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R. A. Bischoff (Editor)

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIV.

St. Louis, Mo., January, 1902.

No. 1.

God Bless You!

"God bless you!" from the heart we sing,
God give to everyone His grace;
Till He on high His ransomed bring
To dwell with Him in endless peace.

"God bless you," on your pilgrim way,
Through storm and sunshine guiding still;
His presence guard you day by day,
And keep you safe from every ill.

"God bless you," in this world of strife,
When oft the soul would homeward fly,
And give the sweetness to your life,
Of waiting for the rest on high.

"God bless you," and the patience give
To walk through life by Jesus' side;
For Him to bear, for Him to live,
And then with Him be glorified.

"God bless us all," and give us rest
When Christ shall come and glory dawn;
Our sun is swinging toward the West,
Life's little day will soon be gone.

Selected.

The Prayer of Moses.

"So teach us to number our days, that we may apply our hearts unto wisdom."

This is the prayer of Moses, the man of God. Well may we make that prayer our own at the beginning of a new year. Our years are spent like a tale that is told, and our days pass by like a shadow. Life is short. It is "like a flower of the field that flourishes, and the wind passes over it, and it is gone, and the place thereof shall know it no more." "It is even a vapor, that appeareth for a little time, and then vanisheth away." Well may we number our days; for they pass by swiftly, and the end soon comes.

"That is so," says the worldling, "therefore let us eat, and drink, and be merry, for to-morrow we die." Foolish man! That is not the wisdom to be learned. Death does not end all. The Bible says, "It is appointed unto men once to die, but after this the judgment." This world is only a passageway to the next. Man in this world is on the road to eternity, and that eternity will be to him an eternity either of woe and misery or of bliss and joy.

The prayer of Moses, therefore, is, "So teach us to number our days, that we may apply our hearts unto wisdom." It is not wisdom to go on in sin and despise our only salvation. He that lives on in sin and dies in sin, rejecting the only Saviour of sinners, passes through death to the judgment seat of God with all his sins upon him, and the wrath of a just and holy God will hurl him into everlasting damnation. The Bible plainly says, "He that believeth not shall be damned." What a fool he is that does not see to it that he is prepared to meet his God! Life is short and uncertain. Every day may be his last day on earth, every minute his last minute. Death may come suddenly and take him out of time into eternity. He that is without faith in Jesus is not prepared for that great change. "He that believeth not the Son shall not see life; but the wrath of God abideth on him," says the Bible.

"So teach us to number our days, that we may apply our hearts unto wisdom." It is wisdom to look upon the passing days as a time in which we are to prepare to meet our God. Man is a sinner, and so long as he has not forgiveness of sin, his sins will separate him from God, the only source of all true happiness. Forgiveness of sin is found in Jesus. Of Him it was said, "Thou shalt call His name Jesus; for He shall save His people from their sins." In Him there is salvation from sin, because He took the sinners' place and bore all sin and all punishment of sin in the sinners' stead. He that believes in Him has become wise unto salvation; he has applied his heart unto wisdom; he is prepared to meet his God; he has forgiveness of sins and everlasting life. "He that believeth on the Son hath everlasting life," says the Bible. For him there is no terror in the rapid flight of time and in the coming of death. It is true, every passing day brings him nearer the grave, but also nearer his heavenly home.

May the Lord teach us all so to number our days, that we may apply our hearts unto wisdom.

AS LONG as the Word of God is held in honor in the Church, it is still well with her.—*Luther.*

The Christian's Path.

The Christian's path is not always a flowery path. It is often thorny. He is a pilgrim in a strange country, and in his journey through life he must pass through many tribulations. He is on his way to the crown; that way, however, is the way of the cross. But no matter how thorny the path the Christian may be of good cheer. It is the path which God has chosen for him, and on which God Himself leads him. The path which our Heavenly Father marks out for each of His children is surely the right one and the best one.

"He chose this path for thee,
No feeble chance, nor hard, relentless fate,
But love, His love, has placed thy footsteps here;
He knew the way was rough and desolate,
He knew the heart would often sink with fear;
Yet tenderly He whispers, 'Child, I see
This path is best for thee!'"

God's Presence.

"My presence shall go with thee." This is God's promise given to His children. What a promise for the New Year! Suppose you had a long and dangerous journey—you would like company. How pleasant if some kind friend acted as guide and led you by the hand and protected you. No fear, then. God, the almighty and merciful Father, goes with His children on their journey. He says, "My presence shall go with thee." Life is a going forward from day to day, and God goes with His children, watching over them and directing their steps: No fear, then.

At Peace with God through Jesus.

Dr. Culils tells of an aged Christian lying in the Consumptives' Home, very near his end. He was asked the cause of his perfect peace, and replied:

"When I am able to think, I am thinking of Jesus; and when I am not able He is thinking of me."

Why should he not have peace?

(For the LUTHERAN PIONEER.)

Original Sin.

Man as he came from God's hands was the image of his Maker, the masterpiece of the Creator and the joy of the angels. God had created him in holiness and righteousness, and his was a perfect knowledge and unalloyed blessedness. But all this was changed when man of his own free will suffered himself to be misled by Satan into sin.

Gen. 3, 1—7 we are told how the fall of man was brought about. Hiding himself in the serpent, the devil first approached Eve with the words, "Yea, hath God said, Ye shall not eat of every tree in the garden?" God had placed our first parents in the garden of Eden, and had given them the full use of all it contained, only excepting the fruit of one tree, the tree of the knowledge of good and evil. The devil's purpose now was to arouse doubt in the mind of Eve as to this one exception made by God. He would say: Eve, are you sure that God forbade you to eat of any fruit growing in the garden? Did you not misunderstand Him? But as Eve is positive that God really did forbid her and Adam to eat of the tree of knowledge and as proof cites God's own words, the devil grows even bolder and says, "Ye shall not die." Satan's meaning is: From your words, Eve, it really does seem that God forbade you to eat of the tree of knowledge, hard as it was for me to believe that God should do such a thing; but let me tell you this, It is not true what God told you concerning the consequences of your eating of the tree of knowledge. It was nothing but jealousy on God's part which prompted Him to forbid you this particular fruit; "for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." By means of these words the devil would instil in Eve's heart a desire for more than God had given, and awaken in her the ambition to be God's equal, in fact, cause her to fall by the same sin by which he had fallen.

And alas! Eve allowed herself to be deceived. She believed the devil and distrusted God. The desire to eat of the forbidden fruit, once awakened, grew stronger and stronger. The more she looked at the fruit the more inviting it appeared. The idea that by partaking of the fruit she would become like God so nourished the ambition awakened in her that she stretched forth her hand, plucked it, and ate thereof. And having eaten of it herself, she next beguiled Adam to do likewise. Thus did man disregard the command of God and listen to the devil. Trusting the devil more than God, he turned from God and clung to the devil.

What an awful change did this fall of man bring into the world! His turning from God was followed by the loss of God's image. Satan now became the master of man's heart. Man's understanding became darkened, his

will perverted, and his love to God was changed into hatred. The heart of man became the throne of the devil, and his soul no longer reflected the glory of God, but the hideousness of his new master.

But through Adam and Eve sin has come upon all men, Rom. 5, 12. Sinful Adam's children were begotten in his likeness, after his image, Gen. 5, 3. Himself a child of wrath, all his descendants are likewise by nature the children of wrath, Eph. 2, 3. There is not a man, calling man his father, that is not born with *original, or inherited sin*; for what is born of flesh is flesh, John 3, 6. As are the roots, so are the trunk and branches. We are sinful even before we enter into this life. What David says of himself is true of all: "Behold, I was shapen in iniquity, and in sin did my mother conceive me," Ps. 51, 5. There is not a man who must not say, "In my flesh dwelleth no good thing," Rom. 7, 18. Sin has permeated us through and through as a foul leaven. As a hideous leprosy it has laid hold upon our whole body and soul, and as a powerful poison it has penetrated every fiber of our nature. Our body, mind, heart, and soul are polluted by sin through and through, so that it cannot be wiped off nor turned out. Our will has become perverted and completely estranged from God, and our every thought is evil from our youth, Gen. 8, 21.

"Man's life and nature by the fall
Is sin-corrupted wholly;
This bane's entailed upon us all,
And we recover solely
By Jesus' grace, that saves our race
From Eve's severe affliction,
When on her heart the serpent's art
Drew down God's malediction."

F. J. L.

The Seven Brothers.

Once upon a time, seven brothers lived together. Six went to their daily work, and the seventh kept house. When the six returned from their toil, weak and weary and hungry, they found the house clean and in good order, the welcome meal prepared, the lights burning, and comfortable beds waiting to rest and strengthen their weary limbs.

But one of the six, who pretended to be wiser than the rest, began to abuse the seventh brother, calling him an idler and a day-thief, and demanded that he be made to work and earn his bread with the rest.

The other five chimed in with this sentiment, and the seventh brother, with ax and tools in hand, went forth with the rest to their daily work. At evening they wended their way homeward; but no cheering light greeted their eyes, no table invited them to a bounteous repast, and no soft beds were in readiness to receive their aching limbs. The soul and guardian of the home had fled.

They at once discovered the folly of their conduct, and realized that by their own hands they had destroyed the home which had before this meant so much to them. Without

further deliberation, they asked their brother's pardon, and besought him to remain as the guardian of the home. He took charge of the home as before, and the blessings that had fled once more returned.

That brother is the day on which we hear the preaching of God's Word and gather strength for the labors and trials of ensuing days.

*Adapted from the German.***Where Shall I Spend Eternity?**

At a time when the flowers were in their highest glory, a lady had written on a card, which lay on the top of an hourglass in her garden house, the following simple verse:

"To think of summers yet to come
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found on the back of the same card the following lines, which all would do well to ponder:

"To think when earth has passed away
And seasons all are o'er;
To think of the last judgment day,
When time shall be no more!
Oh, where will then my portion be?—
Where shall I spend ETERNITY?"

George's Prayer.

A poor widow was once anxious about her rent. She had no money to pay. While she was one day sitting and thinking what was to be done, she heard a low voice coming from the next room. She went to the door to listen. Lo, it was her dear little son George. He was engaged in prayer. He loved Jesus. He spoke to God about his mother. He thanked God for giving him such a dear, good mother. Then he told the Lord how much his mother was troubled because she had no money to pay her rent; then he finished his prayer in this simple way: "O Lord, pay mother's rent. Please do, for Jesus' sake. Amen."

This prayer touched his mother. She went away and said nothing. The prayer was heard in heaven. The next day a lady came, who had heard of her troubles, and gave her enough money to pay the rent. God hears prayer. Children should be diligent in prayer.

Our Father which art in Heaven.

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

"Are you not afraid, my child?"

"No, sir."

"Why not, when we are in such danger?"

"Because *my father is at the helm.*"

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

Worshipping the Christ Child.

In our picture we see the wise men that came from the East to worship the newborn Saviour, whose star they had seen in their distant home. These wise men were Gentiles, and from their story we learn that the Saviour born at Bethlehem is the Saviour, not only of the Jews, but also of the Gentiles. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Every human being has an interest in the great

salvation which is in Christ Jesus. Therefore this salvation is to be made known to all people. "Go ye into all the world, and preach the Gospel to every creature," is the great missionary command. If you cannot go, then bring your gold that others may be sent and supported in the mission field. The wise men presenting their gifts to the Saviour remind us of our duty of opening our treasures and of bringing our gifts, that the salvation which is in Jesus may be brought to those that still sit in the darkness and misery of sin. Let us not worship the Saviour with our lips only. There is no sincerity in a worship that refuses to do the Master's will or honor Him with earthly gifts. Let us help to spread His name and His salvation abroad in the earth.

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

The Power of the Bible.

The author of "Bible Work in Mexico" relates the following:

Felipe Garcia was born and brought up in Jicotencatl, Tamaulipas. When about thirty years of age, he heard that a man in a neighboring town had a Bible, and as he had never seen the book, set out on a trip of forty miles to get a look at it. It was a leather-bound book, published by the American Bible Society, I think, in 1832. The book was so interesting to Mr. Garcia that he tried to buy it, and finally became its possessor by paying ten dollars and a yoke of oxen. If the price seems high, it should be borne in mind that it was the only Spanish Bible known to exist in the whole country.

Don Felipe began reading. He had not gone far before a deep conviction of his lost condition overpowered him, and when he reached Leviticus and read of the sacrifices for taking away sin, he took his best calf, penned it up to fatten it, intending to offer a sacrifice when the calf should be in proper condition. He still continued his reading, being in the habit of retiring to a thick clump of bushes on the bank of the Guayelajo, that no one might witness his emotion, and there literally with strong crying and prayer poured out his soul unto God.

sion to read the Bible, and then ventured in broken Spanish on some explanations, he listened eagerly, and when I had finished, said, "Are you a Protestant?" On hearing my reply, he continued: "Then I have been a Protestant thirty years and never knew it before. I didn't know that there was anyone else in the world besides my wife that thought as I did." Later he put up a building in which we held our meetings in Jicotencatl.

From the Bible alone he learned the pure doctrine in the midst of darkness.



Worshipping the Christ Child.

There he was one day when he came to the passage in Matthew (having already finished the Old Testament), "And thou shalt call His name Jesus: for He shall save His people from their sins." "That's just what I need," he shouted, and turned his calf loose, Christ's sacrifice having made the other unnecessary.

Thirty years later he took me to the place, and with trembling tones said, "Here I was born again; if you are here at my death, I wish you to have me buried here."

He gave up attending mass, but said nothing about his new life, and as his conduct was exemplary, people judged him eccentric. He had never heard of Protestants, and thought his new views were confined to himself and his wife, who shared his convictions. When, in 1880, I called at his house and asked permis-

Count your Blessings.

There are people that never count the many blessings they enjoy throughout the year. They grumble and envy others whom they think better off than themselves. There was Dick—Dick the Grumbler. As he sat with his wooden bowl before him, he said, "It's very hard to have nothing to eat but soup when others have every sort of dainty. It's very hard to have to get up so early on these bitter cold mornings and work all day, when others can enjoy themselves without an hour of work. It's very hard to have to trudge along through the snow, while others roll about in their coaches."

"It's a great blessing," said his grandmother, as she sat at her knitting, "to have food when so many are hungry; it's a great blessing to have a roof over one's head when so many are homeless; it's a great blessing to have sight and hearing and strength for daily labor when so many are blind,

deaf, or suffering; it's the greatest of all blessings to have God's Word in church and home when so many have it not."

"Why, grandmother, you seem to think that nothing is hard," said Dick, still in a grumbling tone.

"No, Dick, there is one thing that I do think very hard," said grandmother.

"What is that?" cried Dick, thinking that at last his grandma had found some cause for complaint.

"Why, my boy, I think that heart is very hard that is not thankful to God for so many blessings. Count your blessings, my boy, with a thankful heart, and you will not have time for grumbling and complaining."

MEN of prayer are men of power.

The Outlook from the Editor's Window.

A NEW VOLUME. — Wishing all our readers a blessed New Year, we begin the 24th volume of our little paper. Since its first appearance English publications have multiplied within the bounds of the Synodical Conference. Still there may be work to do for our PIONEER, and his friends may hope that he will not be crowded out entirely. Thanking them for the interest shown in the past, we ask their kind cooperation also in the future.

THE SUNDAYS OF THE YEAR. — They come laden with the richest blessings for all that do not despise the preaching of God's Word and do not neglect the Lord's Supper. Well did a German Professor, at the close of his lectures, say to his students: "And now you go home. Many of you, gentlemen, have a far way to go. Suppose that way were a dusty road and there were no opportunity for recreation and refreshment along the road, what a miserable journey it would be! Such a dreary road is the life of that man who despises the services of Sunday. The dear Sundays are God's inns and taverns on our way of life. Without the bread of life our souls would perish on the long journey through this world."

THE HOUSE HE LIVED IN. — When John Quincy Adams was eighty years of age he met in the streets of Boston an old friend who shook his trembling hand and said: "Good morning, and how is John Quincy Adams today?" "Thank you," was the ex-president's answer, "John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, sir; quite well." — With the Christian all is well; and if, as the years pass by, his body ages and weakens, he may be of good cheer. "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," 2 Cor. 5, 1.

GOD'S LEADING. — That was a beautiful remark made by an aged pastor, who had come to his congregation from a distant county twenty years ago. In his last sermon, speaking of the way God had led him, he said to his congregation: "Brethren, I did not know the way by which He was leading me, but I knew Him." That is enough for every Christian. It matters little whether or not we know all the whys and wherefores of God's leading, if we know Him.

OUR MISSION IN INDIA. — Our Lutheran mission in India enjoyed God's blessing during

the past year. The good seed was sown and the laborers were permitted to see some of the fruit of their work. On the 28th of July, and also on the 6th of October, a young native was baptized by one of the missionaries. Another missionary baptized five converted natives on the 26th of September, they having been thoroughly instructed in Luther's Catechism.

PROTESTANT MISSION IN FRANCE. — Since 1892 a large Gospel house boat has traversed the northern parts of France. This "Good Messenger" stops at every town bordering on a river or a canal, inviting to come on deck, take a seat in the chapel, listen to a plain Gospel sermon, and to take along church papers and wholesome tracts. This work is done in the employ of the McAll Mission. Another boat, the "Good Message," is in course of building at the cost of friends in America. It is destined for shore work in the center and south of France.

SHE DID WHAT SHE COULD. — A poor seamstress in ill health could not go out as a worker in the mission field, but she gave \$30 every year to educate a boy in India. Before she went to her reward she had raised up seven workers, upon whom she looked as her substitutes in the field.

A Bunch of "Everlastings."

(Gathered by an invalid and affectionately presented to all sufferers.)

"O taste and see that the Lord is good," Ps. 34, 8.

EVERLASTING STRENGTH — "In the Lord Jehovah is everlasting strength," Is. 36, 4.

LIFE — "Verily, verily, I say unto you, he that believeth on Me hath everlasting life," John 6, 47.

LOVE — Yea, I have loved thee with an everlasting love," Jer. 31, 3.

KINDNESS — "With everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer," Is. 54, 8.

MERCY — "The mercy of the Lord is from everlasting to everlasting," Ps. 103, 17.

JOY — "Everlasting joy shall be upon their heads," Is. 51, 11.

LIGHT — "The Lord shall be unto thee an everlasting light," Is. 60, 19.

NAME — "I will give them an everlasting name," Is. 56, 5.

With loving sympathy,

From H. R. H.

This is gathered and written by a woman who has had both arms amputated to within three inches of the shoulder. A socket five inches long is strapped on, and that holds her pen. She has also lost one of her legs.

SAYS LUTHER: "The slanderer has the devil on his tongue, but he who listens has him in his ear. There is not much difference!"

OUR BOOK TABLE.

THE YOUNG LUTHERANS' MAGAZINE. — Concordia Publishing House, St. Louis, Mo. Price, 25 cts. per year.

Welcome the *Young Lutherans' Magazine!* It comes as the successor of the *Concordia Magazine* and will, no doubt, gain a much larger circulation than its predecessor. It will appear monthly, containing sixteen pages, and will be published in the special interest of our confirmed youth, and the higher classes of our parochial schools. This first number, with its instructive article on Luther's Catechism, its entertaining stories, its other interesting reading matter, its fine illustrations, promises well for the future.

Acknowledgments.

Received through Rev. Paul Engelbert toward repairing the loss by fire sustained by one of my members, from his Rockwell congregation \$4.00; from his Gold Hill congregation 3.00. May God's blessing rest upon the kind givers.

Salisbury, N. C., December 12, 1901.

GEORGE SCHUTES.

Received for colored missions of Mr. J. McDavid from Holy Trinity Church in Springfield, Ill., \$10.00; of Rev. F. J. Lanckenau, from St. Paul's Church in New Orleans, La., 25.00; of Rev. J. Kossmann from Bethlehem Church in New Orleans, La., 25.00; of Rev. John C. Schmidt from Grace Church in Greensboro, N. C., 12.00; of Rev. J. Ph. Schmidt from Grace Church in Concord, N. C., 10.00.

St. Louis, Mo., Dec. 15, 1901.

A. C. BURGDORF, Treas.

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.

F. J. LANCKENAU, Missionary.

EV. LUTH. MOUNT ZION CHURCH.

Cor. S. Franklin and Thalia Str.

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 People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.

KARL KRETZSCHMAR, 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.

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

Vol. XXIV.

St. Louis, Mo., February, 1902.

No. 2.

Our Shepherd.

Jesus is our Shepherd,
Well we know His voice;
How the gentlest whisper
Makes our hearts rejoice!
Even when He chideth,
Tender is His tone,
None but He shall guide us;
We are His alone.

Jesus is our Shepherd;
Guarded by His arm,
Though the wolves may raven,
None can do us harm.
When we tread death's valley,
Dark with fearful gloom,
We will fear no evil,
Victors o'er the tomb.

Jesus is our Shepherd;
With His goodness now
And His tender mercy
He doth us endow.
Let us sing His praises
With a gladsome heart,
Till in Heaven we meet Him,
Nevermore to part.

Selected.

Forgiveness.

The sins of God's people are not only forgiven — they are also forgotten.

An earthly sovereign once said when granting a pardon, "I forgive, but I cannot forget." If God acted thus, we could never be happy in His presence; but He says, "Their sins and their iniquities will I remember no more," Hebr. 8, 12. Thus the believer can dwell in liberty in His presence, and rejoice in His grace.

The sins which God forgives, are ALL sins.

God does not say He forgives only this or that sin, but sins. "Through this Man (Jesus) is preached unto you forgiveness of sins; and by Him all that believe are justified from all things," Acts 13, 38, 39. The two "alls" in this verse take in every believer, and everything, all who believe are justified from all things. Whether it be strong faith or weak faith is not the question; but, do we believe? And, if we do believe, the question is not great sins or small sins, but all sins; nay, God, in His grace, has spoken of things —

not gross sins merely, but every kind of thing which we have done against His commandments, so that the believer's conscience may be at rest and his heart rejoice before Him.

The perfect work of Christ embraces all sins. Could it do less? In the balances of God we find that our sins, however heavy, are nothing at all in view of the preciousness of Christ's blood. The grievous hindrance to our rejoicing in God's forgiveness is unbelief in what Christ has done, and in God's grace which forgives all sins.

God knew every one of our sins when He "laid on Him the iniquity of us all," Is. 53, 6; and Jesus endured the weight of them all when "His own self bare our sins in His own body on the tree," 1 Pet. 2, 24.

Where, then, are your sins, believer? They are not upon you, for God laid them upon Jesus. They are not upon Jesus, for He has borne them and is in glory. Where, then, are your sins? *They are gone.* Rest in the work of Christ, believe and rejoice. Your sins are forgiven you for His name's sake! You have the forgiveness of sins through Christ; you are one of God's blessed people. "Blessed are they whose iniquities are forgiven, and whose sins are covered."

"Only a Few Days More."

A merchant was hurrying one stormy morning through a strange city, thinking of his late heavy losses, when his attention was arrested by a hoarse voice, "Matches, fine matches, two boxes for a flip!" He turned and saw on the street corner, before a little stand, an old colored man bracing himself against the wind. His hair was as white as the snow falling at his feet, but he had a good, pleasant face, and the stranger stopped to buy matches. While passing over the change, he kindly asked the old man whether the cold did not prove too much for him. He said that he was quite used to it, having made his living for many years by selling matches. He grew quite talkative and spoke of his cabin in which he had lived seventeen years, always content with the little he had. The gentleman, who for many years

had found his own comfort in the Gospel of Christ, could not pass on without expressing a hope that the poor old man had something beyond this world to cheer him. At this the old man's face lighted up, and he said that he had — that his trust was in Jesus, the sinner's Saviour, and that through God's Word he was sure of everlasting rest and happiness as soon as his little toil here was ended. He smiled as he added, in the same husky tone, "Only a few days more, sir, only a few days more."

As the merchant went on his way, a change passed over him. His cares were gone. As a Christian he had wished to teach the poor old colored man, but he had taken away more than he gave. He had learned the lesson of contentment and of sure hope, and this filled his heart with joy when far away. He could see with a brighter eye the peace and joy awaiting him in the eternal home, and when sorrows came, he would think of that poor old colored man and would say to himself, "Only a few days more, only a few days more."

The Power of Christ's Love.

The American missionary, Dr. Chamberlain, narrates an experience of his in India:

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

THE Psalms of David are a most excellent description of faith, hope, and charity.—Luther.

(For the LUTHERAN PIONEER.)

Actual Sins.

As the earth since the fall brings forth thorns, thistles, and weeds, and keeps the husbandman busy every day keeping them down, so also the root, original sin, will continually send out shoots and sprouts. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," says Christ Matt. 15, 19. The heart is the source of all our desires, thoughts, words, and deeds, and this fountain being utterly polluted by original sin, all that flows from it is evil. Man's heart because of original sin is a perennial spring sending forth an unceasing flow of evil; it is like a bad tree whose bitter sap brings forth nothing but evil fruit. And this fruit, these evil desires, thoughts, words, and deeds, we call *actual sins*.

Let us remember, original sin is actually, really sin; but it is not done, it is not an action of the heart, mind, or body. Original sin is rather a state in which all actual, or "*doing*" sins have their origin. Let me explain by means of a few examples: Envy, malice, and unchastity as permanent conditions of the evil heart are parts of original sin; but envious thoughts, malevolent words, or unchaste deeds are actual sins, flowing out of the envious, malevolent, and unchaste conditions of the human heart. This evil state of the heart is permanent, but the evil thoughts, words, and deeds change; just as the bitter sap of the tree is permanent, but the evil fruits are always dropping off to make room for new ones.

Actual sins are variously classified according to their different aspect or appearance. We speak of a sin of *commission* when something evil is done; and when something good is left undone, we call it a sin of *omission*. Thus the robbers in the parable of the Good Samaritan were guilty of a sin of commission, but the sin of the priest and Levite was a sin of omission. And the latter is just as much sin as the former, for James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin," James 4, 17.

We also classify actual sins as sins of weakness and malice, voluntary and involuntary sins, internal and external sins.—

Since all men are sinners, they are all under the wrath of God. God is holy, and therefore sin is an abomination to Him; He is righteous, and therefore He must punish sin. God's wrath rests upon all sin, and His righteousness demands the death of all sinners; for He declares that the soul that sins must die, Ezek. 18, 20, die temporally and eternally.

Yet God is also Love, and in His eternal counsel He found a way to save all sinners:

"As now another's deep offense
In Adam all oppresses,
So too Another's love immense
Us all in Jesus blesses;
And as o'er all, by Adam's fall,
The curse of ruin hovers,
So too again, by Jesus slain,
The ruined soul recovers." F. J. L.

Extract of a Sermon

BY MASTER JOHN TAULER, WHO LIVED OVER FIVE HUNDRED YEARS AGO.

"Dear children, there are many crosses that we are called to bear in following the Lord. We are called to bear about in our bodies the dying of Jesus, and to take up our cross daily. But there is only *one cross* upon which the work of our salvation was wrought and finished—the cross of Christ, of Him who is God and man. There is no other way to be delivered from the burden of our sins—no other way to grace and holiness and blessedness—no other way to come to God, than by the cross of Jesus.

"By this way, and by this way alone, have all the saints drawn near to God. How much might I not say of this the cross of Christ, and yet never could any man say enough! For it is far beyond the mind of the high angels to understand how the eternal God in His great love became a man and suffered the deepest shame and the bitterest sorrow for us.

"See Him, dear children, hanging between two thieves, that the sin might be laid on Him; for He, in His love, desired to bear it in the place of His enemies. What greater and more perfect love could He have shown us than to take upon Himself the mighty burden, and bear it, not for His friends, but for those who hated Him?

"He who knew no sin bore Himself thy sin, O sinner—bore it as if it were His own. And thus thy sin was, as it were, His sin, and the work He did for thee is the only work thou canst bring to God. Thy sin His sin, His work thy work, for He suffered for thy sin as if He Himself had been the sinner.

"And see, dear children, how the chains were broken which bound us in our sins, when He was bound on the cross for us—how the curse and the wrath of God that lay upon us was borne away, for He made peace between God and sinners by the blood of His cross—peace—perfect peace. And the sign that the peace is made is the blessed gift of the Holy Ghost come down from heaven.

"Therefore bear in mind, no works of ours, no merit of ours, have any value in the eyes of God, for all is of grace, and all the merit is that of the Lord Jesus, flowing not from us to God, but from God to us.

"See also how, by the Lord's death of shame and suffering, the devil was overcome, and thus was the wisdom of God made known in all its fullness. For it would seem as though the devil had gained the day when of all men upon earth the Lord Jesus seemed to be the accursed and forsaken one. When He cried, 'My God, my God, why hast Thou forsaken Me?' He was forsaken as no saint has ever been forsaken by God. It was to this forsaking He looked forward when He sweat great drops of blood upon the mount of Olives—and yet all the while He never ceased to be that which He is now in heaven—God over all!"

Thankfulness.

If God refused us for a time the use of His creatures; if He once withheld the sun from shining, at another time imprisoned the air, or, again, dried up the water, or quenched the fire, then we would indeed eagerly give all our money, and everything we possessed, to have once more the use of these creatures. But because He lavishes His gifts and riches on us so freely and so abundantly, we claim them as a right. Thus the unspeakably great abundance of His countless benefits hinders and darkens our faith.

If God were to say to the pope, the emperor, kings, princes, bishops, doctors, rich merchants, burghers, and farmers, "Thou shalt die this very day, unless thou givest Me a hundred thousand florins," every one would say, "Yes, with all my heart, if I may only live."

But now we are such thankless creatures, that we scarce sing Him thanks for the many and great benefits which we daily receive abundantly from His pure goodness and mercy.

Nevertheless, the gracious Father is not estranged by this, but is ever doing us good. If He stinted His gifts, instead of lavishing and showering them on us, we should thank Him more. For instance: if we were all born with one leg or foot, and only in our seventh year received the second leg; at fourteen one hand, at twenty a second, we might recognize more the worth of the gifts for a time withheld, and be more thankful.

We are so shamefully perverse that we are unthankful for our present gifts and goods, and only think of little deficiencies. Let every one go home and count the gifts which he has; he will find far more gifts than deficiencies; and let him thank God for them.—*Luther*.

Too Charitable.

An African preacher, speaking from the words, "What is a man profited, if he shall gain the whole world, and lose his own soul?" mentioned among other things that many lost their souls by being too charitable! Seeing the congregation astonished beyond measure at his saying it, he very emphatically repeated it, and then proceeded to explain his meaning. "Many people," said he, "attend meeting, and hear the sermon; and when it is over, they proceed to divide it out among the congregation; this part was for that man, that part was for that woman; and such denunciations were for such persons; these threats for you sinners—and so," continued the shrewd African, "*they give away the whole sermon, and keep none for themselves.*"

The holy Prophets are all of one mind. They speak of Christ and His kingdom, and he who knows this has the right knowledge of their prophecies.—*Luther*.

The Story of Pahn-Lee.

Pahn-Lee was a little Chinese boy who lived in a boat on the river with his father and mother and two older brothers. His story is told by "Sunbeam."

There had been a little sister, but Pahn-Lee's father did not want a girl in his family. So the baby was sold to a missionary for a quarter of a dollar's worth of our money in Chinese change. Pahn-Lee's father and mother thought it a fine bargain, and wondered what the foreigner wanted with such a useless creature as a girl baby. But Pahn-Lee went by the mission school after that and heard little girls singing inside and thought it must be a happy place. The Chinese hymns they sang stayed in his head. There was one about Jesus, the Good Shepherd, that Pahn-Lee liked best of all; and he kept wondering who Jesus might be, until one day he heard the missionary preaching about the Good Shepherd, and then the little boy listened eagerly.

The Gospel story is so simple and plain that the smallest child can understand it, and so Pahn-Lee took it all into his little heart. He went home and told his father, but his father was angry, and beat him, so that Pahn-Lee was afraid to speak to anyone about it again. But he thought about it all the more, and one day he spoke to the missionary, and the missionary talked with him, and prayed with him, and gave him a little Chinese tract, with a picture of the Good Shepherd on it, for his own.

I do not suppose that Pahn-Lee had ever seen a sheep—how many of you have?—but he was very happy over the picture. He took it home, but now his father was angry in earnest. He not only beat his son, but he took him before the judge for being disobedient, and the judge ordered that Pahn-Lee should wear a "canjue" around his neck for a month. A "canjue" is a square plank of wood, with a hole for the neck in the center, and the person who wears it cannot eat or sleep comfortably, so it is very hard punishment to have to wear one for weeks at a time. On the "canjue" was written the reason why Pahn-Lee was punished, and every one who saw him read it and frowned at him as a criminal.

Poor Pahn-Lee! that was only the beginning of his troubles. It would take too long to tell the story of the next few years—how he was cast out by his father and mother for being a Christian boy, and how he suffered from hunger and cold, but always kept true to the name of Jesus. But at last the missionary found a home and work for the brave boy, and Pahn-Lee worked so well that he rose from one thing to another, until now he is a

strong, useful man, and helps the missionary in bringing others to Jesus.

How do you think he does it? Why, he puts on a "canjue" and goes around the streets as if he were a criminal being punished. People look to see what is written on the "canjue" about his crime, and there Pahn-Lee has, in large letters, "Jesus, the Good Shepherd," and three or four beautiful Gospel texts about the Saviour. Then when he sees the people reading the words, he tells them about Jesus, and so, often, he wins them to Christ. He says: "I heard the voice of the Good Shepherd and followed Him. Will you listen to Jesus' voice and follow Him, too?"

Pahn-Lee's little sister is a Christian girl

ment, and on the blank leaf wrote a sentence in German, in French, and in English. They told the children to take good care of the book, and when they got into any trouble, just to stand still, open the book, and hold it right up before them. Then they bade them good-bye and prayed God to take care of the little ones and bring them safely to their journey's end.

The children were very careful to do as they were told. Whenever they were in any trouble they took out their book, opened it to the sentence written in it, and held it up before them, and they always found some one who could read either German, French, or English, and who would help them on their way. And in due time they reached their friends.

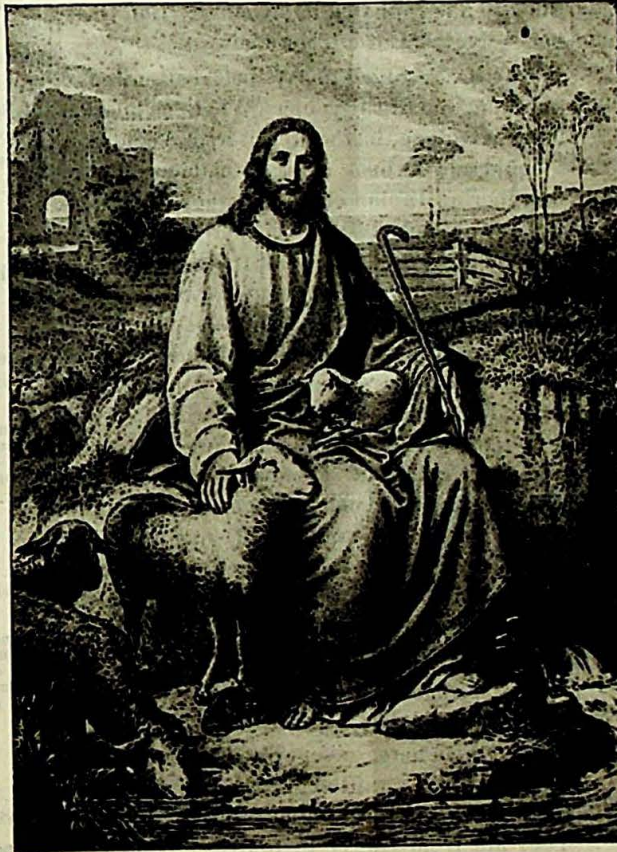
Would you like to know what the words were that made every one feel so kindly to these little travelers? They were the words of Jesus, which He spoke when He was here on earth so many years ago: "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Every one who read these words felt as if Jesus was speaking to him, and that any kindness shown the little lonely children was shown to Jesus Himself. So every heart was moved with pity and love, and the three little girls found friends.

But if these children had been careless and had lost their book, or had been disobedient to the directions given them, they would probably have fallen into great trouble. I think they must have loved Jesus themselves, and have prayed to Him every day, so that He helped them to be thoughtful and good, which made it all the easier for them to find friends.

I think this is a beautiful story of faith in God, and of His tender care for the little orphans. Do you remember this verse in the Bible: "When my father and my mother forsake me, then the Lord will take me up"? And here is another: "Thou art the Helper of the fatherless;" and still another: "Leave thy fatherless children, I will preserve them alive." He teaches us to love and help them.

Luth. S. S. Herald.



Safe in the Arms of Jesus.

now, and his mother became a follower of Jesus before she died. Pahn-Lee says: "It was the best day of my life when I followed the Good Shepherd's voice."

Three Little Travelers.

There were three little German girls, the youngest eight, and the eldest only twelve years old, who were to be sent to America to friends who lived there. Their father and mother were dead, and these friends wanted them. But there was no one to go with them all across the wide ocean, and far away into the western part of that country.

But their friends in Germany believed in God and in His kind, protecting care. So they got them all ready, and, when the children were about to start, they took a New Testa-

ment, and on the blank leaf wrote a sentence in German, in French, and in English. They told the children to take good care of the book, and when they got into any trouble, just to stand still, open the book, and hold it right up before them. Then they bade them good-bye and prayed God to take care of the little ones and bring them safely to their journey's end.

In all study of the sacred Scriptures we should despair of our wit and labor, and seek understanding with fear and humility from God. At the close, and often during the reading, lift up the eyes of thy heart and of thy body to Christ, with a brief sigh, imploring His grace, saying and thinking, "Grant, Lord, that I may rightly understand these things; yea more, that I may do them. Behold, Lord Jesus, if this study be not to Thy glory, let me not understand a syllable. But give to me whatever shall seem to Thee for Thy glory in me, a sinner.—Luther.

(For the LUTHERAN PIONEER.)

Christmas at Springfield.

Christmas was again observed by the colored mission at Springfield, Ill., with the usual joy and gladness which this festival of the church year always elicits from the hearts of those who have embraced Bethlehem's Babe in true faith. Despite the fact that the celebration of the Christmas tree was postponed to Thursday evening, a large crowd turned out. Services commenced at 8.15, but long before the opening of the doors a large number had gathered, eagerly waiting for admission. At the appointed time the doors were opened, and our little chapel, which is generally very difficult to fill, was soon filled to its utmost capacity. Fully 200 persons were comfortably seated, while many others barely found standing room.

The bell was rung, and the program began with a prelude on the organ, played by our competent and faithful teacher. Hereupon an address befitting the occasion was delivered by one of the colored students of Concordia Seminary. Next in order were the children, who rendered an elaborate program interspersed with solos, duets, and choruses. To listen to the little ones recite in their childlike manner the prophecies concerning the promised Messiah, and narrate the glad story of their newborn Saviour's birth was a source of much pleasure. The tree, decorated with many glistening ornaments and candles, was, in the mean time, lighted, and served to enhance the beauty of the occasion. The Christmas carol, "The Christmas Tree the Fairest Tree," was then sung. After the rendition of the program, the benediction was pronounced and the doxology sung, whereupon the distribution of a goodly number of presents followed. The hearts of the little ones were made to rejoice by the many good things which they received.

All returned to their homes, commending the services and rejoicing over what they had seen and heard.

N. N.

A Lutheran Mission among the Indians.

The Norwegian Lutheran Synod, some time ago, opened a mission in Wisconsin among some members of the Winnebago Tribe of Indians. From a letter of the missionary, E. O. Morstad, published in the *Church Messenger*, we clip the following:

"I shall, as briefly as possible, try to tell you a little about the work. Some years ago, when the Lord in His grace and mercy 'brought me from darkness to His marvelous light,' I got a desire 'to show forth His praises,' and to bring the message of peace to those who are yet 'far off.' The poor Indians have constantly been in my thoughts. Now, when it seemed that the Lord would send me out among them, by the call that was extended to me by our Synod, I conferred not with flesh

and blood, but went out, relying on the rich promises of our Heavenly Father. The Winnebagoes have not a reservation in this vicinity, but many of them have entered on homesteads here, while about one-half of the tribe are in Nebraska, on a reservation. Some of them are making progress toward civilization, but their many dances and heathenish practices prevail. I did not find them as savage as I had expected. But of course they are heathen, and the greatest number of them do not seem to have much taste for civilization. What a sight to see all these precious redeemed souls, all of them, young and old, entirely ignorant of God, Saviour, and heaven. They are, on the contrary, wholly entangled in their false traditions and nature worship. This question often is repeated in my mind: 'Can these bones live?' 'Lord, Thou knowest.'

"We are resolved to pay special attention to the education of the young. When the mission house was done, last winter, it was so cold that I could not expect much attendance of the neighboring Indian children, whose language I could not speak, and who were in every respect unfit for discipline and training. A multitude of rumors and invented stories, originating from interested and evil-intended parties, were spread out among the Indians, far and near, about our work; and for some time it seemed that not a single child would be induced to come to school, nor any parents to send their children. Meanwhile I went about with a pictorial primer, to as many as I could reach, who could understand some English, and tried to explain to them the Biblical truths contained in them, and illustrated by pictures. May God grant, that neither that feeble testimony may 'return void'!

"After some time four boys came and wanted to attend, but they lived so far off that I had to keep them here, except Sundays and Saturdays, when they wanted to stay at home. I had to supply them with clothing, etc., immediately. They are from twelve to fourteen years old. They have made some progress in reading and writing, especially two of them, and behave comparatively well. Another young man of the tribe, who knows some English, has been here to help me with some of the manual labor and to help me with the Winnebago language. His name is Amos Bearhart. I hope that the Lord, when His time comes, may open his heart for the precious truths of the Gospel. Would you remember him in your prayers? A family has now moved in here to take care of the housekeeping. I have thus a better opportunity to devote myself more fully to the mission work, and more time to the study of the language."

A Curious Custom.

The Hindus celebrate the anniversary of the new year by a festival called Hooly, in honor of Krishna, one of their many false gods. It

is a season of general rejoicing, when everybody is on an equality, and the distinctions of "caste" are forgotten for the time. It might be called a "red day," for all the people who can afford it dress in red clothes, and they go about throwing a red-colored powder at one another, or squirting it, with water from a syringe, on the passersby. During the three or four days this red-letter feast lasts, everybody appears to have been dipped in a tub of *ak beer*, red powder, the pet monkeys even not escaping. All this is taken in as good part as snowballing is with us.

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St. Louis, Mo., Jan. 15, 1902.

A. C. BURGDORF, *Treas.***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.
F. J. LANCKENAU, Missionary.

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 People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, 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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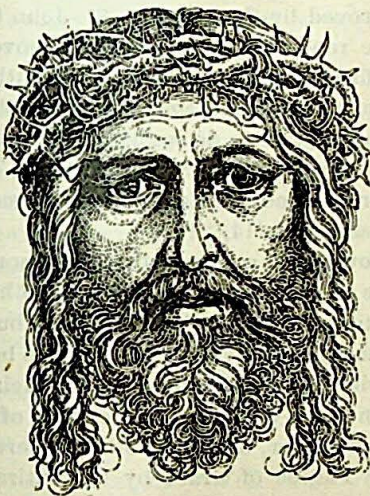
R. A. BISCHOFF, Editor.

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No. 3.



The Sacrifice.

O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead—
To bear all ill for me.
A Victim led, Thy blood was shed:
Now there's no load for me.
Death and the curse were in our cup—
O Christ, 'twas full for Thee!
But Thou hast drained the last dark drop!
'Tis empty now for me.
That bitter cup—love drank it up;
Left but the love for me.

Our Suffering Saviour.

The season embracing the forty days before Easter is known as Lent. Ever since the early days of the Christian Church, this portion of the year has been set apart for special meditations on the sufferings and death of Jesus. And a Christian never grows weary of this story. The account of Christ's Passion ever stirs his soul to its deepest depths.

But why do we take such an interest in a man who suffered a criminal's death? Why? He was innocent of the charges brought against Him. The Jewish council failed to make out even the semblance of a case against Him. Pontius Pilate, that vacillating wretch, sentenced Jesus to death in spite of the repeated declaration: "I find no fault in Him," John 19, 4, 6. The penitent thief and the centurion under the cross also testified to Christ's inno-

cence. Nor was Jesus innocent only of the crimes with which the Jews charged Him. He was entirely without sin, perfectly pure in heart, thoughts, words, and deeds. The Bible says: "He did no sin, neither was guile found in His mouth," 1 Pet. 2, 22. "He was holy, harmless, undefiled, separate from sinners," Hebr. 7, 26. "A Lamb without blemish and without spot," 1 Pet. 1, 19. More than a sinless man, Christ is the eternal Son of God. At the Baptism as well as at the Transfiguration of Jesus, the Father declared: "This is my beloved Son," Matt. 3, 17; 17, 1. Scripture testifies: "God spared not His own Son," Rom. 8, 32. "He gave His only begotten Son," John 3, 16. And what makes the suffering of Jesus, the innocent and divine person, of still greater concern to us is the fact that He is our Saviour.

Out of boundless love and mercy Christ offered to atone for our guilt. He assumed our debt as if it were His own. He suffered as our Substitute. Taking all our sins upon Himself, He was burdened with the curse which we had deserved. The apostle says: "He was made a curse for us," Gal. 3, 13. "He bore our sins," 1 Pet. 2, 24. "He gave Himself for our sins," Gal. 1, 4.

And did Christ accomplish the work He had undertaken to perform for us? Without a doubt! His own dying testimony was: "It is finished," John 19, 30. In body and soul He suffered the agonies of a multi-millionfold curse. Thus the fire of God's wrath was quenched. The claims of God's eternal justice were satisfied. All sins of every sinner have been fully atoned for. All sins! We read: "The blood of Jesus Christ His Son cleanseth us from all sin," 1 John 1, 7. "By Him all that believe are justified from all things," Acts 13, 39. Even so Jesus redeemed every sinner. It is written: "Christ died for all," 2 Cor. 5, 15. "He gave Himself a ransom for all," 1 Tim. 2, 6.

Now note well how the Saviour and His pardon became ours. He offers Himself and His grace freely to all men by the Gospel. All that is necessary to enjoy the gift is to accept it. That is done by faith, by trusting the Gospel promises. Let no one tell you that it is neces-

sary to wander hither and thither in search of Christ's pardoning mercy, or that it is necessary to soar either upward or downward in the spirit to obtain it. God's infallible Word says: "Through this man is preached unto you the forgiveness of sins: and by Him all that believe in Him are justified," Acts 13, 38, 39.

But what, if one who is troubled on account of his sins, do not feel that the burden is lifted off his soul? Trust the Word, nevertheless. Think of the grief-oppressed disciples on their way to Emmaus who, supposing Christ was still dead, felt as if they had no Saviour. Do you remember what Christ said to them? "O fools and slow of heart to believe all that the prophets have spoken," Luke 24, 25. Thus He refers us to the Scripture, and wants us to cling to that. Relying on the Scripture word, our assurance of salvation rests on a rock which will stand unshaken in the fiercest storms of affliction, and with thankful hearts we will praise Christ and Him crucified in word and deed all the days of our life.

A. B.

Ye are Bought with a Price.

When the negroes of the South were emancipated, they were bought with a price, a tremendous price. Leaving the money spent in that conflict out of consideration, think of the blood that saturated the battlefields, the lives sacrificed, the tears shed by broken-hearted wives, and mothers, and orphaned children, and you will to some extent realize that the bodily freedom of the colored people was bought with a price.

But what is that compared to the price with which Jesus bought us from spiritual thralldom! He redeemed us not with corruptible things, such as gold and silver. We were not bought with the blood of sacrificed animals, nor with the blood of a man or millions of men. We were bought with the blood of the Son of God.

Amazing pity, grace unknown,
And love beyond degree!

You say: This is a precious truth! I, too, a lost and condemned sinner, have been bought with that price! This fills my heart with joy.

What shall I now render unto the Lord for all His benefits toward me? You are bought with a price, but this ransom is offered and given to you without money and without price, freely, by grace. "Therefore glorify God," says the apostle, "in your body and in your spirit, which are God's." You glorify God in your spirit when you take Him at His Word and, as He directs, cast all your sins, and fears, and doubts on Him; when you embrace the Redeemer with the faith of your heart, and rejoice in the precious truth that you, a blood-bought sinner, are His own.

You glorify Him in your body by living unto Him who bought you: glorify Him with your lips by bearing witness of His holy name; glorify Him in your deeds by your pious, godly life; glorify Him with your money and goods by giving liberally and cheerfully towards the spread of His Gospel and the upbuilding of His kingdom.

N. J. B.

Confirmation Hymn.

Thine for ever:—God of love,
Hear us from Thy throne above;
Thine for ever may we be,
Here and in eternity.

Thine for ever:—Lord of life,
Shield us through our earthly strife:
Thou the Life, the Truth, the Way,
Guide us to the realms of day.

Thine for ever:—O how bless'd
They who find in Thee their rest!
Saviour, Guardian, heavenly Friend,
O defend us to the end.

Thine for ever:—Saviour, keep
These Thy frail and trembling sheep;
Safe alone beneath Thy care,
Let us all Thy goodness share.

Thine for ever:—Thou our Guide,
All our wants by Thee supplied,
All our sins by Thee forgiven,
Lead us, Lord, from earth to heaven.

Amen.

Mrs. Mary F. Maude.

Confirmation.

You have all heard of Confirmation, of course. Now, then, what is its nature? Is it divine or human? of God or of men? a mere rite? or is it something necessary to complete Baptism? or is it a sacrament in itself? Different answers are given to these questions. What do you think about it? You are not quite sure? Well, let us try to get clear on these points.

Confirmation, we say, was not ordained by God. We have no command or promise with regard to it in the Bible. Search the Book through. You cannot find either. So Confirmation is not a means of grace; it is not a sacrament, nor is it supplemental to any sacrament. It is only a human ordinance, though a solemn rite, instituted by the church. True, it is very, very old. At an early date it was introduced and connected with holy Baptism.

Its object was to impress the more deeply upon the minds and hearts of Christians the precious baptismal blessings. The laying on of hands, which was part of the rite, was intended to signify the bestowal of the Holy Ghost, shed forth in holy Baptism. The anointing of the person, which was also customary, was to signify the spiritual priesthood of baptized Christians.

In the course of time, however, Confirmation was made a separate and special rite of the church, and was used both to put its members in mind of the heavenly treasures granted them in holy Baptism and to guard against admitting such to the Lord's Supper as were not fit to receive it. To this end those desiring first communion were duly instructed in the chief parts of the Christian religion before being confirmed. Then Confirmation was practiced, as we have it in the Lutheran church to the present day.

The first part of the solemn Confirmation service is an examination of the catechumens on the chief articles of the Christian faith, in the presence of the congregation. This is to show that these persons, baptized in their infancy in the name of the Father, and of the Son, and of the Holy Ghost, know what a gracious covenant God made with them in holy Baptism; also, that they have been duly instructed in all the things pertaining to their salvation. That is agreeable to the will of Christ who would have His Church not only administer Baptism for the salvation of souls, but also have those of sufficient understanding taught "to observe all things that He has commanded," Matt. 28, 18.

To prove that the catechumens are fit for admission to the full privileges of the Church, including holy Communion, the examination is held also, particularly to show that those desiring to be confirmed have a knowledge of the nature, benefit, and use of the Lord's Supper, and are able to examine themselves. Such self-examination is necessary, lest one partake of the Lord's Supper unworthily, and become guilty of the body and blood of Christ, which would bring a curse upon the communicant, instead of a blessing, 1 Cor. 11, 27—29.

Next in order, Confirmation embraces a solemn renewal by the catechumens of the covenant into which they entered with God when they were baptized. With their own lips they confirm the promise which their sponsors once made in their stead. Personally renouncing the devil, and all his works, and all his ways, and personally confessing the three articles of the Apostles' Creed, they solemnly confirm their resolution to remain faithful to the Triune God. Thus they dedicate themselves anew to the Lord with body and soul, for time and for eternity. This is made part of Confirmation, because the Lord's Supper was instituted by Christ for the special benefit of His Christians. Only such as believe in the Triune God and confess their faith in Him are to be admitted to Communion, Matt. 7, 6.

Again those wishing to be confirmed make a solemn vow to remain faithful to the true visible church of Christ, the church in which God's Word is preached in all its purity and the sacraments are administered according to the institution of Christ. That is required, because partaking of Communion is an act of confession by which one affirms that he heartily approves of and accepts all the doctrines preached in the church at whose altar he communes, and that he honestly rejects whatever differs from the faith professed there. More briefly, it is a communicant's testimony of being united in *one* faith with all that commune at the same altar with him, 1 Cor. 10, 17, 21. The church of the pure Word and unadulterated sacraments, however, is the only one approved by God, Gal. 8, 9. John 8, 31.

Before renewing their baptismal covenant and confirming their loyalty to the Truth, the catechumens are encouraged and strengthened in their resolution to do so in a short address, based on some suitable Scripture text. That this is proper and fruitful of blessings cannot be gainsaid, Acts 14, 21.

The vow made, a benediction is pronounced upon the catechumens with laying on of hands. This latter act does not bestow grace, but is a solemn manner of invoking the Lord to bestow His Spirit upon the catechumens for their confirmation in the Word and in the grace of God. That such prayer, as well as others offered before the Throne of Grace by the entire congregation, are acceptable to God and heard by Him, Christians have no doubt, Luke 11, 13.

A. B.

(For the LUTHERAN PIONEER.)

The Creed.

As we have learned, the Law, as comprehended in the Ten Commandments, is the holy will of God. It demands of us a holy, sinless life, and promises eternal life to all that keep it. But we have further learned that it is not in the power of any man to satisfy the demands of the Law of God. "There is not a just man upon earth that doeth good, and sinneth not," Eccl. 7, 20. There have, indeed, always been men foolish enough to think it possible to gain heaven by the works of the Law. Such blind people were, for example, the Pharisees who gave our Saviour so much trouble during His life upon earth. Of them Christ once said to His disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. 5, 20. During his early life, Luther was also foolish enough to believe that heaven could be earned by good works; but by God's grace he learned later on that "the just shall live by his faith," Hab. 2, 4. Referring to his former vain endeavors to gain heaven by his works, he says in one of his hymns,

My good works could avall me naught,
For they with sin were stained.

The works of the Law — so much is certain — can never, never bring us to heaven. If we are to be saved, another way must be shown us. And such a way God has shown us in the Gospel, of which Paul says, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth," Rom. 1, 16. The word, *Gospel*, is an old English word, meaning, *good news*, or, to use the words of the angel, "*glad tidings of great joy.*" The Gospel brings us poor, lost, and condemned creatures the glad tidings 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," John 3, 16. God would not have the world to perish in sin, and so in His boundless love for us He gave His Son, His only Son, to keep the Law for us, and as our Substitute to suffer and to die and thus to atone for our transgression, so that we, believing in Him as our Saviour, may not perish, but have life everlasting.

O wondrous Love! what hast Thou done!
The Father offers up His Son,
The Son, content, descendeth!
O Love! O Love! how strong art Thou!
In shroud and grave Thou lay'st Him low
Whose word the mountains rendeth.

Blessed Gospel! Well may St. Paul say, "I am not ashamed of the Gospel of Christ." It brings us sinners the glad tidings of the grace of God in Christ Jesus. It tells us, the transgressors of the Law, of Christ who has fulfilled it for us; it comforts us sinners with the good news of Christ who has borne the punishment of our sins for us, and thus has saved us from the wrath of God and the curse of the Law. And not only does it bring us this news, it does still more; for it is the power of God unto salvation. It also works in our hearts faith in this good news, so that we rely upon and trust in it, as being glad tidings for us.

A brief and concise statement of the whole Gospel is given us in the Second Chief Part of our Small Catechism; for in the three Articles of the Creed is comprehended the whole doctrine of our Christian faith. Therein we have a statement and confession of our faith as Christians, disciples of Christ. For this reason we call this Part of our Catechism the *Creed*, since the word, *Creed*, means "that which is believed and confessed."

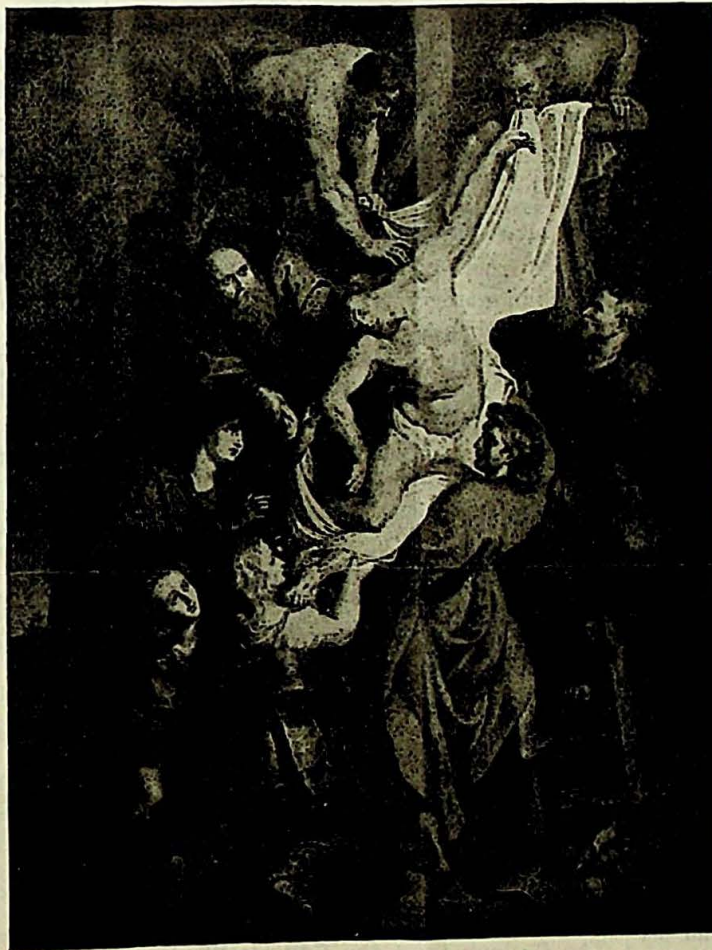
In the three Articles of the Creed we confess our faith in God the Father, who created us and gave His only Son for the redemption of the world; in God the Son, who kept the Law for us and made atonement for our sins; and in God the Holy Ghost, who leads us to

Christ and keeps us with Him in true faith unto life everlasting.

Since this Holy Christian Creed agrees so precisely with the words and teachings of the Apostles, it is often called the *Apostles' Creed*.

As we now proceed to consider the Creed, and in connection with it Luther's masterly explanation of it, we shall see how it is indeed a complete summary of the Gospel of Christ, the power of God unto salvation to every one that believeth.

F. J. L.



He loved me, and gave Himself for me.

"The Blood of Jesus Christ."

A PERSONAL EXPERIENCE.

Such is the title of a little book written by a former Romish priest in Spain. The story of his own conversion which he narrates in it is worthy of notice. In his "Reports from Spain," Pastor Fliedner gives the story in German as it was recorded by the converted priest. Following is an English version:

It was in 1869 that I was passing through Preciado street, in Madrid, when a gentleman drew near, accosting me in a friendly manner and offering me a little book. I asked him the subject of the tract, and he briefly replied: "It is about the blood of Jesus." I looked at the cover of the little book and read the title, "Indeed, there is a Saviour even for you." But before I had time to read further, another

gentleman, who had observed us, stepped up and said sharply, "Those are Protestant books, and if you read them you will at once be excommunicated."

Since I did not wish to be deprived of spiritual advantages in the Church, I quickly tore the book to pieces and cast away the fragments of its leaves as I entered Alcalá street. Walking on I rejoiced that I had escaped the impending curse and had not read the book. But though I felt no desire to know its contents, yet the words with which that gentleman had given me the book constantly sounded in my ears, — "The Blood of Jesus Christ." For by uttering this he had, without knowing it, called to mind former impressions which now with fresh force filled my heart. These were recollections of the whole history of a crime, a conviction, and an execution. These I will briefly relate.

It was in the year 1865. A year earlier a trunk had been sent from the station at Valladolid to Alar del Rey and delivered to the civil court of Old Castile, because it contained the corpse of a man who had lived in Gapico street in Valladolid. The following year two women were convicted of that murder, confessed it, and were condemned to death. Of several clergymen appointed to give these women spiritual advice I myself was one. I spent two nights and the day on which they were led to the gallows with them in the chapel. (Persons condemned to death are kept the last few days in a chapel; hence the Spanish phrase, "He has been taken to the chapel," which means as much as, "His fate is sealed.")

These two women were publicly executed, and the event was well known in the city of Valladolid and for many miles around. But

what took place in the chapel and on the way to the gallows is not generally known, so I will relate it as it occurred.

In the second night, which I was spending with one of these culprits, who was called "the Navarrese woman," she was filled with terror for her fearful crime in view of the fact that a few hours later she must stand at the bar of justice of the living God with no time to atone for her guilt with good works.

I must here mention that she had a short time before confessed and received absolution. I therefore tried to comfort her spiritually by speaking of her confession, and saying that she was now indeed offering her life in expiation for her guilt. I also referred her to the complete absolution, which I was authorized to grant her in the moment of her death. For a short while her conscience seemed content

with this; but then she began to doubt again whether "with all these things" she would gain the forgiveness of God. She kept asking, "What shall I do to blot out all my sins?" Her distress became greater, no time was to be lost; for the sunlight of the coming day was to rest on the corpse of this unhappy woman.

As I had not myself heard her confession, I could do no more than address to her fresh words of consolation. But the day came on, and with its approach her terror grew. Her soul thirsted for release from her guilt. What troubled her was no longer the thought of death, but that of eternal damnation. She herself mentioned all the pious sisterhoods to which she had belonged, she repeated all the promises of different indulgences she had received; but all that, she felt, brought her soul no peace.

After I had tried every way in vain to give her peace and comfort, and had told over all I knew to quiet the anxious soul and refresh it, I said at last, without myself knowing the full meaning of my words, "And the blood of Jesus Christ—is it of no avail for us?" "Yes," she replied, grasping for it as a drowning person for a straw, "the blood of Jesus Christ will count something for me." Said I, "I believe it will count not something, but everything. For the blood of Jesus Christ the Son of God cleanses us from all sin." "Is that true?" she asked amid fear, doubt, and hope. "Yes," I replied, "for so the Apostle John tells us in the name of God."

"Oh! why have you not told me that before?" she cried out. "For if this blood makes me quite clean, then I fear nothing." I myself rejoice at the quiet which now spread over the features of the criminal. But after sitting in silence a while she said again, "The blood of Jesus Christ can wash all sins clean; but what must I do to have it wash me clean?" "My daughter," was the answer, "look up to Jesus on the cross and make the words of Jesus with which He breathed out His spirit your own, 'Into Thy hands I commend my spirit.' So Jesus died; so you will die; in God's hands no evil will reach you."

The criminal arose from her chair, cast herself on the floor, and cried, "The blood of Jesus makes me quite clean; into Thy hands, O Lord, I commend my soul, that Thou wash it quite clean."

It was eleven in the morning, and we left the chapel to go to the gallows. When we came to the Casa del Sol I noticed that the murderess again uttered words full of despair. "I have sinned," she cried, "and I go to the presence of my God with my guilt. What shall I do?" I stepped nearer to her and said, "Juana, you are to do nothing, but the blood of Christ everything." And as if with this word all her peace was restored, in which all her happiness rested, she cried out, "His blood cleanses my soul fully; into Thy hands, O Lord, I commit my spirit. I will not cease to say this till I die."

All this recurred to me vividly that day when I had torn up that little book. If I had seen that woman die in peace through the power of the blood of Christ, why did I tear up the book which was handed me with the words, "The blood of Jesus Christ"? I felt regret for the hasty act, and at once retraced my steps through Alcalá street. The leaves of the little book which I had torn up had all been driven away by the wind; but its red cover I found still lying in a corner. I took it up and again read the title, "Indeed, there is a Saviour, even for you." Again I thought of the words with which the man had given it to me, "The blood of Jesus Christ."

This question suggested itself: "Either I was deceiving that poor woman at the portals of eternity as I commended to her this blood of Jesus, or I said to her what I myself really believed. No, no; I did not deceive her. I told her what I myself believe, that it perfectly saves. Then why will I not for myself accept the blood of Jesus Christ, which cleanses from all sin? And has that woman gone to purgatory? Did she not die with the cry upon her lips, 'Jesus, receive my spirit?' Why should He receive it? In order to leave it polluted as before? Oh, no; Jesus is not one to turn away from those who come to Him. We commit our souls to Him that He may cleanse them from all that is bad. And cleansed and justified by faith in Him we can no more enter into torment, but must enter into the peace of the fellowship of God."

I could not get rid of these thoughts. They moved me a few weeks later to visit a Protestant service. And by divine dispensation the first sermon I heard treated of those very blessed words: "The blood of Jesus Christ, His Son, cleanseth us from all sin." That was the beginning of my conversion. And, blessed be God! what I merely repeated from memory to that woman, is now become the source of my daily joy.—*Exchange.*

The Outlook from the Editor's Window.

READERS OF THE PIONEER will be deeply pained to learn that Prof. R. A. Bischoff of Concordia College, at Fort Wayne, Ind., is seriously ill. Our dear professor, who is a warm friend of missions, has most unselfishly devoted his time and labor to the PIONEER ever since it was published, and has edited it in an admirable manner these many years. We fervently pray that the patient may not only be spared, but that he may be speedily restored to robust health, and that the Lord continue to bless his work most abundantly.

REV. D. H. SCHOOFF of Meherrin, Va., is also suffering from a severe disease. It is feared that he may be unable to attend to his duties for some time to come. Let us hope that God's hour to grant His servant full recovery may come before it is expected, and enable him to continue his soul-saving work.

A SMALL NUMBER of colored students are enrolled at Concordia College, Springfield, Ill. Several are in the theological department.

IT WAS RECENTLY DECIDED to assign another teacher to both St. Paul's and to Bethlehem at New Orleans. The schools having an enrollment of 167 and 105 pupils, respectively, the missionaries are overburdened in the crowded schools, and cannot bear the burden any longer.

REV. G. SCHUESSLER at Chicago, Ill., sends the gratifying news that he has made arrangements to preach to a number of colored persons who desire his services.

THE DEAF-MUTE MISSION recently made an appeal for aid. Perhaps you can spare something to help it along. If so, pray, remember the unfortunates. It will prove a blessing to you, as well as to them.

Acknowledgment.

Received for colored missions of Rev. J. Kossmann from Bethlehem Church in New Orleans, La., \$25.00; of Rev. F. J. Lankenau from St. Paul's Church, New Orleans, La., 25.00; of Rev. M. Weinholt from St. Paul's Church in Mansura, La., 50.00; of Mr. John McDavid from Holy Trinity Church in Springfield, Ill., 10.00.

St. Louis, Mo., Febr. 15, 1902.

A. C. BURGDOFF, *Treas.*

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.
1625 Annette Str., between Claiborne and Derbigay.
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.
F. J. LANKENAU, Missionary.

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 People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, 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. 4.

The Lord is Ris'n Indeed.

"The Lord is ris'n indeed."
And are the tidings true?
Yes, we beheld the Saviour bleed,
And saw Him living too.

"The Lord is ris'n indeed."
Then justice asks no more;
Mercy and truth are now agreed,
Who stood opposed before.

"The Lord is ris'n indeed."
Then is His work performed;
The captive surely now is freed,
And death, our foe, disarmed.

"The Lord is ris'n indeed."
Attending angels, hear;
Up to the courts of heav'n with speed
The joyful tidings bear.

Then take your golden lyres,
And strike each cheerful chord,
Join all the bright celestial choirs
To sing our risen Lord.

Kelly.

"Come, See the Place where the Lord Lay."

"Come, see the place where the Lord lay," thus did the angel invitingly say to the women. So he also says to us. We shall, first of all, consider who lay in the tomb. Who? The Lord. Oh, what humiliation, that He, the Lord, should permit Himself to be placed in the tomb! He whom the whole world cannot contain, He lay in a narrow grave. The Creator of light slept in the darkness of a tomb. The Fountain of life lay in the bonds of death. The Lord dies, the Lord descends into the grave.

"Come, see the place where the Lord lay," and then reflect upon what put Him there. What laid the Lord into the grave? What caused the Prince of Life to become the victim of death? Alas! our sins were the cause. Yea, our iniquities bore Him down into the grave. Our disobedience caused His stripes, our pride brought upon Him shame; in short, our sins nailed Him to the cross and laid Him into the tomb. He, the Lamb of God, became our Substitute, took upon Himself our guilt, bore our punishment, and permitted Himself to be imprisoned in the cold and dreary grave.

"Come, see the place where the Lord lay." He is no longer there; "He is risen." The load of sins is removed, the bonds of death

are rent, the gates of hell are overpowered. The keepers have fled; the stone is rolled away, the seal is broken; Christ has gone forth from the grave, Victor and Conqueror over all His foes. But by His resurrection Christ "is declared to be the Son of God with power." By His resurrection Christ has proved Himself to be the Resurrection and the Life. Had Christ remained in the grave, our faith in Him would be vain, for then it would be plain that He could not be the promised Saviour, yea, then His own words would prove Him to have been a liar and an impostor. But now that He is risen, we may not only, nay, we must believe that He is Christ the Lord, the Son of God, and the Redeemer of the world.

But Christ's resurrection has also impressed upon our redemption the seal of absolute certainty. Our sins had laid Christ into the grave, as our Substitute He had died. His suffering and death was the ransom paid by Christ to free us from the thralldom of sin and the slavery of the devil. Was this ransom sufficient? To this question the angel gives the answer: "Come, see the place where the Lord lay." He is risen; but by His resurrection Christ deprived death of its power. And if death is conquered, then also sin and devil and hell are overcome; God is reconciled and heaven is open for us all.

"Come, see the place where the Lord lay." It will some day have to be our bed. The cold grave will sooner or later receive us, too. But into the gloom of the grave this word of the angel sheds a ray of brightest light. The Lord lay there! Should we fear to lie where the Lord lay before? By His burial Christ has sanctified our graves and made them sweet chambers of rest, where we are sweetly to slumber till the resurrection morn. Not long are we to lie in the tomb. It is the place where the Lord lay, not where He lies. He is no longer there; and where He is, there shall also His servants be. Come, see the Lord's tomb; it is empty. The stone is rolled away, the seal is broken, the keepers have fled. So it will be with our graves. True, we shall have to descend into the grave, but it will only be to slumber there for a little while. On the glorious day of resurrection we shall step forth

from our tombs without hindrance to bask forever in the sunshine of His presence who by His resurrection has brought life and immortality to light, and with Him we shall then live in endless Easter. F. J. L.

Lessons from the Resurrection of Jesus.

1. The resurrection of Jesus is the crowning proof that He is the Son of God. By conquering death and triumphing over hell He gave evidence of divine power, for God alone is mightier than death and hell.

2. In raising up His Son God proved that He was well pleased with Christ and His work.

3. The resurrection proves that we have a living Saviour, sitting at the right hand of God.

4. It proves that our Saviour is a Champion whom we can trust and absolutely rely on, for as long as He is for us nothing can be against us.

5. It is the proof of an immortal life beyond the grave. Death does not end all, but body and soul will finally be reunited.

6. It therefore is the assurance of our own resurrection, with spiritual bodies like His glorious body.

7. Hence we know that our loved ones that have gone before are in good hands, and that we shall see them again.

8. It takes away the darkness from the tomb, and makes it the gate of life.

9. It teaches us that, being dead to sin, we should be alive unto God. K. K.

"He Rose Again from the Dead."

If we desire to be true Christians it is necessary for us firmly to establish in our hearts through faith this article, that Christ, who bore our sins upon the cross and died in payment of them, rose again from the dead for our justification. The more firmly we believe this, the more will our hearts rejoice and be comforted. For it is impossible not to be glad when we see Christ alive, a pure and beautiful Being, who before, on account of our sins, was wretched and pitiable in death and in the grave. We are now convinced that our transgressions are removed and forever put away.

Luther.

(For the LUTHERAN PIONEER.)

Of God.

THERE IS A GOD. It is only the fool that can say, "There is no God," Ps. 14, 1. "The heavens declare the glory of God; and the firmament showeth His handiwork," Ps. 19, 1. The sun in his glory, the myriads of twinkling stars, the mighty pealing of the thunder, the roaring of the storm, the blooming rose, the ripening grain, the refreshing rain, the pearly dewdrops—all these say to us, "There is a God."

Yes, God has unmistakably revealed Himself to us in nature, in the works of creation. And had we no other revelation of God than that of the book of nature, no sane man could deny His existence.

But because of sin our knowledge of God derived from nature is very imperfect and wholly insufficient. Blinded as we are by sin, we never could learn from nature who God is, how He is disposed toward us, and how we prodigal sons and daughters may again become reconciled to our heavenly Father. Therefore God in His boundless mercy has given us yet another revelation, that of His Word, of the Holy Scriptures. Would we, then, come to a true knowledge of God, we must turn to the Bible. This let us now do, and first ask,

WHAT IS GOD?

"God is a *Spirit*," says Jesus to the Samaritan woman at the well of Sychar, John 4, 24. But what is a spirit? Though our own soul is a spirit, yet what a spirit really is surpasses our understanding; and so also the spirituality of God is altogether beyond our comprehension. It is easier for us to say what a spirit is not, than to define what it is. A spirit has no body, no flesh and bones as we have, Luke 24, 39. So, then, God has no body, and yet He is a real, true Being, existing for Himself, having an independent personality of His own. He has the power to will and to act for Himself. Now as I have said, it is beyond our finite understanding how a being can think and will and act and yet have no body, but yet so it is. To help us somewhat in our weakness, the Bible sometimes speaks of God's hands and feet, eyes and ears, arm, finger, and heart; not as though God really had such, for God, having no body, has no members of a body, but only by such figurative speech to bring nearer to our comprehension some of the wonderful works and dealings of God, who as a Spirit is far beyond our weak understanding. From the fact that God is a Spirit it is self-evident that He is invisible to us. Not until we are in heaven shall we see Him as He is.—

The Holy Scriptures also tell us of

GOD'S ATTRIBUTES.

1. He is *eternal and unchangeable*. Ps. 90,
2. Moses says: "Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even

from everlasting to everlasting, Thou art God." God has been from Adam up to the present generation. But not only since Adam has He been; nay, even before the creation He was, for He brought forth the mountains and formed the earth and the world. Yes, says Moses, He has been from everlasting, even as He will be to everlasting. In short, God has no beginning and no end; He is the everlasting God, the eternal *I am*. And that also means that He is ever the same, Ps. 102, 27. In Him there is no changing nor variableness. With Him there is no increase of days, no getting older or weaker. What He was in eternity, that He is now, that will He be in eternity. For us the seconds, minutes, hours, days, weeks, months, and years come and go, but with God one day is as a thousand years, and a thousand years as one day. With Him there is no past nor future, but one eternal present; no yesterday, no to-morrow, but one everlasting to-day.

(To be continued.) F. J. L.

God Seen in His Works.

In that beautiful part of Germany which borders on the Rhine there is a noble castle, which, as you travel on the western bank of the river, you may see lifting its ancient towers on the opposite side above the grove of trees about as old as itself.

About ninety years ago there lived in that castle a noble gentleman, who had an only son, the comfort of his father and a blessing to all who lived on his father's estate.

It so happened once that while this young man was away from home a French gentleman came to the castle on a visit. The talk of this Frenchman concerning God was such that it chilled the old man's blood. The old baron reproved his guest, saying, "Are you not afraid of offending God, who rules above, by speaking in such a manner?" The Frenchman said that he knew nothing about God, for he had never seen Him. The baron took no further notice of this answer at the time, but the next morning took him about his castle and profited by the occasion to show him a very beautiful picture that hung on the wall. The man admired the painting very much, and said, "Whoever painted that picture knows how to use the brush."

"My son painted that picture," quietly returned the baron.

"Then your son is a clever artist, indeed," replied the gentleman.

The baron then took his guest into the garden, and showed him many beautiful flowers and rare plants.

"Who has the ordering of this garden?" asked the visitor.

"My son," said the baron; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop that grows on the wall."

"Indeed," replied the Frenchman, "I shall think very highly of him soon."

The baron then went with his visitor into the village and showed him a neat little cottage, where his son had established a school, in which all young children that had lost their parents were received and brought up at his own expense. The children in the home all looked so happy that the man was very much pleased, and when he returned to the castle he said to the baron, "What a happy man you are to have such a son."

"How do you know that I have such a good son?"

"Because I have seen his works, and I know that he must be good and clever from all that you have shown me."

"But you have never seen him."

"No; but I know him very well, because I judge him by his works."

"True," replied the old nobleman, "and thus you should judge of the character of our heavenly Father. From His works you must see that He is a Being of infinite wisdom, power, and goodness."

The Frenchman felt the force of the reproof, and was careful not to offend the good old baron any more by his remarks.

From the German.

Any Others like Her?

Dinah could sing with the best of the church members. It was common at the missionary meeting to sing the hymn, "Fly abroad, thou mighty Gospel," while the collection was being taken, and Dinah always threw her head back, shut her eyes, and sang away lustily till the plate had passed. The sable collector observed her habit, and one evening stopped when he came to her, and said bluntly: "Look here, Dinah, you needn't be a singing 'Fly abroad, thou mighty Gospel!' if you give nothing to make her fly!"

N. J. B.

† Rev. F. Lochner. †

In the death of the Rev. F. Lochner, who departed this life in Milwaukee, Wis., February 14, 1902, our LUTHERAN PIONEER has lost a warm friend and our mission among the colored people a devoted and earnest advocate. For several years he was the editor of our German mission paper, published in the interest of our mission, and at all times he proved himself a friend of our work. In his last letter to the writer he expressed the hope that the rich blessing of God resting on the mission in the South might fill the hearts of all our people with greater love for this important work, so that it might be carried on with greater zeal "before the night cometh." The night has come, nay, rather, the morning, for to him the shadows have fled and the day has broken—the day of everlasting joy and bliss.

Servant of God, well done!
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy. R. A. B.

"Are We Heathens?"

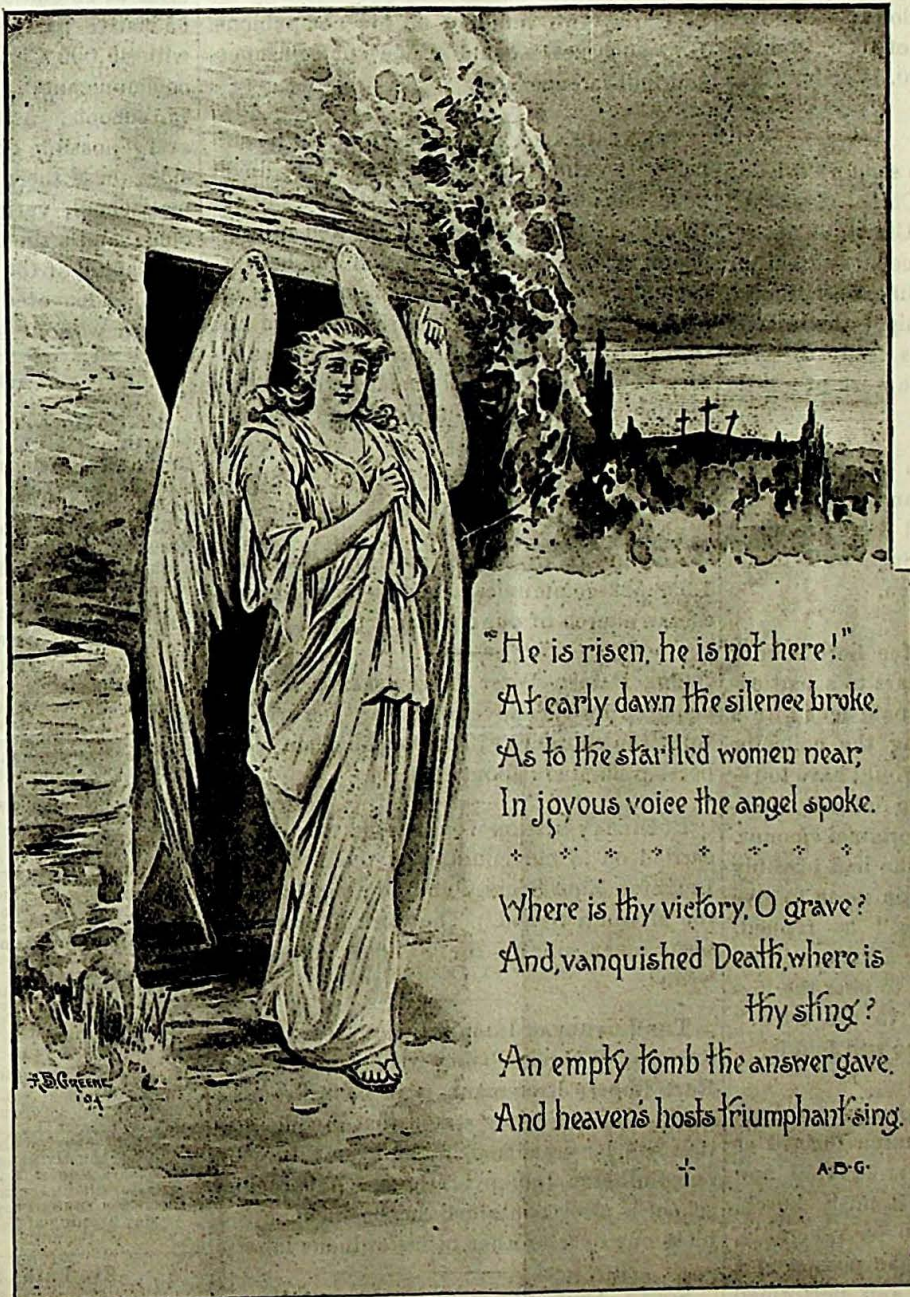
Mr. C. was a very respectable and diligent man. He provided for his family to the very best of his ability, and in all his dealings proved himself a perfect gentleman. God's Word and the preaching, however, was not at all appreciated by him. He had, indeed, once learned and loved the Word of Life, but this now was changed. Other things filled his heart and dispelled every vestige of that love. Years would come and go, and Mr. C. would not enter the church except, perhaps, at the wedding or at the funeral of a relative or an intimate friend.

On one occasion, however, he delighted to attend at the public service: it was the annual mission service. At this gathering many an acquaintance not seen in a long time could be met, and then this meeting had something more of a social gathering connected with it. The sermon on this occasion was, by him, regarded as a "necessary evil." Thus we find him present again at one of these annual gatherings. The preacher put forth his best efforts to show his hearers the urgent need of speedily bringing the Gospel of Christ the Saviour to the poor heathen. "Behold," said he in the course of his sermon, "the dire destitution of those who have never known the love of their Saviour. Without forgiveness of sins, without the saving grace of God, burdened by the unbearable weight of sin, they lead a wretched existence, madly rushing to eternal destruction. Behold, also, how this is reflected in their lives! Without God's Word, without prayer to the true and only God they arise in the morning, without a word of prayer they sit down to their meals, and without a word of thanks to the Lord they retire to rest!" Then he also set forth the ways and means by which the greatly needed help could be afforded. But while his words moved many a heart to earnest prayer for the conversion of the heathen, and moved many a hand to give liberally as the collection was being raised, they left his heart cold though he, too, added to the collection.

The service having come to a close the people yet remained for a while, entertaining one another in the most friendly manner, after which each repaired to his home. On nearing their residence Maud, the little daughter of Mr. C., shyly lifted up her head, for something troubled her heart, and somewhat timidly she asked, "Papa, are we heathens, too?"

"What is that, Maud?" asked Mr. C. in an

words were a short but a powerful sermon for him; the Spirit of God worked through them. It was impossible for him to reply to his daughter's question; his heart was too heavy. Consciousness of his sin was awakened within him. Accusations and excuses shot through his troubled mind. That evening, however, and thenceforward family Bible reading and prayers were observed in Mr. C.'s house; and he and his family afterwards were found to be regular church attendants. J. K.



"He is risen, he is not here!"
 At early dawn the silence broke
 As to the startled women near;
 In joyous voice the angel spoke.
 * * * * *
 Where is thy victory, O grave?
 And, vanquished Death, where is
 thy sting?
 An empty tomb the answer gave,
 And heaven's hosts triumphant sing.

A. B. G.

astonished yet not unfriendly tone, seemingly uncertain whether he had rightly understood his daughter's words, "Are we heathens, too? What do you mean?"

"Don't you know, papa," said Maud, "the pastor preached to-day, 'Without God's Word, without prayer to the true God they arise in the morning,' and we don't pray, do we, papa?"

Mr. C. was amazed, he was filled with awe. "Are we heathens, too?" crossed and recrossed his mind. It seemed as if his breath would leave him. "We don't pray, do we, papa?" what pains this question gave him! Maud's

"Then, my dear young friend," the minister continued, "we are in the New Testament. Jesus is the intercessor. 'For God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.'" Thus did the pastor continue to speak to the dying girl of her Saviour, and by the grace of God these blessed Gospel tidings became to the poor soul the power of God unto salvation. She departed this world trusting alone in her Saviour Jesus Christ. F. J. L.

Preparation for Death.

A young girl had brought a fatal disease upon herself by dancing. She requested her pastor to prepare her for death, not from the New, but from the Old Testament. The pastor asked her why she had such an aversion to the New Testament. She answered: "I read in a book that the New Testament is a book of fables, and that Jesus never lived." From such a book of fables she did not wish to be prepared for death.

The pastor then took his Bible and turned to the Old Testament, and proceeded to prepare her for her end. He referred to the law, which forbids all and every sin, and spoke to her of the punishment which every transgressor of God's commandments deserves. He told her of the holy and righteous Judge, and then asked her, "Would you not be glad to have some one to intercede for you?"

Her eyes dimmed with tears the sick girl cried, "Oh yes, yes!"

God not only loves, He is Love.

The Outlook from the Editor's Window.

MISSIONARY OPERATIONS IN MOROCCO are now carried on from three centers—Tangier, Tetuan, and Sifroo.

WE DO NOT HEAR MUCH OF KOREA these days, since it is no longer a storm center, but the Gospel is making marvelous progress there. Rev. S. A. Moffett, of Pyeng-Yang, reports one Sunday's services as follows: "Baptized 91, preached to congregation of 1000, administered the Lord's Supper to 400. Verily, Korea is coming to the light."

A MISSIONARY was urged to send a Christian teacher to an inland town in China. He asked how they had learned about Christ. They replied that a little boy had come home from the mission school and read the Bible to those who would listen. Night after night they came, and now a whole village was ready to serve God. Who would despise the work of a little child?

A GODLY MAN once said to a collector, "I have to give a little more than my share, because the times are hard, and there are many who cannot give much." Such well-to-do people are few and far between.

A CONSCIENTIOUS GIVER to the Lord's work had promised twenty-five dollars to a particular cause, but before it was paid met with a heavy financial loss. Meeting the collector shortly after, he told him he would have to reduce his subscription to fifteen dollars. However, when he paid it was the original amount. The collector thought a mistake had possibly been made, and said, "Do you mean to give twenty-five dollars?" "Yes," he replied. "My wife and I talked it over a little, and we have concluded that it is best to bear the loss ourselves and not charge it to the Lord." There is in this a moral. Who will find it?

THE MAID OF ORLEANS, JEANNE D'ARC, whom the French-Catholic church burned as a heretic and witch in the year 1431, is now to be declared a saint of the Romish church. In 1894, she was declared to be venerable, and if it is now found that she possessed a sufficient number of virtues and performed enough miracles, she will be beatified and then later canonized. How ridiculous! And yet also how sad that such spiritual darkness should yet prevail in these days of the Gospel's brightness.

A MINISTER in N. was enforcing on his congregation the necessity of practical godliness. Contrasting the early Christians with those of the present generation, he remarked, "We have too many resolutions and too little action. 'The Acts of the Apostles' is the title of one of the books of the New Testament; their Resolutions have not reached us."

WHEN A CERTAIN PASTOR, whose ministry had been very highly blessed in the conversion of sinners, was asked the secret of his great success, he replied, "We have a praying church." This is an eminently powerful help to success.

A CONVERTED CHINAMAN on the Pacific coast sold himself to work as a coolie in New Guinea for the sake of working among his own countrymen, and before he died he personally led to Christ two hundred of his companions. How such zeal should shame our selfishness and indifference.

TEN YEARS OF FRUITLESS TOIL would be sufficient to exhaust the patience of an ordinary man, but not so the brave missionaries of the Basel Society in Africa. Of the ten original missionaries eight had died and one had become disabled. The last one remained at his post of duty, and when his friends urged him to return home and give up such hopeless effort, he replied: "I shall remain here." After another ten years of self-denial and labor six natives accepted Christ, after twenty years there were a hundred, and to-day it is a great field ready for a rich harvest.

ACCORDING TO LATE REPORTS there are 1,558,522 communicant members in the Lutheran church of our country.

THE DANISH WEST INDIA ISLANDS recently acquired by our Government are not without Lutheran churches. The communicant membership numbers about 1000.

LUTHERAN MISSION WORK AMONG THE JEWS is carried on in our country by the Norwegian Lutheran Zion Society and by the Iowa and the Missouri Synod. The work likewise has been taken up by the Swedish Augustana Synod.

THE LUTHERAN INDIAN MISSION WORK at Red Springs, Wis., is being visibly prospered. Rev. Robert Kretzmann is in charge of the work, and in a letter stated that a congregation will be organized in the near future by our Lutheran Indian brethren. A parochial school is also maintained among them. God bless our dear brother in his arduous labors.

SOUTH AFRICA is much heard of now because of the war waged by England against the inhabitants of that part of the earth. It may be interesting to know that Lutheran mission work began there as early as 1858. The first station was opened at a place called Hermannsburg, so called after the society that began the work. It is situated near the Tugela River, the boundary between Natal and Zululand. Eleven stations, with 3640 members, are being cared for at last report.

THE HERMANSBURG SOCIETY also carries on mission work in Bechuanaland, where the converts number 29,863.

THE LUTHERAN MISSION ON MADAGASCAR ISLAND is chiefly carried on by Lutherans of Norway. The beginning of this work was made in 1864, when a few missionaries from Zululand visited the island. The first resident missionaries were brought thither by Bishop Schreuder, in 1867. The work is reported to be in a most prosperous condition. One society at work on the island has 30 missionaries at 25 stations. Besides these there are 65 native pastors. There are 760 churches with 45,000 Christians (28,000 of whom are communicants). 45,000 pupils are reported in 775 schools. A leper asylum at Sirabe affords every possible comfort to 250 patients. Besides these there are found a hospital, a normal school, various high schools, a printing office, and a theological school at Tananarivo, the capital of the island. Jesuits from France have endeavored to hinder the good work, though without great harm.

Acknowledgment.

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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.
F. J. LANKENAU, Missionary.

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 People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, 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.

Prayer to the Holy Spirit.

Spirit of mercy, truth, and love,
O shed Thine influence from above:
And still from aye to aye convey
The wonders of this sacred day.

In every clime, by every tongue,
Be God's surpassing glory sung;
Let all the listening earth be taught
The wonders by our Saviour wrought.

Unfailing Comfort, Heavenly Guide,
Still o'er Thy Holy Church preside;
Still let mankind Thy blessings prove,
Spirit of mercy, truth, and love.

Sel.

Pentecost.

"Ye shall be baptized with the Holy Ghost not many days hence." Thus had the risen Saviour said to His apostles. This promise of the Lord was fulfilled on the day of Pentecost, when the Holy Ghost was outpoured upon the apostles. By this wonderful outpouring of the Holy Spirit upon them the apostles were fitted out for their great work as infallible teachers of men, preachers of the Gospel of Christ unto the nations of the world, and founders of the Christian Church.

But the outpouring of the Holy Ghost upon the apostles was the opening of a fountain from which gushed forth a mighty stream, and which has continued till now, as it will continue to flow till the end of days. This outpouring of the Spirit upon the apostles was but the beginning of that which shall continue till the last day. For though the extraordinary gifts, such as the power to do miracles and to speak with other tongues, has since ceased, the outpouring of the Holy Ghost has continued throughout all past centuries, and will continue till heaven and earth will have passed away. Not only to the apostles, but to all the Holy Ghost comes and must come if they are to be saved. Only through the blessed working of the Holy Ghost can we become partakers of that which Christ has gained for us by His suffering and death.

But while the Holy Ghost, on the first day of Pentecost, came upon the apostles in such an extraordinary manner, He now comes to

us and works in us by certain means, namely, the Word of God and the holy Sacraments. As a carpenter in building a house uses certain tools, so the Holy Ghost in His wisdom likewise makes use of the Word and the Sacraments as instruments by means of which He performs His blessed work in us.

But is the Holy Ghost really so indispensable to us? Yes, indeed; for not only must He begin the good work in us, but He must likewise complete it. Thus we confess in our Catechism: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." And this our confession is based on plain words of Holy Scripture. Referring to their natural state Paul says to the Ephesians: "Ye were dead in trespasses and sins." This is true of all the unconverted. As he that is physically dead is blind, deaf, dumb, and wholly powerless to move a limb, so, by nature, we are impotent in all spiritual things—all our knowledge, sense, and sight lie in deepest darkness shrouded. Man is, by nature, dead, *dead* in sins—able to sin only. In short, it is absolutely impossible for the natural man to think or do aught but what is sinful.

How, then, are we to be helped from our sinful state? How are we to get to Christ? St. Paul gives us the answer: "No man can say that Jesus is the Lord, but by the Holy Ghost," 1 Cor. 12, 3. When a person by means of God's Law has come to a knowledge of his sins and wretchedness; when he sees that by his sins he has cast himself into the flames of God's wrath, into death and hell; when fear and anguish fills his soul, and he, despairing, cries out: "Is, then, no help to be found for me?" and when, thereupon, the Gospel of Christ, the Saviour of sinners, is preached to him, then the Holy Ghost by means of this light enkindles faith in his heart, so that he confidently grasps the blessed promises of the Gospel and says: "Yes, Jesus is my Saviour, He shed His blood for me, my sins are atoned for, God is my Father. Through Christ I am justified before God, heaven is

opened unto me." Thus the Holy Ghost works faith in man by means of the Gospel, and so begins a new life in him.

As soon as the Holy Ghost enkindles in us the true faith we become new creatures, hating what we before loved, and loving what we before hated. Through the Gospel the Holy Ghost regenerates us, gives us a new heart—we no longer walk in the ways of the flesh, but in the ways of the Spirit, serving God and drowning the old Adam. By the Gospel the Holy Ghost makes the proud humble, the unchaste chaste, the unmerciful merciful, the selfish man active in the service of God and his neighbor. If before a man's mouth was full of blasphemy, he now speaks to the glory of God. The slave of sin has become a servant of God, the unfruitful tree has become fruitful; the obedient child of the devil is now a true child of God.

Here, however, the Holy Ghost does not cease His blessed work. Nay, He comes and *abides with us*. The good work He has begun in us, He will perform until the day of Jesus Christ. He will continue to lead us in the path of righteousness. He will keep us in His truth and in faith. When dangers gather around us, He will uphold, strengthen, and defend us. By the blessed Gospel and the holy Sacraments He will increase our strength day by day, and help us to fight the good fight of faith. Yea, even in the dread hour of death He will be with us. Then, when fear comes upon us and the prince of this world makes the last and most terrific onslaughts, the Holy Ghost will stand by us and give us strength to gain the victory.

Holy Ghost, Strength of the simple,
O make Thine abode in me,
Let me ever be Thy temple:
Cheerfully I welcome Thee.
Do Thou purify my heart,
Cast out all things that might part
Me from these sweet joys of heaven
Which by Thee to faith are given.

F. J. L.

THE only thing, as well as sure thing, to remove the stains of sin, is—the blood of Christ.

(For the LUTHERAN PIONEER.)
Of God.

THE ATTRIBUTES OF GOD.
(Continued.)

3. God is *omnipotent*; that is, He is almighty, all-powerful. "With God nothing shall be impossible," Gabriel said to Mary, Luke 1, 37. He can do whatever He pleases, Ps. 115, 3. He can do whatever He will in heaven and in earth. He need but speak, "Let this or that be," and it is done. If there be one attribute of God more manifest and apparent than others, it is God's omnipotence. It is simply impossible to believe that there is a God, and yet deny His almighty power, His ability to do what He will. By Him the heavens were made and all the starry host; yes, the worlds were framed by His word. And this, the creation of the heavens and the earth, was the effect of but a word. Think of this and then try to put a limit to God's power.

But His omnipotence is still apparent to all that do not willfully close their eyes; for by His mighty power alone all is made, and wrought, and done. He cares for us by day and night, all things are governed by His might. To see the sun in his fiery chariot racing through the heavens within his prescribed course, never swerving to the right nor to the left; to behold the millions of stars rushing across the firmament in what appears to our eyes a bewildering maze, and yet never colliding—what else does this prove but that there is One who guides these fiery orbs in their courses with an omnipotent hand! Men often lose control over the

creatures of their hands, but God never. He that sent the planet rolling through space guides its progress with unslackening rein; He that sets loose the wind and the waves needs but lift up His finger to make all calm and still. The Lord God Omnipotent reigneth!

What a comforting thought: our God is almighty! Though devils all the world should fill, all watching to devour us, we tremble not, we fear no ill, they cannot overpower us. The Almighty is our God, who shall be against us?

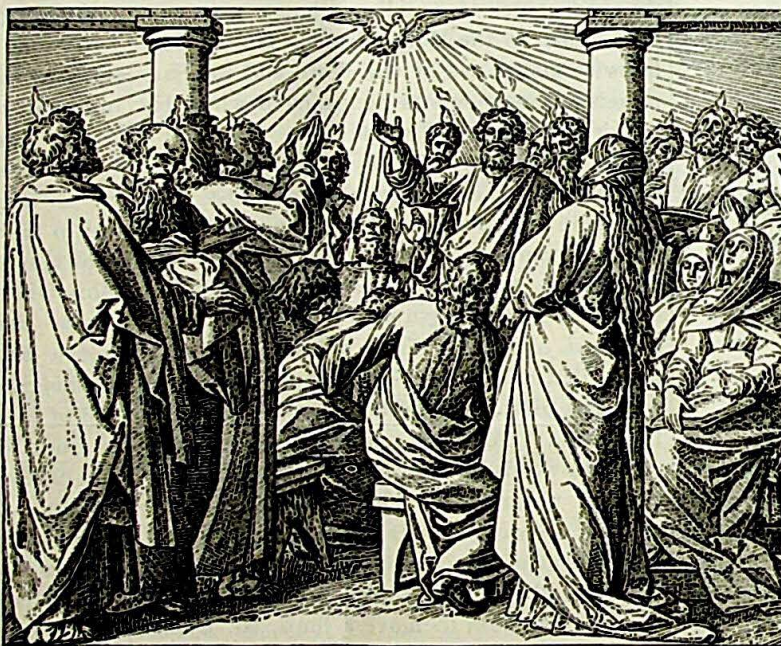
4. God is *omniscient*; His knowledge and wisdom have no limits. God's knowledge is infinite, it reaches from eternity to eternity. Every thought, word, and deed of the past, present, and future is known to Him. David says of God's knowledge: "Lord, Thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising. Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether," Ps. 139, 1-4.

The eye of the Lord is on every one of His creatures. The very hairs on our heads are all numbered. His knowledge extends to the very smallest and most insignificant things, as it does to the greatest and most stupendous. A single glance of His eye embraces the whole universe, and yet the smallest detail does not escape its notice.

Likewise, His wisdom has no bounds. For means it fails Him never, He always finds a way.

Deep in unfathomable mines
Of never-failing skill
He treasures up His bright designs,
And works His sovereign will.

He always knows what means to apply to attain the desired end. "With Him is wisdom and strength; He hath counsel and understanding," Job 12, 13. We need but think



PENTECOST.

of the plans of creation and redemption to be compelled to exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God!"

What a comfort and what a powerful exhortation to trust in Him lies in this thought! Our God has the power to help us, He knows when to help us, and He knows how to help us. But, again, how should the thought of God's omniscience likewise admonish us to take heed to our thoughts, words, and deeds, since nothing is hidden from His sight. F. J. L.

A Golden Promise.

"As thy day, so shall thy strength be." Thy day. Thy day of responsibility. Thy day of anxious planning. Thy day of severe toil. Thy day of sorrow. Thy day shall be equal to the measure of responsibility, of anxiety, of toil, of temptation, and sorrow. That is wonderful. It is very gracious. Do you believe it? God has promised. He never deceives. Trust Him. N. J. B.

"Charity Seeketh not Her Own."

Oberlin, the well-known philanthropist, had occasion to make a trying trip during the winter season. The ground was deeply covered with snow, rendering the roads almost impassable. When he had traveled about half the way, he was completely exhausted, and felt sleep overcoming him. All his efforts to keep awake were in vain. Commending himself to God, he surrendered to what he expected to be the sleep of death.

Suddenly Oberlin became conscious of some one arousing him. Opening his eyes, he noticed a man who offered him some food and wine. When he had partaken of this, the stranger led him to his wagon and brought him to the next village. With many sincere thanks the rescued sufferer offered his benefactor a reward, which was positively refused.

"It is our duty to help one another," said the wagoner, "and it is the next thing to an insult to offer a reward for such a service."

"At least tell me your name," Oberlin rejoined, "that I may remember my benefactor before God."

"I perceive that you are a minister of the Gospel," said the other. "Will you please tell me the Good Samaritan's name?"

"That is not possible," said Oberlin, "for it is not recorded."

"Well," replied the modest stranger, "until you can tell me his name, you will permit me to withhold mine."

God is Everywhere.

"You teach," once said the Emperor Trajan to Rabbi Joshua, "that your God is everywhere, and say that He lives in the midst of His people. I should very much like to see Him." "God is undoubtedly omnipresent," was the answer of Joshua, "but no one can see Him; no mortal eye could bear to look upon His glory." But this answer did not satisfy the emperor. Upon this, Joshua said: "Very well, let us first go to one of His ambassadors." The emperor consented. Joshua led the emperor out into his garden and requested him to look into the sun. "I cannot see," exclaimed Trajan, "the light blinds me." "You are not able to bear the light of one of His creatures," rejoined Joshua, "how, then, can you expect to look upon the brightness and glory of the Creator? Think you not that such a look would kill you?"—*Sel.*

WEARERS of priceless jewels are they whose hearts are adorned with divine grace.

"I Must Have the Clock."

A story is told of a poor colored man of the days when opportunities for an education were slim, who came to a watchmaker, and gave him the two hands of a clock, saying:

"I want yer to fix up dese han's. Dey jess doan keep no mo' kerec' time for mo' den six munfs."

"Where is your clock?" asked the watchmaker.

"Out at my house, down on Injun Creek."

"But I must have the clock."

"Didn't I tell yer, der's nuffin de matter wid de clock 'ceptin' de han's? Dat's why I didn't done brought 'em to yer. Yer jess wants de clock so yer kin tinker wid it an' charge me a big price. I knows yer. Gimme back dem han's."

And, taking the hands, he went off to find some other watchmaker.

Foolish as he was, his action was much like that of those people who try to regulate their conduct without being made right inside. They go wrong, but will not have it that the trouble is with their hearts. They are positive that it is not the clock, but the hands that are out of order. They no more believe the need of a change in their spiritual condition than this poor man thought that it was the works of his clock that needed overhauling. They are not willing to have the Holy Ghost work upon their hearts; and their reason for not giving themselves into the hands of the Holy Spirit, who alone can regenerate them and make them capable of running in the way of the Lord's commandments, is very much like the reason the colored man gave. They are afraid the price will be too great. They say, "We only wish to avoid this or that bad habit." But God says: "My son, give me thine heart, and let thine eyes observe my ways," Prov. 23, 26.

F. J. L.

Love of Money—the Root of All Evil.

A miser had hoarded up a vast amount of money. Fearing that others might learn of his fortune, and distrusting even his own family, he decided to put it in a place where it would surely be safe. So one dark night he stealthily left the house and took his money to a woods, where he buried it at the foot of a tall tree, covering it up with a heavy stone.

Shortly after this a profligate spendthrift, who had gone through with all that he had had, came to this very tree to end his miserable existence by hanging himself. When he tried to tie the rope to the lowest limb of the tree, he found it to be just a little beyond his reach. Taking hold of the stone lying close by, he rolled it over to aid him in reaching the limb. To his great surprise and joy he noticed the money, which had been concealed under it. Quickly changing his mind, he took the money, and putting the rope in its place, covered it up again with the stone.

When he had gone, the miser returned to the place to see whether his treasure was still safe. To his horror he found the money gone and the rope left in its place. His money being dearer to him than his life and his immortal soul, he took the rope and hanged himself on the same limb which the spendthrift had chosen for the same purpose but a little while before.

A. B.

"Thou, God, Seest Me."

James and Anna were at home alone. James said to his sister, "Come, let us look for something good to eat and have our fill while we are alone." Anna said, "If you can show me a place where nobody will see us, I'll go with you." "Well, then," rejoined James, "let us go to the milk pantry and have a dish of sweet cream." Anna said, "That will not do, for there the neighbor will see us from his yard, where he is splitting wood." "Then we'll go into the kitchen," suggested James; "in the cupboard is a pot of honey." To this Anna objected: "There the lady of next door can see us, for she is sitting at her window." Then said James with some impatience: "Pshaw, let us then go down into the cellar and eat some apples. It is dark down there, and I am sure no one will see us." Said Anna, "Oh, dear James, do you really think that nobody will see us there? Do you know nothing of that all-seeing Eye above us that can pierce the walls and see into the darkest corner?" James was overcome with fear and shame, and said, "You are right, dear sister, God can see us everywhere. Let us not do evil anywhere."—*Sel.*

He Laid down His Life for His Friend.

In a certain district in Russia, in a solitary place, stands a pillar bearing the inscription: "Greater love hath no man than this, that a man lay down his life for his friend." What prompted its erection forms a touching story.

A little party was traveling through a wild region infested with wolves. Soon a pack of these were on the travelers' tracks. Pistols were fired, horse after horse was sacrificed to the ravenous beasts, but nearer and nearer they came, until it seemed impossible to escape them. At that critical moment the servant, in spite of repeated remonstrances of his master, leaped from the sled to be devoured by the wolves, and to afford his master an opportunity of being saved. The plan succeeded. While the hungry wolves were detained by the sacrifice of the faithful servant, the master got a sufficient start to reach a place of safety.

The pillar mentioned above marks the spot where the bones of that heroic servant lay scattered about when he sacrificed his own life to save that of his friend.

We know, however, of a love surpassing that. "God commendeth His love toward us, in that, while we were yet sinners"—enemies of God—"Christ died for us."

A. B.

Bad Wages.

"I left my place, mother," said a poor boy one day when he returned from his work.

"Why did you leave it?" the mother asked. "Was your master unkind to you?"

"No, mother, he was kind enough," said the boy.

"Didn't you like the work?" the mother inquired.

"It was the wages I didn't like," said the boy solemnly. "My master wanted me to sin, and the wages of sin is death."

His master had expected him to lie about the goods, and deceive and cheat the customers; but the boy said—

"No, sir, I cannot do such things; I will leave your service first."

And he did leave; and he was right about it, too. Such boys will make mothers' hearts glad, and will find that the Lord takes care of those who trust in Him, and will not work for Satan, nor earn the wages of sin.

Such trials do the faithful good. It may seem hard to suffer because we will not sin, but the rough sea makes the sailor, the hot furnace makes the pure gold, the strongest faith comes from the hardest trials, and they who suffer for Christ's sake shall be blessed here and crowned with joy hereafter. "Blessed are ye," says Jesus, "when ye suffer for righteousness' sake."

N. J. B.

Redemption.

Several persons were troubled about the meaning of the word *redemption*, when somebody explained it by offering the following illustration:—

Coming up the street, I saw a shop with three golden balls above it. It was a pawnbroker's shop. When I was yet a boy, I used to see many people go to such shops, especially on Monday mornings. They would go in with bundles of clothes, and come out without them, but with a little money in their pocket. On Friday or Saturday these same people would come with a part of their week's wages to get back their clothes. This money with which they buy back their clothes is called *redemption* money.

By sin we had been carried into the pawnshop of Satan, the kingdom of darkness, and our adversary refused to give us up, until the redemption money was paid. Being bankrupt as well as disabled spiritually, we had nothing to pay. But Christ came to our rescue. He bought us back. He paid the price of our redemption to God's offended justice. Not, indeed, with gold and silver, but with His holy and precious blood and with His innocent sufferings and death He redeemed us lost and condemned creatures, purchased and won us from all sins, from death, and from the power of the devil, that we might be His own.

A. B.

News from the Colored Mission in North Carolina.

A young church member and a diligent reader of the PIONEER remarked to the writer not long ago that she always looked for some news from our churches in North Carolina in "our church paper," but seldom found any. The writer felt that the remark was a gentle rebuke for duties neglected, and promised, as far as he was concerned, to make amends.

This apparent lack of interest in the PIONEER on the part of the missionaries may easily be accounted for. They are a busy little band of workers. Some, in addition to their pastoral and missionary duties, have large schools to instruct. Others have three and four churches to serve at a considerable distance from each other. Some of these are country charges, and to reach them, especially in the winter, is often dangerous and at all times tiresome, owing to the bad roads. Then we have our semi-annual Conference. Every member is expected to come prepared to preach at five minutes' notice and to lead in the discussion of some doctrinal or practical question and to answer any question in history and theology which inquisitive lay delegates feel called upon to ask — for information. These Conferences, by the way, are creating a great deal of interest, are largely attended, and are a power for good. Thus it will be seen that the life of a missionary is a strenuous one. The spare moments which he may devote to gathering news for the church papers are few and far between.

The Rev. Rich. Oehlschlaeger, who in the fall of 1900 came to Winston as a missionary among the colored people, and who, after that field was abandoned, served churches in Cabarrus County, has accepted a call to Brooklyn, N. Y., and was installed in his new charge on Palm Sunday.

Recently Mr. and Mrs. Whit. Shankel, a family belonging to our church at Concord, has had another sore bereavement in the death of their daughter Ella. Some years ago God in His wisdom took away from the aged parents two sons in the strength of their youth. One was killed while working in a coal mine, the other, a few months later, died at Southern Pines. About two years ago Ella, who was a public school teacher, married a Methodist preacher and followed him to his field of labor at Washington, D. C. But unlike many others she did not marry his religion. Unto death she remained faithful to the confession of the Lutheran church. While at home she was a devoted and consistent church member. It is related that during her stay in Washington she gathered around her a few young men and instructed them in Luther's Catechism. Her body was brought to Concord and buried from her church by her pastor, the Rev. Phil. Schmidt. May God in His mercy comfort the bereaved parents.

In speaking of Miss Ella, who at the age of

eighteen entered our school at Concord to perfect herself for public teaching, the writer is reminded that others of our girls are actively engaged in school work. Miss Mamie Person has for several years conducted the primary department of the Concord school of which she formerly was a pupil. Miss Wilmar Barnhardt, who was educated at the same place, is teaching at Rockwell, Rev. Engelbert's charge. Last summer Miss Mary Ann Miller engaged in school work at Sandy Ridge. Miss Mollie Lee Archibald, another Concord girl, is an active worker in the Sunday school at Charlotte, while Miss Eliza Johnsen, one of the faithful few at Meyersville, instructs a class in the school at that place. Miss Mary Melchor, a member of Rev. Schute's church at Salisbury, and a public school teacher, has been employed by the Rev. J. C. Schmidt to teach a few months at Elon College this summer. May God continue to bless these girls, and make them more and more efficient in the service of the Saviour.

During this year three more congregations will be added to our Conference. Our people at Mount Pleasant, Cabarrus Co., have, after many ups and downs, at last secured a permanent place of worship, and the organization of the congregation is in progress. At Sandy Ridge, in the same county, Rev. Phil. Schmidt will, in the near future, add another church to his circuit. According to the present outlook it promises to be a Lutheran stronghold. At Monroe, Union Co., where the writer has been preaching on week days for nearly two years, a congregation was organized on Palm Sunday with some 20 members. Thus, under the blessing of God, the work is making progress, and the outlook for the future is bright.

The church at Charlotte, which was in a dilapidated state, has been extensively repaired inside and outside and is now an inviting house of worship. On the 23d of February three young members were added to the church by Confirmation. Another class of adults was confirmed at Easter, and a class of children will be confirmed at Pentecost. The school, under the care of Mr. Henry Persson, has had a large attendance during the winter, and still has, despite the inclemency of the weather.

The hearts of the missionaries go out in sympathy for the sick Editor, who for so many years has devoted so much of his time and labor to the PIONEER. May God speedily recover him and restore him to his former strength and activity. N. J. B.

How He Came to be a Missionary.

A young missionary tells the following beautiful story as to how he was influenced to become a missionary.

When a child he often walked through a cemetery, and one of the tombstones, erected to the memory of a little boy eight years of age, bore this inscription: "Mother, when I

grow to be a man, I should like to be a missionary. But if I should die when still a boy, will you put it on my tomb, so that some one passing by may read it and go instead of me?"

Through the reading of this inscription there grew up in his mind this thought: "I must go in the place of that little boy." And so he was trained for the work and entered the field.

It was only a little boy's wish that influenced him and led him to become a missionary. Thus God makes use of seemingly most insignificant means to bring laborers into the field to gather the waiting harvest.

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St. Louis, Mo., April 16, 1902.

The undersigned has thankfully received for the colored students at Springfield, Ill., of Mrs. Ella Evans, \$1.00, of Willis Doswell, 5.00, Williet Johrs, 1.00, Eusebia Glenn, 1.00, Mrs. Holmes, 1.00, Keegan Neale, 1.00, Nellie Doswell, .50, Clausell Neal, 2.00, Emma Holmes, .50, Lavina Doswell, .50, Page Doswell, 1.00 — all of Meherrin, Va. God bless the kind donors. JOHN C. SCHMIDT.

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.
F. J. LANCKENAU, Missionary.

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 People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, 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. 6.

Sinners Invited.

Ye wretched, hungry, starving poor,
Behold a royal feast!
Where mercy spreads her bounteous store
For every hungry guest.

See, Jesus stands with open arms;
He calls, He bids you come;
Guilt holds you back, and fear alarms;
But see, there yet is room.

Room in the Saviour's bleeding heart,
There love and pity meet;
Nor will He bid the soul depart
That trembles at His feet.

In Him the Father reconciled
Invites your souls to come;
The rebel shall be called a child
And kindly welcomed home.

Selected.

Will You Come?

Will you come, dear reader? You ask, where? To a supper—to a supper which God has prepared for you, for the whole world of sinners. Long ere the world was made, God decided to prepare this Great Supper for us. And this Supper is to be altogether at His expense. God alone bears the expense, He takes upon Himself the whole cost.

But, you say, what Great Supper is it that God has prepared for us? It is the kingdom of God, the kingdom of grace. Now, of course, the kingdom of God does not consist in natural eating and drinking, as Christ Himself tells us, but what meat and drink is for the body the kingdom of God is for the soul. The hungry soul needs nourishment, just as does the body; but its food is spiritual. This food is furnished in the kingdom of God. The soul is there led beside the still waters of the glorious promises of God and fed upon the green pastures of Christ's Gospel. The Gospel is the true soul feast, where our souls are quickened, strengthened, and made joyous and strong in the Lord. It gives us the true Bread of Life, even Christ Jesus with all His merits, forgiveness of sin, life, and salvation. Jesus is the true Bread of Life that cometh down from heaven, and he that eateth thereof shall never die. He

that cometh to this Supper shall never hunger and never thirst. This, then, is the meat and drink prepared in this Great Supper for our souls. Verily, a feast unto life eternal, living bread to cheer and strengthen, living wine to gladden the heart, heavenly oil to make the face to shine.

This Great Supper offers love to all and pardon for all our crimes; it promises to blot out all our guilt, forgive all our sins, to take away our evil hearts, to plant in us a new life, to make us God's children and partakers of His joy, His love, His life, and His fellowship. It offers to transform, to purify, to glorify us, to make us kings and priests, to make us, day after day, more and more like unto the image of Him that created us. It offers to make us sinners saints, us slaves it promises to make conquerors over sin, death, and hell.

Will you come? You are invited. Invitation to this Great Supper was extended to Adam, to Seth, to Enoch, to Noah, to all the people before the flood, and after the deluge to every tribe that dwelt upon the earth. The invitation to this feast brought joy to the families of Abraham, Isaac, and Jacob, to David and the people that called him king. Jonah carried the invitation to distant Niniveh, and Daniel proclaimed it in Babylon. John the Baptist preached it to the multitudes that came to hear him, and Jesus and His disciples went up and down throughout Judea, Samaria, and Galilee, inviting all to come. The Apostle Paul and the other apostles brought the joyful invitation to the Gentiles, carrying the tidings to the uttermost parts of the earth. And at this day all the countries of the earth and the islands of the sea have the messengers of the Great King, inviting all to come and share in this feast, prepared for them by divine grace. Millions and millions have been called and are still being called to this Great Supper, and you, too, are being called. *Will you come?*

Yes, come, God's banquet is spread, and there is yet room for you. God's house is not yet filled, there is a seat at the table of grace for you. Ye guests, come in! Cast behind your vanities, and come to the table of salvation. There is yet room, do not remain

outdoors, but come in. Oh, come and find nourishment for your hungering soul. There is yet room. Oh, then, come, come; for all things are now ready.

The gates of Gospel grace
Stand open night and day:
Here you may quench your raging thirst
And drive your wants away.

F. J. L.

The Divine Ransom.

"Christ gave Himself a ransom for all," says the Scripture. A ransom is the price paid for the release of a captive. Accordingly, we must have been languishing in captivity. So we were.

Who, then, was the cruel robber that kept us in bondage? Man had transgressed God's Law and sinned, and by his sin had fallen into the hands of Satan with body and soul; "for he that committeth sin is of the devil." So fast bound in Satan's chains was he that he could not, and, what was worse, would not extricate himself. Nor could man, nor angel, nor any other creature give to God a ransom for our sins. If the sinner was to be released from his captivity, *he must be redeemed by the Lord Himself.*

But could not God overlook "transgressions past, it matters not how black their cast"? Could not God justify the ungodly without a price? With Him is, indeed, plenteous compassion, but His justice demanded a ransom, a price, which must be equivalent to man's sin and guilt, and be paid in full, before He could embrace all with His mercy. And justice must stand though heaven fall.

Now look at the wonderful wisdom of God. When other helpers failed He found a plan of salvation according to which He could be just, and yet the justifier of the ungodly. As He looked upon the fallen, helpless, perishing human race He declared, "Sinner, thy salvation is of me. In me alone is thy help, I must redeem thee, and I myself must be the ransom."

So Jesus Christ, the Son of God, moved by love toward His Father and toward us, gave Himself a ransom for all of us. His entire

life, from His birth to His ascension, was a payment of that price. When He assumed our flesh and blood, and was born in Bethlehem, He was paying for our sins. When by His holy, perfect life He rendered full obedience to the divine Law and fulfilled all righteousness, He made a ransom for our sins. When, in the combat in the wilderness, He fought Satan and laid him low, He made propitiation for our sins. His suffering at the hands of Jews and Gentiles was included in that price with which He bought us. By His death upon the cross He rendered full satisfaction to divine Justice. The price was paid in full. For in His last dying agony He cried, "It is finished." What was finished?

Love's redeeming work was done,
Fought the fight, the battle won.

When He rose again from the dead on the third day by the glory of the Father it was not only the most convincing evidence that He had conquered and crushed all His enemies and ours and set the captives free, but God Himself thereby declared that the price required had been paid in full, and was accepted.

Now the witnesses were sent out to preach repentance and remission of sins in His name among all nations, and could proclaim with burning hearts and fiery tongues, "Hear, ye sinners, one and all, ye are no longer slaves of Satan. Christ has bought you. Your fetters have been broken. Your shackles have been removed. The days of your captivity are over. You are free, truly and forever free, from the curse of sin, the power of death, and the tyranny of Satan. Rejoice in the ransom that Christ gave for you. Avail yourselves of your liberty, by believing in Him, and permit no one ever to again deprive you of it.

N. J. B.

(For the LUTHERAN PIONEER.)

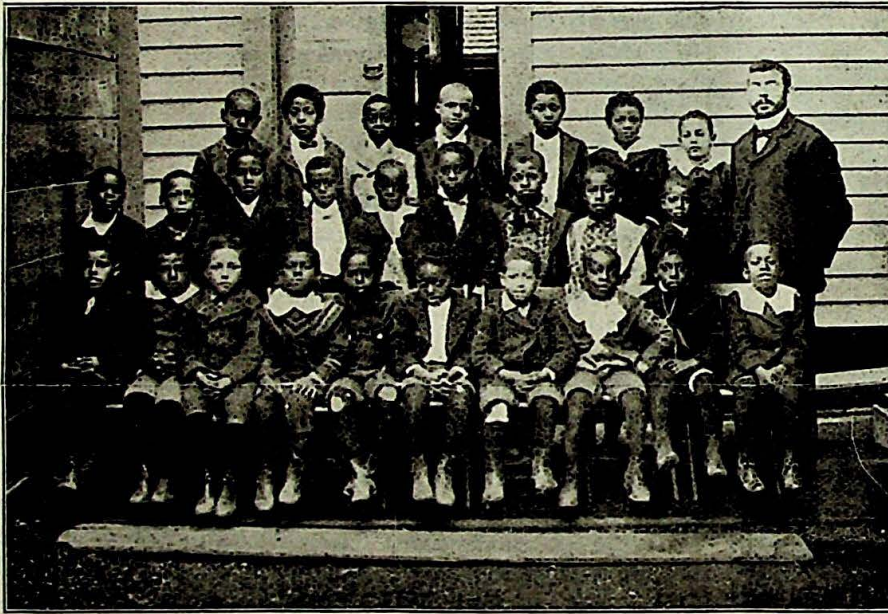
Of God.

GOD'S ATTRIBUTES.

(Concluded.)

5. God is *holy*. The Seraphim before God's throne sing, "Holy, holy, holy is the Lord of hosts," Is. 6, 3. In Him there is no speck or flaw, no weakness or imperfection; He is absolutely pure and perfect. In comparison with Him, even the heavens are not clean. His every thought, wish, and act is holy and pure. He is without iniquity; He is light, and in Him is no darkness. All wickedness is displeasing to Him, and evil cannot dwell with Him. Therefore He says to us, "Ye shall be holy; for I the Lord your God am holy."

6. God is also *just*. He always does what is right. All His ways are judgment; "just and right is He," Deut. 32, 4. The punishment He inflicts is in exact accordance with the crime committed, and His rewards are equally just. God's commandments are righteous, and all His laws are perfect. His judgments are in every way true and righteous. He is no respecter of persons, for every one is judged according to his work. And this His judgment God will not set aside, but will execute it, as His sense of justice demands. In our Catechism we say, "God threatens to punish all that transgress these Commandments. Therefore we should fear His wrath, and not act contrary to them. But He promises grace and every blessing to all that keep these Commandments. Therefore we should also love and trust in Him and willingly do according to His Commandments." God's jus-



Missionary and Pupils of Bethlehem School at New Orleans.

tice should exhort us to shun sin and to lead a holy life. But this attribute of God should also be for us a source of comfort; for "the Lord executeth righteousness and judgment for all that are oppressed," Ps. 103, 6.

7. God is *faithful*. God cannot lie, with Him yea is yea, and nay is nay. "The Word of the Lord is right, and all His works are done in truth," Ps. 33, 4. God is just what He seems to be, in Him there is no dissimulation. He will surely fulfill all His promises and execute all His threatenings. He has done so ever since the world began. He was true to His word when Adam fell, when Eden was closed, and our first parents were driven out into a forbidding world. He kept His promises to Abraham, and fast stood His covenant with David. And above all, did not God, according to His promise, send forth His Son and lay upon Him the iniquity of us all? Were not Christ's coming into the flesh and His death the most glorious proof of God's faithfulness? And have we not always found Him faithful and true? Has He ever broken His promise?

You have passed through the waters of sorrow—did He leave you? You have been cast into the fire of tribulation—did He forsake you? You have cried to Him when in trouble—did He fail to deliver you?

God never alters His promises or changes His threats. His Word standeth sure. His promises are as fresh, as new, as forceful today as they were thousands of years ago; and so also every threat of God's Word holds good unto the end of days.

This faithfulness of God should induce us to trust firmly in His Word, and should remove all fears and doubts from our timid hearts. Yes, even in the hour of death let us not fear. With the promise of God as our pillow and God's faithfulness as our support, let us lie down in peace and behold with the eyes of faith the ladder the top whereof reaches to heaven.

8. God is *Love*, 1 John 4, 8. God is not merely loving; He is Love. By His innumerable blessings, particularly, by the giving of His Son for our redemption, God proves that He is Love. He longs for the closest union with us, and would have everything removed that can prevent this union and deprive us of true happiness. The loving husband who is kept from his family the whole day by his work at evening hastens homeward, and feels happy when once more wife and children are gathered about him. This is but a faint shadow of God's consuming love for us and our companionship. To be united with us, whose communion He

longed for, God spared not His own Son, but delivered Him up for us all, that thus our sins might be atoned for, and all that separated us from Him might be removed.

God manifests His love towards us by deeds of *goodness and benevolence*. His love is an active, living thing. "The Lord is good to all: and His tender mercies are over all His works," Ps. 145, 9. He gives us our meat in due season. He opens His hand and satisfies the desire of every living thing. The earth is full of the goodness of the Lord. He showers upon us temporal and spiritual blessings without number.

This goodness of God is often called *mercy*, because the objects of God's love are so needy and wretched. Our needs and troubles call forth the sympathy and compassion of God and prompt Him to come to our rescue. As the Father of all mercies, who is rich in all mercies, He is ever ready to deliver us in our bodily and spiritual afflictions.

Finally, we often speak of God's goodness as *grace*, because we are altogether unworthy

of His love. On account of our sins we have deserved His wrath, and yet we are loaded down with blessings. We must confess that all divine gifts are given us without any merit or worthiness in us—that all are the free bounties of His grace. Surely, in view of such proofs of God's love, we must feel constrained to cry out in wonder and amazement as did Moses on the mountain: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin," Exod. 34, 6. 7.

F. J. L.

Bethlehem School, New Orleans, La.

Mission work at Bethlehem Station, New Orleans, La., was begun in the spring of 1887.

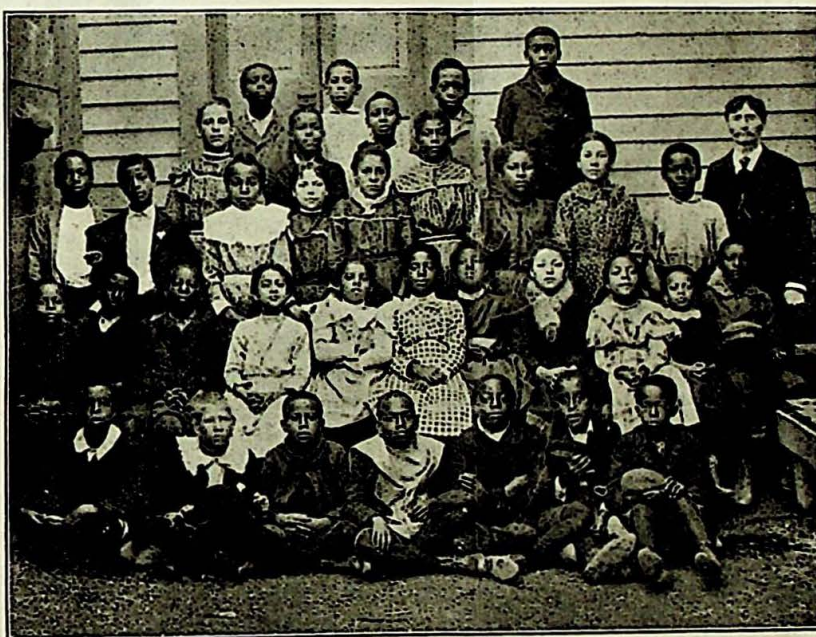
In conformity with Lutheran practice a day school for the education of the young was almost immediately opened by the missionary. The choice of the location was a most happy one. In the days of the beginning, the recently erected chapel served the purposes of a schoolroom. The missionary, Rev. A. Burgdorf, conducted the school which, by the summer of 1888, as we are informed by the reports, had upon its roll upward of one hundred scholars. Being thus encouraged and desiring to enlarge the work, the Missionary Board decided to call a candidate from the Lutheran Teachers' Seminary at Addison, Ill. Mr. E. Rischow, a graduate of that seminary, was called, who accepted and began his work at the school in the fall of the year mentioned above.

As before, the children of the district flocked to the school. Their numbers so increased that the little chapel was soon found to be inadequate to accommodate all. For this reason, besides others, the Board took steps toward the erection of a proper building for the school. At the same time it also became evident that another teacher must be called if the blessing of God should not go to waste. The school being erected, another candidate was called from the Addison Seminary. Mr. G. Schaefer accepted the call and continued at this station until, in October, 1893, he accepted a position at one of our Lutheran schools in Milwaukee, Wis.

While the upper class continued in charge of Mr. E. Rischow, the lower one underwent numerous changes in teachers. As occasion required the pastor, at times, became teacher in this class to fill a vacancy, or a theological student was temporarily entrusted with the care of the little ones. Among those who,

while yet students, have had charge of this department are the Revs. J. M. Eberlein, of Blenheim, Md., and H. Krietemeyer, of Sands, Ill. Later Rev. A. Burgdorf again taught until, in April, 1895, the services of Mr. B. F. Niewedde, now of Omaha, Nebr., were secured. The latter remained until December 1, 1896, when the great need in the mission treasury caused the Board to leave nothing untried to reduce current expenses. St. Paul's Station at that time having no teacher and Bethlehem being supplied with two, it was decided to place Mr. Niewedde in charge of the upper class at St. Paul's.

In the meantime the undersigned had been called to succeed Missionary Burgdorf. The second department upon the transfer of Mr. Niewedde was taken charge of by the writer, who has continued the work to the



Teacher and Pupils of Bethlehem School at New Orleans.

present day. A candidate from the Addison Seminary, however, has been called, who, it is hoped and prayed for, will accept the important charge and begin his work among us in September.

The school is conducted on the same plan carried out in all other Lutheran parochial schools. Besides teaching all the common branches great stress is laid upon the instruction in God's Word, so that, by the grace of God, the school may truly prove a nursery for the church. And such it is. Year by year some pupils of the school are added to the fold of Christ, making a good confession of their Saviour.

At the present writing, towards the end of the school year, our school numbers 123 scholars, of whom 45 are in the first department, and 78 in the second.

J. K.

THERE are many faiths or creeds in this world, Jewish, Turkish, Popish. Yet no man is a Christian except he be found resting on Christ.—*Luther.*

(For the LUTHERAN PIONEER.)

Immanuel Conference.

A very blessed meeting was that of Immanuel Conference, which took place at Salisbury, N. C., from April 18 to 20. All the missionaries and teachers of the Conference were present, and each of the stations was represented by a lay delegate, with the exception of two; besides, very many of our Lutheran members from nearby stations attended the sessions. It was a large gathering, indeed. Friday morning the sessions were begun with a devotional service, after which the Conference was welcomed by Rev. Geo. Schutes, pastor of Salisbury. The Hon. President, Rev. D. N. Schooff, responded to the welcome address in behalf of Immanuel Conference. After this, the business that lay before the Conference was transacted.

In the afternoon session the doctrine of conversion was discussed, Rev. D. N. Schooff leading in the discussion. It was treated under the following heads: 1. What is conversion? 2. the importance; 3. the author; 4. the means of conversion. It was shown that man, in his natural state of depravity, can do nothing towards his conversion to God, but that all is God's work, and that the only means by which man is converted are the Word of God and the Sacraments.

At the evening session "Lutheranism, the Saviour's Teaching and the Apostles' Faith," was the subject laid before the Conference by Rev. N. J. Bakke, of Charlotte. On Saturday morning another

business session was held, and after all the business had been transacted, a discussion of practical mission questions was taken up, in which also the lay delegates joined. In the afternoon Rev. Theo. Buch, of Southern Pines, preached on Is. 45, 22, his subject being, "The Life Look." After the sermon followed an essay by Prof. Henry L. Persson on "The Cooperation of the Home with the School Training." It was shown how necessary it is for parents to work hand in hand with the teacher, in order to bring good results for the future welfare of the children. First the essayist showed what things we must know regarding the training, in order that we may cooperate; secondly, that we must consider each child from two viewpoints, namely, from that of nature and that of grace. In the evening Rev. Phil. Schmidt, of Concord, preached on Matt. 10, 31, 32, his subject being, "Confessing Christ."

On Sunday morning Rev. Paul Engelbert, of Rockwell, preached on John 16, 16—23. The celebration of the Lord's Supper was con-

nected with this service. A goodly number communed. Rev. Geo. Schutes preached the confessional sermon.

In the afternoon and evening services were held in the tabernacle, a building raised and owned by the white people of Salisbury for religious gatherings, holding several thousand people, the attendance upon the services of the Conference being so large that the chapel could not hold all the people. The afternoon service was attended by over 400 people and the evening service by over 600. Rev. J. C. Schmidt, of Greensboro, preached a mission sermon in the afternoon on Acts 16, 8-10. In the evening Rev. N. J. Bakke, of Charlotte, officiated, preaching on Gen. 19, 17, his subject being, "Escape for thy life, look not behind thee!" After this service the Conference adjourned.

Judging from the attendance—for all the services were well attended—and from the attentiveness of the hearers, we may hope that much good will redound. In the entire history of our Colored Mission, there were, probably, never so many colored people brought under the influence of God's pure Word, as on this day, the 20th of April. May the Lord, whose assurance we have that His Word will not come back void, bestow His blessings on Immanuel Conference and the Colored Mission. May He grant that many, who are yet groping in darkness and are being led by the delusions of their feelings, be truly converted unto Him. And now, "let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." E. A. H. BUNTROCK.

Items from Louisiana.

Our Mansura Mission sustained a great loss in the death of its founder, Henry Thomas. Mr. Thomas was a native of New Orleans and for a number of years a member of our St. Paul's Mission. Several years ago his business interests induced him to move to Mansura, Avoyelles Parish, La. Here he soon saw an opening for us, and it was principally through his efforts, next to God's grace, that our Mansura Mission came into existence. A few months ago he returned to his native city for a brief stay, hoping soon to return to Mansura. But the Lord's thoughts were different: He in His wisdom took him from us to Himself in heaven. He leaves a widow and a little son of about two years. Concerning the latter his fond wish always was that he might grow in the wisdom of the Lord and become a missionary among his people. May our heavenly Father grant the desire of his heart!

On the last Sunday in April thirteen young Christians renewed their baptismal covenant in our St. Paul's Chapel, New Orleans. This is the largest class of catechumens it has been our pleasure to receive into full communion

of the church since the beginning of St. Paul's Mission. May they all remain faithful to their vows!

In Bethlehem, New Orleans, Rev. Kossman is preparing a class of twelve catechumens for Confirmation. Rev. Kretzschmar, of Mount Zion, New Orleans, has a class of fourteen which he is instructing with the same end in view. Both these missionaries expect to confirm their catechumens in the near future.

Mr. R. A. Wilde, of Hobart, Ind., has been called to take charge of the upper room of our St. Paul's School in New Orleans. He has accepted the call, but will not enter upon his duties in the new field of labor till September. By next fall the Mission Board for Colored Missions also expects to have found a teacher for the lower room of our Bethlehem School in New Orleans.

Items from Springfield, Ill.

There are eight colored students attending Concordia College. On the 24th of June, God willing, two of them, Mr. Lucius Thalley and Mr. Stewart Doswell, will graduate. They will be ordained at the Synodical Conference this summer at Milwaukee. Mr. Doswell will be stationed at Charlotte, N. C., where he will work side by side with our oldest missionary, the venerable Rev. N. J. Bakke. Mr. Lucius Thalley is to remain temporarily in Springfield and take charge of our mission there.

Prof. J. Herzer has conducted this mission for more than eight years. When he took charge of our church, the Board was thinking of abandoning the place. He has worked among our people with indefatigable zeal, and has won the confidence of our people. We sincerely regret that he must now turn the work over to another.

In the last few years quite a number of young people have been confirmed, and these have added new zeal to the church.

On Easter Sunday three young men, one a Porto Rican, and two girls, were added to our church by Confirmation.

On April 6, Mrs. N. Williams, who, while sick with consumption, was instructed in the saving truth of the Christian doctrine, was confirmed. She fell asleep in Christ May 7, and was buried from the church.

Another class will be confirmed on the second Sunday in June. Since this class started, four adults have applied for instructions.

Our Sunday school is fairly well attended. Both old and young people come.

Our parochial school is progressing nicely, when we take into consideration the almost insuperable obstacles it has to contend with.—May our heavenly Father who will have all men saved and come to a knowledge of the truth, and who has given us the promise that His Word shall not return void, continue to bless and uphold our Mission. MCD.

Work for All.

In a factory the workingmen are not all engaged in the same kind of work, but every man has his particular work to do, and must do it if things are to prosper. In the railroad business there is work of many kinds to be done. There are superintendents, managers, despatchers, inspectors, engineers, conductors, brakemen, porters, switchmen, and many others. One cannot do everything; every man has his task to do. Thus it is also with work in God's kingdom here on earth. There is work for all, work of many kinds. The Lord needs many workers. Are you one of them? Do you do your task?

Acknowledgment.

Received for colored missions of Rev. Paul Engelbert from Concordia Church in Rockwell, N. C., \$1.00, and from Zion Church in Gold Hill, N. C., 1.00; of Rev. J. C. Schmidt from Grace Church in Greensboro, N. C., 25.00; of Rev. K. Kretzschmar from Mt. Zion Church in New Orleans, La., 25.00; of Rev. F. J. Lankenau from St. Paul's Church in New Orleans, La., 25.00; of Rev. J. Kossman from Bethlehem Church in New Orleans, La., 25.00.

A. C. BURGDORF, Treas.
St. Louis, Mo., May 17, 1902.

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.
F. J. LANKENAU, Missionary.

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 People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, 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.

He Leadeth Me.

In joyful paths not always—sometimes He
Who knoweth best, in sorrow leadeth me
Through weary ways, where heavy shadows be.

Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright—

Only for this: I know He holds my hand,
And though the way be through a dark and dreary
land,
I trust, although I may not understand.

So, down the shadowy vale my lonely way I go,
And in the hereafter I shall know
Why in His wisdom He hath led me so.

Selected.

“Strive to Enter in at the Strait Gate!”

So did the Saviour once say to a man in answer to the question, “Lord, are there few that be saved?”

“Strive to enter in at the strait gate!” This is the exhortation which Jesus also addresses to you. And how can you ignore these words since the Bible and your own experience give you the plainest proof that many are on the way to perdition, hastening to the wide gate which opens unto eternal death, while only few find the way to eternal life through the strait gate beyond which are the glories of heaven! How can you go on carelessly ignoring the danger which has caused thousands, yea, millions to perish? In this matter it is either victory or death. If you will not strive you cannot win; the heavenly Canaan will not be yours, but bondage eternal in the Egypt of hell. Therefore, “Strive to enter in at the strait gate!”

“Strive to enter in at the strait gate!” Consider the end of those who neglect to enter in at this gate, an end of unspeakable and endless woe! Have you never yet seen them carried away suddenly to their doom? Have you never witnessed their despairing wringing of hands? Have you never heard their agonizing cries of terror, or beheld their awful fear in the hour of death? Know you nothing of the trumpet's tone that will awaken them on the last day and cite them to judgment—of the voice of thunder that will condemn them

to endless torture—of their useless wailing—of the smoke of their torment that will ascend up forever from the pit burning with everlasting sulphur? You stand before an abyss; its depth is incalculable—a lake of fire is roaring below—poisonous vapor it sends forth—horrid rumblings arise from its depths. Thousands of voices warn you; will you disregard all this? For your soul's salvation, “strive to enter in at the strait gate!”

“Strive to enter in at the strait gate!” How dare you despise this call, since you know not when the day of judgment will come? Know you when the lightning will flash down out of the black cloud? But know that the coming of the Son of man will be just as sudden. Do the birds know when the snare of the fowler will catch them, or the fox when the trap will hold it fast? But know that as a snare will the day of the Lord come upon all that dwell on earth. Know you at what hour the thief will enter your house? But St. Paul and St. Peter both tell us that the last day will come as a thief in the night. In view of this, will you be careless and heedless enough to continue in the way of sin? Dare we follow the example of the unfaithful servant who said, “My master will not yet come,” and then beat his fellow servants and ate and drank with the drunken? If we did so, could we expect aught but what he received—to be cast out where there will be wailing and gnashing of teeth forever? Therefore I repeat, “Strive to enter in at the strait gate!”

“Strive to enter in at the strait gate!” You know that you must die, but when, and how, and where you know not. There is nothing more certain than death, but know you when it will call you? There is nothing more sure than death, but know you where it will overtake you? Nothing is more sure to come than death, but know you how it will come to you? O strive, then, that you enter in at the strait gate!

But which is the “strait gate” by which we are to enter? Christ gives us the answer; He says, “I am the door: by me if any man enter in, he shall be saved.” Hear it, O sinner, Christ, the crucified Saviour, is the open door to heaven! “Believe in the Lord Jesus Christ,

and thou shalt be saved.” “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.”

F. J. L.

The Charm of Luther's Catechism.

Dr. Rudelbach tells us that Henrick Schartau (died 1825) during his catechizations in Lund, the seat of a Swedish university, was privileged to behold a sight at which the angels in heaven must have rejoiced. High officials of the State and professors took their places among the assembled children and young people, and being overpowered by the Word, they did not merely listen attentively as those who are eager for salvation, but they also gave answers to the questions which were put. In addition they wrote out the whole catechization, and the sermon that was preached after it, so carefully that the lectures and the questions of their gifted teacher could be reproduced from their notes. These men became as little children according to the mind of the Saviour, in order that they might enter the kingdom of heaven, Matt. 18, 3.

A Gospel Message.

A young man had been for some time under a sense of sin and could find no peace, for he knew not the Gospel. He was a telegraph clerk, and being in the office one morning, he had to receive and transmit a telegram. To his great surprise, he spelled out these words: “Behold the Lamb of God, which taketh away the sin of the world.” A gentleman out for a holiday was telegraphing a message in answer to a letter from a friend who was in trouble of soul. This Gospel message was meant for another, but the telegraph clerk received everlasting life from it; for the Holy Spirit applied the words to his troubled heart and thus gave him peace and consolation.

WHEN Melancthon, on his dying bed, was asked whether he still desired anything, he replied, “Nothing but heaven.”

Of the Holy Trinity.

Hiero, the king of Syracuse, once inquired of Simonides, a heathen poet, "What and how is God?" The poet requested one day to consider the question and to prepare his answer. At the expiration of the day, he asked for two days more; and when those had expired he desired four days additional. The king, surprised because of this behavior of Simonides, demanded an explanation. The poet meekly but frankly replied, "The more I think of God, the more mysterious and incomprehensible He appears." This acknowledgment of the wise poet confirms the words of the apostle, "The world by wisdom knew not God." Though the existence of God and some of His attributes may be learned from the visible creation, yet such a knowledge is at its best but a "feeling" after God, if, haply, they might find Him, as St. Paul says to the Athenians, Acts 17, 27.

But if human wisdom is unable to give a satisfactory answer to the question, "What and how is God?" still less can it answer the question, "Who is God?" Only the Holy Scriptures can answer this question. Reason can only hopelessly flounder and go astray. The Holy Scriptures, however, give us the positive and correct answer. And what is this answer? *Who is God, the true God?* "The Triune God, Father, Son, and Holy Ghost, three distinct Persons in one divine Essence."

In the Creed we confess that we believe in God the Father, God the Son, and God the Holy Ghost. We confess our faith in three distinct divine Persons. And this our faith is founded on Holy Scriptures, for Christ commands His Church to baptize in the name of the Father, and of the Son, and of the Holy Ghost, Matt. 28, 19. So also St. Paul makes mention of three distinct Persons when he says, 2 Cor. 13, 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Likewise does the benediction which we hear pronounced in every divine service refer to the Father, Son, and Holy Ghost: "The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace," Num. 6, 24—26.

At the baptism of Jesus the three divine Persons revealed themselves most unmistakably. God the Father cries from heaven, "This is my beloved Son, in whom I am well pleased;" God the Son is being baptized in the River Jordan by John; and God the Holy Ghost descends like a dove, and alights upon Jesus. Yes, from Holy Scriptures it is plain that there are three distinct Persons in the Godhead; that there is a distinction which allows naming them *Father, Son, and Holy Ghost*; that there is a distinction which allows the use of the pronouns *I, thou, he*; which renders it proper to speak of *sending* and of

being sent, of Christ *being with God, being in His bosom*.

But how are these divine Persons distinguished from one another? Answer: The Father has begotten the Son from all eternity, for thus He says to the Son, "Thou art my Son; this day have I begotten Thee," Ps. 2, 7. The Son is begotten of the Father from all eternity. The Holy Ghost proceeds from the Father and Son from all eternity; for John 15, 26 Christ says of the Comforter, the Holy Ghost, that He will send Him unto His disciples from the Father; and Gal. 4, 6 the Apostle tells us of the Holy Ghost that He is the Spirit of the Son. Likewise do the Persons of the Godhead distinguish themselves from one another by the works especially ascribed to them. The Father reveals Himself especially in the work of Creation, the Son in the work of Redemption, and the Holy Ghost in the work of Sanctification.

Thus we believe "that the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God." This is in perfect accordance with Holy Scripture. As outspoken as is the Bible in teaching that there are three Persons in the Godhead, so outspoken is it also in its doctrine that these three Persons are in one divine Essence. "Hear, O Israel: the Lord our God is one Lord," says Moses Deut. 6, 4. Our God is one, and yet threefold, He is the Triune God; hence we speak of the Father, Son, and Holy Ghost as the Holy Trinity.

Here we have, indeed, a mystery of mysteries, and yet this doctrine is not irrational or contradictory. It is simply beyond our understanding, because we can draw nothing from nature or our experience to illustrate it. We must simply believe it upon the testimony of divine revelation. And when, dear reader, we in simple faith believe this truth, we shall come to know the Son who was in the beginning, and thereby, too, we shall know the Father who sent this Son into the world, and we are at the same time filled with a blessed assurance and joy, worked in us by the Holy Ghost.

This, then, is the true God; and there is none other God than the Triune God. Whoever denies Him, as do the Jews, Mohammedans, Unitarians, Universalists, Mormons, and the so-called secret societies—I say, whoever denies this Triune God worships an idol and deprives himself of everlasting life. Therefore let us give all honor, worship, and glory to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

F. J. L.

He who has the Word of God is a rich man and is not in need of anything better. For this Word is full of life, of light, of truth, of peace, of righteousness, of salvation, of joy, of freedom, of wisdom, of strength, of grace, of honor, and of all good things in abundance.

Luther.

Briars Transformed into Roses.

A preacher once used the following illustration: "Once there was a briar growing in the ditch, and there came along a gardener with a spade. As he dug around it, and lifted it out, the briar said to itself, 'What is he doing that for? Doesn't he know that I am an old, worthless briar?' But the gardener took it into his garden and planted it amid his flowers, while the briar said, 'What a mistake he has made, planting an old briar like myself among such rose trees as these!' But the gardener came with his keen-edged knife, made a slit in the briar, and 'budded' it with a branch from a rose bush. By and by, when summer came, lovely roses were blooming on that old briar. Then the gardener said, 'Your beauty is not due to that which came out of you, but to that which I put into you.'"

This is just what the Holy Ghost is doing all the time with men. The natural man is like a briar. The Spirit of God takes hold of him and puts new life into him. By the blessed Gospel the Spirit enkindles faith in his heart, lifts him up out of the dust, and grafts him unto Christ, the life-giving Vine, who says, "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." The good-for-nothing briar, fit only to be cut down and cast into the fire, becomes a blooming rose because of Christ living in him. The natural man, dead in sin, is changed into a living child of God, "being fruitful in every good work." A wonderful change!

J. F. L.

Footprints.

"What is that, father?" asked Benny.

"It is a footprint, my son, and is a sign that some one came into our front yard last night."

"It must be," replied Benny, "for there could not be a footprint without somebody had been there to make it."

"That is true, Benjamin; and now show me some of the footprints of the Creator!"

"I don't understand you, father."

"Well, who made all these beautiful flowers; these splendid trees; the clouds up in the sky; the great round earth; the mighty sun flaming in the heavens, and started the bright moon rolling around the world?"

"Oh, God, to be sure!"

"Then all these things are but the footprints of the Creator. They are the sign that there is a Creator, and that He has been here. See this ice plant that I hold—man could never have made it; see all the glistening grass; hear all the chirping birds—man did not, and could not, make them! God made them, and they are all simple 'footprints' of the great Creator, to prove to us that there is a good and great God, whom we love, worship, and obey. Do you understand?"

"Yes, father, I understand very well now, and I thank you for teaching me that lesson."

Stood By His Flag.

A dozen rough but brave soldiers were playing cards one night in the camp. "What on earth is that?" suddenly exclaimed the ringleader, stopping in the midst of the game to listen. In a moment the whole squad were listening to a low, solemn voice which came from a tent occupied by several recruits, who had arrived in camp that day. The ringleader approached the tent on tiptoe.

"Boys, he's a-praying," he roared out. "Three cheers for the parson!" shouted another man of the group as the prayer ended. "You watch things for three weeks! I'll show you how to take the religion out of him!" said the first speaker, laughing. He was a large man, the ringleader in mischief.

The recruit was a slight, pale-faced young fellow of about eighteen years of age. During the next three weeks he was the but of the camp. Then several of the boys, conquered by the lad's gentle patience and uniform kindness to his persecutors, begged the others to stop annoying him. "Oh, the little ranter is no better than the rest of us," answered the big ringleader. "He's only making-believe pious. When we get under fire you'll see him run. These pious folks don't like the smell of gunpowder. I've no faith in their religion!"

In a few weeks the regiment broke camp, marched toward Richmond, entered the Wilderness, and engaged in that terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and when the line was reformed behind the breastworks they had built in the morning, he was missing. When last seen, he was almost surrounded by enemies, but fighting desperately. At his side stood the brave fellow who had made the poor lad a constant object of ridicule. Both were given up as lost.

Suddenly the big man was seen tramping through the underbrush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying, as he wiped the blood from his own face: "Boys, I couldn't leave him with the 'Rebs'—he fought so! I thought he deserved a decent burial."

During a lull in the battle the men dug a shallow grave and tenderly laid the remains therein. Then, as one was cutting the name and regiment upon a board, the big man said, with a husky voice: "I guess you'd better put the words 'Christian Soldier' in somewhere! He deserves the title, and maybe it'll console him for our abuse." There was not a dry eye among those rough men as they stuck the rudely-carved board at the head of the grave

and, again and again, looked at the inscription. "Well," said one, "he was a Christian soldier, and," turning to the ringleader, "he didn't run, did he, when he smelled gunpowder?" "Run!" answered the big man, his voice tender with emotion, "why, he didn't budge an inch! But what's that to standing for weeks our fire like a man, and never sending a word back? He just stood by his flag and let us pepper him—he did!"

When the regiment marched away, that rude headboard remained to tell what a power lies in a Christian life.—*Selected.*

I soon found them no little hindrance to the freedom of my movements; but still I would not give them up until my guide, returning to me where I sat, resting a moment, kindly but firmly demanded that I should give up everything but my alpenstock. Putting them with the utmost care upon his shoulders, and with a look of intense satisfaction, he again led the way. And now, in my freedom, I found I could make double speed with double safety. Then a voice spoke inwardly: 'Ah, foolish, willful heart, hast thou indeed given up thy last burden? Thou hast no need to carry them, nor even the right.' I saw it all in a flash, and then as I leaped lightly on from rock to rock, down the steep mountain-side, I said within myself, 'And ever thus I will follow Jesus, my Guide, my Burden-bearer. I will cast all my care upon Him, for He careth for me.'"

St. Augustine's Strange Dream.

St. Augustine is said to have dreamed at one time that he was walking along the shores of the sea, in deep meditation on the doctrine of the Holy Trinity, trying to unravel the great mystery of how Three can be One, and One, Three. Suddenly he came upon a boy sitting on the seashore, who had made a shallow pit in the sand and was now busily engaged dipping water from the sea with a shell and pouring it into the shallow pit. Augustine in surprise asked the boy concerning the meaning of his strange occupation. The boy answered, "I am emptying the water out of the sea into this hole." Augustine, smiling, said to the boy, "That you will never succeed in doing." "Do you think so?" rejoined the lad. "Much less will you succeed

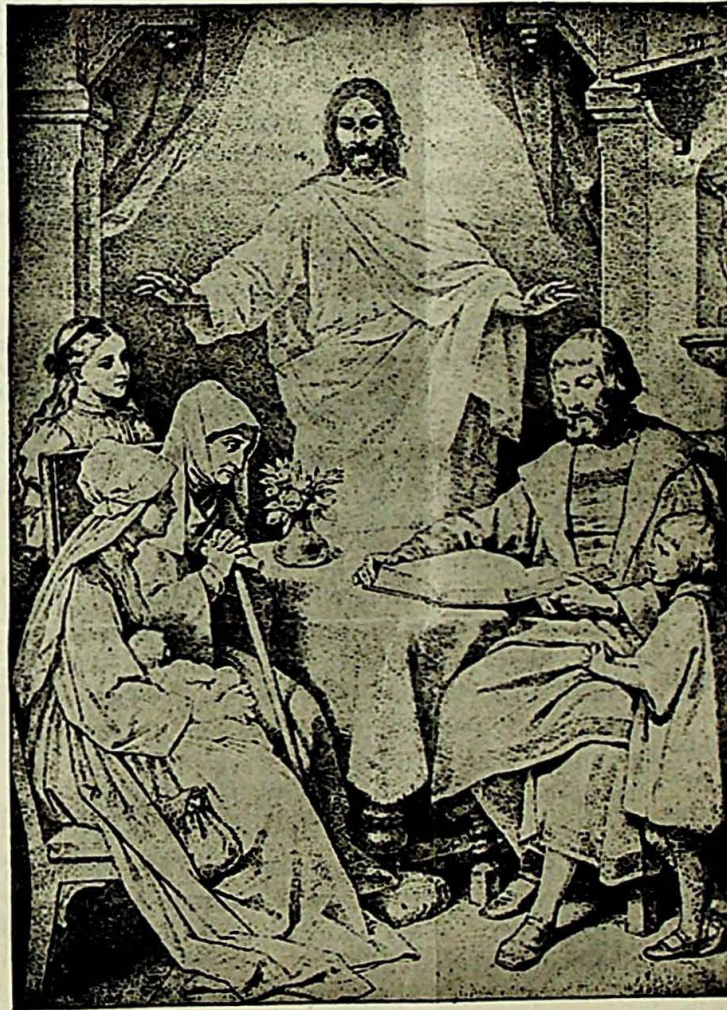
in unraveling the mystery of the Holy Trinity." Augustine awoke, and never did he forget the lesson taught him by the boy he saw in his dream.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea," Job 11, 7—9.

A Beautiful Sight.

No sight is more beautiful than that of a Christian home, when father, mother, brother, and sister are each serving the other and the Christ they all love. Such a home, be it ever so humble, is full of sunshine, and scatters its gleams throughout the neighborhood.

N. J. B.



FAMILY PRAYER.

"O happy house! where Thou art loved the best,
Dear Friend and Saviour of our race,
Where never comes such welcome, honored Guest,
Where none can ever fill Thy place,
Where every heart goes forth to meet Thee,
Where every ear attends Thy Word,
Where every lip with blessing greets Thee,
Where all are waiting on their Lord."

Casting All Cares Upon Him.

In the summer of 1878, a traveler descended the Rigi with one of the most faithful of the old Swiss guides. Besides the service he rendered as guide up the mountain, the traveler relates, he unconsciously gave her a valuable lesson. "His first care," to use her own words, "was to put my wraps and other burdens upon his shoulder. In doing this, he asked for all; but I chose to keep back a few for special care.

The Water Carrier.

In his travels, Dr. C. S. Robinson witnessed an incident that will prove interesting to Bible students. Says he: "When I was in Beirut, a friend called my attention to a strange-looking creature, having a skin bottle of great size slung across his shoulder. He was wretchedly clad, and bowed down heavily with his burden; in his left hand he had a pair of what seemed like metal saucers, and these he clinked against each other like two shallow bells; and all the time, as he shuffled along over the stones, he muttered a curious jargon of sounds, apparently repeating the same syllables. What he was muttering in Arabic was a street cry customary to all carriers of water in the Orient; indeed, he was saying exactly what Isaiah repeated at the opening of the fifty-fifth chapter, 'Ho, every one that thirsteth, come ye to the waters!' Hence this prophet really repeats a street cry in order to attract attention, and then turns the figure into a swift contrast, as if he would exclaim: 'See yonder, hear that water-bearer; he offers you water at a price; I offer you milk and wine, and that without asking any price to be paid.' Thus he turns the counsel adroitly to the Gospel of faith and godly repentance, and the cup Christ brings for the thirst of the soul."

A Wonderful Demand for Bibles.

The agent of the American Bible Society in China reports an extraordinary and unexpected eagerness to have the Bible on the part of the Chinese. He writes:

"There seems to have been a wonderful reaction all over the empire from the bitter persecutions of last year, and in no part is this more apparent than in many districts where the disturbances were the greatest. The call for Scriptures is unparalleled. To a certain extent we were prepared for the demand which I felt sure would come, but during the past two months our resources have been taxed to the utmost to keep pace at all with the orders which came piling in upon us. On the last steamers which left for the North before the close of navigation for the winter, we sent the largest shipment we ever made to Tientsin and Peking. From West China the demand for Scriptures is phenomenal. Mr. Laughton took with him what we considered a large supply of Bibles and Testaments, but he sold out the entire lot in a few weeks. From his reports already received he had sold over 1000 Bibles and 3400 Testaments. The demand for the Scriptures is something marvelous, and every one thinks this is only the beginning of a great movement."

Some Fruits of Missions.

The work in the Hawaiian Islands affords a striking illustration. Attention having been directed to these islands by the murder of

Captain Cook, missionaries of the American Board began work in 1820. Within a little over forty years Christianity was the recognized religion of the islands, and the work of the Gospel had so far progressed that the Board felt that its labors had been completed. The mission was withdrawn, and the native churches not only supported themselves, maintained schools and seminaries, prepared their own native ministry, but carried on energetic mission work among the heathen on other islands of the Pacific. The churches of Hawaii are missionary churches. They maintain a mission of their own in the Gilbert Islands, and besides send large contributions to the American Board for the general work of the mother society. Last year they contributed \$40,000 for missions. These missionary churches, only three-quarters of a century removed from the dense darkness of unbroken heathenism, surprise the churches of Christendom with their large and munificent collections. On one Sunday they are said to have raised \$14,000, while on another, by special appeal, the collection amounted to \$34,000.

Converts as Missionaries.

The Missionary Link tells of a visitor to Ceylon who found there a band of students so poor that sixteen of them lived in one room. Near the building was a garden in which they spent their spare time cultivating bananas. When he inquired what they did with the bananas, they took him to the seashore and pointed to an island off in the sea: "Two years ago," they said, "we sent one of our graduates there. He started a school and it has developed into a church. We intend sending him to another island this year." A tenth of the rice they used they were also laying aside in order to get means to continue their mission work. What an example of earnestness and consecration!

"Sowing Wild Oats."

A phrase has been long in common use which has wrought great evil, says a well-known author. It is that of "sowing wild oats." It implies that youth must have a time of wickedness, the defying of authority, and the abuse of opportunity, after which all will come right. Never was there a more diabolical lie. That which you sow you shall reap. If you sow wild oats, you shall reap wild oats. Not one instance can be found in all humanity where the evils indulged in in youth did not mar and scar the soul through life.

OUR BOOK TABLE.

SERMONS ON THE GOSPELS OF THE ECCLESIASTICAL YEAR by HENRY SIECK, Pastor of Mount Olive Lutheran Church, Milwaukee, Wis. Part First. St. Louis, Mo. Price, \$1.00, postage paid.

A welcome and valuable addition to our English Lutheran homiletical literature. The clearly printed

and well-bound volume contains sermons on the Gospel lessons of the church-year from the first Sunday in Advent to Pentecost Monday. Sound in doctrine, simple and plain in language, these sermons make known Jesus, the Saviour of sinners; and that is what all men need, even the most learned. Of the learned and eloquent Daniel Webster it is said that, when visiting in the country, he attended the little church morning and evening. A fellow senator said to him, "Mr. Webster, I am surprised that you go twice on Sunday to hear a plain country preacher when you pay little attention to far abler sermons in Washington." "In Washington," Mr. Webster replied, "they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth, and it has been helping him." Rev. Sieck's sermons tell sinners of Jesus of Nazareth, and will prove helpful.

COMMENTAR UEBER DEN PROPHETEN JESAJA VON G. STOECKHARDT, Professor am Concordia-Seminar zu St. Louis. Die ersten zwölft Capitel. Concordia Publishing House, St. Louis, Mo. Price, 70 cents, postage paid.

Bible students—and every minister should be an earnest Bible student—will rejoice that the able Professor has begun to publish a commentary on Isaiah, "the Evangelist of the Old Testament." It is a delight to read such a Commentary, so loyal to the truth, so reverent in tone, so clear in style, so satisfactory in learning.

Acknowledgment.

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

A. C. BURGDORF, Treas.
St. Louis, Mo., June 16, 1902.

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.
F. J. LANKEAU, Missionary.

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 People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, 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.

Trust.

God holds the key to all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?

I'd rather He unlocked the day,
And, as its hours swung open, say,
"My will is best."

I cannot read His future plans,
But this I know,
I have the smiling of His face
And all the refuge of His grace
While here below.

Enough, this covers all my needs,
And so I rest.

For what I cannot He can see,
And in His love I e'er shall be
Forever blest.

Selected.

The Certain Guide.

A traveler going home must pass through a great forest and loses his way. He knows not which way to turn. Now he goes forward; now he turns backward. Hither and thither he turns, till, finally, he finds himself again on the same spot where he first noticed that he had lost his way. His courage forsakes him and gives place to despair. The shadows under the trees deepen and change into the darkness of night. Once more he makes an attempt to find his way, though his heart is in the clutches of despondency. Soon, however, fatigue overwhelms him, and he sinks to the ground. For some time he sits there in abject despair, when, suddenly, a hard object in his vest-pocket draws his attention. What is it? Thank God! it is his compass. He strikes a light, and is rejoiced over the sight of his new-found guide. Hope swells his breast, fear and despondency are cast to the winds, he quickly rises, and with elastic step directs his way toward home.

But as he is quickly walking along according to the directions of his compass, several persons come up to him with offers of their services. The one shows him a clearing to the right and uses all his powers of persuasion to

induce the traveler to turn his footsteps in that direction. Another shows him a broad, level road to the left, and would persuade our wanderer to walk on it. But the traveler refuses to listen to either, and continues, as before, to go in the direction which his compass tells him to be right, and so he succeeds in getting out of the forest and reaching home in safety.

This is a parable. The forest is the world; the traveler is man; home, heaven; the compass, God's Word; the deceitful guides are the false prophets and teachers. Because of sin the darkness of spiritual ignorance and the shadows of death fill the world. Everywhere are to be found snares and pits, dangers, pain, and death! The desire for true happiness in his breast, man travels on his way in uncertainty as to whether his desire will ever be realized. What shall he do, whither leads his way? He knows not. Life is full of disappointments, death is the king of terrors. That there is a God he knows, but how can he serve Him? That there is an eternity beyond the grave is certain, but what will be his lot in yonder world?

In such a wretched state of uncertainty he passes his days, without a guide, without light, without hope—lost! In the anguish of his soul he cries out, "Whither shall I turn?"—God has mercy upon him, He gives him His Word. Man hears it, he reads it. This Word tells him of the darkness, what it is, and its cause. It also tells him of a Sun which is able to dispel the darkness, Jesus Christ, who is the Light of the world. It points out the snares and pitfalls, and tells him how to avoid them. It tells him who he is, what he is to do. It tells him of this life and its purpose; of death, and how he is to prepare for it. It reveals God, who is almighty, holy, just, but likewise full of grace and mercy. It shows man his sinfulness, but also reveals the Saviour from sin. It convinces man of his unworthiness and helplessness, but also reveals the Spirit of power and strength. In short, the Word of God is for man a certain guide and a lamp unto his feet on the way through this world's darkness to heaven's eternal light and gladness.

But as soon as a man has found the right way and is traveling on it, false guides will offer

him their services. Satan sends his servants to seduce him from the narrow way on to the broad road to perdition. All kinds of luring temptations will be put before him to draw him from the right path. The siren voice of reason will do its utmost to make him doubt as to the correctness of his compass—the Word of God.

But the true Bible Christian will not be deceived nor seduced, for he has not forgotten the wretchedness of his former state, and he will say to the tempters: "The Word of God is my compass, my certain and infallible guide, no other leader or guide will I follow."

Thus the Bible Christian will firmly cling to God's Word, which will safely lead him past the sloughs of sin, through the waters of sorrow, over the mountains of distress, and through all the storms of this present life into his Father's house.

God grant that we also may ever say: "Thy Word is a lamp unto my feet, and a light upon my way."
F. J. L.

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 cannot 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 cannot 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 cannot touch it."—*Selected.*

THOUGH I be not called to royal office and honor, yet I am called to be a Christian! What greater or more honorable thing could I desire?—*Luther.*

"I Believe in God."

1. If Charles, in ordinary conversation, says, "I believe I saw John," he means to say, "I am not certain, but I think it was John that I saw." The opposite of believing in everyday life is *knowing, being certain*. But this is not the case with the word believing in its biblical sense. For example, when a Christian says, "I believe that Jesus is God's Son," his meaning is not, "I think that Jesus is the Son of God," but, "I know, I am certain that Jesus is the true Son of God." In its biblical sense *believing is a positive, a certain knowing*.

The source of this knowledge is in every case the Bible, and not our reason. Not our reason, nor any other man's reason, but the Holy Scriptures must be the rule of our faith. Thus, "I believe in God," means, "I know what the Scriptures say of God." Not to know what the Bible says of God makes it impossible for me to believe in God; for, as St. Paul says, "How shall they believe in Him of whom they have not heard?" Rom. 10, 14. And, as has just been said, the source from which we hear of God, and on which we base our faith in Him, must always be the immovable foundation of the Holy Scriptures, since "faith cometh by hearing, and hearing by the Word of God," Rom. 10, 17.

In this connection, however, let us not forget that this knowledge of God is not an ordinary, everyday knowledge, a mere knowledge of the head. There are hundreds of people who have a so-called historical knowledge of what the Bible says of God and yet lack true faith in God. This knowledge of God, which is faith in God, is a living, life-giving thing. Let me illustrate by means of an example. Paul says, 2 Tim. 1, 12, "I know whom I have believed," and this his knowledge of his God and Saviour, far from being a mere knowing of certain facts concerning God, persuaded Paul that God would be able to keep that which he had committed unto Him against the last day — it filled him with the blessed assurance that God would never leave him nor forsake him, and would give him the crown of life. He that has this living knowledge of God will, like St. Paul, appropriate unto himself all divine promises and assurances, and thus will be, by faith, in possession of life eternal, though yet in the world; for to know God is to have God — is to have Christ — is to have life eternal. This Christ declares, John 17, 3, "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

2. My friend John tells me something and, when he is through, asks me, "Do you believe what I have told you?" I answer, "Yes, I believe every word." In this case *believing* means, *to accept as true, to give assent to what has been said*. Faith in God, likewise, requires us to accept what the Scriptures say of God. To believe in God is to accept all that as true which the Bible tells us of God

— to give full assent and consent to each and every word.

But as the word *knowledge* is far more comprehensive in its biblical sense than in its everyday usage, so also does *accepting as true* mean much more in the Bible than it does in ordinary conversation. This I have tried to express by saying above that believing in God is "to give full assent and consent" to all that the Bible says of God. The assent of my understanding to God's Word as the truth must be accompanied by a hearty consent of the will and the affections; the Word of God must have my fullest approval, so that I, renouncing all other refuge, base my whole hope and comfort on it alone. Were the mere outward assent to what the Bible says of God a saving faith in God, then even the devils in hell would have it, since they know and believe that what the Bible says of God is truth, James 2, 19. The faith of the devils, however, causes them to fear and tremble. Living faith is more than a mere matter of the head, it is, above all, a matter of the heart. Jesus says, John 3, 36, "He that believeth not the Son, shall not see life; but the wrath of God abideth on him." Now, we know, a mere outward acceptance of Jesus' words never can remove the wrath of God from a man and give him eternal life, since in such a case the devils would inherit eternal life. This "believing" which Christ here speaks of is the acceptance, as true, of every word that He spoke and a reliance upon His every promise without wavering or doubting. In Abraham we have a beautiful example of such a faith. Abraham believed God's promises and proved it by his obedience. When he received the divine command to leave his home and go into a strange country, he willingly obeyed, being fully persuaded that, what God had promised, He was able also to perform, Rom. 4, 21. Oh, that God, who has given us also great and precious promises, would grant us so without doubting to believe His Word, that our faith be never reproved in His sight.

F. J. L.

(To be concluded.)

Christian Young Men Needed.

Ex-Governor Northen, of Georgia, held, not long since, an address before a large audience of the Y. M. C. A. at New Orleans. The subject of his address was, "Our Country's Need of Christian Young Men." After reviewing with much care the various conditions found in our country and the many classes of people who inhabit it, he, in speaking to this audience of professed Christians, concluded his remarks in the following manner:

"The greatest problem, therefore, is not found in trusts, nor in the presence of the classes named, nor the conditions that attend them, but it is found in the business and social conditions at work to deny the inspiration of the Bible and to weaken and destroy the authority and distinctiveness of the church.

"I charge you now with all the force and earnestness I can command, whatever else you do for the prosperity of the nation, defend the inspiration, the purity, and the power of the Bible. Keep it as the embodiment of God's everlasting truth for the upbuilding of the individual and for the peace and prosperity of the republic.

"Away with the theological demagoguery of the higher critic, who, pandering to the wickedness of an ungodly constituency, is trying to find a God without a wrath, salvation without a cross, and a religion without a hell. Our God is God, and there is none other God beside. Preserve His Word. His Word is truth. It embodies His absolute sovereignty, the depravity of the human heart, the enlightening and energizing influences of God the Holy Ghost, the redemption of the world, of mankind, through repentance and faith in the Lord Jesus Christ, through the atoning blood shed on the cross.

"Having done this much, preserve the church as a *distinct* institution founded alone upon the life-giving, inspired Word of God.

"When the leading spirit of one of the most iniquitous trusts known to the nation stalks into the pulpit and seizes by the throat, so to speak, a minister of the Gospel and hurls him from his God-appointed place, without protest from the people, we have a menace not only to our liberties, but to the power and sacred influences of the church and the nation far more alarming than all the evils to which I have alluded.

"Stand by the pulpit as it denounces the devil in all his forms and you will stand by the state in the character of citizenship it will build.

"It is the consenting judgment of all history that the decline and ruin of decades of nations have been due, not to foreign assaults or hostile armies; the presence or immigration of depraved races; the devastating eruptions of barbarism; nor even to misgovernment or oppressive political power, but to those agencies of corruption which are doing their deadly work in the homes of our rich and most influential people, where the world, the flesh, and the devil have taken possession of the highest social conditions and set to work to demand a church, a religion, to conform to all their wicked living and godless invasion of virtue and propriety, to say nothing of Christian character."

'Tis true, "Sin" — and unbelief is sin — "is a reproach of any nation." J. K.

THEREFORE do thou learn Christ, the crucified Christ, till, having lost all trust in thyself, thou canst extol Him, and say: "Thou, my Lord Jesus, art my righteousness, while I am Thy sin. Thou hast taken upon Thee what is mine, and hast given me what is Thine. Thou hast taken to Thyself that which Thou wast not, and Thou hast given to me that which I was not." — *Luther*.

The Persecutor's Fate.

Dr. Eugenio Kincaid, the Burman missionary, states that, among the first converts in Ava, were two men who had held respectable offices about the palace. Some time after they had been baptized, a neighbor determined to report them to the government, and drew up a paper setting forth that these two men had forsaken the customs and religion of their fathers, were worshipping the foreigner's God, and went every Sunday to the teacher's house; with other similar charges. He presented the paper to the neighbors of the two disciples, taking their names as witnesses, and saying that he should go and present the accusation on the next day.

The two Christians heard of it, and went to Mr. Kincaid in great alarm, to consult as to what they should do. They said if they were accused to the government, the mildest sentence they could expect would be imprisonment for life at hard labor, and perhaps they would be killed. Kincaid told them that they could not flee from Ava, if they would; that he saw nothing he could do for them, and all that they could do was to trust in God. He then knelt with them, and besought God to protect them and deliver them from the power of their enemies. They also prayed, and soon left Kincaid, saying that they felt more calm, and could leave the matter with God.

That night the persecutor was attacked by a dreadful disease in the bowels, which so distressed him that he roared like a madman; and his friends, which is too often the case with the heathen, left him to suffer and die alone. The two Christians whom he would have ruined then went and took care of him till he died, two or three days after his attack. The whole affair was well known in the neighborhood, and from that time not a dog dared move his tongue against the Christians of Ava.

Is there no evidence in this of a special providence, and that God listens to the prayers of His persecuted and distressed children?

H. L. Hastings.

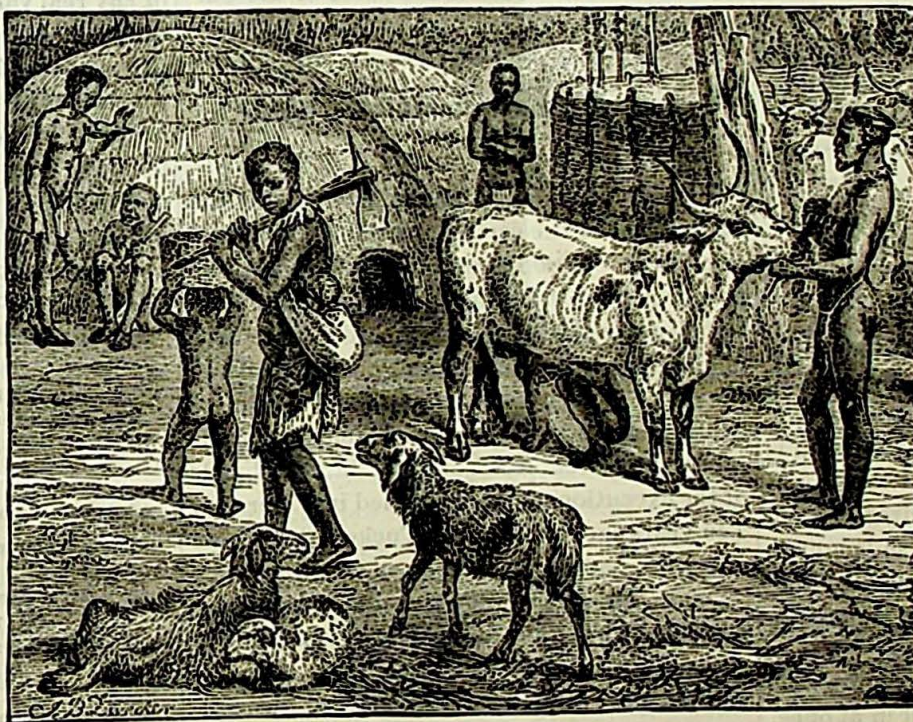
A Timely Rebuke.

Evans Bradby, the last of the direct descendants of the once powerful Indian chief Powhatan, died but a short time since. A number of his Indian friends witnessed the funeral ceremonies.

The chief service lay in the hands of Aiga Tahament, the medicine man of the Seneca tribe. Just before the beginning of the service

the Indian friends of the deceased filed into the room, and as they passed the casket one after another was heard to say in a depressed tone, "Friend and fellow." Then they took up their positions round about the casket. A prayer and the reading of a Scripture passage followed, after which the favorite hymn of the deceased was sung, which was, "Nearer, My God, to Thee." Dark Cloud then spoke in eulogy of the deceased, and then gave utterance also to the Indian's conception of the "Great Spirit."

In the course of his address he made some remarks which should be well considered by such as call themselves Christians, but deny their God and Saviour by their works. He said, "I am not boasting, but it is true that there is no profane word in any Indian language. We marvel at God's works, and won-



A Village in Africa.

der that the paleface dares to speak lightly of the Ruler of the lightning, the flood, the sun, moon, and stars, and that in anger he dares to use the name of the one who in His anger can destroy all." J. K.

Worthy of Imitation.

Elizabeth Pellit, a widow lady, recently died in New York. Her home was in the hall room of a tenement house, and, at her death, all her earthly possessions could be put in one common trunk. No executor or administrator was needed. Living in narrow circumstances, she had denied herself all luxuries, even many comforts. But in the forty years of her Christian life she had given \$30,000 to the work of the Lord. She had supplied the money to send a missionary to San Salvador, and also for another who is to go soon. Did you say she needed no administrator? It was because the Holy Spirit had administered upon her estate in the name of the Lord, and He will be her reward in heaven. — Selected.

Why He Could not Burn them.

A little boy came from school, carrying a Bible, when a priest met him with the question: "Do you attend that Protestant school yonder?" "I do," was the reply. "I thought so," rejoined the priest, "judging by the book you have there. That is a bad book. Better let me have it." "That book is God's Word," protested the little fellow. "It teaches us how to obtain God's favor, and how to be saved and go to heaven when we die." "Come along with me," demanded the priest. The boy obeyed.

Upon entering his study, the priest took the poor boy's Bible and threw it into the fire, saying, "You shall never read that book again. It is a bad book; and remember, I do not want you to attend that school any more." Seeing

his Bible consumed by the fire, the boy first looked very sad, but when the priest turned to him with a satisfied air, remarking, "Now the thing is gone," the lad began to smile. "What are you laughing at?" sternly asked the priest. "I cannot help it," was the answer. "Tell me, what you are laughing for," reiterated the priest. "I cannot help it," said the boy. "I was just thinking that you cannot burn those ten chapters I got by heart."

Happy, indeed, are the children who have such heavenly treasures stored away in their hearts, where nobody can get at them.

God is Just.

In Jerusalem there lived in the twelfth century a pious bishop by the name of Narcissus. Charges of the weightiest kind were brought against him by three men. These charges were, however, utterly false and without all foundation. Being put under oath, the first wretch declared that heaven should devour him if he spoke not the truth; the second said, "May the plague destroy me, if I speak not what is true;" and the third wished to be struck blind if he spoke what was false.

Narcissus was deposed from his office. Years passed; but a just God reigns above. The first accuser was one day killed by lightning, the second was carried away by a plague, and the third, overwhelmed by the awfulness of his sin, wept day and night, and finally became blind. "Vengeance is mine; I will repay, saith the Lord," Rom. 12, 19.

F. J. L.

"WHAT joyful blessing this must be,
To lead a soul, my God, to Thee!"

Care Taken in Printing Bibles.

The printing of the Bible is more strictly guarded than the printing of any other book in existence. And this care is not unnecessary, as will be understood when one considers the great mischief an inaccurate Bible might bring about. For the same reason so much care was bestowed in olden times upon the copying of the Holy Scriptures when printing was yet unknown. In England nearly all the Bibles are printed by the King's printers under the most rigid care of the two universities of Oxford and Cambridge. A few years ago the question arose whether the word "spirit" in Matt. 4, 1, and Mark 1, 12, should have a capital "S," it having previously been printed with a small one. Though it was very clear that the letter should be a capital one, it was not until after the ruling powers of the universities and the King's printers had met in solemn council that permission was granted to use the capital letter. Nothing, however minute in its character, having been sanctioned by authority of 1611, may be changed without creating something like a revolution wherever Bibles are printed.

J. K.

Devoted Service.

Miss Laura Rowland, of Arkansas, herself a blind girl, has undertaken as her life work to establish a school for the blind Indian children of Indian Territory, for whom no provision is made by the Government, though they number 200. Great patience is required, as the children must first learn the English language—no easy task without the aid of sight. The *Kansas City Journal* says of Miss Rowland's enterprise:

"Herschool now has about thirty pupils. She had not the means to take them all in at once. She is developing the institution as rapidly as possible, and hopes in a few years to be able to take care of all the blind. She now has two assistants, Miss Jessie Parks and Miss Mamie Graham, both graduates of the Arkansas Blind School. The pupils are not only educated in books, but also along industrial lines. The boys are taught to make brooms, while the girls are taught needle-work and cooking. Some of the little Indian pupils make beautiful little trinkets out of their beads. These trinkets are sold to visitors, and the money goes into the fund to maintain the school. Miss Rowland, as superintendent, bears all responsibilities and obligations, besides teaching in the various departments. She has not yet received any compensation, and will not ask any until the school is placed on a good financial basis."

Chinese Civilization.

A lady missionary writing from Peking, China, says, you will be surprised that you never see nor hear of the funeral of a child.

Gorgeous processions tell of the death of an adult, but it would seem as though children never died in China. But suppose you get up at daylight and stand out in the street. Now the mystery is explained. A large covered wagon drawn by oxen comes creaking along, with a sign on the front. It is piled to the top with the bodies and fragments of bodies of dead infants that have been cast into the street the night before as refuse. Some are in old baskets, and one or two in plain board coffins. Some are half devoured by dogs. Perhaps the wagon contains a hundred of these ghastly forms. No weeping mother or sighing father follows in the procession. The load is cast into a pit outside the city wall and covered with quicklime. This is done every day. Many of these babes are girls that were strangled at birth, or soon afterwards, because of the curse of womanhood. Such is the curse of the Chinese religion.

Uganda an Illustration of the Gospel's Power.

Twenty years ago Uganda was one of the dark places of the earth, a veritable habitation of cruelty. Blood flowed like water. It was no uncommon thing for the king when a fit of ferocity seized him to issue an order that every man, woman, or child found on the roads of the capital at a certain hour should be put to death, and, in a brief space of time, hundreds of wretched creatures would fall into the hands of the executioner and be hurried into eternity. Ten years ago, says Bishop Tucker, there were only 300 baptized Christians, now there are 30,000. Then there were 20 native evangelists, now 2000 Christians of Uganda are engaged in spreading the Gospel. Then there was one church, now there are 700 scattered throughout the country.

Before leaving Uganda on a visit to England, the bishop preached to a congregation of between four and five thousand people. Among the 500 communicants were living witnesses of the unspeakable barbarities of other days. Some were blind, others were without ears, or nostrils, or lips—all mutilated in the dark days of persecution. Truly, the Gospel that produces such changes is not without power, and is worthy of acceptance by every one.

The Fijian Church Engaged in Missions.

The Fiji Islands have a population of about 122,000, and of these nearly 100,000 are regular attendants of the Wesleyan mission churches. The actual church membership is about 40,000. Their contributions for foreign missions last year amounted to about \$30,000. The Fijians have sent many of their own people as missionaries to New Guinea and other islands. Viewing these events in the light of the past, every candid observer must acknowledge, "What has God wrought!"

Missionaries Sent Out.

During the past year the Church Missionary Society of England, the largest of the Protestant missionary societies of the world, sent out no less than 200 missionaries. Not long ago an impressive farewell service was held in Exeter Hall, when 150 new workers were set apart and commissioned for service in Sierra Leone, Yoruba, Uganda, India, and China.

Missionary Criticism.

With many, criticism of mission work is simply a cover for opposition. They don't want to do anything for missions. They don't want to give. They don't want to be bothered with the sense of duty. Their own Christianity is just a sham, a superficial thing. It is not of any real value to them, and they do not feel drawn to make sacrifices or to go to trouble to propagate a sham, or to carry to other people a Christianity in which they themselves do not believe. When men truly believe in Christ, they will fling all foolish criticisms to the wind and will obey the Saviour's command, "Go ye into all the world, and preach the Gospel to every creature."

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.
F. J. LANKEAU, Missionary.

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 People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, 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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R. A. BISCHOFF, Editor.

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No. 9.

Waiting.

They are waiting everywhere,
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise high and grand,
Looking proudly o'er the land—
Waiting! Waiting! Waiting!

They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing Word
They have never, never heard,
Ever hungry and unfed,
Left without the Living Bread—
Waiting! Waiting! Waiting!

Oh, the long, long years are flown,
Since the Master bade His own
Bear the message far and wide
Of a Saviour crucified;
Flash the light o'er vale and hill—
Yet they sit in darkness still—
Waiting! Waiting! Waiting!

Sarah G. Stock.

Waste not Your Days.

Just simply to live, to breathe and eat and sleep, is not enough; a great deal also depends upon *how* you live and pass your days. For let us remember, my dear friend, the days of our life are in reality not ours, they do not belong to us in such a sense as to give us the right to use them just as we please. We are not the masters of our own time, and whoever thinks so is making a great mistake.

Who, then, is the master of our time? God. The days of our life are a gift of God. Every hour we live is a token of His grace and goodness. But this gift of God, our life, is not an outright gift, it is not our own in the sense that we may use it as we will, but it is rather a gift over which God has placed us as stewards. Being, then, stewards of our days, it is plain that some day we shall be called upon to give account of our stewardship. There will be a day when God will ask us to give account of every year, month, week, day, hour, minute, and second that we have lived. Have you ever earnestly thought of this, dear reader, that a day will come, is, perhaps, even now not far distant, when every wasted minute will have to be accounted for?

This fact, that we must some day give an account of our life, becomes the more serious when we consider the fleetness of time. Our days are like smoke, so quickly are they consumed, Ps. 102, 3. They are swifter than a weaver's shuttle; they are like the wind, and pass away as a cloud, Job 7, 6. 7. 9. Our days and years melt away quickly, as does the snow before the warm rays of the sun. Oh, how precious is, therefore, every moment!

The moments fly, a minute 's gone;
The minutes fly, an hour is run;
The day is fled, the night is here;
Thus flies a week, a month, a year.

And once gone, we cannot buy back even a moment of our life with tons of gold.

How necessary is it, therefore, that we take heed and make the best of our time, and that we all do this—rich and poor, high and low, old and young.

You say you have been doing this already? Friend, you are saying what is not true. Think a little and you will find many an hour that you must be ashamed of. You will find many wasted hours, many sinful hours, many hours passed in serving the devil. Have you not passed much of your time in sinful idleness and vain amusements? How many divine services that found you not where you should have been? How many hours of your life passed in harming your own soul and hurting your neighbor? Yes, friend, be candid; you have lost much precious time, and there is many an hour in your life of which you cannot give account.

Shall we continue to waste our precious time? No, no. Let us rather, by the grace of God, to His honor and glory acknowledge His great mercy and praise Him for His benefits. For the welfare of our own souls, let us acknowledge our sins with contrite hearts, seek forgiveness through faith in Christ Jesus, and promise God no longer to pass our days in serving the lusts of the flesh, but according to the will of God.

The present moment flies,
And bears our life away;
Lord, make Thy servants truly wise,
That they may live *to-day*.
"One thing" demand our care,
Oh, be it still pursued,
Lest, slighted once, the season fair
Should never be renewed. F. J. L.

Peace.

"Can I do anything for you?" said an officer in one of our glory battles in America, during that awful conflict, to one of the lads in blue, whose life was trickling away upon the green sward.

"Nothing," said the dying soldier, "nothing!"

"Shall I get you a little water?"

"No, thank you, I am dying."

"Is there nothing I can do?" said the officer; "shall I write a letter to your friends?"

"No, I have no friends that you can write to. But there is one thing I should be much obliged to you for. In my knapsack you will find a Testament. Open it at the 14th chapter of St. John, and near the end you will find a passage that begins with the word 'Peace.' Please read it."

The officer took up the blood-stained haversack, took out the Testament, and turned to that chapter which your pastor has read so often, as a lamp in the valley of the shadow of death, the matchless 14th chapter of John; and he read: "Peace I leave with you; my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man; "I have that peace; I am going to the Saviour." And winging its way from the poor, bleeding body, the spirit ascended; and, as Noah stretched out his hand to the dove, the infinite Love grasped him and drew him in. For him to live was Christ; for him to die was gain—gain everlasting!—*Ex.*

Salvation for Nothing.

A man may as well think of buying light from the sun, or air from the atmosphere, or water from the well-spring, or minerals from the earth, or fish from the sea, as think of buying salvation from God with any kind of price. The sun gives his light, the atmosphere its air, the well-spring its water, the earth its minerals, the sea its fish: all man has to do is to take them and use them. So God has given salvation to man. All he has to do is to take it by faith, use, and enjoy it.

"I Believe in God."

(Concluded.)

3. We also speak of faith as a *firm confidence*, or an *unwavering trust*. This is, in fact, the most common way of describing faith. It is from this viewpoint that the holy writer looks at it when he says, Hebr. 11, 1: "Faith is the substance of things hoped for, the evidence of things not seen." A person that believes in God has such implicit confidence in God and His promises, that, though the things promised are yet in the future, he is so sure of getting them that such assurance is equal to the actual possession; by faith he has, as it were, the substance of the things promised in hand. He that believes in God has such implicit trust in Him, that, though the things promised are as yet invisible, yet it is as though he had tangible evidence of these things not yet seen. For the believer God's promise to help is the help already accomplished. In the beginning God said, "Let there be light," and there *was* light. Thus it is ever with God, He speaks and it is done. And faith knows this, and, therefore, it relies on His Word. It builds on God's promises as upon a rock which can never be shaken or moved. Though reason and experience say otherwise, faith will cling to the sure Word of testimony to which it will ever take heed as unto a light that shineth in a dark place. When Jesus told Peter, "Launch out into the deep, and let down your nets for a draught," Peter, though his experience as a fisherman did not agree with this command, answered, "Master, at Thy word I will let down the net." So faith ever speaks. It builds on Christ's Word; it puts its whole trust and confidence in God's promises, and is so positively convinced of God's faithfulness, that it is as though it already held in its hand the substance of the things hoped for, and had before it the very things it does not yet see.

With joyful confidence in God and his Saviour the believer sings:

By grace! may sin and Satan hearken!
I bear my flag of faith in hand,
And pass—for doubts my joy can't darken—
The Red Sea to the promised land.
I cling to what my Saviour taught,
And trust it, whether felt or not.

"I believe in God." We do not say, *We* believe in God, and for good reasons; for every individual man, woman, and child must believe for himself. The fact that my parents or sponsors believe cannot save me; neither can it help me if my pastor and teachers are believers. I must believe for myself if I would be saved. The Lord tells the prophet, Hab. 2, 4, "The just shall live by *his* faith," and Jesus says to the woman to whom He announced the forgiveness of her sins, "Thy faith hath saved thee," Luke 7, 50. Would I be saved I must be able to say with the people of Schechem, John 4, 42: "Now we believe, not because of thy saying; for we

have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Others cannot help us with their faith, as little as the five wise virgins with the oil in their lamps could help out those five foolish virgins who had no oil in their vessels. Every believer needs all the oil of faith he may have for his own lamp, and cannot, even if he would, give of his faith to help others.

May our daily prayer, therefore, be: Almighty and everliving God! Who hast given to them that believe exceeding great and precious promises; grant us so perfectly, and without all doubt, to believe in Thee and Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same our Saviour Jesus Christ. Amen. F. J. L.

Our Mission Churches.

(According to the Missionary Board's report to the Synodical Conference.)

The Lord has graciously been with us again in the past two years. With but few exceptions, the work has made good progress along the entire line.

THE WORK IN NORTH CAROLINA.

At *Charlotte*, where Rev. W. Phifer deserted us, carrying nearly the whole congregation with him, only a few families stood by Rev. N. J. Bakke. But our mission has recovered from the shock, and is steadily gaining new members.

Meyersville had been practically ruined. Only two of the old members have returned. But by the grace of God the mission is almost as strong again as formerly.

Monroe has been added as a new field of labor. After a great deal of patient work on the part of pastor and people, a congregation was organized on Palm Sunday. Twelve were baptized on that day, and 15 confirmed. Others are still under instruction. Rev. Bakke is being assisted here by Mr. S. W. Hampton, who manifests a deep interest in the welfare of his race by the work he does in school.

Greensboro, served by Rev. John C. Schmidt, has gone through a season of trials, but came out of the struggle purified. Mr. Buntrock, the first colored graduate from our Normal School at Addison, Ill., has faithfully served the school, numbering 75 pupils. Several young members of our church at Greensboro are preparing for the ministry at Concordia Seminary, Springfield, Ill.

Elon College, Mount Tabor, and Springdale, also receive the attention of Rev. John C. Schmidt.

At *Reimerstown*, a charge of Rev. E. Engelbert, the conditions are unchanged.

Rockwell and Gold Hill are progressing nicely.

The same is true of *Mount Pleasant*. On July 13, an organization was effected here.

The congregation numbers 38 baptized members. Rev. Stewart Doswell, formerly a member of Meherrin's and Greensboro's, who graduated from Springfield this year, has been appointed to relieve Rev. E. Engelbert of his work at this place.

At *Sandy Ridge* Rev. Ph. Schmidt organized Mount Calvary Church. Fourteen persons were confirmed there recently.

Concord is doing better than it has been doing for years. In Mr. Lohrmann's place, who left, a graduate from Addison was called, but this effort to fill the vacancy at school was not successful.

Dry's Schoolhouse and *Silver Hill* are points at which Rev. Ph. Schmidt also has regular appointments. For fully a year he has also preached to the "chain-gang."

Salisbury, under Rev. Geo. Shutes' care, is growing, though growing slowly. Obstacles present themselves here as elsewhere, but the power of God's Word is stronger than all obstacles.

At *Catawba* the chapel begun quite a while ago has finally been finished, and the people greatly rejoiced on the day of its dedication.

At *Southern Pines*, where Rev. Theo. Buch is stationed, the attendance at the services ought to be better. As it is, the prospects are not overbright. But this is the time to sow the seed, and the harvest is sure to follow.

VIRGINIA.

Meherrin, the charge of Rev. D. H. Schooff, has now enjoyed the ministry of this faithful and patient laborer for twelve years, and is prospering. For six months Mr. Schooff was seriously ill, but he has recovered sufficiently now to take up his work again. He urgently needs help, however, as he also preaches at *Pleasant Grove, Bruceville, and Waldo*.

ILLINOIS.

Springfield has for the past eight years been under the wise and business-like direction of Rev. Prof. J. Herzer of Concordia Seminary. He was assisted by a number of students. The church is in a prosperous condition. The parsonage, built some time ago, is paid for, and an adjoining lot has been added to the property. The school has been in charge of Mr. John McDavid, an energetic young man, who ever has the welfare of his people at heart. Rev. Lucius Thalley, who came to the Theological Seminary at Springfield from our mission church at Greensboro, and was graduated this summer, has been tendered and has accepted a call to this church.

LOUISIANA.

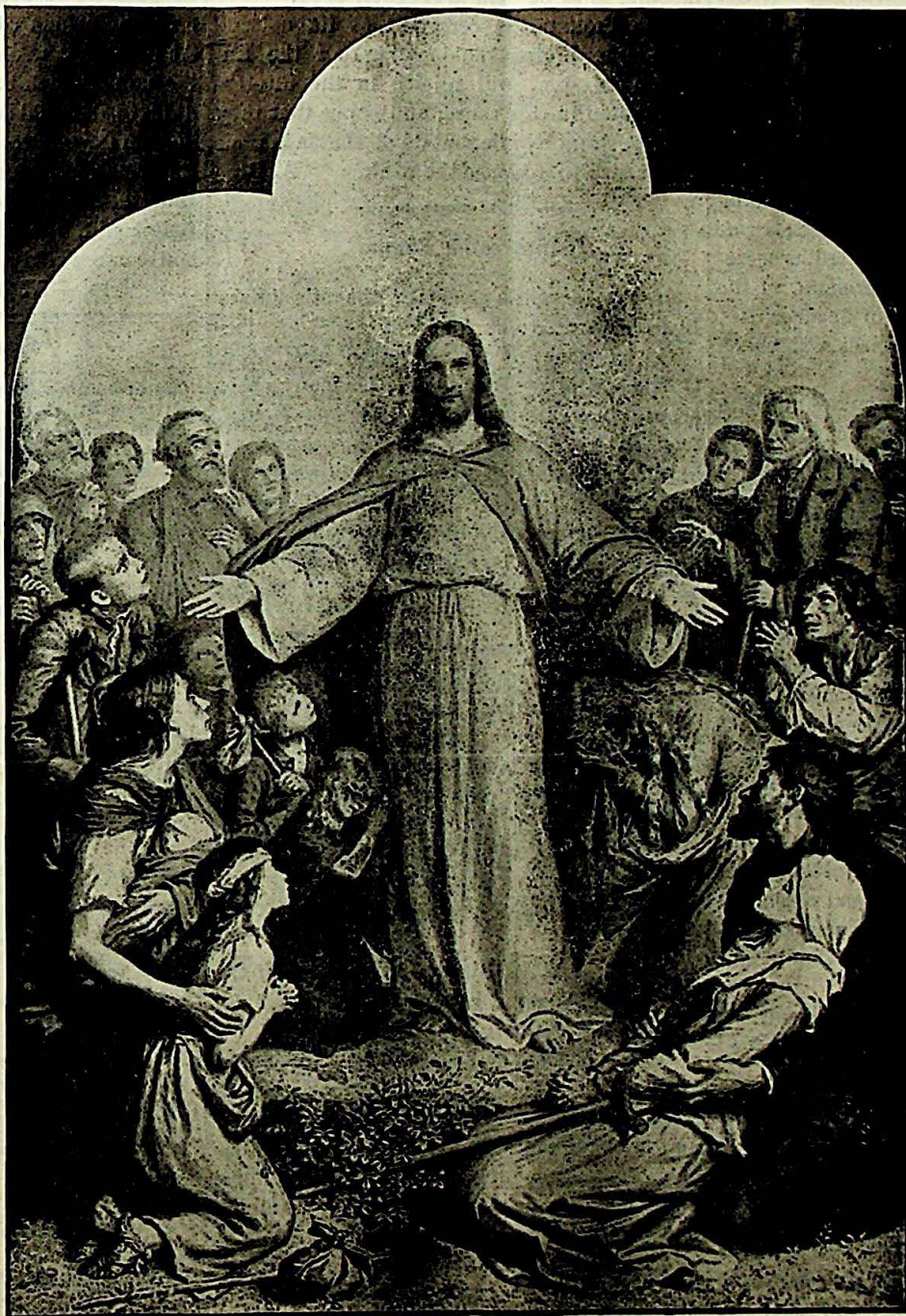
In *New Orleans* we have three churches. *Mount Zion*, Rev. K. Kretzschmar, pastor, has grown stronger again. This church had suffered by several changes in the ministry that were unavoidable. At present it numbers 193 baptized members. The school, with an enrollment of 130 pupils, has two competent teachers, Messrs. E. Vix and D. Meibohm.

St. Paul's, for many years in charge of Rev. F. J. Lankenau, has 225 members. The first confirmation occurred in 1882. This year a daughter of one of those first confirmed members made her confirmation vow. The Young People's Society has rendered the pastor valuable assistance in missionary work and caused him much joy. Mr. Heintzen, who was assigned to the school in 1900, has proved himself a capable and acceptable teacher. Rev. Lankenau is now to be relieved of his duties at school by Mr. R. A. Wilde of Hobart, Ind., who has had several years' experience in the schoolroom. The school's enrollment is 167.

Bethlehem, with Rev. J. W. F. Kossmann at its helm, since 1895, has a membership of 200. The school is attended by 129 children. Since 1888, Mr. E. Rischow has filled a place in school with great success. Rev. Kossmann, who has assisted him for years, will have Mr. Wolf to take his place in school this fall. Everything here runs its usual course.

Mansura, La., though opened but a few years ago, shows great vitality. Rev. M. Weinhold is its pastor. The truth of the divine promise: "So shall my Word be that goeth forth out of my mouth: it shall not return unto me void," etc., is proved forcibly and plainly every Sunday. The church has 59 members. 45 children are at school, and the blessings that accrue from it are beyond description.

A. B.



All they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. Luke 4, 40.

From the Report of the Missionary Board,
submitted to the Synodical Conference.

We are certain that our laborers among the colored people, both preachers and teachers, proclaim the Word that goeth forth out of the mouth of God. This assurance can and must make us willing to carry on the work of our mission with ever increasing zeal and readiness. A mission which spreads the Word that goeth forth out of the mouth of God is a holy

and a blessed enterprise. Where this Word is preached, the light which God has sent to enlighten the nations and carry them to heaven, is placed on the candlestick. Where this Word is taught, the sun of glory shines, and the springs of all blessings and salvation flow. Doubtless, the sweet Gospel message will,

Christ commanded us to preach the Gospel, not to one nation only, but to all nations. "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as your labor is not in vain in the Lord." Of a certain woman Christ said: "She hath done what she could," Luke 14, 8.

Let the same be true of the Synodical Conference as regards its missionary work among the poor negroes. . . . Let us continue our work in their behalf. Let us give them, in the future even more than in the past, all that we are able to give them, the best of everything: our prayers, our talents, our interest, our learning, our educational facilities, and other support. . . .

And why should we especially be the ones to do this? Because God has favored us with the Light of Truth above others. . . . True, the needs of God's kingdom are increasing, but the Lord has permitted us to grow so strong and rich, that, if we but faithfully stand together and exert ourselves, we shall have enough, and to spare. A. B.

Indian Mission in Wisconsin.

The venerable Synod of Missouri, Ohio, and other States, at its recent meeting in Milwaukee, decided to allow a missionary to perform the work especially among the Indian youth and children. Accordingly, teacher A. W. Volkert, of Stevensville, Mich., a member of the venerable Synod of

Michigan, was called. The call was successful. Having obtained an honorable dismissal from his congregation he will, by God's gracious assistance, try to aid the missionary in his work as well as he can. God willing, he will arrive in his new field of labor about the middle of August.—God bless our dear Indians and prosper the work of our hands among them. . . . TZM . . .

THERE is not a moment without some duty.

Meeting of the Synodical Conference.

The Lutheran Synodical Conference is a union of Lutheran synods in America that hold one and the same faith, adhering firmly to the Scriptures and the Lutheran confessions. It is composed of the Wisconsin Synod, the Minnesota Synod, the Michigan District Synod, the German Synod of Missouri, Ohio, and other States, and the English Synod of Missouri and other States.

This body held its biennial meeting July 23 to 29 at St. John's Church, Milwaukee, Wis. The meeting was opened with divine services, Rev. Th. Jaekel of Milwaukee preaching the sermon. Rev. J. Bading presided; Prof. J. Schaller of New Ulm, Minn., acted as secretary, assisted by Prof. A. Ackermann, of the same place; Rev. Alb. Brauer of Beecher, Ill., conducted all devotional exercises with which the sessions were opened.

President Bading, of Milwaukee, gave a hearty welcome to members of the Norwegian Lutheran Synod, who tendered brotherly greetings of that organization. Delegates were also appointed to represent the Synodical Conference at the celebration of the fiftieth anniversary of the organization of the Norwegian Lutheran Synod.

Prof. E. A. W. Krauss, of Addison, read an elaborate treatise on "Seeming Contradictions in the Scriptures," thoroughly showing that the contradictions which some pretend to have found in the holy Bible do not exist in reality, but that the divinely inspired writers are in perfect harmony with one another from beginning to end.

Among the other important subjects brought to the attention of Conference and discussed by that representative body, none was considered with deeper interest than that of our Colored Missions.

The Board was encouraged to extend the blessings of this work to other states beyond those already operated in.

The Norwegian Synod was requested to appoint a minister from its midst a member of the Board Abroad, whose duty it shall be to promote the interests of the Colored Mission at the synodical meetings of the various districts.

Some time was consumed in discussing a proposition to found a college in the South giving a full course in pedagogy and theology, so that our colored youths desiring to become teachers or preachers might receive their full training there. This was not deemed practical at this time, but the Board was authorized to establish, as soon as possible, one or two colleges, as recommended in its report.

Requests for aid to build several chapels were acted on favorably.

Prof. J. Herzer was warmly thanked for his untiring and unselfish work for the church at Springfield, Ill. Rev. O. Hanser was tendered a vote of thanks for his long and valuable services in the Board.

On Sunday morning Prof. J. Herzer occu-

piated the pulpit. In the mission service at night Rev. F. J. Lankeau preached on Luke 8, 39. In the closing service Rev. C. Gausewitz, president of the Minnesota Synod, preached on the subject: "Be not afraid to confess Christ," basing his sermon on Matt. 10, 28-33.

All old officers were reelected. The next meeting is to be held in August, 1904.

The PIONEER is certain that its colored friends, enjoying the blessings of the Lutheran mission, will rejoice in the interest manifested in this cause, and hopes that they will not stand by idle, but do all that is in their power also to advance the work. A. B.

Interesting Items.

In the biennial report of the Missionary Board occurred the following:

On account of his advanced age, Rev. O. Hanser, of St. Louis, Mo., for many years a zealous member of the Missionary Board, tendered his resignation. At the earnest request of his former associates, however, he continues to write for the *Missions-Taube* and to serve the interests of the mission in other ways. The vacancy was filled by the election of Rev. Aug. Burgdorf, of Lincoln, Ill., as his successor.

An unknown benefactor, friend, and well-wisher of our missions visited our treasurer, Prof. A. C. Burgdorf, three times in the past two years, and each time handed him a check for \$500.00, without giving his name or residence. We also received a gift of \$1000.00 from a member of the Eastern District of the Missouri Synod, \$600.00 from N. N. in Brooklyn, a bequest of \$200.00 from F. K. in Wisconsin, and \$100.00 from Mrs. N. N. in California.

Rev. Prof. R. A. Bischoff, the editor of the LUTHERAN PIONEER, has been sick for months, and has not yet recovered.

If the missionary work among the colored race is to be continued with due zeal, we need more laborers, more preachers and teachers, and in the opinion of the Board the time has come for establishing colleges at which pious and talented young negroes may get a training and education, preparatory to fitting them at our Seminaries for work in church and school. May the Lord give us more men who are endowed with the right spirit as well as other qualifications necessary for our work. A. B.

Progress in Central Africa.

Last year's atlases of Africa are obsolete already in view of the almost daily changes war and discovery are making. The great Victoria Nyanza Lake, hitherto an ill-defined body of water, has been explored, its shores accurately chartered, and its islands mapped out. Twenty-two hundred miles of coast line have been gone over by Commander Whitehouse, R. N., who has been engaged for over a year

on the work. He visited many hitherto unknown islands and saw numerous tribes, many of whom had never seen white men before. Uniformly these people were friendly. The Uganda Railway, now about completed, has its inland terminal on the shores of this lake, at a settlement called Port Florence. It will be possible to reach Port Florence from the coast by means of the railway in two days. At present it takes 45 days, using the route through German territory. James Pilkington did it in about 90 days, when he rode a bicycle in from the coast. Now, with the railway, the English government could send an army from India and land it in Uganda in two weeks. Better still, the missionaries of Christ can go and come swiftly enough to save many precious lives.—*N. Y. Evangelist.*

Acknowledgment.

Received for colored missions of Rev. F. J. Lankeau from St. Paul's Church in New Orleans, La., \$50.00; of Rev. J. Kossmann from Bethlehem Church in New Orleans, La., 50.00; of Rev. K. Kretzschmar from Mount Zion Church in New Orleans, La., 25.00; of Rev. J. C. Schmidt from Grace Church in Greensboro, N. C., 12.00; of Rev. Paul Engelbert from congregation in Gold Hill 2.50, in Rockwell 1.00, and in Mt. Pleasant, N. C., 1.00.

A. C. BURGDORF, *Treas.*
St. Louis, Mo., Aug. 15, 1902.

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.
F. J. LANKEAU, Missionary.

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 People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, 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.

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PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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St. Louis, Mo., October, 1902.

No. 10.

Heaven.

There is a blessed home
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow;
Where faith is lost in sight,
And patient hope is crowned,
And everlasting light
Its glory throws around.

Look up, ye saints of God,
Nor fear to tread below
The path your Saviour trod
Of daily toil and woe;
Wait but a little while
In uncomplaining love,
His own most gracious smile
Shall welcome you above.

H. W. Baker.

The Blessedness of Heaven.

It is impossible to give a full description of the bliss in store for those who die in the Lord, since the language of man is wholly inadequate to do full justice to this great theme. Even the Bible gives but faint pictures of the glories of heaven. Yet what the Scriptures do say should arouse in us all an earnest longing to enter upon these joys.

According to the Bible the glory awaiting us in heaven is so great, that nothing on earth can be compared to it. All the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us in heaven. And if you now for a moment consider the innumerable host of sufferings this present time holds in store for us; if you think of the need of thousands of your fellow men, of the groans of the wounded, the sighs of the forsaken, and the cries of the downtrodden; if you reflect upon all the woe and misery and agony this life calls its own—what a glory must that be in comparison to which all these sufferings are like a grain to a ton, like a drop to the ocean.

And this glory is eternal. All the splendor and honor, all the glory and pleasure and riches of this world soon pass away, but the glories of heaven are without end; these glories no number can express, no space can hold, no thought can grasp.

The saints in heaven will be removed from all sorrow. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." They will not hunger and thirst, but will feed upon the heavenly manna and drink of living waters. Heat and cold will not vex them, since they will be covered by the shadow of the wing of the Almighty, and will abide in the tabernacle of God. And there will be no more death, for they will have passed from death to life, and death, the last enemy, will have been vanquished. Neither will there be any more pain or crying, for God will wipe away all tears from their eyes; they will live forever in peace, and no enemy will come nigh unto them. Their every wish will be granted, since their will will be in perfect conformity with the will of God. Sin will be removed, and even the remembrance of the sins and sorrows of their life on earth cannot mar their joy; for they will have overcome by the blood of the Lamb, and will live in undisturbed peace and bliss.

The glorified bodies of the blessed shall shine forth like the sun, they will be clothed in white robes, and the crown of life will adorn their brows. They shall enter into the rest Christ has prepared for them. Their home shall be a house not built with hands, in the New Jerusalem with its walls of jasper, the city of pure gold, like unto clear gold, having twelve pearly gates, the city in which the Lamb is the temple, and which is lighted by the glory of God. Their food shall be the fruit of the tree of life and they shall drink of the pure river proceeding out of the throne of God and of the Lamb. They shall sit down with Abraham, Isaac, Jacob, and all the number of the elect, and live in sweet communion with all the saints of every age and every nation.

But the greatest bliss in store for us is that referred to in Rev. 21, 3: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God," and this will be the fountain of our greatest bliss. There we shall no longer sigh: "My soul thirsteth for God, for the living

God: when shall I come and appear before God?" For there we shall no longer see as through a glass, darkly, but from face to face. We shall gaze with rapture upon the face of God, and see Him as He is. The veil that hid Him from our eyes will be torn, and we will be afforded the bliss of basking unceasingly in the presence of God's face. Oh, the depths of mercy, truth, and love that will then be opened to our view! Before our wondering eye will lie unfolded the whole plan of our redemption and all the mysterious ways of divine Providence.

Oh, the bliss of heaven! There will be a life that will not end in death; there will be a day having no night, security without fear, joy without pain, beauty without spot or blemish. Joy, complete, everlasting joy, will there fill our hearts and cause us to burst forth in a glorious song of praise and adoration. Here the happy throng of Christ's people sing: "Hallelujah, salvation, and glory, and honor, and power unto the Lord God," and there the host of all God's saints will send forth the grand chorus: "Blessing, and glory, and wisdom, and honor, and power be unto our God forever and ever. Hallelujah; for the Lord God Omnipotent reigneth."

And when may we expect to enter the blessedness of heaven? When we believe in Jesus Christ. Blessed are all those, then, that trust in Christ the Saviour and continue in this faith till their last breath; for they will inherit eternal life, that life, that bliss which Christ has won for them by His blood and death. This faith is the hand that grasps eternal 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." F. J. L.

AMONG all the gifts of God to men the best and most glorious is that of His Word. If any man would take it from us, he would take the shining sun from us and leave us in utter darkness. The world without the Word would be a hell and the kingdom of Satan, notwithstanding the fact that rich men and wise men were found in it.—Luther.

The First Article.

During the past few months we have considered the first words of the Creed, the words, "I believe in God." Taking up each word separately, we have tried to get at the meaning of this simple but comprehensive sentence. We are now ready to take up the study of each one of the three Articles in turn, and so will now begin with the First Article which treats of the Person and Work of the First Person of the Holy Trinity, God the Father.

Of the Person of the First Person in the Godhead we confess in the Creed,

"I believe in GOD THE FATHER ALMIGHTY."

We give the First Person of the Trinity the endearing name *Father*. This is the name the Bible gives Him, and it does so for several reasons. He is the Father of our Lord Jesus Christ. Addressing the Son, the First Person of the Godhead says, "Thou art my Son, this day have I begotten Thee," and at the Baptism of Jesus and, later, at the Transfiguration, the same Person declares, "This is my beloved Son." So also Christ always refers to the First Person of the Godhead as His Father.

But we also call the First Person "Father," because He is our Father. Says the prophet: "Have we not all one Father? hath not one God created us?" Mal. 2, 10. We owe our life and being to God, and, therefore, He is our true Father. But alas! we cannot say that we are His true children by nature, for by sin we turned our backs upon our heavenly Father and left our home; we denied our true Father and became the children of the devil. But in His dealings with us after our defection God showed that He still loved His disobedient children. He sent His only begotten Son that through Him we might receive the adoption of sons. In Christ the Beloved, God hath again accepted us as His dear children. Because of His perfect redemption Christ can send the joyful message to all His disciples, "I ascend unto my Father, and *your* Father." Christ's redemption has reconciled God to the whole world of sinners, and they that accept Him are numbered with the family whose Father is God, the Father of our Lord Jesus Christ.

What a world of consolation in this simple statement, "God is our Father." We, being evil, love our children; how much more shall our heavenly Father love us, and keep us under His watchful eye! Our Father is all a father can be, and more. We are poor and needy, yet the Lord thinketh upon us. It were well if we did our children's duty as well. But we, as children, only too often forget our Father. If we treated our God as good children do a loving father, we should long to

be with Him, and to be happy in His company. He should be our rest, confidence, love, and delight. Whatever a loving child would be to a kind, considerate father, that we should spiritually be unto our heavenly Father.

Of our heavenly Father we further confess that He is *almighty*. We are poor, weak creatures, and are very prone to doubt the strength and power of God. We think our own thoughts of God, and straightway we doubt. Therefore it is necessary that we be always reminded of our heavenly Father's omnipotence. Our God and Father is almighty; He takes up the isles as a very little thing, and the mountains He weighs in scales. If we would set our troubles in the light of God's power, love, and wisdom, they would seem small to us. And why should we not so regard them, being reminded as we are so continually of our Father's almighty power? Why do we not compute our troubles



A Beautiful Garden.

by our almighty Father's measurement, and then see how small and insignificant they become? Estimating God's strength by human standards is one of the foolish things we must put away, lest we offend and dishonor our heavenly Father. Let, then, the confession of our lips, "I believe in God the Father Almighty," be the sincere expression of a childlike trust and confidence in our omnipotent Father who is willing and able to do a father's full duty by us. F. J. L.

Could not Keep the Good News to Herself.

A girl of New Zealand was sent to England for an education. While there, she became a Christian. When she was about to return home, her associates tried to dissuade her from going. All their endeavors were in vain, however. "Do you suppose," said she, "that I could keep the good news for myself? Do you think I could be content with having gotten pardon, peace, and eternal life for myself and not be anxious to tell my dear parents how they too may obtain these blessings? Do not try to prevent me; I must go to tell my people the good news."

A Beautiful Garden.

Our picture illustrates the beautiful garden described by Dr. Luther in his letter to his little son John, then four years old. It is a most charming letter. The great historian Froude calls it the prettiest letter ever addressed by a father to a child. From it we may see the childlike nature of the great Reformer. He writes to his little boy about the beauties and glories of heaven in the following words:

"GRACE AND PEACE IN CHRIST. MY DEAR LITTLE SON!

"I am very glad to know that you learn your lessons well, and love to say your prayers. Keep on doing so, my little boy, and when I come home I will bring you something pretty from the fair. I know a beautiful garden, where there are a great many children in fine little coats, and they go under the trees and gather beautiful apples and pears, cherries and plums; they sing and run about, and are as happy as they can be. Sometimes they ride about on nice little ponies, with golden bridles and silver saddles. I asked the man whose garden it is, What little children are these? And he told me, They are little children who love to pray and learn, and are good. Then I said: My dear sir, I have a little boy at home; his name is Johnny Luther; would you let him come into the garden too, to eat some of these nice apples and pears, and ride on these fine little ponies, and play with these children? The man said: If he loves to say his prayers, and learn his lesson, and is a good boy, he

may come. And Philip and Jocelin may come too; and when they are all together, they can play upon the fife and drum and lute and all kinds of instruments, and skip about and shoot with little crossbows. He then showed me a beautiful mossy place in the middle of the garden, for them to skip about in, with a great many golden fifes, and drums, and silver crossbows. The children had not yet had their dinner, and I could not wait to see them play, but I said to the man: My dear sir, I will go away and write all about it to my little son, John, and tell him to be fond of saying his prayers, and learn well, and be good, so that he may come into the garden; but he has an aunt, Lena, whom he must bring along with him. The man said, Very well, go write to him. Now, my dear little son, love your lessons, and your prayers, and tell Philip and Jocelin to do so too, that you may all come to the garden. May God bless you. Give Aunt Lena my love, and kiss her for me.

"Your dear father,
"MARTIN LUTHER."

THE Bible gives us not only examples to follow but also examples to shun.

From Bethlehem, New Orleans.

Bethlehem, New Orleans, La., is jubilant over the presence of Mr. Geo. P. Wolf, the newly called teacher for the second department of its parochial school. The class, after the transfer of Mr. Niewedde to St. Paul's School, has up to the present year been instructed by the pastor. And it will easily be understood with what joy the congregation hailed the news that a special teacher would be given charge of the class in September. The class now in charge of Mr. Wolf usually had 75, 80, and even 90 scholars enrolled. And if my memory serves me correctly, it even went beyond those figures, for a time, in Mr. Niewedde's days.

Mr. Wolf, born at St. Louis, Mo., some nineteen years ago, is a graduate from our "Lutheran Teachers' Seminary" at Addison, Ill., class of 1902. He is with our station since some time in August, and began his arduous yet precious labor among our children in school on the first Monday in September.

The installation did not take place until September 7, and much to our regret this day proved to be a rainy one. Notwithstanding the inclemency of the weather, a goodly number attended this service. Mr. E. Rischow, of the first department of our school, played the organ, and by the joyful singing the rapture that filled the hearts of Bethlehem's people was clearly evidenced. The sermon preached on the occasion was based on the words recorded in the 111th Psalm, verse 10. It having been shown, by way of introduction, that the Christian parochial school ever has been and is at present held in the highest esteem by all true Lutherans, the sermon went on to show forth the reason for this by answering the question: "Why do true Lutherans esteem their Christian parochial school so highly?" At the conclusion of a hymn the installation proper took place according to the form prescribed in the "Liturgy" of the Rev. F. Lochner. After the close of the service the gladness of heart was further seen and heard; for everybody would shake hands with the new teacher and welcome him.

On Tuesday afternoon a number of members gathered at school after the children had gone home, and when it was quite sure that Mr. Wolf also had left. Their purpose was to arrange matters for the reception to be extended to Mr. Wolf that evening. The classroom was soon cleared; bunting and flags were displayed about the room, and twenty-five Chinese lanterns suspended from the ceiling. Cream, cakes, and lemonade were abundantly provided for.

At about eight o'clock all was busy at the classroom, for the festival was about to begin. The reception, it might here be stated, came to Mr. Wolf in the nature of a complete surprise in more ways than one. Having been brought into his room of the school, he, at the conclusion of a hymn of praise, was addressed

by Mr. Edward Wilcox, one of our young members. His words were appreciated by all. After welcoming Mr. Wolf in a few but well-chosen words, he gave expression to the esteem in which our schools are held among our own members. It was, indeed, most gratifying to hear this from the speaker. Mr. Wolf, evidently moved by the love here shown, responded very fittingly. After this, another hymn was sung by the entire assembly.

Now came the time for social chatting and for forming a better acquaintance with our new "accession." Cream, cakes, etc., were served by the ladies and misses present, who deserve credit for their success in making everything so pleasant. Then interesting, harmless games were played, which the older people seemed to enjoy every whit as much as the young folks. The celebration came to an end at about ten o'clock.

By about seven o'clock the next morning



Teacher Geo. P. Wolf.

the schoolroom had put on its schoolroom appearance again, for some of the members had come early, one as early even as half past five o'clock, to set things aright for the day's work.

May God be with our new teacher, and bless his work abundantly among us.

J. KOSSMANN.

News Items from St. Paul, New Orleans.

On Sunday, September 7, Mr. R. A. Wilde, the new teacher for the upper class of St. Paul's Mission School, New Orleans, was installed into his office. May the Lord Jesus, the Chief Shepherd of souls, be with this undershepherd of His lambs, that by His gracious help he may succeed in bringing many into the fold.

Our school already has an enrollment of over 100 pupils. If present indications do not deceive, we have good reason to believe that our enrollment this year will even surpass that of last year. Last year's enrollment was 167.

Our congregation grieves over the loss of two of its faithful members, Mr. Charles Miner, who died July 24, at the age of 33 years, and

Mrs. Emily Mitchell, who entered into rest August 17, at the age of 47 years.

During vacation we also laid to rest two of our schoolchildren: Joseph Sandville and Bertha Green. God grant their bodies sweet rest in the chamber of the grave, and, together with us all, a joyful resurrection unto life eternal.

Mr. E. H. Heintzen, our primary teacher, who spent his vacation with his parents in Milwaukee, has returned to take up his work with renewed vigor and strength. F. J. L.

Dedication of the Chapel near Catawba, N. C.

On the second Sunday of September the little band of colored Lutherans at the above-named place had the great joy of dedicating their new chapel to the service of the Triune God. Missionary Schutes, of Salisbury, who is in charge of the station, read the liturgy and pronounced the dedicatory prayer. At the request of the congregation all its "old pastors" were present at the occasion. Missionary Bakke, the founder of the station, preached the morning sermon from Ps. 87, 1-5. He emphasized in particular that Ethiopia, the black race, is among those who shall be born in Zion. In the afternoon Prof. Weiss and the undersigned preached, the former on Ps. 103, 1-5, the latter on Mark 13, 1, 2, and Pastor Bakke once more made a brief address at the close of the services. He spoke particularly to the white people, who had come out in gratifying numbers to attend the occasion, showing them that it is their duty to support this mission on account of the debt which they owe the black race, and that it is, at the same time, in their interest to help uplift it by the religion of Jesus, because this is the only way to solve the vexed race question here in the South. It was indeed an enjoyable and a joyous occasion, for this is the first chapel for the colored people erected in this county, and the event was further signalized by the fact, that on the same day also the first colored Lutheran congregation of the county was organized in the new chapel.

We hope that the work will grow more quickly now than has been the case in the past. For, no doubt, its progress was hindered somewhat in the past by the fact, that it had no church-home of its own. May the grace and blessing of God attend the faithful work of the missionary, so that many souls may also here be garnered into the everlasting granaries above. G. LUECKE.

Conover, September 16, 1902.

I REMEMBER a poor woman saying to me as her pastor, "I have very little to give, but I always give a prayer with it, if it is only a penny. If it is for missions, I say, 'May it help the dear Lord's work.' If it is for the poor, I say, 'The Lord take this for some one who needs it more than I do.'"—Bishop Paret.

Mission News from North Carolina.

The PIONEER will be glad to carry the news to the homes of its friends that the Synodical Conference at its last session in Milwaukee resolved to establish Preparatory Schools in the South for the education of colored ministers and teachers. On the 12th of August the Immanuel Conference met at Concord, and, among other things, agreed to petition the Mission Board for the temporary opening of the school at that place this fall. At a nominal cost two rooms in the large building occupied by the parochial school can be turned into a spacious dormitory and dining room. It is confidently hoped that the Board will act promptly and favorably on the petition.

On the 10th of August, Candidate Lucius E. Thalley, who, with Mr. Stuart Doswell, graduated from our Seminary at Springfield, Ill., this year was ordained to the office of holy ministry at St. Paul's Church, Charlotte. The writer was assisted by Rev. J. Phil. Schmidt, of Concord. The words of the holy Apostle Paul, Acts 20, 28—32, were impressed upon the young brother: 1. Take heed to yourself; 2. take heed to all the flock.

Rev. Lucius Elerbie Thalley was born at Marion, N. C., October 25, 1879, and entered the Seminary at Springfield, Ill., 1897. At present he is acting as supply for Rev. Schmidt, of Concord, who is sick at his home in Cleveland, Ohio. Upon his return, Rev. Thalley will take charge of our colored church at Springfield, as the successor of the Rev. Prof. Herzer. May God endow him with the gifts of His Spirit, and make him a blessing unto many!

On the following Sunday, the St. Paul's Church celebrated its annual mission festival. The Revs. Schutes and Thalley and Prof. Romoser of Concordia College, Conover, delivered able missionary addresses to large audiences. The collection raised for the benefit of Immanuel College amounted to \$14.50.

September 7 was a record breaker in the history of our mission festivals in Concord. Besides the city people, six country congregations assembled at Grace Church to listen to sermons by the missionaries Paul Engelbert, George Schutes, and the writer. The church was handsomely decorated with flowers, evergreens, and the fruits of the season. The offerings for Immanuel College amounted to \$16.00. In the absence of the pastor and his family Mrs. Sallie Alexander and Miss Mamie Person entertained the preachers, for which grateful acknowledgment is herewith returned.

Mrs. Sallie Sims, a member of Mount Zion Church at Meyersville, departed this life on the 9th of August, and was buried on the following day, followed to the grave by a large concourse of people who loved her. Sallie was a consistent Christian, a diligent and faithful church member, a kind mother, and a true wife. A husband and four little children mourn the loss. May God comfort them.

Charlotte, N. C.

N. J. B.

"Willingly Give!"

Sometimes people think that because they cannot give hundreds of dollars to missions it is not worth while to give anything. They think their little mites would not count. They forget that great oak trees grow from little acorns. A lady was sending a box of dried apples to some relatives in the far West, and her daughter tucked in a few Sunday-school papers. The box reached its destination, was opened, and the papers were read. They awakened a longing for some kind of religious services, and a little Sunday-school was started, which afterward grew into a large and flourishing church.

A beautiful and accomplished young lady went to India to teach in the missionaries' school. She wrote two letters to the boys of her former Sunday-school class, in which she described the great needs of the heathen. Those letters were the cause of the forming of a large missionary society, which several years afterward sent three of its number to preach the Gospel in foreign lands.

A young servant girl gave one dollar to foreign missions. Her wages were only three dollars per week, and her mistress was so impressed by her generosity that her own conscience was stirred and she gave one thousand dollars.

A Change of Opinion.

That missionaries have won a place for themselves in India is shown by two remarks made concerning them. Ninety-five years ago the directors of the East India Company placed on solemn record the declaration: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast."

Ten years ago Sir Rivers Thompson, lieutenant-governor of Bengal, said: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."

God's Promises.

"With all God's promises there can be no valley of trouble without a door of hope; no wilderness without manna; no rock without water; no dungeon without light; no trial without comfort."

OUR BOOK TABLE.

LUTHERBUCH, enthaltend Luthers Leben und Wirken nebst einigen einleitenden und abschliessenden Capiteln aus der allgemeinen Kirchen- und Missionsgeschichte. F. u. Sch. u. H. u. H. Bearbeitet von *Gustav Just*, Lehrer an der Bethlehemsschule zu St. Louis. Concordia Publishing House, St. Louis, Mo. Price, 25 cents.

A capital book for the school and the home—a clear, well-arranged, and attractive summary of events in the life of the great Reformer, with additional introductory and closing chapters from church history.

THE SECRET SIN OF SELF-ABUSE. Concordia Publishing House, St. Louis, Mo. Price, 3 cents.

A timely tract, admirably adapted to its purpose, which is to warn against the horrible sin of self-abuse, and to help those that have fallen into this sin.

DEATH OF MARTIN LUTHER, by *Alexander Struys*, Professor of the Art School at Weimar. Executed in the finest chromo lithography. Price, \$1.50. Northwestern Publishing House, Milwaukee, Wis.

This picture is a most beautiful one, representing Luther in his last moments, according to history, at the Drachstedt home in Elsleben, surrounded by his two sons and friends, Dr. Jonas of Halle, Coelius, Count and Countess Albrecht, Countess Schwarzbürg, and the two physicians of the city. The picture is the exact reproduction of the original by Alexander Struys, which received the gold medal at the Expositions at Paris, Brussels, Antwerp, and Munich.

Acknowledgments.

Received of Rev. H. Frincke, Monroe, Mich., from the Schaefer sisters and the Young Ladies' Society of his congregation a box of new millinery goods. May God bless the kind givers. N. J. BAKKE. Charlotte, N. C., September 5, 1902.

Received for colored missions of Rev. K. Kretschmar from Mount Zion Church, New Orleans, La., \$25.00; of Rev. F. J. Lankenau from St. Paul's Church, New Orleans, La., 25.00; of Rev. J. Kossmann from Bethlehem Church, New Orleans, La., 25.00; of Rev. J. C. Schmidt from Grace Church, Greensboro, N. C., 12.00.

A. C. BURG DORF, Treas.
St. Louis, Mo., Sept. 15, 1902.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

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PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIV.

St. Louis, Mo., November, 1902.

No. 11.

A Song of Trust.

Soul, why art thou lonely?
Jesus is thy Friend;
He will walk beside thee
To thy journey's end.

Do not be dismayed when
Obstacles arise!
God can overthrow them;
He is great and wise.

Why art thou so fearful?
Jesus cares for thee;
He will shape thy future
As 'tis best to be.

Soul, why art thou doubtful?
Jesus' word is sure;
Rest thee, calm and trustful—
God and heaven endure.

Be not so despondent!
All is going well;
Jesus truly loves thee
More than thou canst tell.

Yield not to thy sorrow!
Make not sunshine sad!
Jesus' loyal children
Trust Him and are glad.

Emma C. Dowd.

Have You Faith?

Salvation is in Christ, not in man, nor in anything that man can do. It is the free gift of God's grace in Christ Jesus offered to us in the Gospel. Therefore salvation is by faith; for faith is the only means by which we can take as our own the salvation prepared for all sinners in Christ Jesus. Faith, simply faith, is the only thing required in order that you may obtain forgiveness of sin and everlasting salvation. The Gospel invites us to come to Jesus as sinners with our sins, to trust in Him, rest on Him, confide in Him, and, forsaking all other hope, cleave only to Him, have faith in Him. Let a man only do this and he shall be saved: "Believe on the Lord Jesus Christ, and thou shalt be saved," says the Bible. Every one that has faith in Christ is at once wholly forgiven and reckoned perfectly righteous; for he possesses the righteousness of Christ. His sins are gone, and he is justified in God's sight, however bad and guilty he may have been. In himself he deserves nothing but hell; but he believes on Jesus and is saved.

By faith we are in Christ, and, "There is no condemnation to them that are in Christ Jesus."

Salvation is by faith, not by culture or learning. A man may be the most ignorant, the most unlearned sinner, and know nothing of books; but if he knows Jesus as his Saviour and trusts in Him for pardon and salvation, he shall not miss heaven. To know Jesus by faith is the most blessed knowledge. It is the knowledge that gives salvation.

Salvation is by faith, not by our own holiness. A man may feel all full of sin, and unworthy to be saved; but let him not stay away from Christ till he is better and holier. Let him come to Jesus without waiting, just as he is. Let him have faith in Jesus without delay. The moment he believes in Jesus he is saved; for salvation is by faith.

Reader, have you faith? All that had to be done for your salvation has been done by Jesus, the Saviour of sinners; and now remember that by faith in this Saviour you shall obtain the salvation procured by Him and offered to you and every sinner in the Gospel. "Believe in the Lord Jesus Christ, and thou shalt be saved."

Things Worldly and Things Spiritual.

There was a man in a church who could pray well and talk well in the meeting, but whose dealings in his store were dishonest. Every one who traded with him looked out sharply that he was not cheated. Yet he seemed most fervently in earnest when he was praying. He regarded himself as a very pious man.

Once, when detected in a dishonorable act, a faithful brother asked him how he could reconcile such things with his prayers and exhortations in the conference meeting.

"Oh, Mr. R.," he said, with some impatience, "you are always confounding things worldly and things spiritual."

This man was not alone in his attempt to serve "two masters," though few would own it as explicitly; but their actions speak louder than their words. Do we not all need to examine our lives carefully in this regard? Is religion the great motive power on week days as well as Sundays? Does a sense of God's

presence go with us into the smallest concerns of every-day life?

It was a noble answer of a poor crippled cobbler, when asked about his spiritual state: "Ah! master, I am nothing, as I told you, but a poor cobbler. I can't even make a decent shoe; but I feel, when I sit here on my bench, that the good Master is looking at me. When I take a stitch, it is a stitch; and when I put on a heel-tap, it is not paper, but good leather." What he did he did "heartily, as unto the Lord."

Counting the Cost.

LUKE 14, 28.

Two young soldiers were talking about the service of Christ. One of them said,

"I can't tell you all the Lord Jesus is to me, or what He has done for me. I do wish you would enlist in His army."

"I am thinking about it," answered his comrade, "but it means giving up several things—in fact, I am 'counting the cost.'"

An officer passing at that moment overheard the last remark, and, laying his hand on the shoulder of the speaker, he said,

"Young friend, you talk of 'counting the cost' of following Christ, but have you ever counted the cost of *not following Him*?"

For days that question rang in the ears of the young man, and he found no rest till he sought and found it at the feet of the Saviour of sinners, whose faithful soldier and servant he has now been for twenty-seven years.

N. J. B.

Grace and Peace.

These two words, *grace* and *peace*, do contain in them the whole sum of Christianity. Grace containeth the remission of sins; peace, a quiet and joyful conscience. When the grace and peace of God are in the heart, then is the man strong, so that he can neither be cast down by adversity, nor puffed up by prosperity; but walketh on evenly, and keepeth the highway, and is able to bear and overcome all troubles, yea, even death itself, for in spirit he walketh in the paradise of grace and peace.—*Luther*.

The First Article.

THE CREATION.

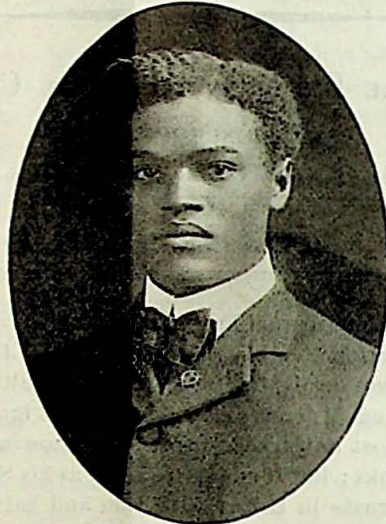
"I believe in God, . . . *Maker of heaven and earth,*" each and everyone of us confesses in the First Article, and with Luther we say, "I believe that *God has made me and all creatures.*" This our confession is based on the plain word of Scripture; for the very first verse of the first chapter of the first book in the Bible declares, "*In the beginning God created heaven and earth.*"

God created heaven and earth; and of the three Persons of the Godhead the Father particularly revealed Himself in this divine work, not, however, to the exclusion of the other two.

There have always been men, as is well known, who, thinking themselves wiser than the Bible, have in every way tried to prove that God did not create heaven and earth. These would-be wise men have of late years come to the conclusion that we are not from God, but that we are the descendants of monkeys. But these alleged "results of scientific research" are refuted by plain facts, and are proved to be mere speculations of men who have forsaken God, and have been abandoned by God to follow their own foolish devices, and believe the lie. If asked, "Whence are we?" they answer, "We know not," or else, "From nothing." But the fact remains: *God created heaven and earth;* the heavens declare the glory of their Creator, and the firmament showeth His handiwork. The unwearied sun, as he runs his course from day to day, displays the power of his Creator and publishes to every seeing man the work of the Almighty. And when the shades of night fall as a curtain upon forest and field, the moon repeats the story of her birth to him that will listen. The stars that spangle the heavens, and all the rolling planets spread the truth from ocean to ocean and from pole to pole: God is the Maker of heaven and earth. Though in solemn silence they all move round the earth, though no real voice nor sound be found amid these radiant orbs—yet they forever sing as they shine: *God created heaven and earth.*

In the *beginning* God created heaven and earth. Hundreds of unbelieving scientists have also attacked this assertion of the Bible. They have tried to prove that "eternal matter" had brought forth everything out of itself by its own "eternal force." But what is this "eternal force and matter" which they talk of? They themselves know not. They know that all things must have a source; but as they will not grant that God is this Source, this First Cause of all things, they call it "eternal force and matter," or some other such name. But from that which learned men have ascertained it is plain that all things must have a beginning, that, therefore, also all matter and force has a source. And which is that source? God. And when did all things come into being? In the "beginning," as God Himself tells us

through Moses. And when was this "beginning"? Not millions or billions of years back, as some will have it, but less than six thousand years ago. Then did God in six days (not ages)—in *six* DAYS create heaven and earth and all things that are in heaven and earth.



Rev. St. Doswell.

"In the *beginning* God created heaven and earth." Up to then there was only the Triune God, but since then there exists also the world, the creature. "In the *beginning,*" this first word of the Bible marks the passage from eternity to time, even as the fulfillment of the last word of the Bible, "Even so, come, Lord Jesus," will mark the passage from time to eternity.

"In the beginning God *created* heaven and earth." If a man wants to make something, he must have some material to work on, either giving this material a different form or else



Rev. L. Thalley.

combining it with some other material. But God called into existence that which was not before. When God created the world, there was no material which God could have worked on—there was nothing besides God. God, then, made the world out of nothing.

Again, if we want to make something, we need tools to work with. No artisan, no me-

chanic, no farmer could get along without tools. A carpenter might have lumber upon lumber, lumber enough to build fifty houses, if he had no tools he could not build even the most primitive shed. Not so with God; He had need of no tools to bring heaven and earth into existence, for all the worlds were framed by His word. He spake, and it was done. By the mere power of His will, or word, God made heaven and earth. This is what we are told when we read in the first verse of the Bible, "*God created heaven and earth.*" God by His word made all things out of nothing.

But by the creation of heaven and earth God proved His *omnipotence*; He showed that He can do whatsoever He will. Every observer of God's creation must be overwhelmed by the thought of the power of Him who made it all.

Likewise does the creation of heaven and earth reflect God's *wisdom*. You need but to follow the myriads of stars in their courses; you need but to examine the spear of grass with its wonderful veins, your own eye or ear or throat; you need but to think of the heart, that wonderful pump within you unceasingly sending the blood through your body; you need but to notice how every animal has been so created by its Creator as to be able to get its food in its way, be it a lion or a mouse, an eagle or a sparrow, an elephant or a gnat—I say, you need but to notice these things cursorily and you will be obliged to say with the psalmist, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all!"

And why did God create these countless creatures? Has He need of them? It was God's *goodness* that induced Him to make heaven and earth, as it is His goodness that sustains us to this day.

I sing th' *almighty* power of God
That made the mountains rise,
That spread the flowing seas abroad
And built the lofty skies.

I sing the *wisdom* that ordained
The sun to rule the day;
The moon shines full at His command,
And all the stars obey.

I sing the *goodness* of the Lord
That filled the earth with food;
He formed the creatures with His word,
And then pronounced them good.

F. J. L.

From Greensboro, N. C.

On Sunday night, September 7, our colored brother and candidate, Stuart Doswell, was ordained by Rev. J. C. Schmidt to the office of holy ministry. The ordination sermon was based on 1 Tim. 4, 16, "Take heed unto thyself, and unto the doctrine, continue in them: for in doing this thou shalt both save thyself, and them that hear thee." The service was attended by a large number of friends and visitors, some of whom had already heard

Rev. Doswell preach. Rev. Doswell is a native of Meherrin, Va., but by the request of his pastor, Rev. D. H. Schooff, he came to Greensboro, N. C., in the year 1895, to be prepared for his entry into the Seminary at Springfield, Ill. He was ready to enter the Seminary in less than a year's time, after being faithfully instructed by Rev. J. C. Schmidt.

Now, after studying six years, he has graduated from that institute with high honors. Rev. Doswell and Rev. Thalley are the first two colored ministers that have ever graduated at any of our colleges, but we hope they are not the last. At present there are about six or seven more colored students at Springfield, Ill., who have also been sent there from the Greensboro congregation.

The day following the ordination Rev. Doswell took his departure from Greensboro, going a few miles further south, where he will take charge of the stations Mount Pleasant, Rimerstown, and Dry's School House. May God's blessings always rest upon him, and may He bless the labors of his hands and mind, that they be not in vain.

E. A. H. BUNTRUCK.

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 himself: "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 from the colporteur and read it."

The colporteur, 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 afterward 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."

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

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 it was the pest of the village, but now it is the paradise of the place."

This proves that the Word of God is still "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.



CHRIST BLESSING THE CHILDREN.

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.

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."

An Infidel's Prediction Come to Naught.

Truly, the victorious march of the Gospel cannot be stopped. All predictions to that effect are nonsense. "In less than a hundred years," said Voltaire in a bragging spirit, "Christianity will have been swept from existence, and will have passed into history."

Well, infidelity held high carnival in France,

untold misery following in its wake. More than a century has passed. What has happened? Voltaire, the scoffer, has "passed into history," history with rather an offensive odor to it; but his printing-press has served to print the Word of God, and his house, which became a depot for the Geneva Bible Society, has been stacked with Bibles many a time over.

THE last day lies hid; therefore watch every day. — Augustine.

(For the LUTHERAN PIONEER.)

The Good Fight.

1 TIM. 6, 11-16. 2 TIM. 4, 7, 8.

The Christian is a soldier, and the whole Christian life is a warfare full of struggles and battles, but also of victory. St. Paul urges Timothy to be "a good soldier of Jesus Christ." The Christian life is by no means a holiday excursion. While it is certainly true that it is the happiest life one can live, it is, nevertheless, a life full of struggles against enemies that are fierce and bitter, and all the qualities of a good soldier must be called into action.

When a man enlists in the Lord's army and gives his heart to *Christ*, he becomes conscious of the fact that he has enemies to contend against. In most communities there are those who delight in making the young Christian's path hard, people who by sneer and scoff and insinuation hurl many a dart at the new recruit of the Master. Isaac Watts asked in his day:

Is this vile world a friend of grace
To help me unto God?

He answers in the next verse:

Sure I must fight if I would reign;
Increase my courage, Lord.

But the worst enemies do not all come from the outside. There are traitors inside the camp. A fort is never in so much danger as when a treacherous spy lurks within the fortress, ready some dark night to open the gates of the fort to some horde of invaders.

So a lurking thought of evil, or an unholy desire or imagination, if it be given house-room, though it be in the darkest corner of an unfrequented cellar, is an enemy that threatens with disaster the whole character and life. We are only too sure these traitors are within our own hearts. We must not give them any chance there, not give them quarter, else we shall be overthrown.

In this good fight, however, it is not enough to keep the enemy out of the fort and hold our own; we must arm ourselves for active, offensive warfare. Sin has invaded this world and laid it waste, and Jesus Christ proposes to recapture it and reclaim it.

We are soldiers in an army of redemption. We need must have on the whole armor of our Lord. No worldly armor of wealth, culture, or good breeding will avail us. We must be strong in the Lord. Our loins must be girt about with the girdle of truth; the breastplate of righteousness must protect our hearts, while being shod with the preparation of the Gospel of peace will make us surefooted on the rocky path. The shield of faith and the helmet of salvation must protect us.

When we are thus clothed, the sword of the Spirit in our strong hand will do execution.

We need all the soldierly qualities. We must be alert, wide awake, and not be caught slumbering while doing guard duty. We must train ourselves by daily exercise, so that we shall be steadfast in this holy campaign. It is

for a lifetime. It is the soldier that endures to the end that receives the victory and is crowned by our Lord.

The Christian who goes into this fight, not in his own strength, but relying on his Lord Jesus Christ, is sure of victory.

The genuine Christian is a happy soldier, and has many a song about the camp fires along the way.

Stand up, stand up for Jesus,
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss.
From victory unto victory
His army He shall lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Stand up, stand up for Jesus,
Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own.
Put on the Gospel armor,
And watching unto prayer
Where duty calls or danger,
Be never wanting there.

Stand up, stand up for Jesus,
The strife will not be long:
This day the noise of battle,
The next the victor's song.
To him that overcometh
A crown of life shall be,
He with the King of Glory
Shall reign eternally.

MARY J. MARTIN.

Southern Pines, N. C.

Letter from Meherrin, Va.

DEAR EDITOR:—

Will you please find a space in the PIONEER to let our friends hear from Meherrin once more. The 20th day of August was a day of joy for us. On that day we celebrated our first harvest home festival. It was something new to all, but they all seemed to enjoy it. All brought the firstlings of their crops, and in spite of the drought we all had something to bring with which to decorate the church beautifully. Among these gifts and beautiful dressing stood a young minister of the Gospel of our own color, raised and baptized in the Lutheran church. He was only in his fourth year when the blessed doctrine of the Lutheran church came to us, and never shall I forget that time. How few were we at that time, and how we loved our old minister for the words he spoke! I pray that God may increase His love in our hearts. Our dear young minister, after spending nearly six years in the Concordia College at Springfield, Ill., returned to us. He left us when a boy, and now he returned preaching the Gospel of Jesus Christ. So you see we had good reason to rejoice on the 20th of August. Besides having our first harvest home festival we listened to the first colored preacher that ever was in our pulpit for these twenty years, and he was one of the first colored students that ever graduated in the Concordia College at Springfield.

The good seed sown at Meherrin, Va., has brought forth good fruit. What more do we need? I will tell you. The field has become too large for one man. He needs help. Please try to do something for the Meherrin mission field. We thank you for all you have done for us. May God bless the Mission Board and the faculty of Concordia College in my prayer.

M. A. D.

THERE are many faiths or creeds in this world, Jewish, Turkish, Popish. Yet no man is a Christian except he be found resting on Christ.—*Luther*.

Acknowledgment.

Received for colored missions of Rev. F. J. Lankeau from St. Paul's Church in New Orleans, La., \$25.00; of Rev. J. Kossmann from Bethlehem Church, New Orleans, La., 25.00; of Rev. J. C. Schmidt from Grace Church, Greensboro, N. C., 12.00; of Rev. D. H. Schooff from St. Matthews' Church, Meherrin, Va., 12.00.

For Emmanuel College of Rev. N. J. Bakke from St. Paul's Church, Charlotte, N. C., 15.00; and from Mt. Zion Church, Meyersville, N. C., 5.00.

A. C. BURGDORF, Treas.

St. Louis, Mo., October, 1902.

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Vol. XXIV.

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No. 12.

Christmas.

"Jesus came! and came for me!
Simple words! and yet expressing
Depths of holy mystery—
Depths of wondrous love and blessing.
Holy Spirit, make me see
All His coming means for me;
Take the things of Christ, I pray,
Show them to my heart to-day."

Unto Us is Born a Saviour.

Christmas tells us of our Saviour's birth, and that makes it a festival of joy and gladness. When Christ was born, the angel of the Lord said to the shepherds: "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." God gave to us His own dear Son as a Saviour, and this glorious Christmas gift is the source of all true Christmas joy.

Unto us a Saviour is born, a Saviour from sin and all its woe. Such a Saviour we need; for we are sinners and subject to God's wrath. No human power and no angel's power could deliver us from sin and damnation. God's own power was necessary to lift the great mountain of sin from a perishing world. And behold! God, in His great love, gave His own Son as a Saviour. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God's own Son became man and took the sinners' place and suffered in the sinners' stead as the Lamb of God that taketh away the sin of the world. The Saviour of sinners is born. That is the Christmas Gospel. And that makes Christmas a time of gladness and joy.

Unto us a Saviour is born. He is our Saviour, the Saviour of all people; for the angel said that the good tidings of great joy shall be "to all people." As all men are sinners, so this Saviour is the Saviour of all men. There is not one exception. If there were, we could not rejoice at the birth of this Saviour; for each one might consider himself that one exception. But there is no exception. Unto us, unto you and me and every sinner, the Saviour is born.

Yes, He is born. This is a fact which no one can deny. Unto us a Saviour is born. There can be no doubt whatever about this. God Himself made known this joyful fact through His heavenly messenger in the holy Christmas night, and He still proclaims the glad tidings in the holy Christmas Gospel: Unto you is born a Saviour. God cannot lie, and therefore this Christmas Gospel is a faithful saying—a true saying, a saying worthy of belief. St. Paul says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Blessed Christmas tidings: Unto us is born a Saviour! They bring a Saviour for young and old, well and sick, high and low, rich and poor, for every sinner. Accept Him as your Saviour, and rejoice!

We wish all our readers a blessed Christmas.

God Wants You to Be Saved.

In the light of the Christmas Gospel you can clearly see that God wants you to be saved. He gave His own Son for your salvation. What more could He do? You may not want to be saved, but there is no doubt that God wants you to be saved. The Christmas Gospel must drive away every doubt. Dr. Luther well says: "God is more earnest for me to be saved than I am to be saved! He so loved the world that He gave His Son. He loved not saints, not the religious, not those who loved Him, but 'the world'—worldly men, profane men, hardened rebels, hopeless wanderers and sinners! He gave not a mere promise, not an angel to teach us, not a world to ransom us, but His Son—His Only Begotten! So much did God love the world, SINNERS, ME! I believe this, I must believe it; I believe on Him who says it. How can I, then, do otherwise than rejoice?"

Lest We Forget.

The giving of Christmas presents is so customary now, that we are in danger of forgetting the unspeakable gift of God to man while we enjoy the presents received from relatives and friends. The gift of the Saviour—that

is infinitely above all other gifts, and he has no true Christmas joy who rejoices not in this.

There is also danger that, in making our Christmas presents, we forget the needs of the Church. There are many who have not the blessed Christmas gift which gladdens our hearts. They still sit in the darkness of sin and know not the Saviour. Let us not forget that we may do something towards bringing the unspeakable gift of a Saviour within their reach by making known to them the Gospel of Jesus. Let us give Christmas gifts to carry on the mission work of the Church of Him at whose birth we rejoice on Christmas Day.

Faith in the Christmas Tidings.

"The Christmas tidings," says Luther, "require faith which accepts them as true, and firmly holds against all doubts, that the Saviour is surely born. This faith quiets the heart, so that thou wilt not charge God with falsehood through thy unbelief, as they do who refuse to believe and thus lose their Saviour. Where this faith is wanting, Christ, as the Son of God, is denied by those who will not confess their sins, nor acknowledge Him as their Saviour, as well as by those who feel their condemnation and confess their guilt, but do not faithfully receive the consolation that Christ is their Saviour."

The Sun of Righteousness.

A heathen in India made many journeys over different parts of his country, and visited many temples with a view to find rest for his soul. Failing to find what he sought so eagerly, he, at length, heard the Gospel of the Saviour born at Bethlehem. By faith in this Saviour he found rest and peace. After some time he was asked why his fasting, prayers, and pilgrimages could not drive the darkness from his mind. He replied: "Of a night the moon shone, the stars gave their light, and the burning mountains cast forth flames of fire—yet it remained night. But when the sun rose the moon, stars, and mountains lost their splendor, and it became day. Thus it was with me. In spite of all I could do, the gloomiest night reigned in my soul, until Jesus, the Sun of Righteousness, arose—the night was changed into day."

The First Article.

THE GOOD ANGELS.

Moses says Gen. 1, 1: "In the beginning God created *heaven and earth*," and St. Paul writes Col. 1, 16: "By Him were *all things* created that are in heaven, and that are in earth, *visible and invisible*." Following the example of the apostle, we are accustomed to divide the creatures of God into two classes, the visible and the invisible creatures. Visible creatures are those which can be seen, invisible creatures, those which cannot be seen. Among the visible creatures man occupies the first place, but among the invisible creatures the angels are the most important. Among the angels, however, a distinction must be made, for there are good angels and bad angels. We shall in this article concern ourselves with what the Bible teaches us of the *good angels*.

Hebr. 1, 4 the good angels are called *spirits*. They are beings that have no body, no flesh and bone, as we have, yet they have a mind and will of their own. Such being the case, the good angels are *invisible* to us, though there are instances recorded in the Bible where they, for a short space of time and for a particular purpose, assumed a human shape. Thus Gabriel appeared to Mary to announce to her that she was to be the mother of the Saviour, and so did angels appear to the holy women on Easter Day to tell them that Jesus was risen.

We likewise learn from Scripture that the angels are *holy spirits*, Matt. 25, 31. And Matt. 18, 10 it is written: "In heaven their angels *do always behold the face of my Father* which is in heaven." They are not only sinless and spotless now, but ever will be perfect, since only one who never will sin can always behold God's face. But as looking upon God's face is the height of all bliss and happiness, it is also plain that the good angels must be perfectly happy, that they are enjoying the fullness of joy. Their bliss is never marred by the thought that it may some day come to an end, for they are confirmed in their happiness, and will always behold God's face.

God's Word furthermore tells us that the good angels excel in strength, Ps. 103, 20. We know that one angel during the short hours of one night slew 185,000 soldiers belonging to the army of the Assyrian king Sennacherib, and that an angel of the Lord slew all the firstborn in Egypt, man and beast, in an equally brief space of time.

That the number of good angels must be great we may conclude from the words of our Saviour, who declared that His Father could send Him at once more than twelve legions of angels, and from the words of Daniel, who tells us that thousand thousands angels minister unto God. So the Bible speaks of the heavenly *host*, and of God as the Lord of *hosts*.

As to the office and duties of the holy angels, we learn from the Bible that they praise God and magnify His glory. When God created heaven and earth these sons of God shouted

for joy, and when the Saviour was born the multitude of the heavenly host sang their "Glory to God in the highest."

But the angels do more than praise God. They are *ministering* spirits, serving God and man. They are God's messengers. An angel announced to Zacharias the birth of John, and the same angel brings Mary the message that of her the Son of God should be born. When the Saviour was born, the angel of the Lord brought the tidings to the shepherds on Bethlehem's plains, and the heavenly hosts came down to earth to fill the air with their melodious song. The first tidings of the Lord's resurrection were brought by angels, and when He had ascended to heaven, two angels stood by the astonished disciples to cheer and comfort them.

When Daniel was in the lion's den an angel protected him; and when Peter lay languishing in prison an angel led him out. But to us is also promised the protection of the holy angels. When walking in the ways of our calling, we may be sure of the presence of God's angels; and when in danger, we should remember that "the angel of the Lord encampeth round about them that fear Him, and delivereth them," Ps. 34, 7.

As there is joy in the presence of the angels of God over the sinner that repents, so there is joy among them when the soul is released by a blessed death from the mortal coil of the body and they may carry it, as they did Lazarus', into Abraham's bosom. And when, on the last day, the Son of Man will come in the clouds of heaven, all the holy angels will be with Him, ready to lead us upward into our eternal home, there to share with them everlasting pleasure at the right hand of God, and to help them fill the glad halls of heaven with the melody of a neverending hymn of praise.

F. J. L.

Christmas Joy.

Some years ago, on Christmas Day, a young German merchant was sitting in his room in New York City sad and downhearted, as he thought of his loved ones far away in his native country. His employer entered the room, and wishing him a merry Christmas, told him that next New Year's Day his salary would be raised two hundred dollars. The young man thanked his employer, but the news did not drive away his sadness; it could not give him true Christmas joy.

Soon the young man was called to the Christmas dinner. The colored waiter who tended to the table noticed his sadness, and whilst handing him something, whispered to him: "Sir, this day the Saviour is born!" The words entered the young man's heart and took away all sadness. He said to himself: "Now I have Christmas."

The colored man was God's messenger, bringing to the sad young man the message which filled his heart with Christmas joy.

A Beautiful Custom.

The feeding of the birds at Christmas is still prevalent in many of the provinces of Norway and Sweden. Bunches of oats are placed on the roofs of houses, on trees and fences, to furnish them with their share of the Christmas bounty. Two or three days before, cartloads of sheaves are brought into the towns for this purpose, and both rich and poor buy and place them everywhere. Every poor man and every head of a family has saved a penny or two, or even one farthing, to buy a bunch of oats for the birds to have their Christmas. On this day, on many farms, the dear old horse, the young colt, the cattle, the sheep, the goats, and even the pig receive double their usual amount of food. It is a beautiful custom, in which the children take an active part. — *Ex.*

The Death-Grip.

A weatherbeaten, graybearded captain in speaking of the so-called death-grip told the following: We were cruising in the Caribbean Sea, when one day a sailor fell overboard.

"Man overboard!" shouted somebody, and at the cry every face became grave with fear.

Those waters are alive with sharks, and even though the lad was a good swimmer, we knew that while his strength and skill might keep him above water for some time, it would never enable him to escape the sharks.

One of the men threw out a line, and with a few strokes the boy reached it. He had just managed to get his head and arms through the loop, when suddenly a few yards behind him a great shark appeared and, quick as lightning, turned on his back to make for the poor lad.

Hearing the splash behind him and knowing, without seeing, what had caused it, the boy gave a shriek and grabbed the line with both hands. At the same time the men hauled in and by running along deck managed to get their comrade safely aboard.

The lad lay there in a dazed condition. We tried to remove the rope from his body, but could not open his hands. His whole body was stiff and tense. Even after he came to again, his hands still held the rope with a grip of iron, and it was hours before he finally gained enough control over his muscles to be able to let go his hold on the line. That was the death-grip! — So far the captain's story.

That is the grip that you, my friend, should have on the life-line that Christ throws out to you when He offers His grace to those who are drowning in sin. You are in danger of losing your life and your soul's salvation in the jaws of the hellish shark. Can you, then, stop to think whether it would be advisable to save yourself or not? You dare not be so foolish. Here's the line! Don't tarry! Grasp it with the death-grip! — *Sel.*

St. AUGUSTINE, in his dying hour, prayed: "Let me die, my God, that I may live."

A Christmas Service in Africa.

Many of our readers will be interested in what a German missionary has to say about a Christmas service which he conducted in West Africa where there are no pines or ever-

greens. In substance he writes: We celebrated the Christmas service at Aburi with a coffee tree. The shining dark green foliage was very pretty in the light of the tapers.

More beautifully still shone the dark eyes of the 80 black girls who, in holiday attire, had taken their places on either side of the long table that was laden with gifts. At the head of the table were several white persons, Germans and others. The German character of the festival became evident, as soon as the children joined in singing in a most acceptable and hearty manner one of our familiar Christmas songs. This was followed by a catechization on the Christmas story. The children answered the questions readily, reflecting credit upon their teacher. It is indeed no small task to instruct and train negro children who have been running wild and have been accustomed to unlimited freedom, to tame their spirits, train their minds and lead them to a knowledge of the truth as it is in Jesus.

One of the smallest of the children gave

a very happy and appropriate answer to the question: "Why do we light so many candles to-day?" "Hang aba!" she said, that is, "The light is come." The gifts were plain and modest—a dress, a piece of bright-colored cloth, an orange of native growth, and a biscuit. In addition to this the larger girls each received a little book, and the smaller girls a doll. Their joy was boundless. But sud-

denly the talking and laughter ceased, and of their own accord they united in singing a hymn of praise. A school inspector of the British government who attended the service was pleasantly surprised and delighted at this act. After the service most of the



THE CHRISTMAS MESSENGER.

black children pressed forward to shake hands with him.

Could the readers have been present on this occasion after having seen these children in their neighboring heathen villages and homes, they would have received a very vivid impression of the fact that the light of the Gospel is breaking upon the night of the Dark Continent.

An Indian Woman's Christmas Gift.

Mr. Jacob A. Rits writes of an aged Indian woman who came to the United Charities Building in New York City, on Christmas Eve, and toiled up the stairs under her burden of years

and a large bundle done up nicely in blue cheese-cloth. She left it at the Charity Organization Society's office, where her friends were, and when they opened it there they found a lot of little garments, awkwardly but lovingly made, by her old hands, of remnants of blanket stuffs and such, for "those that were poorer than she." That was the message she had left, and it told the story of how she came patiently to bear her hard lot. It is needless to add that she showed a much more charitable heart than most rich people do who have a superabundance of this world's goods. Indeed, the poor often teach us the profoundest lessons in true charity. It was of a poor widow that the Saviour said: "Verily, I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Indian Benevolence.

Here is an example worthy of our reflection.

An old Indian who was sick asked the missionary to read to him from God's Word, and then handed him three dollars, saying: "Last year I had 35 acres of corn and I gave Jesus ten dollars. This year dry—no rain and little corn. I will give three dollars, and my wife will give three dollars." The missionary adds, "I doubt if he had realized three dollars from his whole field; the ears were just nubbins."

(For the LUTHERAN PIONEER.)

Immanuel Conference.

Immanuel Conference of North Carolina convened from the 17th to the 19th of October at Greensboro, N. C., in the Evangelical Lutheran Grace Church. All the missionaries and teachers in the Mission South, with the exception of one, were present; and almost all the stations were represented by lay delegates, who took active part in the discussions that were held. Many members and friends of our Mission from stations close by attended.

After the devotional exercises, and after the welcome address had been made and responded to, the Friday morning session was devoted to the election of officers and the transaction of other business. The newly elected officers are: President, Rev. Geo. Schutes, of Salisbury; Secretary, Rev. Ph. Schmidt, of Concord; Treasurer, Rev. P. Engelbert, of Rockwell.—In the afternoon a large audience listened to an elaborate essay on "The Office and Work of the Holy Ghost," prepared by Rev. Buch, of Southern Pines. The essayist ably presented this doctrine, showing that it is solely and alone the Holy Spirit who appropriates the salvation so dearly earned by our Saviour to the sinner, without any cooperation on the sinner's part whatever, in that He calls him by the Gospel, enlightens him with His gifts, sanctifies and preserves him in faith. In the presence of many who believe and teach that a person must moan, groan, jump, shout, pat the feet, clap the hands, and make a great noise in order to receive the Holy Spirit, sound Lutheranism, which teaches that the Holy Spirit comes alone through the Word and works efficaciously in and through it upon the sinner's heart, regenerating him unto life eternal, bringing him to a knowledge of his sins and to a saving faith in his Saviour, was admirably proclaimed.—In the evening the Rev. P. Engelbert, of Rockwell, N. C., delivered a touching sermon on Luke 16, 8. His theme was: "Children of Light less Wise in their Generation than the Children of this World." After this, the afternoon treatise was again taken up and discussed at length by the missionaries.

The Saturday morning session was partly devoted to business. After the transaction of the same, the discussion of practical mission questions with lay delegates was held, in which they took active part. The Rev. Theo. Buch, in the afternoon, preached to a large gathering on John 5, 1—9. His subject was: "Jesus in His Work of Love." At night the Rev. Geo. Schutes, of Salisbury, N. C., for more than an hour held the attention of a full house with his able, interesting, and instructive lecture, entitled: "The Curse of Our Times: Adultery." He treated the subject under the following heads: Adultery; fornication; the punishment (temporal and eternal); causes that lead to adultery and fornication. In his treatment of the subject the essayist's language was terse and forcible. The eyes of many who hold marriage to be simply a contract, and who believe in clamoring for a divorce upon any slight and trivial provocation were opened when the essayist stated and proved that only death, adultery, and malicious desertion legitimately dissolve the marriage tie. The essayist closed with a well-directed admonition, in which he showed the duties of husbands toward wives, and vice versa. The subject in hand was then taken up by the other brethren and discussed in its particulars, much to the edification of all present.

Sunday morning the celebration of the Holy Eucharist took place. The local pastor, who preached the confessional sermon from 1 Kings 19, 4—8, having for his subject, "The Lord's Supper a Means of Strengthening in Bearing the Burden of Our Holy Office," was assisted by Rev. Ph. Schmidt, of Concord, N. C. A goodly number communed. Thereupon the Rev. L. E. Thalley, of Springfield, Ill., preached an able sermon on Zechariah 14, 8—10. He had for his subject: "The Glorious State of the Messianic Kingdom." In the afternoon and evening, in order to accommodate the multitudes, services were held in the auditorium of the A. and M. College, a colored institution. Both services were largely attended, as the local pastor had anticipated, who, therefore, had wisely engaged the auditorium, so that none might be kept back for want of room from hearing the pure preaching of God's Word. At 3 o'clock the large audience that had gathered was ably addressed by the venerable Rev. N. J. Bakke, of Charlotte, N. C., who based his discourse on Luke 14, 23, having for his subject: "A Call for Greater Earnestness in Mission Work." The night service, which was the close of Conference, was conducted by Rev. Geo. Schutes, whose subject, based on Acts 17, 23, was: "Twentieth Century Altars to the Unknown God." Conference then adjourned, and the brethren, delegates, friends, and visitors, parted reluctantly, singing: "God Be with You till We Meet Again."

The next meeting will be in Concord. The choir, under the leadership of the faithful and competent teacher of the school in connection with Grace Congregation, furnished excellent music, which was appreciated by all.

From the attendance and from the general interest manifested in our Conference by people of other denominations, we may safely entertain the hope that much good will result therefrom. Unquestionably, Immanuel Conference is a blessing to our mission. Next to the regular preaching of the Word and our parochial schools, it is a missionary factor of prime importance, though it may require some time to develop its true worth and value. It is exhilarating to the missionaries themselves. It serves to strengthen and establish those who are already Lutherans in the faith, and to make others who are ignorant of our church and her work acquainted with her pure doctrine and Christian practices. By attending the sessions of Immanuel Conference and seeing for themselves what the Lutheran church is doing, and hearing the pure doctrine, as set forth in Scripture, unselfishly proclaimed by our missionaries, many who are prone to cavil, calumniate, and accuse our church of bigotry and narrowmindedness are put to silence. Thus Immanuel Conference, by acquainting people with the doctrine of our church and with true Lutheranism, serves to lessen and destroy the bitter feeling of animosity which other denominations harbor against her; for when once they learn to know her they cannot help but speak well of and love her.

May our gracious God, then, in whose blessed service Immanuel Conference is zealously engaged, shed continually and abundantly His blessings upon it, so that each subsequent meeting may be more successful than the foregoing, to the salvation of immortal souls and to the praise of His glorious name.

STUART DOSWELL.

CHRISTIANS are members of a royal family. The King of heaven is their Father.

OUR BOOK TABLE.

COUNTRY SERMONS ON FREE TEXTS. Vol. I. *Second Edition*, revised and enlarged. By Rev. F. KUEGELE. Augustana Publishing Company, Crimora, Va. Price, \$1.00. Can also be ordered through Concordia Publishing House, St. Louis, Mo.

We are glad that the first volume of Rev. Kuegele's "Country Sermons" has had such a wide circulation that a new edition became necessary; for these sermons, written in a clear and simple style, are thoroughly loyal to the truth, exalt the name of the Lord Jesus Christ, and teach lessons of the greatest value both to the saint and to the sinner. The book is well adapted to family use, while helpful and suggestive to preachers, also to such as preach in the German language only.

AMERIKANISCHER KALENDER fuer deutsche Lutheraner auf das Jahr 1903. Concordia Publishing House, St. Louis, Mo. Price, 10 cents.

This well-known German Lutheran Almanac has made its appearance in its usual form and with a variety of interesting and instructive reading matter. One hundred thousand copies of last year's almanac were sold, and we doubt not that this year's almanac will find an increased sale.

Acknowledgment.

Received for colored missions of Rev. Paul Engelbert from his congregation in Reimerstown, N. C., \$2.50, in Gold Hill 17.12, in Rockwell 11.96; of Rev. F. J. Lanckau from St. Paul's Church in New Orleans, La., 25.00; of Rev. K. Kretzschmar from Mt. Zion Church in New Orleans, La., 25.00; of Rev. J. Kossmann from Bethlehem Church in New Orleans, La., 25.00; of Rev. J. C. Schmidt from Grace Church in Greensboro, N. C., 12.00; of Mr. John McDavid from Holy Trinity Church in Springfield, Ill., 10.00.

For Emmanuel College: Of Rev. J. Ph. Schmidt from Grace Church in Concord, N. C., 15.59; from St. Peter's Church 3.22. A. C. BURGDORF, Treas. St. Louis, Mo., November 15, 1902.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.**EV. LUTH. ST. PAUL'S CHAPEL.**

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EV. LUTH. MOUNT ZION CHURCH.

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