morning at 9½ o'clock.

Sunday evening at 7½ o'clock.

Wednesday evening at 7½ o'clock.

Sunday School: Sunday morning at 10½ o'clock.

Adult catechumen class meets at 7½ o'clock Tuesday evening.

Singing School meets at 7½ o'clock Friday evening.

EV. LUTH. MOUNT ZION CHURCH.

Cor. S. Franklin and Thalia Sts.

Divine services: Sunday morning at 11 o'clock.

Sunday evening at 7½ o'clock.

Thursday evening at 7½ o'clock.

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No. 12.

A Cradle Song.

Hush! my dear, lie still and slumber;
Holy angels guard thy bed!
Heavenly blessings without number
Gently falling on thy head.

How much better thou'rt attended
Than the Son of God could be,
When from heaven He descended,
And became a child like thee!

Soft and easy is thy cradle;
Coarse and hard thy Saviour lay,
When His birthplace was a stable,
And His softest bed was hay.

See the kindly shepherds round Him,
Telling wonders from the sky!
Where they sought Him, where they found Him,
With His Virgin-mother by.

May'st thou live to know and fear Him,
Love and trust Him all thy days;
Then go dwell forever near Him;
See His face and sing His praise.

ISAAC WATTS.

A Saviour For All.

The Saviour whose birth the Christmas tidings make known is a Saviour for all. If it were not so, the tidings would not be good tidings of great joy. How could we rejoice at the birth of a Saviour who was born as the Saviour of a select few only, since we could not know whether or not we belong to these few. If there were one exception, then every sinner might think himself that one.

But thanks be to God, the Saviour born at Bethlehem is a Saviour for all. There is none excepted. The angel plainly says in his Christmas message: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The tidings are to all people, because the Saviour whose birth they proclaim is a Saviour for all.

As such He was promised to fallen man in Paradise. The woman's seed was to bruise the head of the serpent and thus become the Redeemer and Saviour of all that are born of woman. As in Adam's fall all had sinned and come under the power of Satan, so through the work of the promised Redeemer all were to be redeemed. The promised Saviour, of

whom the prophets spoke and the psalmists sang, and who in the fulness of time was born at Bethlehem, is a Saviour for all.

As such He, the Son of God, became man, a member of the whole human family. He took upon Himself human nature, the nature of all men, and became the Brother and the Saviour of all. "Behold the Lamb of God that taketh away the sin of the world." He bore, not the sins of a select few only, but the sins of the world, the sins of all men. The forgiveness of sins and the righteousness which the Saviour procured by His sufferings and death He procured for all men. It is a gift for all. As in Adam all were condemned, so in Christ all are redeemed. Therefore St. Paul says, "As by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." And Christ Himself says, "God so loved the world, that He gave His only-begotten Son." So far as His love reaches, so far does His gift reach. He loved the world and to the world, the whole world, He gave His Son. The Saviour born at Bethlehem is a Saviour for all.

What good tidings of great joy are the Christmas tidings! They bring us the Saviour who is a Saviour for all. Man may exclude himself by his unbelief and thus deprive himself of the gift of this Saviour, but God does not exclude him. The Christmas tidings of His heavenly messenger shall be to all people. It is God's earnest will that all shall accept the Saviour born at Bethlehem and find in Him forgiveness of sins and everlasting salvation. There can be no better tidings for sinners than these Christmas tidings: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The Saviour born at Bethlehem is your Saviour, since He is a Saviour for all. He came to save sinners, and so He came to save you. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief," says St. Paul. The chief of sinners, the greatest of all sinners, may find salvation in the Babe of Bethlehem. Accept Him as your Saviour and you will enjoy a blessed Christmas.

God's Plan of Salvation.

At the manger of Bethlehem we learn God's plan of salvation. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The world is a world of sinners, who by their sins deserve God's wrath and everlasting punishment. But God so loved this world that He gave His only-begotten Son for the redemption of men. The Son of God became man and took the sinners' place and bore the sinners' punishment. Thus He procured the sinners' salvation. Faith in Him is the hand with which the sinner takes this salvation as his own. "Whosoever"—no matter who he is, and be he the greatest of sinners—"whosoever believeth in Him shall not perish, but have everlasting life." Trust in Christ is the certain and only way to everlasting happiness. "Believe in the Lord Jesus Christ, and thou shalt be saved." This is God's plan of salvation.

The Lord Knows You.

One evening during Christmas a kindly-looking man saw two poorly-clad children standing at the window of a confectionery and fruit store in the streets of Toronto. As he passed by he overheard one of them, a little girl, say, "Oh, how I wish I had an orange for mamma!" Impressed with their cleanly-looking appearance and their devotion to their mother, he invited them to enter the confectionery with him, and filled their hands and pockets with fruit and sweetmeats.

"Please, sir, may I ask you your name?" said one of the little sisters.

"Why should you wish to know my name?" kindly replied their benefactor, "that has nothing to do with this matter."

"I should like to pray for you," was the child's answer.

The man was so deeply moved that he turned toward the door to hide the tears that came to his eyes, and then quietly walked out. But the little girl, not anxious to press him further for his name, called after him: "It will make no difference after all, for the dear Lord knows you surely."

(For the LUTHERAN PIONEER.)

The Fifth Commandment.

(Concluded.)

In the Fifth Commandment man is also forbidden to take his own life. Rom. 14, 7 St. Paul says: "None of us liveth to himself, and no man dieth to himself." Our life belongs to God and is not our own. The suicide is a murderer. With the awful crime of murder upon his soul, he steps before his Maker. But if the taking of one's own life is forbidden, so is also the hurting and harming of one's own body. He that shortens his own life by careless living, and destroys his health by intemperance, unchastity, and the like is also a self-murderer before God. —

But if we are forbidden to hurt or harm our neighbor, is it a sin for a parent to whip his child? Certainly not; for Prov. 13, 24 the Lord says: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Likewise would it be a false conclusion to suppose that the Fifth Commandment prohibits the infliction of capital punishment by the civil government. For thus we read in God's Word: "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9, 6). "All they that take the sword, shall perish with the sword" (Matt. 26, 52). "He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13, 4). While these passages in plain language deprive all other men of the power of taking life, they most outspokenly confer this power upon the civil government of a state or country. But if the government of a country has the power to deprive individual enemies of the state, such as murderers and other criminals, of life, it also has the power to wage war against a greater number, such as a whole country. Such being the case, the soldiers of a government, fighting the battles of their country, are no murderers, but the duly authorized protectors and avengers of their country.

The Fifth Commandment enjoins us to help and befriend our neighbor in every bodily need. When Lot was taken prisoner and carried away, Abraham upon hearing of it at once pursued the enemy and rescued Lot (Gen. 14, 12—16). He helped his neighbor in bodily need. The good Samaritan likewise gives us an example of what this Commandment requires of us. He helped one who was his enemy. He did what Paul admonishes us all to do, when he says, Rom. 12, 20: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." A most beautiful example did David also give us when he spared the life of Saul who was even then pursuing him to kill him (1 Sam. 26).

What great importance God attaches to the practice of true neighborly love as enjoined in this Commandment is apparent from the fact that it is just the absence of the works of this

Commandment which according to Christ's description of the judgment will condemn the unbelievers on the last day (Matt. 25, 31—36).

Not only shall we prove our love, however, by helping our neighbor when he is in trouble, but we shall befriend him whenever we can. Whenever we see an opportunity for him to better his condition, we shall be of service to him in whatever way we can, that he may take advantage of such opportunity.

Finally, we must bear in mind that this Commandment, in forbidding hatred, malignity, and revenge, on the other hand enjoins virtues which are to take the place of these. Such virtues are meekness, mercifulness, and placableness. Concerning these virtues Christ says: "Blessed are the meek: for they shall inherit the earth. Blessed are the merciful: for they shall obtain mercy. Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5, 5. 7. 9), and His whole life was a beautiful exemplification of these virtues. Even when on the cross and in the throes of death, he answered the taunts and jeers of His persecutors by praying for them. And looking upon Him let us say:

"And I will study to adorn
My heart with *meekness* under scorn,
With *patience* in distress,
With *faithful love*, that yearning cleaves
To those whose sin my soul aggrieves,
Who shock me by their wickedness.

"When evil tongues with stinging blame
Would cast dishonor on my name,
My restive heart I'll still,
And take injustice patiently,
And *pardon*, as Thou pardon'st me,
My neighbor for his every ill."

F. J. L.

What think ye of Christ? Whose Son is He?

Throughout the world the birthday of Christ will be observed with joyous festivity. But the question arises, Who is Christ? Some answer as did the Jews, the *Son of David*. This is true, but He is also the *Son of God*. He is both God and Man. Two natures are inseparably united in Him, the *divine* and the *human*. So that we can truly call Him the *God-Man*, and can say that in Him God is Man, and Man is God; that Mary bore the Son of God; "the Lord of Glory" was crucified, and that "God has redeemed" us with "His own blood." By virtue of this personal union of the two natures, Christ, according to His humanity, has received all power in heaven and on earth, and has been made partaker of the majesty, honor, power and glory of God. He has ascended up, not only into heaven, but far above all heavens, that He might fill all things, and He is with us always, even unto the end of the world. And the two natures, divine and human, constitute the One, true Christ, they cannot be separated from each other, for Christ is not divided. He who was born in Bethlehem, suffered, was crucified, dead, buried, descended into hell, rose from the dead and ascended on

high, was not *God* alone, nor *Man* alone, but both *GOD* and *MAN*; and He remains such forever. And we Lutherans can acknowledge no other Christ than Him of whom, according to the Scriptures, the above is true.

Those sects who deny this, and who, among many other false doctrines concerning Christ, teach of the Christ in whom they believe, that he is *not able* to give His body and blood in the Sacrament, must have another Christ, an unreliable, weak and false Christ.

Our Christ, however, is the almighty Christ, who was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.

—Church Messenger.

Christmas Eve.

One afternoon in Christmas week, a clerk in the Leipzig postoffice, whose duty it was to sort the letters, found a tawdry little epistle, and put it in the dead-letter box. The letter went the usual way to the black cabinet, where serious, silent men are seated, endowed with power to decide upon the fate of packets unclaimed or unaddressed. The letter bore the direction to "Jesus Christ, at Leipzig," and being opened, displayed the following contents:

"DEAR HOLY CHRIST:—Christmas is drawing near, and as I full well know, Thou art now going about and presenting good children with bon-bons and nice little toys. O! dear holy Christ, I wish Thou wouldst come to us. We are so anxious to see Thee, and I more than my sister, as I want a satchel to put my books in. But I believe that my sister Selma wants one, also. We should also like to have a pair of shoes, each of us, as the weather is very bad. To my brother Curt, please bring a box full of tin soldiers. He is ill and must not go out of the room. But, above all, Thou shouldst look after the health of my mamma, who is worse than Curt, and cannot move except on crutches. Dear holy Christ, I pray Thee, do not forget us. I shall be very obedient to my mother, and I live at Green street, No. 10, in the courtyard.

"MARIE. SELMA. CURT."

The letter, as appears from the signatures, although written by the eldest sister, had afterwards gained the approval of the younger children, who attached their names in token of assent. Some few days passed. At last it was Christmas eve. A knock came to the door of the mother of the three little children, and a gentleman with a lady entered, and put the satchel, the shoes, and a great many other things on the table. The German Christmas tree was lighted and merriment filled the house. For once, official secrecy had been violated, and the dead letter, being shown to a charitable Samaritan, caused more joy and gladness than pen can describe.—*Selected*.

Little Carl's Christmas Eve.

"Come in!" shouted together the host and hostess of a little German wayside inn near the banks of the Rhine, and not far below the city of Basle. It was Christmas Eve, and a stormy night.

The "come in" of the host and hostess was in answer to a loud, hurried rap at the door, by which there entered two travelers. One, by his military dress, seemed a soldier, and the other appeared to be his servant. This was the case. A General of the army was on his way to his home in Basle. Having been delayed by the storm, he had to stop for the night at this lonely and comfortless little inn.

Greatly impressed with the importance of his guest, the host went out to help in the care of the horses, whilst his wife bustled about to prepare supper for the great man.

"Ho, Carl!" she cried, "thou water-imp, run to the wood for another bundle of fagots!"

At these sharp words a wild-looking boy started up from a dusky corner of the room, where he had been lying with his head pillowed on a large Swiss dog, and darted out of the door. He was coarsely dressed and bare-footed, yet there was something about him which struck the traveler strangely.

"Is that your child?" he asked.

"No, indeed," said the old hostess; "I am a poor woman, and have seen trouble in my time, but I'm not the mother of water-imps."

"Why do you call the boy a water-imp?"

"I call him so," said the woman, "because he came from the water. He floated down the Rhine in the great flood, four years ago come spring, a mere baby, perched on the roof of a little chalet, in the night. My good man spied him in the morning early, and took him off in his boat. I took him in pity; but I have always been afraid of him, because he came from the water and the flood might come for him again."

The traveler seemed deeply interested, and well might he be; for in that very flood of which the superstitious old woman spoke, his only boy had been lost, with his nurse, whose cottage on the river bank had been swept away by night.

"Was the child alone on the roof of the chalet?" he asked.

"Yes," said the hostess, "all but an old dog, who seemed to belong to him."

"That dog must have dragged him on to the roof, and saved him!" exclaimed the General; "is he yet alive?"

"Yes, just alive. He must be very old, for he is almost stone blind and deaf."

"Show me the dog!" said the officer.

"Here he lies," said the old woman.

The General bent over the dog, touched him gently, and shouted in his ear his old name of "Leon." The dog had not forgotten it; he knew that voice, the touch of that hand. With a joyful cry he sprang up to the breast of his old master; then sunk down, as if faint with

joy, to his master's feet. The brave soldier was overcome with emotion; tears fell fast from his eyes. "Faithful creature," he exclaimed, "you have saved my child, and God has now given him back to me."

Just at this moment the door opened and little Carl appeared with his arms full of fagots.

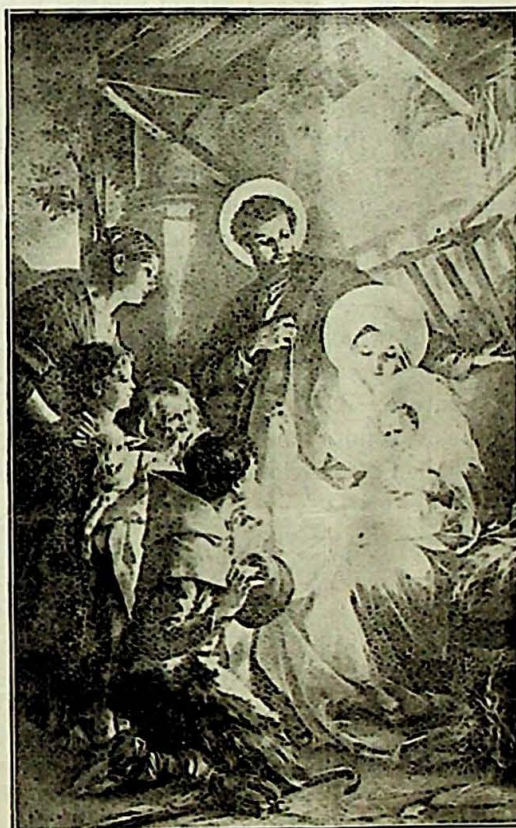
"Come hither, Carl," said the soldier.

The boy flung down his fagots and drew near.

"Do you know who I am?"

"Ah, no—the good Christmas King, perhaps," said the boy.

"Alas, poor child, how should you remember me!" exclaimed the General, sadly. Then taking him in his arms, he said, "But I re-



The Babe of Bethlehem.

member you; you are my boy, my dear, long-lost boy! I am your father!"

"No, surely," said the child, sorely bewildered, "that cannot be, for they tell me the Rhine is my father."

The soldier smiled through his tears, and soon was able to convince his little son that he had a better father than the old river. He also told him of a loving mother who yet sorrowed for him, and of a blue-eyed sister, who would rejoice when he came home. Carl listened and wondered, and when he understood it all, slid from his father's arms and ran to embrace old Leon.

The next morning early the General left for his home. In his arms he held little Carl, carefully wrapped in his warm fur cloak, whilst old Leon lay snugly curled up in the bottom of the carriage.

Great was the joy of Carl's mother and sister when the General brought little Carl home

as a Christmas gift from God, who had so wonderfully protected the little boy and given him back to his parents and sister. It was a Christmas time to thank God for, and they did thank Him.

God's Ways are Wonderful.

A Norwegian sailor, who had left his home twenty-one years ago and had not written to his mother for sixteen years, strolled through the streets of a city on the coast of Wales one Christmas morning. He came to a church and the singing moved him to enter. At the close of the service the pastor announced that on the next day a festival service for sailors would be held and presents would be distributed. He heartily invited all to attend.

At the appointed hour the wandering sailor came with many others. He was given a slip of paper bearing the number 400. On presenting this number, he received a woollen shawl as a Christmas gift. He did not care much for the present, but before going to bed in the evening, he examined the shawl more closely and found a letter fastened to it with the address: "For the sailor who receives this present."

He opened the letter and read the hearty Christmas greetings of her who had knitted and presented the shawl. She also wrote: "I am seventy years old, have three sons at sea, of whom the youngest has not written to me for sixteen years. I know nothing of him."

The sailor looked at the name signed to the letter, and—to his great surprise—it was the name of his mother!

He got his wages and left for home on the next steamer to bring joy to the heart of his mother and to make New Year's Day a happy and blessed day indeed.

How wonderful are God's ways! Almost a thousand presents had been donated and distributed on that Christmas Day; yet that sailor received the one appointed for him. His mother surely was a praying mother, and God heard her prayers.

"Welcome to Earth, Thou Noble Guest."

An old Lutheran pastor, speaking of the worth of the human soul, says, "Christ came from heaven to earth, he came into our misery, as we sing—

"Welcome to earth, Thou noble Guest."

"Divers and pearl-fishers go down several fathoms into the sea in order to seek pearls. Miners dig several hundred fathoms into the earth in order to dig gold, silver, and other ores. But of what high worth must not the human soul be in heaven, when for it the Lord Jesus did not hesitate to descend into the bitter sea of human misery."

"Come, Jesus, glorious, heavenly Guest,
Keep Thine own Christmas in our breast."

The Outlook from the Editor's Window.

CHRISTMAS.—Christmas refers to Christ, and is to be celebrated as the birthday of our Saviour. Many people, however, are wont to use it as if it were their own day of coming into this world, and so they eat, and drink, and rejoice,—but have no place in their hearts for Him over whom the angels sang, "Glory to God in the highest, on earth peace, good will to men."

CHRISTMAS ALWAYS.—A poor soldier once said to his officer, one Christmas, in India: "Sir, it is always Christmas Day with a soldier when he has half a crown in his pocket." He knew nothing of the true Christmas. May not Christian soldiers, the soldiers of the cross, say: "It is always Christmas with us while we have Jesus in our hearts"? This is the true Christmas.

THE CHRISTMAS TREE.—The true meaning of the Christmas tree is not always appreciated. It is often used for mere ornament and display. Indeed, some whose purse is not so long as that of their neighbors are apt to feel that because they cannot have so splendid a tree as the neighbors they would better have none at all. This is because they have lost sight of the real purpose which the Christmas tree is to serve. To the Christian it is the symbol of the Tree of Life—the Lord Jesus Christ. The lights on it remind us of the Light of the world. The gifts on it remind us of the greatest of all gifts—the Gift of God in the sending of His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

CHRISTMAS IN SCANDINAVIA.—In Scandinavia Christmas time is the most joyful season of the whole year. In every farm-house the table is laden with good things, and any one passing by is bidden welcome. Even the cattle in the stable and the dog in the kennel are fed with the best the barn and the kitchen can afford, and the birds of the air are never forgotten. The family ends Christmas Eve with family prayer, and all night long the lamps are burning brightly. The Christmas morning service begins at 3 A. M.; the worshipers wend their way to church with torches and lanterns, which they keep burning during the service of song.

A MISSION SCHOOL.—Our Lutheran city missionary in St. Louis has opened a free parochial school for the children of the poor in that large city. The school is already attended by 80 pupils, and a teacher has been secured for the blessed work of teaching these poor children also the way of salvation through faith in the Saviour born at Bethlehem.

OUR PIONEER'S CHRISTMAS STOCKING.—Our little PIONEER is a very modest little fellow, and as he hangs up his stocking he wishes a

very modest Christmas gift. Do you know what it is? He wishes to receive many names of new subscribers for the next volume of the paper. Hoping that he will not be disappointed and wishing all our readers a blessed Christmas, we close our window.

Unto you is born a Saviour.

The words *unto you* should make us joyful. For to whom, or of whom does the angel speak? Of course, not to wood or stones; no, but to men; and not to one or two alone, but, as he says, to "all people," that is, all who are men. For he says, *unto you*, not unto us angels, but "unto you is born a Saviour," that is, He has become a man like unto you. Now whoever is born a man, may and should comfort himself with this Saviour who is born. But what shall we make of this? Shall we still doubt God's grace and say: St. Peter or St. Paul may indeed rejoice in this Saviour; but I am a poor sinner, I dare not do it; this noble precious treasure is not intended for me? My dear friend, if you will say it is not for me, to whom, then, does it belong? Did He come for the sake of geese, ducks, or cows? For you must notice what He is! Had He wished to help another creature, He would have become that creature. Had he not become man for the sake of us poor, sinful, lost men, He would not be called our Saviour. Now see, what are you? What am I? Are we not all men? Yes. Who then is to receive this Child, but just we men? The angels do not need Him; the devils do not want Him; but we need Him, and for our sake he became man. Therefore, it becomes us men to receive Him with joy, as the angel says: "Unto you is born a Saviour;" and shortly before: "I bring you good tidings of great joy, which shall be to all people."

Luther.

Brought in Pa's Prayers.

Once upon a time sickness came to the family of a poorly paid pastor of a rural church. It was winter, and the pastor was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones, and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household there was a loud knock at the door. When the door was opened a stout farmer boy was seen, wrapped up comfortably.

"What do you want, boy?" asked one of the elders.

"I've brought pa's prayers," replied the boy.

"Brought pa's prayers? What do you mean?"

"Yep, brought pa's prayers; an' they're out in the wagon. Just help me and we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, corn meal, turnips, apples, warm clothing and a lot of jellies for the sick ones.

Missionary.

OUR BOOK TABLE.

AMERIKANISCHER KALENDER fuer deutsche Lutheraner auf das Jahr 1901. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This is the annual guest, heartily welcomed in the houses of thousands of German Lutherans in our land. Besides the usual almanac matter and full statistics of the Synodical Conference there is a large quantity of excellent reading matter and also a beautiful supplement, printed in colors. The annual is deserving of a place in the home of every German Lutheran.

Acknowledgment.

Received for colored missions of Rev. J. Kossmann, Missionary, from Bethlehem Church, New Orleans, La., \$25.00; of Rev. P. Engelbert, from congregation in Rockwell, N. C., 10.37; of Rev. J. C. Schmidt, from Grace Church in Greensboro, N. C., 24.00; of Rev. J. Ph. Schmidt, from Grace Church in Concord, N. C., 10.00.

St. Louis, Mo., Nov. 20, 1900.

A. C. BURGDORF, Treas.

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Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.

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Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.

J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.

Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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