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1-1-1903

### The Lutheran Pioneer 1903

R. A. Bischoff (Editor)

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#### Recommended Citation

Bischoff (Editor), R. A., "The Lutheran Pioneer 1903" (1903). *The Lutheran Pioneer*. 25.  
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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. XXV.

St. Louis, Mo., January, 1903.

No. 1.

## New Year's Prayer.

"Father, take Thou my hand  
In Thy unflinching one.  
Lead me in Thine own way  
Until the journey's done;  
Thou knowest my stumbling feet,  
My weakly, wavering tread,  
My lack of hope and faith  
When skies grow dark o'erhead;  
But lead Thou me; then let  
My path be shade or sun,  
Be strewn with thorns or flowers,  
If heaven, at last, be won."

## "His Name was Called Jesus."

This is the message which greets us at the beginning of the new year. It is a blessed message. It points us to Him in whom alone true happiness can be found.

Jesus means Saviour, and the Babe of Bethlehem was called Jesus because He saves us from our sins. Without Him there is no salvation from sin, and therefore no true happiness. He that has not salvation from sin is still under God's wrath. How can such a one be truly happy? He has nothing to cheer him in the troubles and miseries of life, nothing to comfort him in the hour of death. His life is but a journey to endless woe, and such a journey surely cannot be a happy journey. Man may imagine to find happiness in the riches, the honors, and the pleasures of this world, but he is deceived. The passing things of this world cannot give true happiness. Sinners can find true happiness only in Jesus, because in Jesus alone there is salvation from sin. He that by faith embraces Jesus as his Saviour enjoys the salvation from sin which Jesus procured for all sinners. He has forgiveness of all sins and is no longer under the wrath of God. He is God's child and an heir of heaven. His life is a journey to endless bliss, and such a journey must be a happy journey, no matter what befalls the traveler on the way. The believer knows that the way in which his heavenly Father leads him is the way to his everlasting home; and all sorrows, and troubles, and afflictions, and even death, cannot destroy his happiness. Such is the hap-

piness of God's children, which they have by faith in Him whose name was called Jesus.

Dear reader, at the beginning of a new year and at the beginning of a new volume of our paper we wish you happiness for all the years of your life here on earth and for all eternity, and therefore we wish you abiding faith in Jesus, your Saviour and your Friend.

## The Joy of Home-Coming.

When we recently visited among Christian friends, we spoke of those who had departed this life since our last visit. "Yes," said an aged Christian, "God's children are going home—one by one, and to those who are left behind the world becomes more lonesome; but we also shall reach home, and great will be the joy of home-coming." Yes, the night of our wandering shall be followed by the joy of home-coming. We are but pilgrims here on earth, having no abiding city. "Change and decay in all around we see." The longer the journey, the greater the weariness, and as the shadows lengthen we sigh more deeply for home. All the joys of this life will be as nothing to the joy of the home-comers as they pass through the gates of the New Jerusalem. "Heaven's morning breaks and earth's vain shadows flee," and in God's "presence is fullness of joy."

"The redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away," Is. 51, 11.

## Be not Anxious about the Future.

God's children are forbidden to be anxious about the future. "Take therefore no (careful) thought for the morrow," Matt. 6, 34. The morrow may bring grief or gladness, pain or pleasure; but whatever it may bring, it will bring the Lord with it, who says, "Lo, I am with you alway, even unto the end of the world," Matt. 28, 20. We know not what lies before us in the darkness of the future, but we know Him who declares, "I will never leave thee, nor forsake thee," Hebr. 13, 5.

## Safe Keeping.

He will keep thee as the apple of His eye. Deut. 32, 10.

He will keep thy foot from being taken. Prov. 3, 26.

Lest any hurt thee, He will keep thee day and night. Ps. 121, 3.

He will keep thee as a shepherd doth his flock. Jer. 31, 10.

He will keep thee from the evil that is in the world. John 17, 15.

He will keep thee from falling. Jude 24.

He will keep thee from the hour of temptation. Rev. 3, 10.

He will keep thee in all places whither thou goest. Gen. 28, 15.

He will keep the feet of His saints. 1 Sam. 2, 9.

He will keep thee in the way, and bring thee into the place which He has prepared. Ex. 23, 20.

He will keep that which thou hast committed to Him. 2 Tim. 1, 12.

## The Safety-Lamp.

When going through a coal mine, it is necessary to carry a safety-lamp, in order to throw a light across the path. The light prevents many a stumble over the uneyen ground.

This world through which we travel is full of the darkness of sin; snares and temptations lie in the Christian's path; but if he carries with him the lamp of God's Word and gives heed to its light, it will show him where the danger lies, and so keep him from falling.

"Thy Word is a lamp unto my feet, and a light unto my path," Ps. 119, 105.

## His Sentiments Changed.

Many modern infidels have had the weapons with which they endeavor to batter down the Christian faith, furnished them by De Wette. But when this man had married an earnest Christian woman, his sentiments were changed completely. In his last commentary he confesses: "Only this I know, in no other is there salvation, except in the name of Jesus Christ and Him crucified."



### The First Article.

#### OF THE EVIL ANGELS.

Of all that God made we hear that it was good. And yet the Bible speaks of evil angels. That God made these evil angels is sure, but it is equally certain that they were not evil when they left His creative hands. They became evil afterwards, just as man sinned after his creation. This we learn from Jude 6: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." In what particular way these angels sinned against God we do not know, since God's Word does not tell us; only this is certain, they sinned and therefore had to leave their habitation to make their home in hell, which God prepared for them. There in hell they are bound in everlasting chains under darkness. They are castaways and have no hope of deliverance; the day of judgment will but confirm the sentence already passed upon them.

These evil angels have a chief who is called the devil, or Satan, and among them there are such as once occupied a high rank among the angels of God; for Eph. 6, 12 they are referred to as "principalities and powers."

Of their attributes the Bible also speaks. Thus Peter compares the devil to a lion in strength, and Paul warns us against his wiles.

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

Scripture also does not leave us uncertain as to the occupation of the devil and his angels. They are ever busy in opposing God and His kingdom. The devil is anxious to spread out his own kingdom. He is truly called the tempter. No sooner did the devil see the bliss of our first parents than he tempted them to disobey God and eat of the forbidden fruit. He envied them their happiness and was anxious to make them evil, that they might be cast out of God's kingdom and become his subjects. As the father of lies he deceived them and seduced them into misbelief and disobedience. Thus did sin and the wages of sin, death, come into the world through the devil.

And as he then began, so has he continued. The devil is always at work taking the good seed of God's Word from men's hearts, lest they believe and be saved. He does not want any of us to be saved, and so he is busy night and day to prevent our salvation: tempting, deceiving, and seducing men. And oh, how successful he is in most cases! How many does he prevent from ever entering into God's

kingdom, and how many of those who had already been rescued out of his power has he succeeded in bringing back again into his kingdom of darkness!

How are we to protect ourselves against his temptations and murderous attacks? "Watch and pray," says Christ to Peter and to us. "Be sober, be vigilant," says Peter. Christ overcame Satan by the power of the Word, and thereby calls our attention to the only means wherewith we can successfully withstand the devil.

With might of ours can naught be done,  
Soon were our loss effected;  
But for us fights the Valiant One,  
Whom God Himself elected.  
Ask ye, Who is this?  
Jesus Christ it is,  
Of Sabaoth Lord,  
And there's none other God,  
He holds the field forever. F. J. L.



### The Wise Men from the East.

"From the Eastern mountains  
Pressing on they come,  
Wise men in their wisdom  
To His humble home,  
Stirr'd by deep devotion,  
Hasting from afar,  
Ever journeying onward,  
Guided by a star.  
Light of light that shineth  
Ere the worlds began,  
Draw Thou near and lighten  
Every heart of man."

### While the Day Lasts.

It will not last long. Your day, my day, the world's day, the day of opportunity, the day of salvation, all days are swiftly passing away, and the great day, the last day, will surely and speedily come. Now there is opportunity for us to work, by and by the time will be past. The neglect of to-day may never be repaired. The morrow will bring the work for to-morrow, and every day and every year

will bring its own duties. Let the work of to-day be done to-day, and then we may calmly await the coming of the morrow, if the morrow shall ever come.

"The time is short—  
If thou wouldst work for God, it must be now."  
T. C.

### Even in Affliction.

A girl, belonging to a church society, went to call upon a cripple, taking some sweet spring flowers to the invalid. After a little conversation the visitor asked:

"Don't you get tired of being tied to that bed day and night, Miss Grey, week after week?"

"Yes, I think I do sometimes; that is, I grow bodily tired," was the response. "But I try not to think of that. I only want to remember that God is good and merciful. In His love He spared me, even though I am a cripple, to live that I might learn to know Him here. You see, before I was hurt, I never thought about Him as being a real Friend and Helper. But since I have been compelled to lie here quiet and helpless, I can even find joy and thankfulness in my affliction; I live to serve Him, and that crowds out almost every other thought."

And the one who had come to minister went away feeling that she had received more than she had given during that brief visit. "Joy and thankfulness in affliction." Truly, only those who know Him for the loving Saviour that He is, can say this.

### Count Your Mercies.

"Count your mercies, count your mercies, my dear," was good old Grandmother Comfort's neverfailing advice when things went wrong with those around her. She was not unsympathetic or unkindly—quite the reverse; but she knew that, if she could only get people to count their "mercies," the list would be so long that it would crowd out altogether the ill that at first sight loomed up so large. It is a simple remedy for real or fancied ills, and easily applied,—"Count your mercies."

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



Trust.

Though a cloud is laid over the future,  
And a veil is before my eyes,  
Though the coming day seem darkness  
On which no sun shall arise,  
I will trust all my ways to the Father  
Who careth for me and mine.  
I will pray, "O Lord, enfold them  
With Thy tenderness divine;  
Go with them, O my Father,  
Wherever they may stray,  
And bring their feet, I pray Thee,  
Into the narrow way."  
And then I will trust in the promise  
That is given to all who grieve,  
"If ye ask in faith believing,  
Ye surely shall receive."

Selected.

"What is the Next Station?"

This was the question, writes a pastor, which I asked of the station master, as I sat waiting for the train. I had gone some miles into the country to visit an aged lady who was very sick and whose house was close by the railway station; and, having finished my call, I was sitting in the waiting room until the returning train should arrive.

I found myself alone with the depot master—an aged man with white hair and a face which told of care and hard work.

"What is the next station?" I inquired, being unacquainted with the road.

"The next station is the last," he answered. "It is the end of the line. You passed a good many stopping places coming out, sir; but there is only one more as you go on."

There was a pause for a moment in the conversation; then, evidently understanding my errand, he asked:

"How is the old lady, sir?"

"She is fast nearing the last station," I replied. "She is very sick; and besides, she is seventy years old and has reached the end of life as laid down in the Book; for you know the Bible says that 'the days of our years are three-score years and ten'—seventy years—that is, seventy stations."

There was quite a pause in the conversation again, during which the old man seemed to be thinking. Then he said:

"According to that, I suppose, I may be pretty near the end of my route, since I am just turning seventy. Well, I am not sorry. I have worked hard, and have seen a good deal of trouble, and I shall not feel badly to get through."

"What is the next station?" I asked abruptly. "You say you are nearing the end of your journey of life, and that you have passed seventy stations already. What is the next station?"

"Ah, nobody knows about that!" he answered. "We know about the past, but what is going to be hereafter no one can tell. I only hope that I shall be better off in the next world than I have been in this; but I cannot say certainly, for no one has ever come back from that world to tell us anything about it."

"Ah, but you are mistaken there!" I interrupted. "There is One who has come back and told us about the future life. Do you not know that Jesus Christ rose again from the dead, 'and hath brought life and immortality to light through the Gospel'?"

"Who are you?" the old man asked abruptly. "I thought you were a doctor who had come out to visit the old lady. I guess I am mistaken, sir?"

"Yes," I answered; "you are not quite correct. I am a minister of the Gospel, rather, and my calling is very much like yours. I am trying to help men on their journey through life, to answer their questions about the route, and especially to persuade them to believe on the Son of God, that they may have eternal life and land at last in glory."

"Well, there may be a better world beyond the grave, and there may not be. We don't know," he continued.

"Don't know!" I said, pressing the point with all earnestness on his heart. "We do know. How could I preach the Gospel and urge men to seek for glory and immortality, unless I knew certainly that there is a world of life and blessedness hereafter? Why, sir, what will people think of you if, in reply to their question, 'What is the next station?' you should say, 'I don't know. Nobody knows'? And so I could not preach the Gospel and urge men to seek for heaven and eternal blessedness, unless I was perfectly sure of this reality. Paul, the great preacher of the Gospel, knew what the next station was: '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.' This is his answer to the great question, 'What shall be hereafter?' And if you will believe in Jesus Christ, and take His Gospel as your guide book, you can know just as well as Paul what the next station beyond the tomb shall be for you."

Just then the whistle of the approaching train sounded, and the old man hastened about his work. As I stepped upon the platform of the car, he stood at the crossing waving his signal flag, his white hair floating in the wind, and I said, as the train moved out, "Be sure you find out what the next station is before you reach the end." And I heard the reply falling rather hesitatingly on my ear, "I will try, sir."

Reader, what answer have you to make to this question? In the hurrying train of life you are moving swiftly on. Ever and anon there is a pause, and some passenger steps off and disappears. The next stopping place may be yours; where will it land you?

"To depart and be with Christ," is one answer to the question—with the Lord in Paradise. There are multitudes who are just as certain of that destination, when their time comes, as they are of the truth of God's Word. And they are ready at any moment for the change.

There are others to whom death is only a step in the dark. Young man, to whom the summons may come very suddenly and unexpectedly to disembark, are you sure where you will be when life is ended? Old man, to whom the end must certainly be very near, are you certain what shall be your destiny beyond the grave? Put to yourselves these serious questions and let conscience answer, if you are without God and without hope in the world. If you have true faith in Jesus Christ, then let Scripture answer, with a hope sure and steadfast. Be careful that you know what the next station is!

Seeing the Bright Side.

An old colored woman once said to a Northern man, who was very ill with fever in Vicksburg, and who was very sad-hearted, "Massa, does yo' see de bright side dis mornin'?" "No, Nanny," said he, "it isn't so bright as I wish it." "Well, massa, I allus see de bright side." "Maybe you haven't had much trouble," was the reply. "Mebbe not," she said; and then she went on to tell him, in her simple, broken way, of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was then alone in camp, without having heard from one of her kindred for years. "Mebbe I ain't seen no trouble, massa." "But, Nanny," said he, "have you seen the bright side all the time?" "Allus, massa, allus." "Well, how did you do it?" "Dis is de way, massa. When I see the brack cloud comin' over, an' 'pears like it's comin' crushin' down on me, den I jist whips aroun' on de oder side, an' I find de Lord Jesus dar, an' den it's all bright and clar. De bright side's allus where Jesus is."

A Debt of Honor.

Booker T. Washington in his book, "Up from Slavery," tells this story of a negro slave's honor:

An ex-slave from Virginia had contracted with his master, two or three years previous to the Emancipation Proclamation, to buy himself by paying so much per year, and meanwhile he was permitted to labor where and for whom he pleased. Finding that he could secure better wages in Ohio, he went there. When freedom came he was still in debt to his master some three hundred dollars. Notwithstanding that the Emancipation Proclamation freed him from any obligation to his master, this black man walked the greater portion of the distance back to where his old master lived in Virginia, and placed the last dollar, with interest, in his hands. This man told me that he knew he did not have to pay the debt, but that he had given his word to his master, and he felt that he could not enjoy his freedom until he had fulfilled his promise.



**Rowing to Church.**

Much of Finland, which is a Lutheran country, is island and peninsula, and most of the churches are so placed that they can only be reached by boats. The "church boats" will sometimes hold as many as a hundred persons, some twenty of whom row at a time.

It is the custom for every one to take a turn at rowing, and, as the church is often far away, it is no unusual thing for the "church boat" to start on Saturday night. It is an interesting sight to see the peasants arriving at the waterside Saturday evening, when they start to their devotions, with their little bundles of best clothes.

They are all very friendly, and as they row to the church they generally sing; for there is no occasion on which a number of Finns meet together that they do not burst into song. Arrived at the church, they put up for the night at the homesteads round about; for the church is often some distance even from the village. If balmy summer, they lie down beneath the trees, and under the stars take their rest.

When morning comes, the women don their black frocks, the black or white head-scarfs, take their Bibles, neatly folded up in white handkerchiefs, from their pockets, and generally prepare themselves for the great event of the week. When the church service, which lasts some hours, is over, they turn up their skirts, or more often than not take off their best things, and putting them back into the little bundles, prepare to row home again.

**A Strange Letter Carrier.**

The children in a farmhouse in Northern Germany once noticed a stork building a nest on the roof of their house. They fed the stork all summer, and it grew quite tame.

When autumn came, knowing that the stork would leave them, they wrote a letter setting forth their pet's virtues and cleverness, telling how dear it was to them, and begging the people to whom it came, in whatever far country, to be kind to it. They all signed their names and tied the letter under the bird's wing.

Winter passed and spring came, and one bright morning there stood the stork again upon the roof! And under its wing was tied another letter. It was from a missionary in Africa, to whose house the stork had come. He said he was sure that the children who had been kind to a bird would be sorry for the black children among whom he lived, whom a famine and fever had brought into sore want, and that they would help him to save them.

The next letter that the children wrote went to Africa by mail, and carried friendly words and substantial help from them and their friends. So it was that the poor dumb stork did God's work.

**A Sweet Compliment.**

Miss Emily Whitely lived in a beautiful home in the suburbs of Columbia, S. C. Every Sunday afternoon she was in the habit of gathering the dusky little ones of the neighborhood about her and teaching them the precious truths of God's Word. When the weather permitted she would take them out on the lawn.

O what a treat this was for the little ones! But poor old nurse Mammy, who had cared for Miss Emily from infancy, looked upon all this mission work with decided displeasure, and was "shure 'n little niggars worry de blessed life out 'er Missy Emily."

But Miss Emily kept on with her good work. Her little ones became more and more interested with every recurring Sunday, until even Old Mammy when she saw her, one Sunday afternoon, attired in pure white, sitting in the midst of that dark but attentive group of listeners, broke forth in perfect ecstasy:

"O Missy Emily! when I sees ye' sittin' an' a readin' an' a speakin' to dem childers, dere's jes' one ting I tinks you looks like—a pure white rosebud in der middle ob a bowl o' 'lasses!"

**The Blind Chinese Martyr.**

Among the Chinese martyrs during the late persecution the old blind man, Chang, should be remembered. He lived in Mukden, the capital of Manchuria. The Boxers seized him, led him to one of their temples, and commanded him to worship the idols. "No," said he, "I can serve only the one true and loving God." "Repent!" they exclaimed. "I have repented," said the old man. "Wilt thou believe on Buddha?" they asked again. "No," replied he, "I believe on Jesus Christ." "Then you must die," said the cruel Boxers. And as the sword struck his neck, the old man Chang was singing a Christian hymn. Thus he gained his martyr's crown. Poor old Chang! Though blind, he cast a halo of glory around the mission work in Manchuria. — *Ev.*

**Food for Thought.**

From an exchange we glean the following facts, surely food for thought. More than a thousand million men are living on earth. The average duration of a human life is thirty years. Accordingly, every thirty years a thousand million men pass into eternity, every year 33,333,333, every day 91,050, every hour 3793, every second one. With every breath of our mouth another soul passes into eternity. Among these travelers to eternity two-thirds are as yet outside the pale of the Gospel, and among the remainder there are many that are Christians only by name. Therefore, O child of God, show that you are in earnest when you pray, "Thy kingdom come."

**OUR BOOK TABLE.**

BEKEHRUNG UND GNADENWAHL. Zweiter Theil: Gnadenwahl. Fuer jeden Christen aus der Schrift erklart von C. M. ZORN. Concordia Publishing House, St. Louis, Mo. Price, 30 cts.

In plain and simple style this booklet presents to Christians the Bible doctrine concerning the election of God's children to eternal life. The esteemed author has a faculty of imparting knowledge to others in the simplest and most effective manner; and the knowledge which he here presents is taken, not from the fallible reason of men, but from the infallible Word of God. The booklet is an excellent companion to the author's treatise on the doctrine concerning conversion. Both treatises bound in one volume may be had for 50 cts.

AMERICAN LUTHERAN ALMANAC AND YEAR BOOK, 1903. American Lutheran Publication Board, Pittsburg, Pa. Price, 10 cts.

Besides the calendar and statistical reports this Almanac of our English brethren contains much interesting and instructive reading matter, which will make it welcome in Lutheran homes.

THE SMALL CATECHISM of Doctor Martin Luther in verse, with music.

This little booklet presents in verse the Bible truths of Luther's Small Catechism, thus showing the truth as it is in Jesus Christ for the salvation of sinners. The price is 10 cts., and it is sold for the benefit of the Utah Mission of our Norwegian brethren. Address, Rev. A. G. H. Overn, Salt Lake City, Utah.

**Acknowledgment.**

Received for colored missions of Rev. F. J. Lankeau 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. A. C. BURGDOFF, Treas. St. Louis, Mo., December 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. 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.

**TERMS:**

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

1 Copy .....	\$ .25
10 Copies .....	2.00
25 " .....	5.00
50 " .....	9.00

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

All business communications to be addressed to "Concordia Publishing House," Jefferson Ave. and Miami St., St. Louis, Mo.

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



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Vol. XXV.

St. Louis, Mo., February, 1903.

No. 2.

## The Invitation.

Come unto Me, ye weary,  
And I will give you rest.  
O blessed voice of Jesus,  
Which comes to hearts oppressed!  
It tells of benediction,  
Of pardon, grace, and peace,  
Of joy that hath no ending,  
Of life which cannot cease.

Come unto Me, ye fainting,  
And I will give you life.  
O cheering voice of Jesus,  
Which comes to aid our strife!  
The foe is stern and eager,  
The fight is fierce and long;  
But He has made us mighty,  
And stronger than the strong.

And whosoever cometh,  
I will not cast him out.  
O welcome voice of Jesus,  
Which drives away our doubt,  
Which calls us very sinners,  
Unworthy though we be  
Of life so free and boundless,  
To come, dear Lord, to Thee.

*Selected.*

## Trust in Jesus!

A doctor, who had been convinced of his sin and need, and who was anxious to find salvation, once visited a Christian patient. "I want you just to tell me," he said to the sick one, "what it is, this believing and getting happiness—faith in Jesus, and all that sort of thing that brings peace."

His patient replied: "Doctor, I have felt that I could *do nothing*, and I have put my case in your hands—I am *trusting you*. This is exactly what every poor sinner must do with Jesus. He must trust in Him, and in Him alone. He has *done* all that was to be done for our salvation. Therefore the Bible says, 'Whosoever believeth in Him'—that is, trusteth in Him—'shall not perish, but have everlasting life.'"

From that sick-room the doctor went a happy man—trusting in Jesus and rejoicing that His sins were washed away in the blood of the Lamb.

Dear reader, trust in Jesus for salvation. If you do not trust in Jesus only, who died

on the cross for our sins—the Just for the unjust—you cannot be saved. If you trust in your tears, prayers, works, feelings—if you trust in such things, you are certainly wrong, and walk far from the way of salvation. Such things are not your Saviour. Neither is the Virgin Mary nor any other saint your Saviour. Do not trust in them. Jesus is your Saviour. Trust in Him only, for out of Jesus there is no salvation whatever. "There is none other name under heaven given among men whereby we must be saved." Therefore: Come to Jesus; trust in Him. "Whosoever believeth in Him shall not perish, but have everlasting life."

## Luther on True Peace.

"The man who possesses peace is not the man whom no one disturbs—this is the peace of the world; he is the man whom all men and all things disturb, but who bears all patiently and with joy. . . ."

"The cross of Christ has been distributed throughout the whole world, and everyone meets with his own portion of it. Do not, therefore, reject it, but rather accept it as the most holy relic, to be kept not in a gold or silver chest, but in a golden heart; that is, a heart imbued with gentle charity. For if, by contact with the flesh and blood of Christ, the wood of the cross received such consecration that its relics are deemed supremely precious, how much more should injuries, persecutions, sufferings, and the hatred of men, whether of the just or of the unjust, be regarded as the most sacred of all relics—relics which, not by the mere touch of His flesh, but by the charity of His most bitterly-tried heart and of His divine will, have been well embraced, kissed, blessed, and abundantly consecrated; for thus was a curse transformed into a blessing, an injury into justice, and passion into glory, and the cross into joy."

If Luther had done nothing in a lifetime but produced his Catechism, the world could not sufficiently thank or repay him.

*Mathesius.*

## Boundless Grace.

How boundless is the grace of God! He is "not willing that any should perish." Therefore He "so loved the *world* that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." His love is for the whole world, and His Son is given as a Saviour to all sinners, and His Gospel is to all men. Consider what that means. Look at the worst of men: at those in the hiding places of iniquity; at those who dwell where vice rules and misery has her home; at those whose faces bear the seal-marks of Satan—all these God would have "come unto repentance." And, therefore, He would have us bear to them the message of His love—the Gospel of Jesus, in whom God's boundless grace is revealed to sinners.

## From Luther's Letter to a Friend.

"Wearied at length with your own righteousness, rejoice and confide in the righteousness of Christ. Learn, my dear brother, to know Christ, and Christ crucified; and learn to despair of thyself, and sing to the Lord this song: 'Lord Jesus, Thou art my righteousness, but I am Thy sin. Thou hast taken what belonged to me; Thou hast given me what was Thine. Thou becamest what Thou wast not, in order that I might become what I was not myself.'"

## An Appropriate Prayer.

In a mission church among the heathen on the South Sea Islands, at the close of a religious service, the following prayer is said to have been offered, which might be appropriate on the lips of many in civilized countries: "O God, we are about to go to our homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded away in a box till another Sunday comes around. Rather let Thy truth be like the tattoo on our bodies, ineffaceable till death."



### The First Article.

#### OF MAN.

God is the almighty Maker of heaven and earth. God has made the heavens and all the host of them, He has made the earth and all it contains. The sun, the moon, and the stars, the grasses, the herbs, and the trees, the fishes, the birds, the creeping things, and the beasts, they are all the handiwork of God. But the foremost creature of God on earth is man. Therefore we confess: "I believe that God has made *me* and all creatures."

While God created all other creatures of the earth by the mere power of His Word, He, so to speak, took greater pains in making man. For in the first chapters of the Bible we read that God formed man out of the earth and blew a living breath into his nostrils. All these circumstances go to prove that God attached particular importance to the creation of man.

The *body* of man is most wonderfully made. With head erect, his eye looks not downward but upward. If we but compare the body of man with its limbs to the bodies of the other creatures, we see at once that he occupies the highest plane in creation.

But besides the body, God has also given us a *soul*, a rational soul. And this soul has been endowed with reason and senses. What the eyes and ears are to the body, reason is to the soul. By means of my reason my soul sees and hears. By means of our reason we may see proofs of the Creator in His creatures, and may hear what God tells us in His Word. But as the body has not only eyes and ears, so the soul is not only endowed with reason. God has given it many

other senses, or powers, such as memory, judgment, will, the sensibilities, and the like.

But the Bible tells us even more. Gen. 1, 27 we read that God made man in His own image; and it is, above all, this fact that places man above every other creature of God's hand.

Wherein did this image of God consist? Eph. 4, 23, 24 the Apostle admonishes the believers: "Put ye on the new man, which after God is created in *righteousness and true holiness*," and Col. 3, 10 he says to the Christians: "Ye have put on the new man, which is renewed in *knowledge* after the image of Him that created him." From these two passages we learn wherein the image of God consisted. Our first parents were perfectly *holy*. They were without stain or flaw. They were perfectly *righteous*; all they did was in perfect conformity with God's wish and will. Theirs was also a perfect *knowledge of God*,

of His essence and His will. But if they were holy and righteous and knew God, it follows that they were also perfectly *happy*.

But alas! this image of God was lost by our first parents when they listened to Satan and ate of the forbidden fruit. The children of Adam and Eve were not in the image of God, but in the image of their sinful parents. And this image of God will never be perfectly regained by the children of Adam in this world. Not until we again see God from face to face in the heavenly paradise will this perfect holiness and righteousness, perfect knowledge and happiness be our own.

Yet a beginning towards the restoration of the image of God is already made here on earth in those who believe in Jesus Christ. These believers, though sinful in themselves,



JESUS IN THE TEMPLE.

"It came to pass, that after three days they found Him in the temple, sitting in the midst of the Doctors, both hearing them and asking them questions." Luke 2, 46.

are in possession of the righteousness of God for Jesus' sake, and they are also happy in the knowledge that God is their Father in Christ Jesus the Beloved. F. J. L.

### An Impressive Scene.

What blessings and mercies already have come from the recent publication of the Gospel of John in raised letters in Portuguese the following account of an impressive scene at the Bible store, Rio de Janeiro, Brazil, from Mr. Tucker, will show:

A few days ago, just as I walked out of the door of our Bible store, my attention was attracted to a blind man passing on the opposite side of the street, being led by a boy. I had gone but a few steps when the inquiry arose in my mind whether or not he might be able to read according to the system for the blind, and under the impulse I was led to turn and

overtake them. When I asked him if he knew how to read, he told me that he did, and that he had been taught in the Institute for the Blind in this city. I asked him if he had any books to read. He replied, yes, he had one or two, and that if I desired one he could get it for me from the Institute. I then wished to know if he would like to have another book, one of which perhaps he had known nothing; and he replied that he would. The boy led him, following me into the store. I handed him a copy of the Gospel of St. John. He at once began to read, and expressed great surprise; it was so new and wonderful to him.

As he was reading aloud and sitting near the door, the persons passing in the street were soon attracted by the sight, and one after another stopped to hear. They had evidently never before seen a blind person reading. By and by I asked him to read the ninth chapter, giving an account of the opening of the eyes of the man born blind. About twenty-five persons had gathered around him. He was greatly delighted and interested in the story, and the hearers seemed as much interested now in what he was reading as they had been at first in seeing him read. It was a scene of much interest for quite a while. Many heard from him, who for the first time in his life was reading the wonderful truths of life and salvation, messages of God's love to man as manifested in the gift of His Son. This blind man went on his way rejoicing, carrying with him this treasure. He said to me that it would be a great pleasure to read this book; that many times he had nothing to do, and he could now occupy his time reading those beautiful stories. He lives on one of the

islands that dot the Bay of Rio de Janeiro. He told me that he has several blind friends, whom he will tell about this beautiful book.

In this connection, I wish to add that I have never had more grateful expressions from any persons than have come from the blind who have received copies of the Gospel of St. John.

*Bible Society Record.*

### The Brilliancy of the Gospel.

In the Gospel the grace of God is given us, and all our own endeavors are rejected. It establishes the glory of God in such a way that no man can boast of his own ability, but he must give all honor to God and confess that it is due *alone to the love and goodness of God* if we are saved. Behold, this divine glory, this divine honor is the very brilliancy of the Gospel. — *Luther.*



**A City Missionary's Story.**

A city missionary, when visiting the tenement houses of a large city, came to the door of a small garret room. Upon his knocking, a feeble voice said, "Come in," and he went in. There was no light, but as soon as his eyes were accustomed to the gloom, he saw a pale boy, about ten years of age, lying on a heap of chips and shavings.

He asked the boy, "What are you doing here?"

"Hush, hush! I am hiding."

"Hiding? What for?"

The child showed his white, delicate arms covered with bruises, and swollen.

"Who was it beat you like that?"

"Hush! don't tell him; my father did it."

"What for?"

"Poor father got drunk and beat me because I wouldn't steal."

"Did you ever steal?"

"Yes, sir, I was a thief once."

"Then, why don't you steal now?"

"Because I went to the Mission School, and they taught me, 'Thou shalt not steal,' and told me about God in heaven and about the Saviour. I will not steal, sir, if my father kills me."

The missionary said, "I don't know what to do with you at present. Here is a shilling. I will see what I can do for you."

The boy looked at it a moment, and then said, "But, please, sir, wouldn't you like to hear my little hymn?"

The visitor thought it strange that, lying there without food, without fire, bruised and beaten, the boy could sing a hymn. But he said, "Yes, I will hear you."

And then, in a sweet, low voice, the child sang:

"Gentle Jesus, meek and mild,  
Look upon a little child;  
Pity my infirmity,  
Suffer me to come to Thee.

"Fain would I to Thee be brought,  
Gentle Lord, forbid it not;  
In the kingdom of Thy grace  
Give a little child a place."

"That's my little hymn," added the boy, "good-bye!"

The visitor came again in the morning, knocked at the door—no answer; he opened it and went in.

The shilling lay on the floor, and there, too, lay the boy with a peaceful face.

In the night he had gone home to the Saviour.

How thankful well cared-for children should be for all the good things God gives them in a Christian home! And how gladly we should, with gifts and prayers, support our city missionaries, who look after the poor and neglected in our large cities!

You cannot repent too soon, because you do not know how soon it may be too late.

**Happy in Death.**

A little heathen girl, who was stolen from her home in Africa, had, through God's wonderful ways, come to Germany. Here she learned the Gospel of Jesus and was baptized. She spent her last days in the "Pilgrim-home" in Basle. She had a burning desire to return to her people, in order to tell them the Gospel way of salvation. But the Lord had willed otherwise. A slight illness was looked upon by the doctor as a mild fever. But she said: "No doubt I shall get consumption, for I have already been troubled with cough and pains in the chest. Well, just as God wills. I am satisfied."

When the nurse entered the room, the girl laughed and joyfully clapped her hands. "Pauline, are you laughing at me?" asked the nurse.

"I am not laughing at you," was the answer; "I do not know what to do for joy: I am a child of God. Oh, you white people do not have such joy as we colored people have. I knew nothing about the Saviour; but now I have a Saviour and can die easily. I am glad to die and to go to Jesus."

As the nurse became worried about the sick girl, Pauline said, "You must not be downcast, Christians should rejoice when one can go home."

For every kind deed, for every word of God that was spoken to her, she showed thankfulness by the looks of her eyes, which she lifted towards heaven. She said yet many things, but not all could be understood. Only these words were yet heard: "Saviour—Hallelujah." Then she quietly fell asleep in Jesus. She was happy in death, for she could say, "For me to live is Christ; and to die is gain."

**A Lesson.**

There is an old story of a minister who, when getting ready for his parochial calls, found a button gone from his shirt-collar. All at once the good man's patience left him. He fretted, and scolded, and said unkind things, until the tired wife burst into tears and escaped to her room.

The hours of the afternoon wore away, during which the parson called upon old Brother Jones, who was all bowed down with rheumatism, and found him patient and even cheerful. The parson called also upon young Brother Hall, wasting away with the consumption, and found him anxious to go and be with Christ. He also visited old Grandmother Smith, in her poor, miserable hovel of a home, and found her singing as happy as a bird. At last he called upon young Mrs. Brown, who had a few weeks before buried her only child, and he found her trustful in view of God's love which had come to her through her affliction.

The minister went home filled with what he had seen, and when evening came and he was seated in his easy-chair, his good wife near

him busy with her needles, he told her about the visits he had made during the afternoon and could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! It can do all things!"

Then the little sly wife said, "Yes, it is wonderful, indeed, but there is one thing the grace of God does not seem to have power to do."

"Ah, what can that be?" said the husband.

"Why, it does not seem to have power to control a minister's temper, when a shirt-button is gone."

This was a good lesson for the parson, but it was a lesson which many another man needs to learn.

**Rebuked the Bishop.**

The late Bishop Whittle, so well known and beloved as missionary, tells the following little story, which may serve as an object lesson for some of the nervous and irritable. "I was holding meetings in a lonely mountain district," said the bishop. "The people were poor and ignorant, and had to come a long way to attend the services, but they usually showed up in time. One night I was feeling sick, nervous, easily rattled. Right down in front of the crowd facing me sat a handsome young woman with a child in her arms. The child began whimpering and crying. It kept on, every minute it threatened to yell aloud, and I could not fix my attention on the audience for its wailing. Every word I uttered was punctuated by a cry or gasp, and finally I became so rattled that I could endure it no longer. 'Madam,' I said, addressing the mother, 'will you not take your child out of the room? I find it useless to preach while it is making such a disturbance.'

"No, sir; I will not," was the reply. 'I have carried this child four miles over a rough mountain road in order to hear you to-night, and if I had patience enough to do that you should have enough to stand my child's crying.'

"Never was I so reprov'd," said the bishop. "That ignorant woman gave me a lesson I have never forgotten. The fatigue and discomfort she endured in order to hear the Word of God was a rebuke to my display of nervous irritability, and possibly the child, penned up in a close, crowded room with strange faces around it, had as just a cause for complaint as I."

**He Saw it in a New Light.**

"I have been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected."

"My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light."



### Paying for a Free Gospel.

Some people when they hear that the Gospel is offered unto sinners "without money and without price" wonder why the collection plates are handed round after the sermon. They do not stop to think that what they drop into the plates is not paying for the Gospel itself—for that no money can buy, it is beyond all price—but simply for the necessary outlay to bring that free Gospel to men.

A colored preacher gave a better answer than he himself was aware of, when, after preaching a sermon on this free Gospel, he was rebuked by a brother for urging a large collection. "Did you not preach that the Gospel was free?" questioned the brother. "Why, yes," replied the preacher, "de Gospel am free; just as free as de water in de reservoir am. I don't ask you to pay for de Gospel, but only for de water pipes through which de Gospel flows."

That is it exactly. You are not paying for the Gospel which you hear every Sunday. You are simply paying for the "pipes," the earthen vessels, through which it comes to you. You are paying for the support of colleges and seminaries necessary to turn out these "earthen vessels," known as preachers of the Word. You are paying for conveniences to enable you to hear the Gospel with comfort and to bring that Gospel to others also.

### Kapiolani.

In the Sandwich Islands is a great volcano, called Mauna Loa. This has the largest burning crater in the world, about a mile across, boiling and bubbling at various points a thousand feet below the rim of the crater.

The heathen there believed that their mighty goddess Pele dwelt in that place, and that whenever they forgot to sacrifice, or otherwise gained her ill will, she would cast forth storms of stones and ashes, pour out rivers of lava, and shake the whole country with earthquakes. As the heathen believe in many gods, so here they supposed there dwelt not only Pele, but also her brothers and sisters. These they called the king of steam, the rain of night, the thunderer, the firechild of war, the cloud-holder, and the fiery-eyed canoe breaker.

Kapiolani was a princess of the Island of Hawaii and had become a Christian. The natives were afraid to accept the Christian faith, fearing that Pele would destroy them if they did so. But Kapiolani, brave and zealous, resolved to teach them that they need not fear Pele. So she calmly walked up and up till she came to the very brink of the crater, and dared Pele to come with all her fires and destroy one who believed in the true God.

Around, at a distance, stood the natives weeping, trembling, calling their princess to come away from the home of the dreaded goddess. But, of course, Pele did not harm her,

and Kapiolani called out that she would go down into the crater, and if she did not return safe they might go on in their worship and faith in Pele, but if she came back unharmed, they must learn to adore the Creator of all, the true God.

She then went down to the very fires, threw in the sacred berries which were thought to bring death to anyone who would even hold them there, stirred the lava with a stick, and laughed at Pele's power.

Returning home in safety, she was the means of bringing many natives to faith in Jesus. She had preached them a powerful sermon by showing them they need not fear the dreaded goddess. — *Little Missionary*.

### A Brave Chinese Boy.

Dr. Griffith John, the well-known missionary in China, sends to a mission band the following story from Hankow:

"A Chinese boy who had been to a Christian school had made up his mind that he would worship idols no longer. Some of his relatives were very angry because of this, and tried to force him to worship them. They beat him, but it was of no use; he only became more determined in his mind that he would never worship them again. One day they took him to a temple and tried to force him to go on his knees and bow his head to the idol, but he stoutly refused.

"At last they threatened to throw him into the river which was flowing near by. 'Throw me,' said he, 'if you like; but I will never worship wood and stone again. Jesus is the true Saviour, and I will worship Him only.' They took hold of him and pitched him into the water. One of his relatives, however, rushed after him and picked him up again. When out of the water the first thing he said was, 'You have not succeeded. While in the water I never prayed to idols; I only prayed to Jesus.'" A brave boy that! May we all be as brave—brave for God; brave for Jesus; brave for righteousness; brave for the salvation of the world.

### The Book of Heaven.

This is what the Bible is called in the flowery language of the Indians.

Quite a number of these "Sons of the Forest" were gathered along the northern coast of Lake Superior, last winter, to engage in fishing. Among them was an old Indian who had taken his Bible along from which he read a portion every day. After several weeks of successful fishing the party decided to return home. Before retiring the old Indian read for the last time in his Bible and then requested his son to pack it up, ready to take along.

The next morning, early, they started for home. The Bible which had been carefully packed away for the journey had, at the ur-

gent request of another Indian, been taken out and loaned to him. He, however, forgot to return it.

After a journey of several days the party reached home. On unpacking the goods what was the old Indian's surprise and chagrin not to find his highly-prized Bible. Without saying one word he started back on his snow shoes, and after going a distance of 280 miles, returned, bringing his "Book of Heaven" with him.

### OUR BOOK TABLE.

FIRST READER. *Standard American Series*. Illustrated. Concordia Publishing House. St. Louis, Mo. Price, 30 cts.

Some time ago one of our teachers wrote to us: "A new series of English Readers is a long-felt need in our parochial schools." We are glad that our Publishing House is beginning to supply this "long-felt need." To judge from this *First Reader*, the new series will be well adapted for our schools. All concerned in the publishing of the book have done their work well. Its beautiful illustrations will make it a joy to the little ones.

### Acknowledgment.

Received for colored missions of Rev. K. Kretzschmar from Mt. Zion Church, New Orleans, La., \$25.00; of Rev. F. J. Lanckenau 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. BURGDORF, *Treas.* St. Louis, Mo., Jan. 15, 1903.

### 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.

### TERMS:

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

1 Copy .....	\$ .25
10 Copies .....	2.00
25 " .....	5.00
50 " .....	9.00

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

All business communications to be addressed to "Concordia Publishing House," Jefferson Ave. and Miami St., St. Louis, Mo.

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



# 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. XXV.

St. Louis, Mo., March, 1903.

No. 3.

## For Me.

Under an Eastern sky,  
Amid a rabble cry,  
God's Son went forth to die  
For me!

Thorn-crowned His blessed head,  
Blood-stained His weary tread,  
Cross-laden He was led  
For me!

Pierced were His hands and feet,  
And over Him did beat  
God's wrath and hell's fierce heat  
For me!

Thus wast Thou made all mine;  
Lord, make me wholly Thine,  
Grant grace and peace divine  
To me!

W. F.

## Christ, the Only Mediator.

In the Romish church the Virgin Mary is worshiped and put in the place of Christ. The Son of God is robbed of His crown, and the honor due to Him only is given to a mere human being, who, like other sinners, found salvation only by faith in Him who alone is our Saviour and Mediator.

In Catholic Spain the great day of the Passion season is not the Good Friday of the Lord's death, but the Friday previous, sacred to the "Virgin of Sorrows," the Virgin Mary. Her image is pierced with seven swords, and beneath are the words: "Is there a sorrow like to my sorrow?" and above are the words: "I am the Mediatrix of the human race!"

What blasphemy! A mediator or mediatrix, you know, is a person who mediates between two parties; a person who puts away enmity and brings about reconciliation and makes peace between two parties. Because of sin there was enmity between the holy God and sinful man. If man was to be saved a mediator was needed to put away enmity by putting away sin, thus reconciling God and making peace between God and man. Thank God we have such a Mediator. But it is not the Virgin Mary. No. It is Christ, who "appeared to put away sin by the sacrifice of Him-

self," Hebr. 9, 26. It is Christ that "made peace through the blood of His cross," Col. 1, 20. "God was in Christ, reconciling the world unto Himself," 2 Cor. 5, 19. So Christ, and Christ only, is our Mediator. Therefore St. Paul says, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all," 1 Tim. 2, 5. As there is only one God, so there is only one Mediator between that one God and men. Who is that one Mediator? Not the Virgin Mary, but, as the apostle plainly says, "the man Christ Jesus, who gave Himself a ransom for all."

In the season of Lent we see Christ as the Mediator of the human race on His way of sufferings and sorrows, giving Himself a ransom for all, putting away sin by the sacrifice of Himself, and making peace through the blood of the cross. He is *your* Mediator, your *only* Mediator. He, and He alone, bore *your* sins and suffered and died in *your* stead, thus sacrificing Himself for *you*. Reject Him, and you are lost. Believe in Him, and you are saved.

## The Precious Blood.

The blood of Jesus Christ is precious; for it is the blood of the Son of God, and it is the sinner's only salvation. "The blood of Jesus Christ His Son cleanseth us from all sin." Jesus Christ, the crucified Saviour, stands between you and eternal punishment. If you miss Him, if you reject Him and count His blood a worthless thing, you are lost. "For without shedding of blood is no remission." God has given His Son to shed His blood for you. If you reject Him, there is no further help for you. When God gave His Son, He gave all that He had to give. After Him there remains no more sacrifice for sin. Redemption is found only in the blood of the Lamb of God that taketh away the sin of the world. And all that enter heaven enter that happy place only by faith in His blood. Before the throne of the Lamb the saints in heaven sing "a new song, saying, 'Thou wast slain and hast redeemed us to God by Thy blood out of every

kindred, and tongue, and people, and nation," Rev. 5, 9.

Dear readers, "ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot," 1 Pet. 1, 18, 19.

## The Best of All.

Walking once through the park near his castle, Prince Bismarck met an aged peasant, who told him he had been at the castle and had looked through all its rooms. To Bismarck's question what he had liked best, the old man answered: "Well, the finest thing, after all, is the crucifix of the Saviour hanging over the bed of the Princess." Whereupon Bismarck gave him his hand, saying: "I am glad to hear that you think this the best of all. Indeed, if we had not our Saviour, we should be the most wretched creatures. But this Lord of ours is to us the treasure above all treasures."

## The World Knows Not God.

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



## The First Article.

### OF PRESERVATION.

God made heaven and earth in six days, and He rested on the seventh day. This rest of God was a ceasing from making new creatures, and it does not mean that He is now idle, that He now lets His creatures take care of themselves. God is not like a carpenter who, when he has completed the building of a house, goes off and no more troubles himself about it. God is still actively engaged in keeping and preserving the work of His hands. Were this not the case, the whole world would soon go to ruin; the sun would cease to shine, the rain would no longer fall, plants would not grow, heat and frost would not alternate, seed-time and harvest would not succeed each other. Therefore God must uphold all things by the power of His Word if all is not to go to destruction.

And as He supports and keeps the world as a whole, so He also supports each individual creature. He provides every creature with all that it needs to support body and life, the smallest insect no less than the strongest beast, the little ant as well as the ponderous elephant.

Let, therefore, no one say: "He cares not for me;" for He certainly does. He provides us with all that we need to support this body and life. Our clothing and shoes, our food and drink we receive from Him; He opens His bounteous hand and satisfies the desire of every living thing. Our house and home we owe to Him, and our fields and cattle He gives us, as well as all other goods which we may possess.

But do we not have to work for all these things? Certainly; but for all that it remains true that it all comes from God. For who has given you the ability to work? Who has given you your reason and other senses? Is it not God? And were He now to deprive you of these, what would you then come to?

And, even if God did not deprive you of your power to work, what would become of you if God did not bless your labor? Peter fished all night, and yet caught nothing until God gave His blessing. All depends upon our possessing God's blessing. Did not that same God who fed the children of Israel for forty years in the wilderness and who multiplied the five loaves and two fishes so that they were sufficient to satisfy the hunger of 5000 people—I say, did not that same God bless our seed, our fields, our labor, and our enterprises, we should have no more to show up than had Peter after his night's fishing.

Yes, dear Christian, God preserves and keeps us; it is God that provides for us. And He does so *daily* and *richly*. Day after day He provides for us out of His rich storehouse; richly and plentifully He supplies our needs. Even the very poorest among us

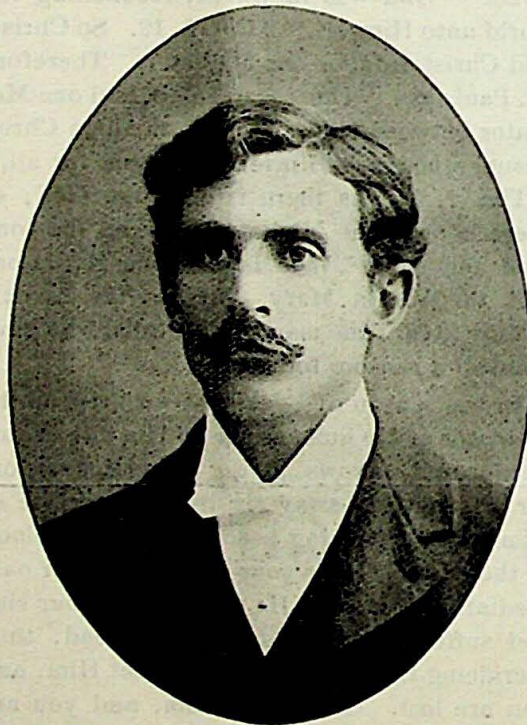
must confess that God has poured down a very shower of blessings upon him.

It is our God supports our frame,  
The God that formed us first:  
Salvation to our Father's name  
That reared us from the dust.  
While we have breath, or life, or tongues  
Our Maker we'll adore:  
'Tis He that moves our heaving lungs,  
Or they would move no more.

F. J. L.

## Sad News from our Indian Mission in Wisconsin.

The Indian Mission of the Missouri Synod received a sad blow by the death of Otto William Volkert, which occurred at Red Springs, on the Stockbridge Reservation, Monday, January 19, at 6.50 P. M. The deceased, who



Otto William Volkert,  
late Teacher in our Indian Mission School.

was teacher there in the Lutheran Indian Mission School, had been ailing for some time and was obliged to give up his school work on the 9th of January. Becoming rapidly worse, his brother, the Rev. Theodore Volkert, of Waukegan, Ill., was sent for and reached his bedside on the 14th. Another brother, Ferdinand, in the firm of Volkert & Co., Bookbinders, Chicago, Ill., arrived on Sunday. Everything was done to relieve the sufferer of his severe pain, but the end came nevertheless and, having once more made a confession of his sins and of his faith in Jesus and partaken of the Lord's Supper, he peacefully passed away to a better world. The cause of his death was tuberculosis of the intestines.

Mr. O. W. Volkert was born near St. Paul, Minn., January 27, 1874. After passing through the home school and a preparatory course at Valparaiso, Ind., he graduated at the Lutheran Seminary at New Ulm, Minn., and began teaching in 1900. Before coming to the Stockbridge Reserve he taught a very

successful school at Stevensville, Mich., where 118 pupils were on the roll when he left to serve in the Mission. Since August he has been teaching the Indian children in the Red Springs school and enjoyed the love of all pupils and parents. He was a devoted Christian and, though ill, a hard worker in school. Brief services were held at the Mission on Tuesday, January 20, which were attended by several of the Lutheran ministers and teachers, who were in Conference at Shawano. The remains were brought to Shawano on Tuesday evening, and his brothers took them to St. Paul, where they were laid to rest in the Invergrove Cemetery.

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## The Power of the Gospel.

Missionaries had been working long among the Greenlanders without any result. One day it occurred to Missionary Beck to tell the people the story of Jesus' sufferings in the garden of Gethsemane. A thoroughly wild man by the name of Kajarnack, who had never before heard God's Word, called out suddenly, "What was that? Say it again; I, too, want to be saved." The missionary had never before seen a man so moved and interested in God's Word as this wild man, and he hastened to tell him all the story of Jesus, the Son of God, who came to die for the sins of the world. After that many were converted.

The power of the Gospel is also seen in the following touching story told by the late Bishop Whipple, who did missionary work among the Indians:

"Thirty-seven years ago I knew a great orator of the lower Sioux, Red Owl. He never attended church, for he was afraid he would lose his influence among his people. One day he came into the schoolroom and stopped before a picture of the suffering Saviour and asked, 'What is that? Why are His hands bound? Why are those thorns on His head?' Red Owl was so touched by the story of the love of the Son of God that he came again and again to ask about Jesus.

"Some time later I was one day going to Wabasha's village, and saw on the prairie a new-made grave; over it was a plain wooden cross. I learned that Red Owl was dead. He had been taken ill suddenly, and when dying he said to his young men: 'That story which the white man has brought into our country is true; I have it in my heart. When I am dead I wish you would put a cross over my grave, that the Indians may see what is in Red Owl's heart.'"

The Gospel of Christ "is the power of God unto salvation to every one that believeth;" and the story of the sufferings and death of Christ for sinners is the very heart of the Gospel. Well may we every year, in the season of Lent, renew our meditations on the Passion history.



**A Young Missionary.**

The following story is told by Cyrus Hamlin, a Christian missionary in Syria, and shows how in early life he showed a missionary spirit.

"In my boyhood days the greatest event of the season was the autumn muster. Every boy who went to the muster had his money to buy gingerbread on that great day.

"It was a bright September morning. My mother gave me seven cents to buy gingerbread, and a cent then would buy a pretty large piece. I was thinking how I could spend all that money in one day, when my mother said, 'Perhaps, Cyrus, you will put a cent or two in Mrs. Farris' contribution box as you go by.'

"As I went along I kept thinking; my mother said a cent or two. I wished she had told me to put in one cent or two cents, but there it was: 'Perhaps, Cyrus, you will put in a cent or two.' As I turned it over in my mind during the first mile of my walk, I thought, 'Well, I will put in two cents.' Then I began to reason with myself, 'How would that look? Two cents for the heathen and five cents for gingerbread!' It did not satisfy my ideas very well, because we always read the missionary news at our house and my conscience was tender on the subject. Two cents did not look right, and so I thought I would put three cents into the box.

"I went along for a time very comfortably after I had come to this decision. But by-and-by the old reasoning came back to me, 'Four cents for gingerbread and three cents for the souls of the heathen.' How was I to get rid of that? I thought I would change it for four for the heathen and three for gingerbread. Nobody could complain of that. Then I thought of the other boys who would be sure to ask: 'How many cents have you got to spend?' and I should be ashamed if I had only three cents. I wished mother had given me six cents or eight cents. Then I could have divided it evenly, but now I did not know what to do.

"I got to Mrs. Farris' house and went in. I remember just how I felt. I got hold of my seven cents and thought, 'I might as well drop them all in, and then there will be no trouble,' and so I did.

"After that I was well satisfied with what I had done, but about noon I began to get hungry. I kept shy of the gingerbread stand.

I went off where the soldiers were having their dinner, and wished somebody would throw me a bone.

"I stood it without a mouthful till four o'clock, and then started for home. As I reached home I cried, 'I am as hungry as a bear; I have not eaten a mouthful all day.'

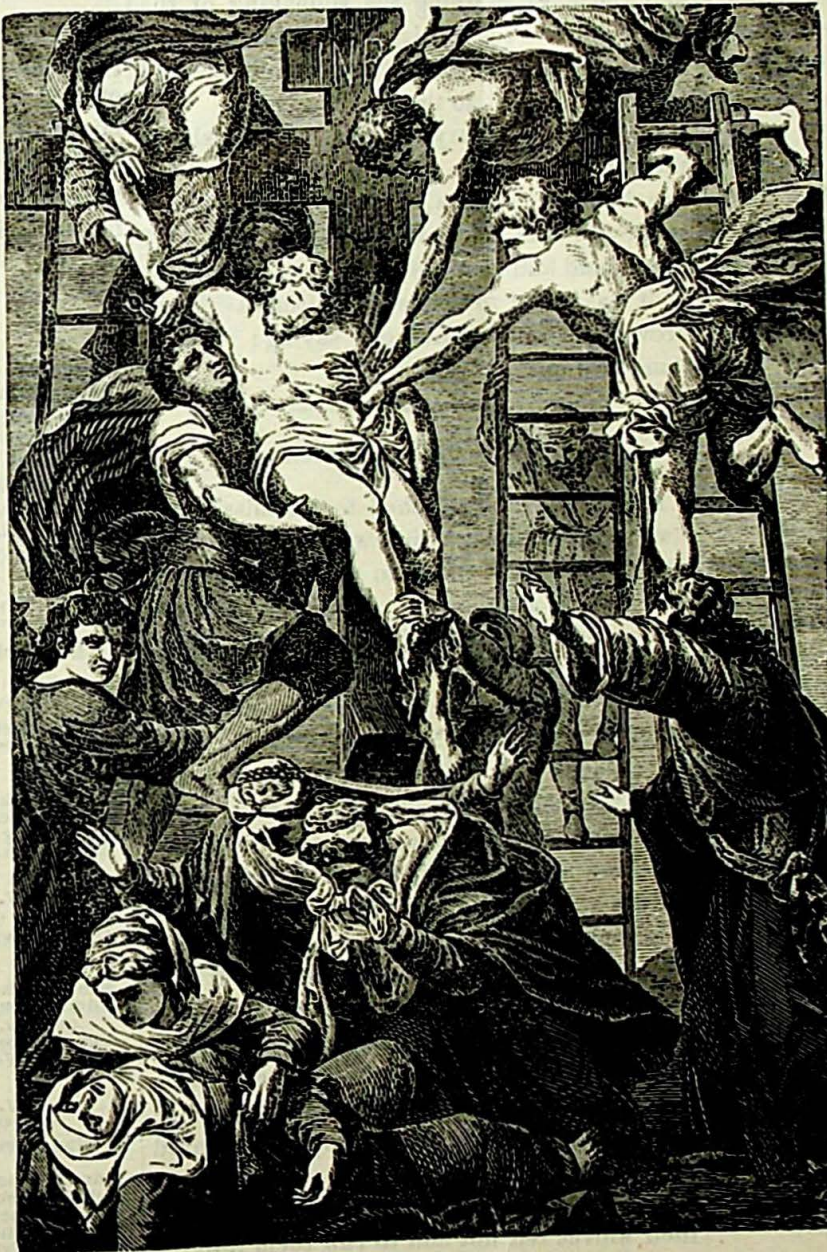
"Why, Cyrus, where is the money I gave you?"

"Mother, you did not give it to me right.

But the brave child thought to herself, "By the time I have got others to come, they will all be drowned, so it will be best to see what I can do."

Her father was a sailor and she knew how to manage a boat. So she put off in a small one and pulled towards the wreck.

All might have gone well had not the poor creatures clung in such numbers to the little craft as to overturn it. But even this calamity did not daunt the little heroine. She swam back to the shore and came again in a far larger boat, in which some twenty persons were safely brought ashore. They hardly knew how to express their thankfulness. When she was asked what had given her such courage, she said simply that it was impossible to hear their cries without coming to help them, adding, "I trusted in God to help me, and you see He has." — *From the Swedish.*



Jesus Taken from the Cross.  
"Who loved me and gave Himself for me."

If you had given me six cents or eight cents, I could have divided it; but I could not divide seven cents and so I put it all in the missionary box." — *L. M.*

**A Little Heroine.**

A ship, heavily laden with goods and passengers, was wrecked near Regensburg, and the people on board shouted desperately for help; but as no one was to be seen save a little girl of twelve, from whom they could expect no more than that she might raise an alarm, they had but faint hopes of getting off alive.

"The next morning I was told that my little lamp was the sole means of saving the man's life. Its timely light, gleaming out upon the waters, revealed the position of the drowning man, and assisted the crew in guiding the knotted rope, which rescued him."

Thus the true Christian worker never desponds or thinks there is nothing for him to do, even in the darkest hours of his life. Looking up to Jesus, he lets his light shine.

THERE are persons who say they have no sins to be forgiven. St. John says that such persons lie.



### A Spiritual Beggar.

Rev. Williams, the "martyr missionary of the South Seas," tells a most affecting story of a spiritual beggar known as Buteve. On one of the islands there were six or eight stone seats, regarded with much veneration by the people as connected with their grandfathers, or some great chiefs. They were generally formed of two smooth stones, one of which served as a seat and the other as a support for the back, and here, in the cool of the day, would be found certain persons ready to chat with any passer-by. As the missionary one day passed near these stone seats, his attention was arrested by seeing a person get off one of these seats and walk upon his knees into the center of the path, shouting, "Welcome, servant of God, who brought light into this dark island! To you we are indebted for the Word of heaven."

The missionary asked this cripple what he knew about heaven, and from his answers he found that the cripple knew much about Christ and His work for sinners, about the future life and the work of the Holy Spirit, and he said: "Buteve, where did you get all this knowledge? I do not remember ever to have seen you at the settlements where I have spoken; and, besides this, your hands and feet are eaten off by disease and you have to walk upon your knees."

Buteve answered: "As the people return from the service I sit by the wayside and beg from them a bit of the Word as they pass by; one gives me one piece and another gives me another piece, and I gather the pieces together in my heart, and thinking over what I thus get, and praying to God to make me know, I come to understand."

This poor cripple, who had never been in a place of worship himself, had thus picked up the crumbs which fell from the Lord's table, and eagerly devoured them. Would that we in this highly favored land of ours were as eager to hear the Word of God as that poor cripple was!

### Zealous Missionaries.

The natives of one of the South Sea Islands, among whom missionary Williams labored, became, after their conversion, zealous and successful missionaries. They made tours of the islands, endeavoring to bring others to Christ and to leave no heathen settlement unvisited and no idol remaining. They were also liberal and cheerful givers, so that in proportion to their ability their gifts averaged far beyond the gifts of church members in Christian lands.

On one occasion the missionary explained the manner in which English Christians raised money to send the Gospel to the heathen, and the natives expressed great regret at not having money that they might help in the same good work of causing the Word of God to grow. The missionary replied, "If you have

no money, you have something that takes the place of money; something to buy money with." He then referred to the pigs which he had brought to the island on his first visit, and which had so increased that every family possessed some of them. He suggested that, if every family in the island would set apart a pig for causing the Word of God to grow, and, when the ships came, would sell the pigs for money, a large offering might be raised.

The natives were delighted with the idea, and the next morning the squeaking of the pigs, which were receiving the "mark of the Lord" in their ears, was heard from one end of the settlement to the other.

On the missionary's return to the island, the native treasurer put into his hands about five hundred dollars, the product of these sales. It was the first money the people of that island had ever possessed, and every cent of it was given to the cause of Christ. They proved the truth of Luther's saying: "Christians love mission work."

### Cruelty of Heathenism.

A German lady attached to the missionary staff in British East Africa, writes home: "Today a young girl came to us, who formerly was a slave at Mombas, an island near the coast. She had been shamefully treated by her cruel master. Finally he had ordered her to be whipped to the very bones, and then dragged to the seashore and drowned. Two other slaves were to carry out the orders, but when they got to the shore they were overcome with compassion and ran away with her. All three are now with us. The poor girl's body is still covered with sores from the whipping, and there is a deep cut in her neck from the rope. The fugitives tell us that it is a common occurrence at Mombas that slaves are buried alive for trivial offenses."

An American missionary writes home from the region of French Congo, West Africa: "Daily we hear the pitiful cry of tortured women and slaves. It is something quite common for the cruel Fangwe men to make their knives red hot and to run them into the poor creatures' bodies." The heathen gods are cruel gods.

### A Noble Hero.

On a deck of a foundering vessel stood a colored slave. The last man left on board, he was about to step into the life-boat. It was almost laden to the gunwales, and the water's edge. Bearing in his arms what seemed to be a heavy bundle, the boat's crew, who with difficulty kept her afloat in the roaring sea, refused to receive him. If he came, it must be alone; on this they insisted. He must either leave that bundle and leap in, or throw it in and stay to perish. Pressing it to his bosom, he opened its folds, and there, warmly wrapped, lay two children, whom their father

had committed to his care. He kissed them and bade the sailors carry his affectionate farewell to his master, telling him how faithfully he had fulfilled his charge. Then, lowering the children into the boat, which pushed off, the dark man stood alone on the deck to go down with the sinking ship, a noble example of bravery and the "love that seeketh not its own." — *Selected.*

### A Cent a Week.

A poor woman who was known to be very poor came to a missionary meeting in P. and offered to subscribe one cent a week to the mission fund. "Surely," said a friend, "you are too poor to afford this." She replied, "I sew so many balls of carpet rags a week for my living, and I'll sew one ball more, and that will be the cent a week for the society."

### Acknowledgment.

Received for colored missions of Rev. F. J. Lan-kenau from St. Paul's Church, New Orleans, La., \$25.00; of Rev. K. Kretzschmar from Mt. Zion Church, New Orleans, La., 25.00; of Rev. J. Kossmann from Bethlehem Church, New Orleans, La., 25.00; of Rev. P. Engelbert from the congregation in Gold Hill, N. C., 5.00, and from the congregation in Rockwell, N. C., 4.00; of Mr. John McDavid from Holy Trinity Church in Springfield, Ill., 4.55.

A. C. BURGDOFF, Treas.

St. Louis, Mo., February 15, 1903.

### 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.

### TERMS:

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

1 Copy .....	\$ .25
10 Copies .....	2.00
25 " .....	5.00
50 " .....	9.00

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

All business communications to be addressed to "Concordia Publishing House," Jefferson Ave. and Miami St., St. Louis, Mo.

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



# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXV.

St. Louis, Mo., April, 1903.

No. 4.

## "He is Risen."

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.

*Selected.*

## Easter Tidings.

Christ's resurrection is cause for great rejoicing. It conclusively proves that *all men have been redeemed.*

When God's justice sternly ordered His debtors, all sinful creatures, to be cast into prison, Christ became our surety, and undertook to satisfy the demands of divine justice. So He "was delivered for our offenses," Rom. 4, 25. That is the reason Jesus was assailed so fiercely by sin, death, and Satan, and dragged into the gloomy prison of the tomb. But He did not remain there. Death was not able to hold its Prisoner captive! Christ is risen! Our Surety is released. What does that imply? "He was raised again for our justification," Rom. 4, 25. God's justice is satisfied. Our debt is canceled. The whole account is settled. Every item is balanced. The largest amount we owed, as well as the smallest, is fully paid. It is more than paid up: our debt, however great, is only human, but the payment Christ made in our favor is divine. His resurrection attests that. "*He is declared to be the Son of God with power, by the resurrection from the dead,*" Rom. 1, 4.

To every one who puts his trust in Christ and accepts Him as his Surety the Lord's resurrection grants the assurance: No short accounts for you to settle! No obligations for you to meet! No judgment or prison for you to fear! Here is peace for your soul, peace which even death shall not destroy, *for all believers shall rise again unto a life of everlasting peace in heaven!* That, too, is warranted by the Saviour's resurrection. "Because I live, ye shall live also," are His words, John 14, 19. And His apostle writes: "God hath begotten

us again unto a lively hope by the resurrection of Jesus Christ from the dead," 1 Pet. 1, 3.

How is such regeneration effected? Peter explains: "Being born again by the Word of God, which by the Gospel is preached unto you," 1 Pet. 1, 23, 25. While the first disciples of Jesus were permitted to see the risen Lord and to hear the comforting words: "Peace be with you," from His own lips, God did not intend to deal in that way with men always. The ordinary means of conveying Christ's peace to men is the Scripture promise, sealed by Baptism and the Lord's Supper. That will never deceive you. Having fulfilled the promise of His resurrection, made to the doubting Jews, when He said: "Destroy this temple, and in three days I will raise it up," John 2, 19, Christ's resurrection is positive proof of the fact that *every word of the Bible is infallibly true.*

Rely on that with all your heart. Then God's peace shall not fail you. And the more you rejoice in it, the more earnestly will you guard against forfeiting it by willfully and maliciously contracting new debts. Appreciating God's favor, you will find genuine pleasure in serving Him who died for your sins and rose again for your justification. A. B.—

## "Be Ye Reconciled To God!"

"Be ye reconciled to God!" was St. Paul's message wherever he went. To Jew and Gentile, to bond and free, to all alike he proclaimed it. In Christ's stead he prayed them all to be reconciled to God. This is God's message still to a world of rebels. He entreats us to become His friends, telling us how willing He is to forget our past enmity and to remember our iniquities no more. Be reconciled to me!—this is God's special entreaty to every sinner.

But is not God holy? and are not we unholy? How can there be reconciliation between the holy God and the sinner? God Himself made this possible by putting away sin through the blood of His Son. His holy Son, who knew no sin, in whom there was no spot, no stain, no shadow of iniquity—*He was made*

*sin for us*—the Lord laid on Him the iniquity of us all. He bore the burden of our guilt. He was made a curse for us. He drank the cup of God's wrath, which is the sinner's portion. The Father dealt with Him as guilty of our transgressions. He was treated as a sinner, because He stood as our Sin-bearer, our Substitute. Thus God's own Son made peace, suffering the punishment of sin in our stead. God the Father accepted what Christ did for us, and declared Himself perfectly satisfied by raising Him from the dead and seating Him at His right hand in glory. Since Christ bore our sins and suffered and died in our stead, the simple fact is that God is reconciled.

All that is now needed is that we be reconciled to Him by accepting the word of reconciliation—the Gospel of Jesus, in which God offers forgiveness and peace to every sinner with the entreaty, *Be reconciled to me!* St. Paul says, "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, *Be ye reconciled to God!* For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him!" O, then, be reconciled to God! "Believe on the Lord Jesus Christ, and thou shalt be saved."

## An Easter Lesson.

St. Paul writes: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. 6, 4. The words contain an important Easter lesson. Christians are risen from spiritual death and should live unto Him who died for them and rose again. They are *living* members of a risen Christ. As they were buried with Him by Baptism, they are also to rise with Him and live a new life, that is, a life other than the old sinful life. Christians who live in Christ will also live for Christ, knowing that they shall live with Christ in glory.



### The First Article.

#### OF GOD'S GOVERNMENT.

We praise, we worship Thee, we trust,  
And give Thee thanks forever,  
O Father, that Thy rule is just,  
And wise, and changes never:  
Thy boundless power o'er all things reigns,  
Done is whate'er Thy will ordains;  
Well for us that Thou reignest!

Thus we sing in the well-known hymn of our church.

God rules over all, and all things are done according to His will; for "the Lord hath prepared His throne in the heavens; and His kingdom ruleth over all," Ps. 103, 18.

But as God rules the universe, so He also rules each individual creature's life. "He defends me against all danger, guards and protects me from all evil." God prevents the falling brick from killing me, and protects me from the plague that walketh in darkness. He protected Daniel in the lions' den, He defended David against the spear hurled against him by Saul. He that keepeth us shall neither slumber nor sleep; He will preserve our going out and our coming in.

Let us not think that there is anything too small and insignificant for God's care; for even the hairs on our head are numbered. The psalmist tells us that God saw us before we were born and that all our members were written in His book when as yet there was none of them.

Nothing, nothing happens without God's will. There is no such thing as chance. God sends sorrow and suffering upon the ungodly as a punishment, upon the godly as a chastisement. God does, indeed, not want evil done upon earth, for He forbids and punishes evildoing. Often He also brings to naught the evil plans of men. Pharaoh, who would bring back the Israelites, must drown in the Red Sea; Herod is prevented from slaying the Christ-child, by its flight into Egypt; Peter, who had been cast into prison, is liberated by the angel of God.

And when the Lord does not prevent the evil, He makes it serve His designs of wisdom and love. When Joseph's brothers would kill him, God turned their hearts from this evil design; but when the Ishmaelite merchants appeared upon the scene, the brothers decided to sell Joseph. This evil plan God did not prevent from being executed, but had it to serve His good purpose. Joseph rises to great honors in Egypt, and becomes the means of saving the Egyptians, his old father, and his own brothers from starvation. Therefore Joseph could say to his brothers later on, "Ye thought evil against me; but God meant it unto good," Gen. 50, 20.

The most awful crime that ever was committed was not done without God's will. The spotless Son of God was nailed to the cross as though He were the greatest of criminals. And yet God so ruled all that by the greatest

of crimes the greatest blessings were brought to all mankind. In killing the Son of God the devil destroyed himself and brought destruction upon his kingdom.

God everywhere has sway,  
And all things serve His might;  
His every act pure blessing is,  
His path unsullied light.

F. J. L.



### CHRIST IS RISEN.

"He is risen! He is risen!  
Tell it with a joyful voice;  
He has burst His three days' prison,  
Let the whole wide world rejoice.  
Death is vanquished, man is free,  
Christ has won the victory."

### Do You Want Peace?

You can find peace in Jesus only, for the Lord Jesus Christ, the Son of God, came into this world of sin, and misery, and woe, to procure peace for sinners. At His birth the angels sang, "Peace on earth." On the cross He became a sacrifice for sin—a substitute for man—enduring the judgment of God against sin, and having put away sin by the sacrifice of Himself, He is raised again from the dead

by the glory of the Father, and is seated in the glory at the right hand of God, as the proof of God's satisfaction with the work He has accomplished for sinners.

Do you want peace with God? You can find it in Jesus. "He hath made peace by the blood of His cross." "He is our peace." See Him by faith, on the cross *for you*. Behold Him suffering *for you* that great agony which pressed from His lips that cry of woe: "My God, my God, why hast Thou forsaken me?" Look at the empty grave, look up into glory, by faith see Him there *for you*, beyond death, and you may say, "He loved me," "He was delivered for *my* offenses, He was raised again for *my* justification. Therefore, being justified by faith, *I have peace with God* through our Lord Jesus Christ."

### A Searching Question.

A reader sends us the following simple lines, calling them a searching question:

"What kind of a church would my church be  
If every member were just like me?"

Our friend is right. The lines present a searching question, which has a wide application, and which includes many other questions. For instance: If every member were just like me, would the services of the church be well attended? If every member were just like me, would there be hearty singing at the church services? If every member were just like me, would the pastor find help and encouragement in his efforts to lead souls into the kingdom of Christ? How about the parish school if every member followed my example? How much money would there be in the church treasury if all the rest gave as I do? If every member were just like me, would the congregation do its duty in regard to the institutions and mission work of the Church? It is a searching question, but a wholesome one:

"What kind of a church would my church be  
If every member were just like me?"

### "I Know That My Redeemer Liveth."

Early on Easter morning of April 1, 1548, Sigismund, King of Poland, 81 years old, entered along with his courtiers into his beautiful chapel, and looked reflectively into his marble tomb, which he had ordered to be made for himself. He felt that the hour was near at hand when he must exchange his throne for his coffin, his royal robe for his shroud, and deeply sighing, said: "I know that my Redeemer liveth; He will clothe me again with this my skin. He will wake me up out of this little chamber in which I shall rest, and with these mine eyes I shall see my Saviour, who on this day rose from the dead."

Then he fell upon his knees, and whilst he was praying, the hour had come which he had anticipated; his soul ascended to the presence of Him who is the resurrection and the life.



### "Jesus Christ, My Sure Defense."

When, at the time of the Schleswig-Holstein War, in the year 1864, the city of Schleswig was taken and the Danish soldiers were forced to withdraw, a Prussian artillery officer and his men camped in the castle of Gluecksburg. The beautiful castle made a sad appearance. The Danish soldiers had played sad havoc within. With a sad look the officer went through the devastated apartments and finally entered the chapel of the castle. Here, too, everything was destroyed, with the exception of a fine organ, which had been left untouched. Longing to hear its beautiful strains, he called one of his gunners to blow the organ for him, and soon the chapel resounded with the full notes of the choral: "Jesus Christ, My Sure Defense." It had already grown dark and the player had just started to leave, when suddenly a man, with tears in his eyes, approached him, and firmly grasping his hands, said, "You probably have no idea of the kindness you have just now shown me; God bless you!" With this remark the man hurried from the chapel.

Some months after, our artillery officer, who for several weeks had been in Jutland, was ordered to withdraw his men to Schleswig. Here he was quartered at the house of a prominent official, who, together with his feeble wife and two daughters (all dressed in mourning), treated him very kindly. "The Prussian officers are no strangers to us any more," said the woman; "my husband loves them, and so do we." "Yes, but not for political reasons," added her husband with a smile; "we love them because a Prussian officer once showed me a kindness for which I am indebted to him for life. Permit me to tell you my story.

"My wife was afflicted with a severe illness. Medical skill afforded her no relief, and death seemed to be nigh. I was greatly troubled by the loss of property during the war. More sickness came and our oldest son died of the scarlet fever. At this time the struggle at Schleswig took place, and in that battle my last son fell. I followed him to his tomb, full of sadness, and returned from his burial with a broken heart. Soon after this I was called to the castle of Gluecksburg. I thought to myself, Both sons lost, and at my home a poor afflicted wife! Oh, it is more than I can bear! What could I do? The temptation assailed my despondent heart, 'Why not bring all this misery to an end?' I glanced through the window and beheld the waters below which seemed to beckon me. A leap—and all would be over!—But hark! The soft notes of an organ: 'Jesus Christ, my sure Defense, and my Saviour ever liveth.' My comfortless heart was stirred by the tune of this Easter hymn. It lifted up my despairing soul. I thanked God on my knees for this hour in which I was born anew. But much as I desired to do so, I could not, at the time, express my thanks to the man who played that hymn. Still, I have

not forgotten him, and I have often wished that I might have an opportunity to express my thanks to him."

When he had ended the officer arose from his seat, saying, "In the household of our Lord certainly nothing is wasted. Though it be but a word or a hymn—it brings forth fruit in due season." Then he went to the organ and again played the Easter hymn: "Jesus Christ, My Sure Defense." GEO. STACH.

### Easter Talk with Old Uncle Brown.

John Brown, the saddler, was known in his village as a trustworthy workman, who took an honest pride in doing well whatever he had to do. But John was in trouble about his soul; he was not satisfied about himself; he feared death, and, for the unsaved, that awful certainty after death—"the judgment." Though old Uncle Brown professed to believe in Jesus, yet he was doubting and longed for peace.

One Saturday evening—it was the evening before Easter day—a friend of the saddler, who knew his anxiety of soul, called on him. The week's work was just over, the last stroke had been given to the piece in hand, and John was putting down his tools, exclaiming, "That job's done," and as he set his harness upon the table, his friend saw that he looked at it with the satisfaction of one whose hard week's labor was ended.

Looking at the work, and then at the workman, his friend exclaimed, "Why, John, how is this? What, you fold your hands, and sit down? Do you mean to call this harness finished?"

"Sir," cried the saddler, with some little indignation, "when I say a job is done, it is done. It means done, and well and properly done, too."

"How so, John?" said the friend in a questioning tone; "what! you call it finished, do you?"

"To be sure, I do—I am not one of the scamping sort—and it is finished," John warmly replied, viewing his work with greater satisfaction.

"Then I am to believe you, am I?" was the question, and again put in a doubting tone.

Now, old Uncle Brown would never allow anybody to question his word, and he was not at all pleased with the way his friend talked. He considered his word true and honest, and his work the very best he could give his customers.

Observing his feeling his friend continued, "Ah, John, so I am to believe you, am I? and yet you won't believe the Lord Jesus?"

Here Uncle Brown was perplexed. What was his friend driving at?

"Yes," he continued, "you say you believe Him, and yet you doubt His word. He said upon the cross, 'It is finished.' He came from heaven to finish the work which His father

gave Him to do. He came to work our salvation; neither did He rest till all was done. To-morrow, dear John, is Easter day. It tells us that Christ is risen. By raising Christ from the dead the Father said, 'The work is done.' I did not really doubt you when you said your work was done; your folded hands proved to me at once that your week's labor was over. And a pleasant thing it is, on a Saturday night, to sit down and say, It is all done; to-morrow I can rest! But strange it is that you, who speak so confidently upon your work being done, cannot trust the Son of God. To-morrow is Easter day, dear John. The Lord is risen, He is risen indeed! The work of our redemption is done, perfectly done. The Father in heaven is perfectly satisfied with that work of His Son. He accepted that work as perfectly done and finished, by raising Christ from the dead. Now, why are not you satisfied, John?"

Old Uncle Brown looked at his friend in silence for a while and then cried out, "I am satisfied, I am satisfied!"

The simple illustration was used by God to give peace to old Uncle Brown's soul. May it bring peace to you also, dear reader. Instead of toiling, striving, laboring, day by day, may you rest in the finished work of Christ.

*Christian Youth.*

### The Child's Prayer.

James and his two little sisters were accustomed to saying their evening prayers at mother's knee before going to bed.

Dear mother was taken so sick one day that she was not able to leave her bed nor see to her children. Evening came and the children not thinking of such a thing as going to bed without saying their prayers knelt at mother's bedside and prayed as they had been taught. When they were through, there was a slight pause, and little James continued: "Dear Lord, you know father cannot cook and we children can't either; so please make mother well, for Jesus' sake. Amen." The child's "prayer of faith" was answered, mother was soon well again and able to care for father and the children.

### Tell the News.

Huber, the great naturalist, tells us, that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the rock Jesus Christ be less considerate of our fellow men than wasps are of their fellow insects? Ought we not rather, like the Samaritan woman, hasten to tell the good news?—*Spurgeon.*

WHEN I am too sad to pray, then I begin to sing.—*Martin Luther.*



### Installation at Springfield, Ill.

On Sunday evening, February 8, Rev. Lucius E. Thalley was formally installed as the pastor of the Ev.-Luth. Holy Trinity Mission. The Rev. Thalley graduated last June from Concordia College, and was ordained by Rev. J. N. Bakke in Charlotte, N. C., August 10, 1902. He was called to be minister of the church at Springfield by the Honorable Mission Board, and was to have been installed last October, but, owing to sickness, he was prevented from coming to our city.

The church was beautifully decorated for the occasion with cut flowers and palms. Rev. Martin Luecke delivered the charge to the minister, basing his admonition on 1 Tim. 3, 1: "If a man desire the office of a bishop, he desireth a good work." In his discourse, he, in the first part, established the fact that the office of a bishop is a good work; and in the second part, that it is a good work for the greatest good. Prof. L. Wessel delivered the charge to the congregation, and admonished them from Hebr. 13, 17 to obey them that have rule over them, and submit themselves. He further exhorted the members to attend faithfully all church services, to send their children to the parochial school, to receive admonishment, and to do all they could towards the support and maintenance of the church. Prof. J. Herzer then formally installed the Rev. Thalley, and received the pledges of the minister and congregation. The church choir was assisted on the occasion by a quartet from Concordia College.

The novelty of seeing a minister installed secured the presence of quite a number of strangers; and the church was well filled. A number of members of the German church, who are much interested in our mission, were also present. The collection that was taken was sent to the Mission treasury.

On the following evening, the members tendered Rev. Thalley a reception in the school-room. More than a hundred persons were present. The ladies of the congregation served some sumptuous refreshments. On this occasion, Prof. Herzer, who for more than eight years served this mission faithfully as pastor, conferred it to Rev. L. E. Thalley. The members extended their cordial thanks to Prof. Herzer for his arduous labor, and kindly requested that he still continue to do all he can for them. Prof. L. Wessel and the students were also thanked for the services they have rendered.

This mission was founded by the late Prof. H. Wyneken in 1887, who had charge of the church for some time. He was succeeded by the Rev. H. S. Knabenschuh, who served till 1893. Prof. J. Herzer and Prof. Wessel then had charge of the mission for nearly a year, Rev. Herman Meyer for nearly six months. After his removal, Prof. J. Herzer took care of the mission, and would, no doubt, have continued to look after the church, but his

lectures at college demanded his time. The church record shows that Prof. Wyneken baptized 54, confirmed 6, and gave communion to 7. Rev. Knabenschuh baptized 20, confirmed 36, and gave communion to about 295. Prof. Wessel baptized 1, confirmed 3, gave communion to 14, and buried 1. Rev. Meyer gave communion to 51. Prof. Herzer baptized 38, confirmed 33, gave communion to 563, solemnized 10 marriages, and officiated at 26 funerals.

The mission now has 70 souls, 48 communicant members, 7 voting members, 1 teacher, and 22 scholars in the parochial school. We rejoice and thank God that this mission, which has undergone many vicissitudes, is again blessed with an able missionary who can devote his whole time and energy to the work of the Lord. And may God grant His grace and blessing upon Rev. Thalley, that by his ministry many may be brought to know Jesus Christ as their Saviour, and be saved. Mc.

### Chinese Ideas.

The secretary of the Chinese consulate in New York, in the course of a conversation recently, spoke of some of the ideas prevalent in his country. A New York daily prints his remarks as follows:

In China it is generally supposed that a man's brains are located in his stomach, and the more corpulent he is the more his wisdom is deemed assured. Of course there are many people in China who know that a man's brains are in his head, but they cheerfully assist in maintaining the jolly fiction of corpulent greatness.

I began to learn English in China when I was fifteen years old, under the instruction of Doctor Malcolm, of Shanghai. I had begun to study it in secret by myself a year before, but it was too much for my unaided efforts.

The word wind, being used in two senses, gave me as much trouble as anything else. For a long time I was under the impression that in England and America clocks and watches were filled with air to keep going. I was curious to see this operation of winding the clock, and my disappointment when Doctor Malcolm explained the mystery was very acute.

### Education of a Boer Child.

The Boer fathers and mothers looked after the education of their children to the very best of their ability. They knew that they lived in a country where anything that was once neglected was difficult to recover, and that to neglect the rising generation meant the ruin of their nationality. Therefore, every Boer taught his children to read and write, and, above all, instructed them in God's Word. At dinner and supper, as the children sat around the table, they had to read part of the sacred Scriptures, and to repeat from

memory or write down now this and now that text, and this was done day by day unless unusual circumstances made it impossible. That is how my father taught me the Bible and instructed me in its teachings during the evenings.—From *The Memoirs of Paul Kruger*.

### The Beauty of Christ.

When S. Rutherford was sentenced to imprisonment at Aberdeen "for righteousness' sake," he wrote thus to a friend: "The Lord is with me; I care not what man can do. I burden no man, and I want nothing. No person is provided for better than I am. My chains are even gilded with gold. No pen, nor words, nothing can express the beauty of Christ."

### Acknowledgment.

Received for colored missions of Rev. F. J. Lankeau from St. Paul's Church, New Orleans, La., \$25.00; of Rev. K. Kretzschmar from Mt. Zion 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; of Mr. John McDavid from Holy Trinity Church, Springfield, Ill., 10.00. For Immanuel College: Of Rev. F. J. Lankeau from St. Paul's Church, New Orleans, La., 10.00; of Rev. K. Kretzschmar from Mt. Zion Church, New Orleans, La., 3.80. A. C. BURGDOERF, Treas. St. Louis, Mo., March 15, 1903.

### 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 Thalla Strs.  
Divine services: Sunday morning at 11 o'clock.  
Sunday evening at 7½ o'clock.  
Thursday evening at 7½ o'clock.  
Sunday School: Sunday morning at 9½ o'clock.  
Adult catechumen class meets at 7½ o'clock Friday evening.  
Young 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:

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

1 Copy .....	\$ .25
10 Copies .....	2.00
25 " .....	5.00
50 " .....	9.00

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

All business communications to be addressed to "Concordia Publishing House," Jefferson Ave. and Miami St., St. Louis, Mo.

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



# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXV.

St. Louis, Mo., May, 1903.

No. 5.

## "It Is Finished."

"When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high," Hebr. 1, 3.

In the work of redemption He labored alone;  
The judgment was His, be the glory His own.  
The work of salvation is finished—complete—  
And Christ in the glory has taken His seat;  
And that's where a sinner, believing, gets rest,  
Where sin cannot hinder, nor Satan molest.  
As trophies of grace, we are left on the earth  
To show forth His grace and infinite worth,  
And all through the journey are kept by His power,  
Yea, kept by our God to that marvelous hour  
When the Lord, our Redeemer, descends in the air,  
And we, His redeemed ones, shall meet Him up there.

Be this, then, our glory, wheresoever we go,  
To tell of His goodness to sinners below,  
To bear on our banner, wherever we run:

"The work of redemption by Jesus is done"—  
Done, once and forever, by Jesus alone.

In proof "it is finished," He is now on the throne,  
And sinners, believing, though by sin once enslaved,

God declareth are free—everlastingly saved.

Anon.

## Captivity is Led Captive.

After His resurrection from the dead our Lord, for forty days, showed Himself alive to His disciples at different times and in different places, and spoke to them of the things pertaining to the kingdom of God. But when the fortieth day came He ascended visibly into heaven and seated Himself at the right hand of God as the Conqueror over all our enemies. He had come into this world to redeem us from the power of sin, death, devil, and hell. This work of redemption was finished, perfectly finished. It was completed, fully completed; and so He returned to the Father in glory and majesty.

When Christ had done and suffered all that was necessary for our salvation, He cried out upon the cross, "It is finished!" His victorious resurrection from the dead clearly proved that all is finished, and His triumphant ascension into heaven also assures us that the work of our redemption is finished. Therefore the psalmist says of the ascended Saviour: "Thou hast ascended on high, Thou

hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also," Ps. 68, 18.

It was *our* captivity which Christ, in His ascension, led captive. This captivity was the captivity in which we were held as prisoners and slaves by sin, death, devil, and hell. By conquering these our enemies Christ redeemed us from their power and made them prisoners and captives. Christ destroyed the works of the devil, He imprisoned our prison, He put to death our death, He buried our grave, He closed the gates of hell, and opened the gates of heaven for us: He finished the work of our redemption. This is the Gospel, the glad news, which is to be preached to all men throughout this world of sin and sorrow. They that by true faith accept this Gospel enjoy all the blessed fruits of Christ's redemption, and shall live with Him in everlasting glory in that place of joy and bliss which He has gone to prepare for them in the mansions of His Father's house. But they that will not believe this Gospel thereby reject their only salvation, and shall be lost in everlasting damnation. For Christ, just before His ascension, said to His disciples: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16, 15, 16.

Oh, trust in Christ, your Lord and God,  
Who hath redeemed you by His blood;  
He captive led captivity,  
From bitter death to set you free.

## Pentecost.

The day of Pentecost was a day of joy to the disciples. After beholding their Lord's ascension, "they returned to Jerusalem with great joy." What cheered their hearts was the Saviour's promise of the Comforter, the Holy Spirit. Confidently awaiting the fulfillment of this promise, they tarried at Jerusalem.

On the day of Pentecost—fifty days after the resurrection of Jesus—the promise was fulfilled; the Holy Ghost was poured out

upon the disciples, and they were made the infallible witnesses of Jesus, and were filled with courage to make His salvation known unto the uttermost parts of the earth. The day of Pentecost was indeed a day of comfort and joy to the disciples. It is still so to the Church.

We need the Spirit's work, and the assurance that He still comes in the means of grace should give us comfort and joy.

Without the Holy Spirit no one is brought to Christ and the salvation prepared by Him. "No man can say that Jesus is the Lord, but by the Holy Ghost," 1 Cor. 12, 3. In these words St. Paul declares that no man can know Jesus to be God over all, trust in Him as his Saviour, and obey Him as His Lord, unless the Holy Spirit give him power. It is only by the grace of the Holy Spirit that the saving truth can be rightly known and taken by faith unto salvation; as 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, even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith."

The Holy Spirit must not only bring us to Christ, but must also keep us with Christ; He must not only work faith in our hearts, but must also preserve us in the faith unto everlasting life. "He that endureth to the end shall be saved." But we cannot endure by our own strength. Only by the power of the Spirit can we be preserved blameless unto the great day of the Lord. The Apostle says, "Ye are kept by the power of God through faith unto salvation," 1 Pet. 1, 5.

All this work the Holy Spirit does through the means of grace—the Word and Sacraments of God. In these means of grace He still comes and works in the hearts of sinners. This should make us diligent in the use of these means for the salvation of our own souls and also zealous in bringing these means of grace to others, that they also might be saved by the work of the Holy Spirit.



### The Persecuted Hindoo.

A Hindoo met a missionary in India one day, and had ten minutes' conversation with him. It was a rule with the missionary not to leave anyone without giving him a copy of the Scriptures, or a tract. He gave the man some tracts and a copy of the New Testament, and heard no more of him. He almost forgot him. But the man did not forget the missionary. He read the books, and as he read them he began to feel that he was a sinner and needed some better Saviour than a dumb idol. Gradually, he left off worshiping idols, and no longer paid anything towards the support of the temple. Soon he said, "I want to go and see the missionary again." He had several grown-up children, and they exclaimed, "No, you shall not go; for you will only receive more tracts, and you will disgrace us among our people." At the same time they brought fetters, and bound him hand and foot, so that the poor man could not stir. No Christian was near to encourage him or to instruct him; but Christ was near, and He prayed for the man, that his faith might not fail. It did not fail. He still resolved that as soon as his fetters were unloosed, he would find his way to the Christian teacher. Thirteen years he was kept in chains! But he had read his New Testament too well to forget it, and had learned too much of his Saviour's love to give it up.

How do you think he gained his release at last? A wedding was about to take place in the family, and the children were anxious that he should go to it; so they unchained him. He took good care to put the tracts and the Testament in his cloth under his arm, without the knowledge of his friends. He went to the place where the marriage ceremony was to be performed, and when they were all busy and excited in the festival, he gave them the slip, and made the best of his way to the missionary's house, which was twenty-five miles off. When he arrived there, the missionary did not remember him. No wonder, it was fourteen years since he had seen him, and then only for ten minutes. The man said to him, "I wish to be a Christian." He replied, "What do you know about Christianity?" He said, "Ask me some questions, and I will tell you what I know." The missionary asked him some questions, and he answered them all very correctly.

Of course, the missionary was very much surprised, and he inquired of the man how he had gained his knowledge of Jesus. He replied, "Did you not, when you passed by my village, fourteen years ago, give me some tracts? They taught me that Christ is the only Saviour, and I was unhappy as long as I was a heathen. I have for some time left off idol worship; and I should have come to you before now to tell you that I believed in Jesus, but I have been chained to my house." He then showed the wounds which the fetters had made on his hands and his feet. The missionary was glad, and after some further conversation with him, in the course of a few weeks, baptized him in the name of the Lord Jesus.

and in the hour of death, comforted themselves with what they had learned in early youth from the Bible, from Luther's Catechism, and from the hymn book. They "remembered the prayers, Scripture texts, and hymns they had learned in early youth, and found great comfort in repeating them." Muhlenberg therefore writes: "Oh, how good it is, in one's youth, to lay up treasures taken from the Word of God. Even if it does not at once produce the proper fruit on account of many hindrances, yet God remains true to Himself, and brings all to pass in His own good time."

Thus wrote the great missionary who, more than others, had the opportunity to see the fruits of labors done in the Christian homes and schools of the fatherland. Christian parents and teachers should not think that they labor in vain when they do not immediately see the fruit of their labors. The seed which is now sown may bring its fruit in later years when the sowers are long gone to their reward. "God remains faithful to Himself, and brings all to pass in His own good time."



### ASCENSION.

"Golden harps are sounding,  
Angel voices sing,  
Pearly gates are opened,  
Opened for the King.  
Christ, the King of Glory,  
Jesus, King of Love,  
Is gone up in triumph  
To His throne above.  
All His work is ended,  
Joyfully we sing:  
Jesus hath ascended;  
Glory to our King!"

### Laying up Treasures in Youth.

On his missionary journeys, looking after the scattered German Lutherans in Pennsylvania, the Rev. Dr. Muhlenberg found many who for years had not had an opportunity of attending divine service, but who in their troubles, and especially in time of sickness

the Bible are addressed not to the ministers of the Gospel alone, but to all the brethren in Christ, to all Christians. Christians should esteem it their highest privilege, as well as their duty, to speak, when opportunity presents itself, a word for Jesus to those with whom they are brought in contact, and who are living without God and without hope in the world, especially to those who have wandered away from the fold. Many a sinner has been converted from the error of his way by a word spoken in season by some earnest Christian man or woman.

Remember, "that he which converteth a sinner from the error of his way shall *save a soul from death.*"

HE who desires to go to the Father must cleave to His beloved Son, renouncing everything in himself, since nothing is of value or estimation with the Father, but His well-beloved Son alone. — *Luther.*



**Not so "Smart" as He Thought He Was.**

In 1873, when the Vandalia Railroad was beginning to take hold of the magnificent coal treasures of Parke County, Indiana, a party, consisting of a railroad president, a chief engineer, a State Geologist, and a number of Eastern capitalists, visited the Sand Creek mine in that county for the purpose of examining the output. While on the ground, the attention of all was attracted by a slab of stone in which were imbedded thousands of curious and interesting fossil shells. Meantime a Quaker farmer had joined the company. The State Geologist was learnedly explaining how the shells had found their way into the solid substance of the rock, and all the rest were respectfully listening.

"This limestone," said he, tapping it with his hammer, "came from the roof of the coal mine yonder. It is the bed of a sea that deposited it a hundred thousand years ago. These fossils were shellfish living in that sea. They died and were buried in the lime sediment constantly forming on the bottom of the sea. That sediment became limestone, and now we find it with all its shellfish still in it."

The Quaker had held his peace as long as possible.

"Friend," said he to the geologist, "thee says what thee can't prove, and thee ought to be ashamed to dispute the Holy Book."

"But I can prove it," insisted the geologist, glad of a polemical opportunity. "Here is the rock. It came from deep in the bowels of the earth. These are seashells. Where did they come from if they didn't come from a sea?"

"Friend," quietly spoke the Quaker, "let me ask thee a question."

"Certainly."

"Is not God all-powerful?"

"Yes."

"Did not He make all things?"

"Yes."

"He made fishes, clams, periwinkle shells, and all?"

"To be sure."

"The earth and all that is in it?"

"Yes."

"Then, friend, it was just as easy for God to make rocks down in the ground with shells already in them, as it was for Him to make a sea with shells in it. Thee's not as smart as thee thinks thee is, friend."

The laugh was upon the geologist during the rest of the day, and whenever he offered a learned remark someone was sure to say, "Thee's not as smart as thee thinks thee is!" And surely he was not.

**"Just As I Am."**

The hymn beginning with the words, "Just as I am, without one plea," has been a source of comfort to many in different conditions of life.

The daughter of the poet Wordsworth, two months before her death, heard the hymn for

the first time. Ten times that day she asked her husband to repeat it, and every morning thereafter until the end she would ask, the first thing, "Now my hymn."

A little street waif held up a torn and dirty leaf before a city missionary in New York and asked for a clean one like it. It was a copy of "Just as I am." His little sister had repeated the words often in her last days, and the leaf was found crumpled in her pocket. The family wanted a clean copy to have it framed.

A pathetic incident connected with this hymn was told by John B. Gough. Mr. Gough was sitting in church, when the usher seated in the pew with him a queer-looking man, whose face was mottled, whose mouth twitched, and who uttered muffled sounds. Mr. Gough reluctantly shared his book with him. The man made strange noises when attempting to sing. The organist played an interlude. Said the stranger, "Would you be kind enough to give me the first line of the next verse?"

"Just as I am, poor, wretched, blind," answered Mr. Gough.

"That's it!" said the man. "And I am blind—God help me!" And the tears ran down his face. "And I'm wretched, and I am paralytic."

And then he joined, as best he could, in the stanza,

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

And the Lamb of God has said, "Him that cometh unto me I will in no wise cast out"—yea, "Come," "and I will give you rest."

**A Hero and Heroine of the West Indies.**

Mrs. Johnston, with her husband, went to the West Indies to preach Christ to the slaves. The slaveholders controlled the local government, and forbade any one to carry the Gospel to the slaves. So the missionary was cast into a loathsome prison for a month for teaching some young slaves a new Gospel hymn. Mrs. Johnston labored on by gathering the slave women and their children by stealth in her own home, teaching them of Him who came to give liberty to the captive, and the opening of the prison to him that is bound. They were compelled to go to Dominica and occupy a "notoriously unhealthy" position at the station there. On their way over, the ship sprang a leak and all hands were set to bailing water, but could not keep up with the gaining flood. Mrs. Johnston went into the cabin and earnestly asked God's help. The leak closed and all were saved. On the examination of the vessel in port a mass of seaweed was found so imbedded in the opening in the side of the ship as to make it water-tight. Strange answer! The fever laid its hand on her, then on him, and as they both lay on the river brink she was taken and he was left. On his recovery he found a letter from her to him,

written when she knew the summons was coming, in which her soul poured out loving words of cheer and counsel. She added, "Jesus said, 'Feed my lambs, feed my lambs.'"

*Heroes of Missions.*

**Comfort in Death.**

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

These sweet Gospel words, which Luther repeated in his last hour, have been a strong staff of comfort to many a weary pilgrim as he pressed through the valley of the shadow of death. Muhlenberg relates that when one of his parish schoolchildren, a lad of ten, was suddenly taken ill, he called for his New Testament. Turning to John 3, 16, he repeated the passage several times. "Dear mother," he then said, "with this text I will go to heaven."

**What One Bible Can Do.**

One hundred and eight years ago Pitcairn Island had no inhabitants. At that time nine wicked sailors, who had sent their captain adrift in an open boat on that wide southern ocean, landed here to hide from punishment.

In ten years they were all dead but one, six of them having been murdered. The one left, to take care of their wives, whom they had taken from Tahiti, and their twenty little children, was John Adams. The only book he had was a Bible, and he went to it to find out what to do for these poor little ones.

That precious Bible was the saving of them all. It brought John Adams to repent of his crimes, and to love the Lord. He became a new man and a good and kind friend. The children all called him father, and he taught them to read and write, and to trust the Saviour.—*Mission Dayspring.*

**A Righteous Judgment.**

Two German farmers had a dispute about a piece of meadow land, which they could not settle. One day Ludwig came to Conrad and said: "I have engaged the judge to come here to-morrow; he shall decide between us. Be ready to go before him with me, and present your side of the case." "Well, Ludwig," said Conrad, "I have mowed all this hay, which you see, and I must get it in to-morrow. I cannot possibly leave it. You go before the judge to-morrow, and tell him both your reasons and mine, and then there'll be no need of my going."

Ludwig actually did so, and pleaded faithfully both for himself and against himself and—lost his case!

Returning to Conrad, he said: "The meadow is yours. I am glad the affair is settled."

The bond of friendship between these two men was thus established for life.



### The Bible Victorious.

Christ says, "Search the Scriptures!" But the Romish church does not want the people to search the Scriptures, lest they find out that they are led astray by the teaching of doctrines which are contrary to God's Word. Therefore the Romish priests in Catholic countries resist the introduction of the Bible. This was also the case in Spain; but the Bible proved victorious.

A colporteur, or Bible agent, sold in the market-place of the Spanish village Montal-borejo a large copy of the Word of God. A Romish priest, leaving the adjoining church, snatched it from the buyer and flung it to the ground, exclaiming, "The books of these heretics shall not come into our village." He led on an assault, in which the colporteur, pelted with stones, was glad to escape with his life. Five weeks afterward, the Bible agent passed that same village at evening, when he thought he would not be recognized. But the first man that met him asked if he were not the Bible-man. Truth compelled him to say, "I am," though not without fear. What was his surprise, however, to find that, instead of stoning him, the people were all now clamoring for his books! And mark how God had brought about this wondrous change.

A grocer, picking up the Bible which the priest had thrown to the ground, had torn out the leaves and used them as wrapping paper for his soap, and candles, and cheese. The village people unwrapped their wares, and were attracted to read the words printed in large type upon the wrapping paper; and so the precious truths of the Bible found their way into their hearts, and they went to the shop-keeper to get more. When the stock was exhausted they prayed God to send back the man with the Bibles. His coming back was the signal for the immediate sale of all his books; and then the people begged him to stay and teach them according to the Book in which they had found the truth.

Thus the Bible gained the victory. It is God's Word, and in all mission work God's Word is the weapon with which the strongholds of Satan are beaten down.

### Inconsistency.

A celebrated missionary from India was coming to town, and Mr. G. invited his neighbor, who was an infidel, to accompany him to church. He declared himself ready to go, and they started out together in good season, in order to secure seats. By the time the services began every seat was taken and the aisles were crowded with eager listeners.

The missionary began by relating his experience among the benighted heathen. Then, in eloquent language he pleaded his cause. "The Gospel of Jesus Christ, which you believe," said he, "is the only successful means

for the Christianization of these poor souls, and it is your sacred duty to take an active part in a work in which every Christian must engage if he wishes to be faithful to his Lord, whose command is: 'Preach the Gospel to every creature.'"

His appeal was so touching and so earnest that he held his audience spell-bound. Even the infidel became so thoroughly interested that he did not think of looking around until the missionary ceased speaking and the collection plate was passed from pew to pew.

While holding his contribution in readiness he glanced over the audience. Right in front of him were several ladies, elegantly attired and richly adorned with jewelry, who seemed to be wiping their eyes with handkerchiefs of costliest lace. With a visible degree of the deepest sympathy they each dropped a five-cent piece in the plate. When the plate approached the neighbor who had invited him to go along, he could scarcely trust his eyes as he saw a similar piece drop in, after which the infidel deposited his gift.

On the way home the infidel remarked to his neighbor: "See here, my friend! If I believed what you profess to believe I would have given at least a hundred times as much more than you did."

It was afterwards ascertained that the missionary went away disappointed with the meager collection. Only one dollar note was reported, and the infidel recognized in it his own gift.

Dear reader, are you guilty of a similar inconsistency?

### On the Same Old Terms.

An incident is told of Bengel, a noble Christian man of Germany. Some one was anxious to watch the old man in his devotions, and hid himself in the room. Bengel took his New Testament, and, sitting at his table, read quietly for an hour, oftentimes pausing, and sometimes looking up toward heaven, his face shining with the brightness of Christian peace. At length the clock struck twelve, and then he closed the book, and, folding his hands, said, "Dear Lord Jesus, we are on the same old terms." There had been no formal prayer, and yet the whole hour had been spent in most profitable devotion. As he read the words of Christ, he had allowed the Master to speak to his heart, and had spoken back to him in words of love and trust.

This is the ideal daily devotion of a Christian—not formal prayer alone, but Scripture and prayer together—letting the words sink into the heart and holding fellowship with Christ.

N. J. B.

### Notes.

From *The Southern Lutheran* we learn that a Lutheran preparatory college for colored boys was opened in Concord, N. C., March 2,

1903, the Rev. N. Bakke being president. "The object of this college is to prepare colored boys for the ministry, so that, by and by, the colored people in our country will have preachers of their own race who will preach to them God's Word and Luther's doctrine pure." May God be with our dear missionary in this important college work and make this college a blessing to thousands of our colored people.

From one of our exchanges we learn that a little monthly, *The Afro-American*, is being published by the Immanuel Conference in the interest of our colored Lutheran churches in North Carolina. The price of the paper is 25 cents per year. Its chief editor is the Rev. G. Schutes, our missionary at Salisbury, N. C. We bid the *Afro-American* God speed. May it prove a blessing to our colored Lutheran churches.

### Acknowledgment.

Received for colored missions of Rev. K. Kretzschmar from Mt. Zion Church, New Orleans, La., \$25.00; of Rev. F. J. Lankeau 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, Greensboro, N. C., 12.00; of Rev. L. E. Thalley from Holy Trinity Church, Springfield, Ill., 12.00. A. C. BURGDORF, Treas. St. Louis, Mo., April 15, 1903.

### 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:

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

1 Copy .....	\$ .25
10 Copies .....	2.00
25 " .....	5.00
50 " .....	9.00

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

All business communications to be addressed to "Concordia Publishing House," Jefferson Ave. and Miami St., St. Louis, Mo.

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



# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXV.

St. Louis, Mo., June, 1903.

No. 6.

## Oh! for a Perfect Trust.

Oh! for the peace of a perfect trust,  
My loving God, in Thee;  
Unwavering faith that never doubts  
Thou chooseth best for me.

Best, though my plans be all upset;  
Best, though the way be rough;  
Best, though my earthly store be scant;  
In Thee I have enough.

Best, though my health and strength be gone;  
Though weary days be mine;  
Shut out from much that others have.  
Not my will, Lord, but Thine!

And e'en though disappointments come,  
They, too, are best for me,  
To wean me from this changing world,  
And lead me nearer Thee.

Oh! for the peace of a perfect trust  
That looks away from all,  
That sees Thy hand in everything,  
In great events or small;

That hears Thy voice—a Father's voice—  
Directing for the best.

Oh! for the peace of a perfect trust,  
A heart with Thee at rest!

*Selected.*

## The Name of Jesus.

There are names given among men that have become widely known on account of the persons that bore them. Such are the names of many of the wise and mighty, which, though they are only human names, deserve to be remembered and respected. Then there are names that, on account of the persons who bear them, cause many fond recollections to arise within the mind. There are names that touch the strings of our heart, names that are as the sound of sweet music in our ears. But there is one name that surpasses all other names, a name that cheers the sad and comforts the faint, a name that heals the wounded heart and calms the troubled breast, a name that is the sinner's hope and the believer's joy.

How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary rest.

The name of Jesus is made dear to the Christian by the person that bears it. It reminds the Christian of the Friend of sinners, whose name was called Jesus because He should save His people from their sins. "What's in a name?" There is little in many human names, but there is *salvation* in the name of *Jesus*. Have you found that salvation?

## Whom Do You Serve?

There are two masters desiring the service of man, God and Satan. The Christian is a servant of God and of righteousness, the non-Christian is a servant of Satan and of unrighteousness. The Christian is rescued from the slavery of sin and delights in the service of God; he dedicates the members of his body and the faculties of his soul to his Master; to him the service of God is true liberty. The non-Christian is a slave of Satan and delights in the service of sin; the members of his body and the faculties of his soul are servants of unrighteousness; and whilst he dreams himself free, he is held under the most deplorable bondage of sin and Satan. The Christian in the service of God brings forth good fruits. The non-Christian in the service of Satan brings forth only evil fruits. The Christian, at the end of the time of his service, receives from his Master the gift of eternal life. The non-Christian, at the end of the time of his service, receives from his master the wages of sin. Ye cannot serve two masters! Whom do you serve?

## Trust.

Christians must have trust in God. By faith in Christ they are God's children and may fully trust in their heavenly Father. To them comes the command: "Ye that fear the Lord, trust in the Lord," Ps. 115, 11. They are told how much they are to trust. "Casting all your care upon Him; for He careth for you," 1 Pet. 5, 7. They are also told *when* they are to trust. "Trust in Him at all times," Ps. 62, 8. "Trust ye in the Lord forever," Is. 26, 4. So there is no phase of life in which we may not

trust. In every time of joy or sorrow, in sunshine or shadow, it is the same. Is there danger of any kind? "What time I am afraid I will trust in Thee," Ps. 56, 3; and the blessed assurances are ours: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee," Is. 41, 10. "He shall cover thee with His feathers, and under His wings shalt thou trust," Ps. 91, 4.

In trials and afflictions the heart finds peace by trusting, not only some things, but all things to God. A poor woman in the hospital was told by the matron that she could not recover, that her complaint was incurable. It is very hard to be told this—that one never can hope to be better, that one's life-work is done. However, this poor sufferer was not overcome by what the kindly matron told her. She did not shrink from pain and death. But there was one thing which troubled her. With tears she told her pastor that she gladly and patiently accepted God's will so far as her own pain and death were concerned, but she could not bear the thought of leaving her children motherless.

The pastor said to the poor woman, "Yours is a great sorrow, far beyond my understanding, but God knows all about it, God understands. He is your loving Father in Christ; to Him you may go with all your troubles. Tell Him in prayer what you have told me—all your pain, your anxiety about your little children, your sore dread at the thought of leaving them alone in this world."

Then the pastor went away, promising to pray for the poor woman in her sore struggle. When he came again he found her calm and patient. She had told God—had poured out her whole heart in prayer to Him; and she said to her pastor, "I am just leaving everything with God now—not only whether I shall live or die, but each one of my little children, if I am to be taken from them. Everything is safe with Him. I know it. I trust Him in all things." So she had found peace by fully trusting God and realized the truth of the promise: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee," Is. 26, 3.



### The First Article.

(The Conclusion.)

In its concluding words the explanation of the First Article tells us why God gives us temporal blessings and what we owe Him for these gifts.

When Jacob had faithfully served Laban many years, he had the right to demand a fit reward for his services. But the Lord tells us, Luke 17, 10: "When ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do.'" Though we should have done all that God requires of us, kept all His commandments, served Him with all our strength, given Him all our time and labor, we would, for all that, be unprofitable servants, servants who would have brought the Lord no profit; we would only have done our duty. Not our merit, then, is it that induces God to pour His blessings upon us.

Neither is it our worthiness that prompts God to make us the recipients of His gifts. We must say with Jacob: "I am not worthy of the least of all the mercies, and of all the truth, which Thou has showed unto Thy servant," Gen. 32, 10. We are not worthy of the least of God's kindnesses, for we are all sinners.

Why, then, is God so good to us? Purely out of fatherly, divine goodness and mercy. "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness," Lam. 3, 22, 23. Though we have no right to expect anything and have merited nothing, God has given us life and being and provides for us day after day. And His mercy never fails, He helps us in our wretchedness and supplies our needs and wants. As a father pitieth his children, so the Lord pitieth us, of His bountiful richness provides for us, and with His mighty arm protects us. "He crowneth us with loving-kindness and tender mercies," Ps. 103, 4.—

What do we owe God for all His goodness? Luther answers: "For all which it is my duty to thank and praise, serve and obey Him." An ungrateful person is by everybody regarded to be a despicable creature. A person who is ungrateful to his benefactor is despised by everybody. God is our greatest benefactor, therefore He deserves our heartfelt gratitude. We should allow no day to pass without expressing our thankfulness to Him for His goodness and mercy.

And we should also praise Him, we should laud and magnify His loving-kindness. Not satisfied with merely expressing our own grat-

itude, we should call upon heaven and earth, upon all God's creatures, to sing praises unto our Creator and Preserver.

And our gratitude and praise should not be a mere matter of the lips. We should thank our God with heart and voice and hands. We should serve and obey our heavenly Father. We should use His gifts to His honor and according to His will. Paul exhorts us, Rom. 12, 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Our bodies and souls, our eyes and ears, our reason, our all shall be enlisted in God's service.

Finally, our explanation adds: "This is most certainly true." It is true, I believe it with my whole heart, that God is my Creator, my Provider, and my Protector. It is true, and I heartily believe it, that all that God has given and is still giving me is the outflow of

to Medina, a distance of about three hundred miles, to repeat his prayers at the tomb of Mohammed. The earnestness of these heathenish religionists may well furnish food for reflection to many a Christian; for they undertake many sufferings and do not fear death in order to gain a blessed immortality, which, however, they seek in vain. To what unreasonable service their heathenish fanaticism leads them may be seen from the following.

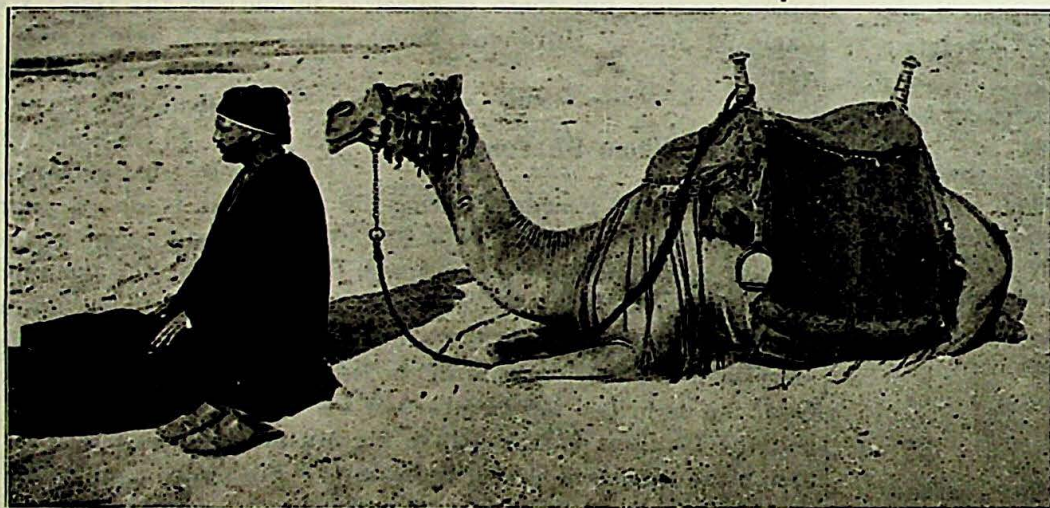
As soon as winter is fairly over, the fever of travel seizes upon thousands and thousands of Moslem souls. Their aim is to reach one of the seven sacred shrines, especially the one at Mecca, where their prophet, Mohammed, is said to have been born. The pilgrims come in large companies, called caravans, or, if need be, in ships to the nearest port, which, in the case of Mecca, is Jeddah. They will, at the time of sunset, never neglect to arrange little sanctuaries by spreading upon the ground, or, as the case may be, upon the deck of the ship, their little "prayingrugs," upon which, in prayer, they prostrate themselves in the direction of their most holy city.

The scene at Suez when a pilgrim craft is about starting is said to be such that it never will be forgotten when once witnessed. The multitude is one mass of excitement and confusion. The porters (hamals), who fight for the luggage, begin the tumult. Women shriek, children cry, men scold and swear. Such as are unable

to accompany the band of pilgrims are sullen and scowling; friends are weeping, for many who now depart will never return.

And what is the great aim of these enthusiasts? They are chasing after a blessed immortality. For the greater part they are concerned very little about the prospect of a safe return home. If they do return, well and good, for then they enjoy the distinction of having graduated in the great college of sanctity, and will, as "hajis," be regarded by all with much admiration. However, those will be happiest who have not only worshiped before the Black Stone in the "Beit Allah" (house of God) at Mecca, but have also gone far into the desert to the prophet's tomb at Medina.

One of the most striking of the Mohammedan ceremonies is that of "stoning the Great Devil." What pilgrim would miss this? Not one. All set out, soon after reaching the Holy City, for the base of "Holy Ararat," about six miles distant. A small, rough buttress at the base of the mountain is known as "Shaitan el Kabir," or Devil's Pillar. The stoning of the "Great Devil" begins early in the morning. This ceremony is a very religious observance among them, but one that costs many a par-



A Praying Mohammedan.

His goodness and mercy and is not merited by me, neither in whole nor in part. Wherefore

Praise to the Lord, the Almighty, the King of creation!

O my soul, praise Him, for He is thy Health and Salvation!

Join the full throng;

Wake, harp and psalter and song;

Sound forth in glad adoration!

F. J. L.

### Seeking a Blessed Immortality without Christ.

The Mohammedans are a poor deluded people. They know nothing of Christ, the Saviour; nothing of the forgiveness of sins through Him; nothing of the grace of God in Him. Seeking a blessed immortality they have therefore fallen upon the imaginations and inventions of man. One such invention is the visiting of the sacred shrine at Mecca. There are, indeed, six other sacred shrines at different places in Western Asia and South-eastern Europe; but these are less highly prized. It is the Mohammedan's highest religious ambition to have said his prayers at Mecca and then to wander afoot from there



participant's life; for the crowd soon grows tumultuous. Stampeded camels, frightened horses, and struggling mules are seen at every hand. Men cry, chasing hither and thither, while all the time they are throwing stones against the Devil's Pillar and are endeavoring to get closer to it. The soil they believe to be so sacred that no one standing on it will or can die, though they see the contrary to be the case year after year.

Besides these ceremonies there are many others which require much attention and cause many privations, yet these are not complained of. The honor and glory of having been in "God's house," and having served Him on the spot "where Adam worshiped in a tent let down from heaven after his expulsion from Paradise," fully repays the Mohammedan's every exertion and privation. He has kissed the most famous piece of rock in the world, the black stone, to which all Moslems must turn in prayer.

In going from Mecca to Medina the pilgrim must traverse the famous pass of death. For ages past that weird road has been strewn with dying pilgrims. Overcome with heat and thirst, many a religious fanatic staggers from the caravan and falls as if shot. Seeking life, they find but death, temporal and eternal; for alas! they know not Him who alone is "the Way, the Truth, and the Life." J. K.

### God's Fatherly Care.

In the winter of 1816—17 there was great scarcity in Germany. By reason of the famine there was suffering and sickness and death on all sides. Want and distress also came to a certain weaver, Andrew Hiller. He labored diligently, early and late; but wages were small and the necessaries of life were expensive. He borrowed 50 florins to provide for the five members of his family. That was soon spent, and the famine still prevailed. His children often found their bowls of soup empty before they were satisfied.

One Sunday afternoon in the middle of May Andrew and his family walked out to inspect his potato patch, hoping soon to be able to find potatoes on the vines. However, there was no sign of potatoes yet, and the weaver was much worried.

"We must borrow more money; but when will I be able to pay all these debts I am making? Oh, where will this thing end?"

His pious wife said: "Andrew, it is easy enough to trust in God when there is plenty; but should we not trust in Him in the hour of need? Don't you remember the old hymn:

If thou but suffer God to guide thee,  
And hope in Him through all thy ways,  
He'll give thee strength whate'er betide thee,  
And bear thee through the evil days;  
Who trusts in God's unchanging love  
Builds on the rock that none can move."

Andrew was silent. On returning home he sat down in his small room to read in the Bible

that lay on the table. He had purchased this book a year and a half before from a peddler. It was bound in leather and had wooden lids with brass clasps. He opened it and began to read the 23d Psalm: "The Lord is my Shepherd, I shall not want." But he thought of his empty purse, his debts, and the hunger of his children, and began to shake his head. He read on: "He restoreth my soul"—. He reached the foot of the page and turned the leaf. The next word didn't fit to what he had been reading. He soon noticed that two leaves were pasted together. Carefully he cut them apart, and there, to his great surprise, he found a strange piece of paper with a large "50" in each corner. He hastened to his wife with it, but she, too, had no idea what it was. The next day he took it to a merchant, who said, "Why, Andrew, where did you get that? That is an English note worth 550 florins (\$250.00).

After the weaver had recovered from his surprise he told how he came into possession of the Bible.

The merchant said: "Surely, God has done this." He advanced the weaver 20 florins, and the next day had it all in cash.

Hiller hunted up the peddler, who said that he had purchased the Bible from a wounded sailor, who had since died, but that he had no idea that the note was concealed between the leaves. "The money is yours, Hiller; I have no claims on it whatever," said the peddler.

Full of joy the weaver and his wife hastened home. They paid off all their debts, and loaned small sums to their suffering neighbors. The following year the crops were better, and they were able to buy a small home. They were happy, now fully convinced of God's fatherly care.

### "Take Me On Shore."

A godly minister had a careless and idle son, who left his home and sailed to a foreign land. His sorrowful parents could only pray for him and send him good advice. The ship which bore their boy reached a distant port, and was waiting to take a fresh cargo, when the sailors went on shore, and brought back with them a little native boy who could play some curious kind of music.

He amused them for a long time; but at last he said, "You must now take me on shore."

The sailors told him that he must not go yet. "Oh, indeed, I cannot stay any longer," replied the little black boy. "And I will tell you why. A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ. This is about the hour when he meets us under a tree to tell us more; I want to go and hear him."

The sailors were overcome by the boy's entreaties, and at once rowed him ashore.

The minister's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them.

"Here am I," said he to himself, "the son of a minister in England, knowing far more about Jesus than that poor boy, and yet caring far less for Him! That little fellow is now earnestly listening to the Word of Life, while I am living quite careless about it."

In great distress of mind he retired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation he so much needed. He became a sincere Christian; and great was the joy in his English home, when the happy tidings reached his parents.—*Foreign Missionary.*

### "What Will You Say, Sir?"

We know not what a word may bring forth; hence it is our business to sow beside all waters, praying Him who controls all hearts to use our words to the best advantage. The following shows how God may direct the arrow:

"While Hopu, a young Sandwich Islander, was in this country, he spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions. At length Hopu said: 'I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question—namely, Do you love the Lord Jesus Christ? Now, sir, I think I can say, Yes. What will you say, sir?' When he had stopped, all present were silent. At length the lawyer said that as the evening was far gone, they had better conclude it with prayer, and proposed that the native should pray. He did so; and as he poured out his heart to God the lawyer could not conceal his feelings. Tears came from his eyes, and he sobbed aloud. All present wept, too, and when they separated, the words, 'What will you say, sir?' followed the lawyer home, and did not leave him till they brought him to the Saviour."

### True Courtesy.

General Lee was on the cars going to Richmond one day, and was seated at the end farthest from the door. The other seats were filled with officers and soldiers. An old woman, poorly dressed, entered at one of the stations, and, finding no seat, and none having been offered to her, approached the end where the general was seated. He immediately rose and gave her his seat. Instantly there was a general rising, each one offering his seat to the general. But he calmly said, "No, gentlemen; if there was no seat for the infirm old woman, there can be none for me." The effect was remarkable. One after another got out of the car. The seats seemed to be too hot for them, and the general and the old lady soon had the car to themselves.



### Confirmation at Greensboro, N. C.

DEAR PIONEER:—

May 10 was a day of joy and thanksgiving for Grace Congregation at Greensboro, N. C. For the second time in less than a year we were permitted to have Confirmation in our church. Though there were only three catechumens who on this day vowed allegiance to their heavenly Saviour, yet this was ample cause for praise and gratitude to God, since "there is joy in the presence of the angels of God even over one sinner that repenteth," Luke 15, 10. All three catechumens, two of whom were married ladies, had been attendants at the services and catechetical instructions of our church for years, and were therefore well versed in the doctrines of our dear Lutheran church, for which God be praised!

Grace Church had been handsomely decorated for the occasion by tender hands with calla-lilies and beautiful roses, and so many visitors attended the solemn service, that the question was raised, where all the people came from. The address was based on 1 Tim. 6, 12. The examination, which lasted almost an hour, proved to the satisfaction of all that the new members were well able to give a reason of the hope that is in them, and excited the admiration of all present. After the oldest of the three had received the regenerating waters of holy Baptism, the solemn consecration took place, according to Lutheran custom, and praise was heard on all sides because of the edifying celebration.

May Jesus Christ, the King of kings and Captain of our salvation, help also these new soldiers of the cross to fight the good fight of faith until their blessed end, so that, finally, they may lay hold of the incorruptible crown of eternal life, whereunto they are also called, and have professed a good profession before many witnesses! This is the earnest prayer of

YOUR HUMBLE CORRESPONDENT.

### The South Sea Islands.

The traveler Gordon Cumming writes of the islands in the South Sea: "Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot and laid on the ground to act as rollers, when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat! Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way

they do. Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer?"

### Hard Work.

Few people realize the difficulties which missionaries and native catechists have to face sometimes when preaching in the "bazaars" in India. The Rev. J. A. F. Warren writes:

"In the bazaars one has to stand, it may be at a noisy, dusty corner, and first succeed in attracting an audience. As a rule, this is not very difficult—the streets are always thronged with people; but after having got your audience, the difficulty is to keep it. Men stop for a minute or two, and then pass on, it may be with a loud laugh or jeering remark which has the effect of drawing away others. But even when you have got an audience, your difficulties are not over; two or three little vagabonds, almost innocent of clothing, will worm themselves through the crowd, and after gazing at you for a few minutes, and listening to your remarks, having pronounced the proceedings 'slow,' commence to enliven matters by an animated attack upon one another's persons. When peace is restored, and the preacher picks up the thread of his discourse, a 'fakir' comes up and looks on: immediately all eyes are turned away from the speaker to see what the 'holy man' thinks of the business. He soon passes on without vouching any opinion, and attention is once more obtained. Not for long, however, as someone in the crowd is sure to start more or less clever objections. These have to be answered, and if not satisfactorily, the audience very often breaks up in disorder, the remarks made as to the intelligence of the catechists being the reverse of complimentary; and this goes on day after day."

### Some Things to be Thankful For.

*Our Eyes.*—I looked into the sightless eyes of an old friend of mine some years ago and heard him say that he had never seen the sun rise and had never looked upon his mother's face, and I realized that all my life I had been using my eyes and never once thanked God for them.

*Our Reason.*—I visited an insane asylum and saw one of the most brilliant men this

country has produced, with reason dethroned, imagining himself a beast of the field, splendid in his physical proportions, but with mind entirely gone, and I turned away in shame to acknowledge that I had never thanked God for my reason.

*Our Feet.*—A certain beggar was crying out along the roadside that he was the brother of a king and was without shoes. "What a shame," he said, "that a king's brother should go unshod!" and then he saw a poor beggar carried by without feet, and in confusion he began to thank God that he was better off than he.

In ten thousand ways God has blessed us, for which we have not thought to render praise to Him.—*Sel.*

### Acknowledgment.

Received for colored missions of Rev. D. H. Schooff from his congregation in Meherrin, Va., \$8.00; of Rev. Paul Engelbert from his congregation in Rockwell, N. C., 3.05, and from his congregation in Gold Hill, N. C., 1.45; of Rev. F. J. Lankeau from his congregation in New Orleans, La., 25.00; of Rev. K. Kretschmar from his congregation in New Orleans, La., 25.00; of Rev. J. Kossmann from his congregation in New Orleans, La., 25.00; of Rev. M. Weinhold from his congregation in Mansura, La., 50.00.

For Immanuel College of Rev. J. Kossmann, New Orleans, La., from his congregation 3.75, and from L. and H. N. 1.55. A. C. BURGDORF, Treas. St. Louis, Mo., May 16, 1903.

### 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:

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

1 Copy .....	\$ .25
10 Copies .....	2.00
25 " .....	5.00
50 " .....	9.00

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

All business communications to be addressed to "Concordia Publishing House," Jefferson Ave. and Miami St., St. Louis, Mo.

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



# 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. XXV.

St. Louis, Mo., July, 1903.

No. 7.

## "Come Unto Me."

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

There are no words like these words; how blessed they be,

How calming when Jesus says, "Come unto me." Oh, hear them, my heart, they were spoken to thee, And still they are calling thee—"Come unto me."

I will walk through the world with these words on my heart;

Through sorrow or sin they shall never depart; And when dying, I know He will whisper to me, "I have loved thee, and saved thee; come, sinner, to me." Paxton Hood.

## Do You Trust Jesus?

Do you trust Jesus? If not, why do you not trust Him? He is surely worthy of your trust. He is the sinners' best friend—the only true friend. He laid down His life for sinners. None can do more. In the Gospel He invites sinners with the sweet assurance, "Him that cometh to me, I will in no wise cast out." No sinner in the wide world that came to Jesus, trusting in Him for forgiveness and salvation, was ever cast out. Even the chief of sinners was welcomed and made happy. No matter who you are and what you are, you may trust in Jesus for forgiveness and salvation. He will not, He cannot deceive you. There is no reason whatever why you should not trust Him.

A young man once came to an aged pastor with the question, "What shall I do to be saved?"

The pastor replied, "You know what the answer is: 'Believe in the Lord Jesus Christ, and thou shalt be saved.'"

"But," said the young man, "I cannot believe in Jesus Christ."

"Well, now," said the old pastor, "look here, I have believed in Him a good many years, and I do trust Him; but if you know something or other against Him, I should like to know it, for I do not like to be deceived."

"No, sir, I do not know anything against Him," said the young man.

"Why don't you trust Him, then?" said the pastor; "could you trust me?"

"Yes," replied the young man, "I would trust you with anything."

"But you don't know much about me," said the pastor.

"No, not much," answered the young man, "only I know you are a preacher of the Word, and I believe you are honest and I could trust you."

"Do you mean to say," said the pastor, "that you would trust me, and then tell me that you cannot trust Jesus Christ? You must have found out something bad about Him. Let me know it."

The young man stood still and thought for a moment, and then said, "I can see it now. Why, of course I can trust Him. I cannot help trusting Him. He is such a blessed, truthful Saviour that I must trust Him. Good-bye, sir; it is all right now."

That young man was a theological student, and later became an earnest, ardent preacher of the Gospel, leading many souls to the Saviour.

Jesus is a friend indeed,  
The very friend that sinners need.  
Trust Him and in Him believe!  
He will never you deceive.

## God Loves Us.

"Some years ago two gentlemen were riding together, and as they were about to separate, one addressed the other thus: 'Do you ever read your Bible?'"

"Yes; but I get no benefit from it, because, to tell you the truth, I feel I do not love God."

"No more did I," replied the other, "but God loved me."

"This answer produced such an effect upon his friend that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened up to his soul at once the great truth that it is not how much I love God, but how much God loves me."

This is, indeed, the great truth: "For God so loved the world"—the guilty, sinful, ruined world—"that He gave His only-begotten Son, that whosoever believeth in Him should not

perish, but have everlasting life," John 3. 16.

"In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins," 1 John 4, 9. 10. "We love Him, because He first loved us," 1 John 4, 19. Do not imagine that you must love Him first, in order to make Him love you in return, so that His love to you is a reward for your love to Him. No. The Apostle says, "We love Him, because He first loved us." The devil would like to persuade us that God cannot love us first, and that we cannot come to Him just as we are; but "he is a liar and the father of it." And when he whispers to your soul that you must do something and make yourself better and get to be something different from what you now are before God can love you, he is whispering a lie. God loves you, the sinner, and when He sees you afar off, He yearns over you with unutterable tenderness, and longs to take you to His heart of love and make you happy for ever.

## Come to Jesus.

Jesus says: "I am the Bread of Life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst," John 6, 35. O hungry and thirsty ones, heed the loving voice of your Saviour. All the pleasures and all the treasures of this world cannot truly satisfy your souls. There is a hunger which only Jesus can satisfy, a thirst which none but Jesus can quench. Come to Him with all your sins and doubts and fears and questionings, and learn the meaning of the precious invitation, "Whosoever will, let him take the water of life freely," Rev. 22, 17. Come to Him, who is willing and mighty to save. Then can you enter into the gladness of those who confess:

Jesus, Jesus, Jesus only,  
Can my heart-felt longing still;  
Without Him my soul is lonely,  
And I wish what Jesus will.  
For my heart, which He hath filled,  
Ever cries: Lord, as Thou wilt.



### The Second Article.

Many are the benefits which we acknowledge in the First Article. And all these God has given us without any merit or worthiness in us, for we are sinners. And being unworthy and undeserving of His benefits, we have made matters yet worse by proving ungrateful and disobedient even after experiencing the heavenly Father's goodness and love. We are, indeed, most wretched creatures, deserving of punishment and condemnation, and all the divine blessings of which we speak in the First Article cannot alter the fact that we are lost and condemned sinners. Our sins have turned us away from God, and we have all gone astray. Because of sin the wrath and curse of a righteous God are upon us.

But yet God loved us. He desired to save the lost and to remove from us the sentence of death. To make this possible, He gave His only-begotten Son, so that all who believe in Him should not perish, but have everlasting life. O wonderful love! God, the holy, righteous, insulted God, loves the world, sinners, rebels, and to save them gives His dearest and best, gives His Son, delivers Him into poverty, shame, and death.

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!

What blessed tidings for us, for the whole world of sinners! Here is truly a word worthy of all acceptation: Christ Jesus has come into the world to save sinners.

Of Jesus Christ and His blessed work of Redemption we learn in

#### THE SECOND ARTICLE.

The first thing we learn in this Article are the *names* of our Saviour and Redeemer. Before His birth the angel had said to Joseph: "She [Mary] shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins." The name Jesus was given to the Saviour by divine command. And why He was to be called Jesus, the angel tells Joseph: "For He shall save His people from their sins." The name Jesus means Saviour, Redeemer, Rescuer, or Helper. And what more appropriate name could be given Him, since it expressly states His purpose of coming into the world?

Dear name! the Rock on which I build,  
My Shield and Hiding-place.  
My never-falling Treasury, filled  
With boundless stores of grace.

The other name given our Saviour is CHRIST. This name means: the Anointed. This name has the same meaning as the Hebrew name Messiah. Why our Saviour bears this name we learn Ps. 45, 7. There, namely, the Psalmist says to the Saviour: "God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Referring to the fact that in

the Old Testament prophets, priests, and kings were anointed to their offices with the oil of gladness, that is, the Holy Ghost, he says that Jesus is anointed with the Holy Spirit above them. Jesus is *the Christ, the Anointed*, for He is anointed with the Holy Ghost without measure. And He is anointed to a threefold office, namely, to that of Prophet, Priest, and King. He is in the fullest sense Prophet, Priest, and King in one person, for He teaches us the way to heaven, reconciles us with God, and rules, guides, and protects us. Moses, Aaron, and David were but shadows of Jesus, *the Christ, the Messiah, the Anointed*.

F. J. L.

### The Christian's Experience.

The Christian knows from experience that the Bible is God's Word. That Book has done for him what no human book can do. He has experienced its divine power, and can say with the man to whom Jesus gave sight, "One thing I know, that, whereas I was blind, now I see." He can truthfully affirm, "The things I formerly hated I love, and the things I formerly loved I hate."

And as the Christian advances in years, the Bible becomes more precious to him as God's Word. He experiences more and more the divine power of that holy Book. In the trials and sorrows and afflictions of life he finds divine comfort in the Bible, and he can say with the Psalmist: "Unless Thy Law had been my delights, I should then have perished in mine affliction."

Especially is the Christian's experience of value when his warfare is accomplished, and his work on earth is finished. Then, while sight and hearing and friends and the world and life are failing, he finds what the Bible is to him with its clear, strong assurance, "The eternal God is thy refuge, and underneath are the everlasting arms," and he can say with the Psalmist: "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me."

"Bring me the Book," said Sir Walter Scott on his dying bed. "What book?" inquired his son-in-law. "There is but one Book," replied the departing novelist, historian, and poet; and the Bible was placed reverently in his hands.

Yes, there is but one Book whose light pierces the awful darkness of the grave, and guides the weary spirit of the believer home to the bright land, where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away," Rev. 21, 4.

How precious is the Book divine,  
By inspiration given!  
Bright as a lamp its doctrines shine,  
To guide our souls to heaven.

### "Pray Without Ceasing."

A Christian servant girl overheard a number of ministers discussing the text, "Pray without ceasing," and found that at length they appointed one of their number to prepare an essay upon the subject to be read at their next meeting.

She modestly expressed surprise to a fellow servant that they should take so much time about a passage of Scripture so plain and simple; and her remark having reached the ears of one of the ministers, he asked her why she thought it easy to understand the text.

She replied with humility that it seemed to her believers were compelled to pray without ceasing, for everything they did reminded them of the Saviour and salvation. "When, for example," she went on to say, "I open my eyes in the morning, I praise God who hath shined into my heart to give me the light of the knowledge of His glory in the face of Jesus Christ. When I dress, I bless Him for having clothed me in the spotless robe of His dear Son's righteousness. When I wash my face, I thank Him for the precious blood that cleanseth from all sin. When I kindle the fire, I think of the cloven tongues like as of fire, and the Holy Ghost who came down on the day of Pentecost to dwell with the disciples of Jesus. When I sweep the room, I ask that the Holy Spirit may remove from me all defilement, and keep me clean through the Word. When I eat my breakfast, I turn my mind to the Bread of heaven that daily nourishes my soul; and thus in all my little duties there is something that brings Christ before me and causes me to pray without ceasing."

That girl lived in close and constant communion with Jesus, and therefore she knew what it means to pray without ceasing.

### "Papa, Are You There?"

Dr. Trumbull tells of a little boy who slept in a trundle-bed. He never went to sleep in the dark without asking, "Papa, are you there?"

"Yes, my son."

"Will you take care of me to-night?"

"Yes, my son."

Then he would turn over and fall asleep.

"That little boy," said Dr. Trumbull, is now an old man of sixty-seven years, but he never goes to sleep without looking into His heavenly Father's face and saying, "Father, will you take care of me to-night?" And the answer comes back in every experience of darkness, "Yes, my son," and then, "He giveth His beloved sleep."

### Into the Father's Hand.

A Christian sailor, when asked why he remained so calm during a fearful storm at sea, answered: "Though I sink, I shall only fall into the hollow of my Father's hand, for He holds all these waters there."



**Chinese Kow-Tow-Ing.**

In China the people must kow-tow, or fall down on their faces, before their kings and judges and governors. In the picture you see how this is done. When their great men die, they are made gods of and are worshiped by the people.

Christian missionaries are laboring in China and are teaching the Chinese the true Christian faith. Their labor has not been in vain. Many have come to faith in Jesus and have proved faithful amid severe persecutions. It is said that during the late Boxer Rebellion more Christians died in China for their faith than in any other year.

Since peace is restored, mission work is again prospering, and many more Chinese are asking for Bibles and teachers.

May God bless the mission work in China, and may the Chinese come to the knowledge of Christ's love, and may they learn to bow to the Lord Jesus alone.

**"God bless you, Papa."**

Some years ago Joseph Barker died in the faith of the Gospel, trusting simply in the blood of Christ to wash away his deep guilt. For many years he had been a leading infidel, lecturing throughout Great Britain and the United States, perfectly familiar with the arguments of other infidels, and challenging every minister, whose attention he could engage, to public discussion.

On one occasion, when he was leaving his house to stand before the people as an ambassador of Satan, his little child followed him to the door and said, "God bless you, Papa." That little voice, he afterwards declared, kept ringing in his heart. "God bless me!" he exclaimed. "God bless me—in what? God bless me—in what? For hating His Son? In seeking to destroy His Word?" He thought of the gentle voice of Jesus in the Gospel: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Nor did he find rest until he bowed at the feet of the crucified but risen Jesus, and found pardon and salvation for the chief of sinners.

Dear reader, the gentle and entreating voice of Jesus still says to you in the Gospel: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Do not turn away from this voice of your Saviour in unbelief and indifference. May it draw you unto Him in whom you will find forgiveness and rest and salvation. God bless you, dear reader.

**The Confession of a Former Infidel.**

A minister of the Gospel, in one of his lectures on the Bible, relates the following:—

There is in my possession, in manuscript, a confession read to a large assembly in Kentucky by a man who had reached his seventy-first birthday. He was a physician of fine culture and respected in the community for his honesty. For more than sixty years he was an avowed infidel, and no argument could move him from his position of unbelief. His confession begins as follows: "A skeptic I was and a self-righteous Pharisee. Trusting in my own reason, proud of my reputation, believing in my own worth and merits, I was as one born blind. I was self-deceived, and believed I was doing God service when I de-

saw you last, I have found Jesus unutterably precious to my soul."

His daughter, whom he tenderly loved, had died a Christian, and in the darkness of his skepticism, and out of the depth of his grief, he had shrieked, "Where is my child? Is she gone from me forever? Shall I see her no more, no more? Can I never press her to my bosom?" But like Baal, when the false prophets cut themselves with knives and lancets, till the blood gushed out upon them, "there was no voice, nor any that answered," 1 Kings 18. "Oh, sir," he said, "nature, reason, philosophy, science, were all dumb as the silent grave that held the form of my precious child, and, heavy laden with sin and sorrow, I turned to Jesus, because He alone satisfied a great, crying want of my aching heart."



Chinese Kow-Tow-Ing.

nied His revealed Word, and opposed the truths of Scripture. I believed that God had revealed Himself in nature, and nowhere else. I knew not what I was doing. I was as those for whom Jesus prayed in His dying agony upon the cross, 'Father, forgive them, for they know not what they do.' I, even I, was included in that prayer; and in the blessed Saviour, I, even I, once His enemy, but now His worshiper, 'have an Advocate with the Father,' yea, an almighty Friend and Mediator, through whom I am enabled to say, 'Abba, Father.' Blessed be God for Jesus Christ, the Friend and Saviour of sinners!"

That man, before he became a Christian, talked with me by the hour, and declared that he could see no proof of a divine origin stamped upon the Bible, and no beauty in Jesus that He should be desired. After he became a Christian it was my privilege to meet him again, and, as he approached, the tears were running down his manly face, while he exclaimed with tremulous voice, "Since I

that, despite the earnest efforts of the government's lawyers, he was set free amid the applause of the people. "When I found," he later remarked to a friend, "what an outcry there was against me on account of my book, I set to work to read the Gospels in the Bible, and, oh! what a flood of light burst in upon me! And thus I became a convert to Christianity from conviction."

From that time until he fell asleep in Jesus, at an advanced age, his faith and hope and love never forsook him, and the following verses, written on the fly-leaf of his precious Bible, contain his confession:

"The proudest heart that ever beat  
Hath been subdued in me;  
The wildest will that ever rose  
To scorn Thy Word or aid Thy foes,  
Is quelled, my God, by Thee.  
Thy will, and not my will, be done;  
My heart be ever Thine!  
Confessing Thee, the mighty 'Word,'  
I hail Thee, Christ, my God, my Lord,  
And make Thy name my sign."

**A Proud Heart Subdued.**

In the earlier part of the past century, William Hone published in London a book in opposition to the Gospels of the New Testament. He was known as "the arch-blasphemer." For thirty years he was an atheist, "as," he declares, "I believe every consistent reasoner must be who rejects Christianity." He became very popular as a writer and gained great influence as an advocate of radical reform. At length he was prosecuted by the government for blasphemy. He conducted his own defense for three days before Lord Ellenborough, in the presence of large crowds; and such was his great ability



### Immanuel Conference.

By the grace of God Immanuel Conference convened from the 15th to the 17th of May, at Concord, N. C., in the Ev.-Luth. Grace Church. Almost all the congregations were represented. Among the many visitors that attended the sessions was the Rev. R. Kretzschmar, member of the honorable Mission Board of St. Louis, who was heartily welcomed, and took active part in the discussions.

The sessions opened Friday morning, according to the usual order. The Rev. Ph. Schmidt extended the welcome address, and Rev. N. J. Bakke responded. The rest of the morning was devoted to business. In the afternoon the undersigned preached from Jonah 2, 9. Then the Rev. P. Engelbert read an elaborate essay on the Eighth Commandment. He treated his subject according to Luther's Catechism. It was both interesting and instructive, and was enjoyed by all present. Time did not permit the brethren to finish the discussion in the afternoon, so it was taken up again in the evening and enlarged upon by the pastors and delegates, after the Rev. P. Engelbert had preached an able sermon on Luke 6, 46—49.

Saturday morning was devoted to business and to practical questions with the delegates. At this meeting it was decided where the next Conference will be held. Several invitations were extended. Conference accepted the one from Rockwell, N. C.—In the afternoon the Rev. Schooff of Meherrin, Va., preached to a large gathering, basing his discourse on John 15, 26—16, 4. Thereupon followed the essay prepared by the Rev. J. C. Schmidt of Greensboro, N. C. The essayist ably treated the "Doctrine of the Church" in three parts: I. What is the true Church? II. Which are the true and infallible marks of the Church? III. What is required for true church unity? In the evening the Rev. Geo. Schutes of Salisbury, N. C., preached from Matt. 8, 23—27, after which the paper of the afternoon was again taken up and discussed by the brethren, much to the edification of all.

Sunday morning the Rev. Theo. Buch occupied the pulpit. His text was Matt. 16, 18. Thereupon followed the confessional sermon by the Rev. Ph. Schmidt of Concord. He based his remarks on Acts 8, 35—37. The Holy Eucharist was then celebrated. Some sixty souls partook of it. The Rev. J. C. Schmidt of Greensboro, N. C., was the preacher for the afternoon. This service had to be held in the Court House, on account of the large attendance; and then many had to remain on the outside for want of room. The preacher had for his text Ex. 15, 25, 26. The sermon was long, and the heat of the afternoon was intense, but at the close the audience seemed unwilling to leave. Several extemporaneous speeches were then rendered, and the gathering was dismissed. The evening service was largely attended. The an-

nouncement that the Rev. R. Kretzschmar of St. Louis would preach brought out large crowds, and the church was taxed to its utmost seating capacity. The opening prayer was offered by Rev. N. J. Bakke, who conducted the liturgical service. The preacher based his sermon on Ps. 20, 5: "We will rejoice in Thy salvation, and in the name of our God we will set up our banners." After several speeches had been made by the different brethren, in which the people were encouraged to do more for the cause, to labor more for Jesus, Conference closed singing: "God be with you till we meet again."

The collections were good and satisfactory. Music was furnished by the home choir, which was directed by the Professors Pearsson and Buntrock.

This meeting of Immanuel Conference was a blessed one. May the pure Word of God which was proclaimed bear its fruit in due season.

St. D.

### City Mission School.

Dear PIONEER:—

You have already told your readers that the Lutheran churches of several of our large cities have appointed missionaries to do city mission work. This work is prospering, especially in St. Louis, where there are two missionaries at work, and where there is also a Christian school conducted by the missionary teacher, Mr. Th. F. Koelling. The school, now in its third year, has an average attendance of 50 pupils. The interest in the school has been growing on the part of both parents and children. In his report the teacher cites several incidents, showing what an intelligent and wideawake interest some of the scholars are taking in the school. One day one of the girls brought another little girl, poorly clad, and said: "Teacher, I brought you a new scholar. She is afraid you will send her home. She is so poor. But I told her to come along with me to your school and learn about the dear Lord Jesus, our Saviour." At another time a man came to the school and showed the teacher a letter which he had received from one of the pupils. The following copy of the letter indicates what a salutary, Christian influence such a school exerts:

"DEAR UNCLE:—

"I want to write you a letter, and let you know that I am going to school again. It is a Plum Street Mission School on Second Street. The teacher was at our house and told me to come. The teacher there is a man; his name is Kelley (Koelling). We must pray every morning. I know the Lord's Prayer now, and the teacher told me that was very nice. That school is altogether different from others. Nearly every morning he tells us a story out of the Bible. He says they are all true ones. Yesterday we had the last story of Joseph, and the other children asked the teacher to tell us some more. My mamma is always washing yet, but we need to pay rent again. And the teacher gave me a pair of shoes and

a dress and a pair of stockings, and for my mamma he gave a skirt and a New Testament. They also have a Reverend; that is the Rev. Mr. Dreyer. He preaches every Sunday in our school, and some are going to Confirmation lessons. To-morrow is Saturday. I must go to the river and get some coal and kindling wood. But I won't steal none. The teacher says it is a sin to steal anything. But I always find some coal on the tracks. And I like to sing in school too. And the teacher tells us so much about Jesus. *He is our Saviour*. I just love to hear about the story: 'Jesus blessing little children;' but some of the boys like the story of that strong Samson better. We have now about 60 scholars, and the teacher always says we must only do two things in school, *learn and obey*. And nobody is allowed to curse or throw paper on the floor. Next time I will write you some more."—M.

### Acknowledgment.

Received for colored missions of Rev. L. E. Thalley from Holy Trinity Church, Springfield, Ill., \$10.00; of Rev. J. C. Schmidt from Grace Church, Greensboro, N. C., 12.00; of Rev. K. Kretzschmar from Mt. 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. Theo. Buch from congregation in Southern Pines, N. C., 3.00.

St. Louis, Mo., June 15, 1903.

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. 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.

### TERMS:

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

1 Copy .....	\$ .25
10 Copies .....	2.00
25 " .....	5.00
50 " .....	9.00

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

All business communications to be addressed to "Concordia Publishing House," Jefferson Ave. and Miami St., St. Louis, Mo.

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



# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXV.

St. Louis, Mo., August, 1903.

No. 8.

## In Me Ye Shall Have Peace.

Long days and nights upon this restless bed  
Of daily, nightly weariness and pain!  
Yet Thou art here, my ever gracious Lord,  
Thy well-known voice speaks not to me in vain:  
"In me ye shall have peace!"

The darkness seemeth long, and e'en the light  
No respite brings with it, no soothing rest  
For this worn frame. Yet in the midst of all  
Thy love revives. Father, Thy will is best.  
"In me ye shall have peace!"

Sleep cometh not, when most I seem to need  
Its kindly balm. O Father, be to me  
Better than sleep; and let these sleepless hours  
Be hours of blessed fellowship with Thee—  
"In me ye shall have peace!"

Not always seen the wisdom and the love;  
And sometimes hard to be believed, when pain  
Wrestles with faith, and almost overcomes;  
Yet e'en in conflict Thy sure words sustain—  
"In me ye shall have peace!"

Father, the flesh is weak: fain would I rise  
Above its weakness into things unseen.  
Lift Thou me up; give me the open ear  
To hear the voice that speaketh from within—  
"In me ye shall have peace!"

Father, the hour is come; the hour when I  
Shall with these fading eyes behold Thy face,  
And drink in all the fullness of Thy love.  
Till then, oh, speak to me Thy words of grace:  
"In me ye shall have peace!"

[The above lines were found among Dr. Horatius Bonar's papers after his death. It is believed they were the last he ever wrote.]

## Assurance of Faith.

A pastor visited a member of his church who was rapidly approaching the eternal world. She told him that her distressing cough had deprived her of sleep during the previous night, and that she was suffering greatly. His reply was, "Cheer up! for you will soon be where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"Oh," she exclaimed, with touching anxiety, "if I only knew that! How can I know it?"

"Suppose," the pastor answered, "when I leave your house, I meet an acquaintance who

asks, 'How is Mrs. S—to-day?' I tell her that you coughed nearly all night and feel very badly. She then says, 'How can I know that?' What should I reply?"

"You would inform her," she answered, "that I told you."

"Precisely so, and God tells you in His Word that if you believe on His dear Son, you shall certainly be saved. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Mark well, God says to the believer, 'Thou shalt be saved.' Now, if I can believe you without a moment's hesitation, will you not believe the blessed God?"

"Yes," she said with a happy smile, "I believe what God says; He cannot lie."

Such is the assurance of faith. The believer knows that he has forgiveness of sins and life everlasting. He knows he is saved. He knows it upon the sure testimony of God, who can neither deceive nor be deceived. His promises are confirmed by an oath and sealed with the seals of the holy sacraments. His testimony is more worthy of credit than the testimony of our own heart; more worthy of credit than the testimony of the entire human race of all generations combined. He has given His sealed promise and His oath to save with an everlasting salvation every soul that trusts in Jesus Christ. How, then, does the believer know that he is saved? He knows it, because God has said it; he knows it by believing the sure testimony of God's Word. By believing that Word he knows he was a condemned and ruined sinner; by believing that Word he knows Christ came to suffer and to die for the redemption of a lost world; and by believing that same Word he, trusting in Jesus Christ, knows that he is saved. That Word tells him: "God so loved the world that He gave His only-begotten Son, that WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE."

Pondering such a passage, the believer says, "'God loved the world'—I belong to the world, and so God loved me and gave His only-begotten Son for me into sufferings and death, to redeem me from sin and all its woe; 'whosoever'—no matter who he is and what he is—'whosoever believeth in Him, should

not perish'—that word 'whosoever' surely includes me; so I, believing in Christ, shall not perish, not be lost, but have—not doubtfully hope or expect to have, but HAVE—everlasting life—not life for a few weeks, or months, or years only, but everlasting life. God says it, and I believe it, and so I know that I am saved." The believer, who thus rests upon the promises of God, is safe; for God's promises can never fail.

A young minister was in the habit of visiting an aged Scotch woman in his congregation who was familiarly called "Old Nanny." She was bed-ridden and rapidly approaching the end of her "long and weary pilgrimage," but she rested with undisturbed peace and full assurance of faith upon the finished work of Christ. One day he said to her, "Now, Nanny, what, if after all your confidence in the Saviour, and your watching and waiting, God should suffer your soul to be lost?"

Raising herself on her elbow, and turning to him with a look of pain and grief, she laid her hand on the open Bible before her, and quietly replied, "Ah, dearie me, is that all the length you have got yet, man? God," she continued earnestly, "would have the greatest loss. Poor Nannie would but lose her soul, and that would be a great loss indeed, but God would lose His honor and His character. Haven't I hung my soul upon His 'exceeding great and precious promises'? and if He break His word, He would make Himself a liar, AND ALL THE UNIVERSE WOULD RUSH INTO CONFUSION."

"The Scripture saith, Whosoever believeth on Him shall not be ashamed," Rom. 10, 11.

## A Good Confession.

In a letter, written in 1893, Mr. Gladstone, the great English statesman, thus briefly expressed himself in response to an inquiry relating to his Christian belief: "All I think, all I hope, all I write, all I live for is based upon the divinity of Jesus Christ, the central joy of my poor, wayward life."



### Of the Saviour's Person.

#### JESUS CHRIST IS TRUE GOD.

"I believe in Jesus Christ, His only Son, our Lord." Thus we confess in the Second Article. And in the explanation we declare: "I believe that Jesus Christ [is] true God, begotten of the Father from eternity." In these words we say of our Saviour in the plainest terms that He is true God. Born of the Father, He is of the same essence with God the Father; begotten of the Father in all eternity, He is the same eternal, unchangeable God as is the Father, very God of very God, begotten, not made, of one substance with the Father, coeternal and coequal; and yet not the same person with the Father, but the second person of the Godhead.

This is our confession, and this our belief is based on the immovable foundation of the Holy Scriptures.

And what does the Bible tell us of our Saviour concerning His Godhead? It first of all plainly calls Him *God*. John says of Him, "This is the *true God*, and eternal life," 1 John 5, 20. Paul declares that Christ "is over all, *God* blessed forever," Rom. 9, 5. John 20, 28 we read that Thomas, convinced that Christ is risen, addresses Him, "*My Lord, and my God!*" And Christ accepts this homage. Jeremiah, in speaking of Christ, says, ch. 23, 6: "This is His name, whereby He shall be called, *The Lord our Righteousness.*"

So also is Christ called *God's Son*. Ps. 2, 7 the Father says to Him, "Thou art *my Son*, this day have I begotten Thee." John 3, 16 Christ, in His conversation with Nicodemus, refers to Himself as the *only-begotten Son* of God. And Rom. 8, 32 the apostle refers to the Saviour as *God's only Son*. These and similar passages put it beyond all doubt that the Scriptures want the Saviour to be regarded as the very God, since they plainly and expressly say that He is God, that He is *God's only-begotten Son*.

The Bible, however, proves Christ's divinity by another class of passages in which it ascribes to Him *attributes* that belong to God only. Thus it declares Christ to be *eternal*, when it says, John 1, 1, 2: "In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God;" it says that He is *unchangeable* when it asserts, Hebr. 13, 8, that "Jesus Christ is the same yesterday, and today, and for ever." Christ lays claim to *omnipotence*, when He says, Matt. 28, 18: "All power is given unto me in heaven and in earth;" and He does not deny the assertion of Peter: "Lord, Thou knowest all things," John 21, 17, which ascribes to Him *omniscience*. Matt. 28, 20 Christ declares that He is *omnipresent*, when He gives His disciples the promise: "Lo, I am with you always, even unto the end of the world." In thus ascribing to the Saviour divine attributes, the Holy Scriptures declare Him to be true God with the Father.

In the third place, the Bible attributes *divine works* to Christ. John 1, 3 the work of *Creation* is attributed to Him: "All things were made by Him; and without Him was not anything made that was made." Likewise are we told that we owe to Him our *Preservation*, for "He upholds all things by the Word of His power," Hebr. 3, 1. He has *power to forgive sins*, Matt. 9, 6; and He is to be the *Judge* of the quick and the dead, John 5, 27. From these Scripture texts it is again plain that Christ must be true God.

Finally, the Scriptures demand us to pay Christ the same *honor* and *homage* that we pay the Father, and declare that if we honor not the Son, neither do we honor the Father that sent Him, John 5, 23. Hebr. 1, 6 all the angels of God are called upon to worship Him. But now it is plain that if Christ were not true God the Scriptures could not ask us or the angels to honor and worship Him as we do the Father, since in that case we would be asked to commit idolatry. That the Bible, however, could not demand such a thing of us is certain; therefore it is equally certain that Jesus Christ, our Saviour, is "*God of God, Light of Light, very God of very God.*"

F. J. L.

### Salvation for You.

There is salvation in Jesus for all sinners; there is salvation for you. There is no necessity for you to go to hell, unless you create that necessity yourself by living in sin and rejecting the Saviour. Who says there is no salvation for you? Who has a right to say so? If you are not saved it will not be because there is no Saviour, for "Jesus Christ came into the world to save sinners." It will not be because there is not efficacy in His blood, for "the blood of Jesus Christ cleanseth from all sin." It will not be because He refuses to receive and save you, for in the Gospel He invites you to come to Him for salvation and assures you, "I will in no wise cast out." It will not be because He is unwilling that you should be saved, for "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them;" and He has sent His ministers unto you as "ambassadors for Christ" beseeching you by them, "Be ye reconciled to God!"

There is a way of salvation, but will you walk in it? There is a fountain open for sin and uncleanness, but will you wash in it and be clean? There is a righteousness presented to you in the Gospel—the righteousness of Christ—a righteousness that will justify you from all things; but will you receive it, put it on, and wear it?

Yes, there is salvation in Jesus for all sinners; there is salvation for you. If you go to hell it is for your own sin, for your sin of unbelief; it is because you prefer going there to going to heaven by the Lord Jesus Christ.

But if you go to heaven, it is by free grace; it is through the salvation which is in Jesus Christ for all sinners, and also for you; it is to the honor and praise of God.

### The Devil's Devices.

"For we are not ignorant of his devices." 2 Cor. 2, 11.

Rowland Hill once illustrated this passage of Scripture in the following way:

"Many years since I met a drove of pigs in one of the streets of a large town, and to my surprise they were not driven, but quietly followed their leader. This singular fact excited my curiosity, and I pursued the swine until they all quietly entered the butchery. I then asked the man how he succeeded in getting the poor, stupid, stubborn pigs so willingly to follow him, and he told me the secret.

"It seems he had a basket of beans under his arm, and kept dropping them as he proceeded, and so secured his object. Ah! my dear hearers, the devil has got his basket of beans, and he knows how to suit his temptations to every sinner. He drops them by the way, and the poor sinner is thus led captive by the devil at his own will, and, if the grace of God prevent not, he will get him at last into his butchery. Oh! it is because 'we are not ignorant of his devices' that we are anxious this evening to guard you against them."

An interesting fact about the story is, that the very night Rowland Hill told it two gentlemen of culture had entered his church to hear him, one of whom, a fine young fellow, was shortly to leave his country for India. After the service the friends walked side by side in silence for a while, but then the younger man remarked: "What a singular statement we had to-night about the pigs, and yet how striking and convincing it was." Years after, writing from India to his friend in the home land, this gentleman mentioned the incident again, saying that the homely illustration used by Mr. Hill to expose the devices of Satan had made an abiding impression on his mind, and had helped him to walk in straight paths.

### God's Will.

A gentleman visited a deaf-and-dumb asylum, and having looked upon the silent inmates, he was requested to ask some of them a question by writing it upon the blackboard. After some hesitation he ventured to write the inquiry in chalk upon the board:—

"Why did God make you deaf and dumb, and make me so that I could hear and speak?"

The eyes of the silent ones were filled with tears; it was a great mystery. Their cleverness made no answer, but their piety made eloquent reply. One of the little fellows went up to the board, and taking the chalk, wrote under the question this answer: "Even so, Father, for so it seemed good in Thy sight."

The Worker.



**The Mocker Reproved.**

Some years ago, writes a pastor, it was my privilege to meet in Switzerland, on the shores of Lake Geneva, a young American, who was suffering with spinal disease, which had crippled and pained him from his birth. His pale face, and shrunken limbs, and curved back gave indication of the agony he had endured, but his soul basked in the sunshine of his Saviour's smile.

On one occasion he went for a day's change and recreation to the town of Bex, the terminus, at that time, of the railroad through the valley, and the place to which many travelers gathered on entering or leaving Italy. He was seated at a table in a large dining room with a number of tourists who had just crossed the Alps, and were waiting for the train, when his attention was called to the loud remarks of a tall, robust, and handsome man; and he soon learned that the remarks were directed with many a shaft of ridicule and wit against the Bible.

The skeptic, having finished his dinner, was in the act of withdrawing from the table, when the young American said to him gently, "May I detain you a moment?" "Certainly," was the kind reply, as the stranger glanced at the sickly youth, not knowing what he wanted. "I only wish," said the Christian, with his weak and plaintive voice, "to tell you briefly my history. I was born in the United States of America, and have always been in my body as you see me now, only worse. My father died in my infancy, and there was no one to love me or care for me but my mother. I had no childhood, but when the boys were playing and shouting in the streets, I was lying in a darkened room, moaning with pain. Under God I owe my life from day to day to the unwearied tenderness and watchfulness of that mother, who thought, when I had struggled on to the age of a young man, that a visit to the Holy Land I had so longed to see would interest me, and might possibly benefit my health. We reached Palestine in safety, but there my mother was suddenly seized with fever, and was laid away in the grave, and now I am on my way home to die too. The only joy left me on earth is the hope of meeting my mother again with Jesus, in heaven; would you take that joy from me?"

"No, no," said the infidel, while the tears ran down his face, "I would not. Keep your hope and your joy, and I beg your pardon for having said a word to wound you."

"Oh," exclaimed the Christian, "thank God, you cannot deprive me of my comfort, for I know here," he added, as he placed his hand upon his heart, "how precious is Christ, and how true is His Word; but to-day you have poisoned the happiness of some of these young men who have listened to your cruel harangue

against the Bible. You are strong, and do not feel your need of God; but they may come very soon to sorrow and disappointment and temptation and death; and you have done all you can to take away their only shelter and support in the hour of need."

The powerful man stood for a moment silent and humbled before the pale youth, and then said solemnly, "I was wrong and deserve your reproof. Never again will I speak in the presence of others as I did to-day," and respectfully taking the hand of the Christian he withdrew.—

My dear young reader, turn away from the jest and the sneer of the skeptic; avoid the writings and the talk of the infidel! They



"Safe in the arms of Jesus,  
Safe on His gentle breast."

may poison and ruin your soul. Some young men are weak enough to imagine that it is a proof of superior intelligence to profess infidel sentiments. What fools they are! Men have been great, as the world calls it, in spite of their infidelity, but no one was ever great by reason of his infidelity, while thousands have been truly great by their personal devotion to Jesus. Beware of the dangers that beset the soul at every step.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word," Ps. 119, 9.

**Hidden Treasures.**

An old woman in Scotland was living in the most abject poverty. Her neighbors thought it strange, knowing that she had a son in America reputed to be in comfortable circum-

stances. One day one of them ventured to ask her about the matter.

"Does your son never send you money?" "No," reluctantly answered the mother; but, eager to defend him against the implied charge of forgetfulness and ingratitude, she quickly added, "But he writes me nice long letters, and sends me a pretty picture in almost everyone of them."

"Where are the pictures?" queried the visitor; "may I see them?"

"Why, certainly," was the answer. And the old woman went to a shelf, and took down the old Bible, and there, between the leaves, lay the "pictures" that the son had been sending her from America through all the years.

What were they? Nothing more nor less than banknotes, each for a considerable amount. During all this time of need the woman had had under her hand a sum of money sufficient to satisfy her every want, and she did not know it. She had looked at the pictures, she had thought them pretty pictures, they had been to her reminders of her far-off son, and evidence that he had not forgotten her, and that was all.

Of what does the little story remind you? Are we not often like this woman, finding "pictures" in the Book, where we should find wealth for the supply of all our needs? God's promises are bankbills, they are checks and drafts upon the bank on high. We look at them, admire them, we think of the love that prompted God to make them and give them to us; we imagine circumstances in which they would be peculiarly and exceedingly precious and helpful. Then we shut the Bible, and leave them there, and go out to face the poverty and destitution of life. We do not use them, spend them, buy with them, live upon them as we might and ought. Yet the mistake is ours, not God's. He has given them to us. He means that they should be used as the "coin of the realm." He is

not to blame if we persist in seeing only the pictures in them and upon them. What are the promises to you, "pictures," or banknotes?  
*Golden Rule.*

**Useless Worry.**

A poor shoemaker, who had always given liberally for the cause of missions, was quite shocked, one day, to hear an intelligent and wealthy gentleman angrily complaining of the immense sums of money which were constantly leaving the country for such a useless purpose as "Christianizing the heathen."

"Give yourself no unnecessary concern, dear sir," said the shoemaker, "not one cent of it has come out of your pocket!"

THE longest life cannot afford a single year to be thrown away.



### Joint Conference at New Orleans, La.

Our three stations at New Orleans recently held a joint service and conference at Mount Zion Church. The service on Sunday night was attended by almost 300 people. Rev. F. Lankenau preached the sermon. The choirs did much to beautify the service. The local congregation had also tastefully decorated the church.

On Monday night Rev. F. Lankenau opened the conference meeting by prayer, after which Mr. R. Dixon was chosen president. The paper on this evening was read by the undersigned and treated of "Christian Giving." On Tuesday evening Mr. E. Wilcox was made chairman in the absence of Mr. R. Dixon. Rev. K. Kretzschmar then proceeded to lead in the discussion of "Christian Education." Great interest was manifested in the meetings, and many were the questions asked concerning the matter under discussion. By request of members on the floor it was resolved to discuss church fairs and the like in the next meeting, for it was a foregone conclusion with all that there must be more of these conference meetings.

The time for holding the next conference was referred to the various congregations for action. It may safely be stated that two, perhaps three conferences will be held annually hereafter.

J. KOSSMANN.

### The Critic of Missions Silenced.

When missionary Weeks of Africa was traveling in England, a gentleman, in the same railway carriage, began to attack him as the friend of missions. "What," said he, "are the missionaries doing abroad? We pay them pretty well, but hear little about them or their movements. I suppose they are sitting down quietly and making themselves comfortable."

There sat beside Mr. Weeks another traveler, as black as any of the natives of Africa. He quietly waited until the stranger had exhausted his silly talk against missions, and then, making a sign of silence to Mr. Weeks, undertook himself to reply to the critic of missions. "Sir," said he, "allow me to present myself to you as a result of the labor of the missionaries whose work you have been depreciating." Pointing to Mr. Weeks, he continued, "I am an African and this man is the means of my having become a Christian and of my coming to this country in the capacity of a Christian minister."

The man who had assaulted Christian missions looked upon the black man with a look of mingled embarrassment and amazement. He could not be mistaken: there was a genuine African, who had addressed him in the elegant language of an educated and accomplished Englishman; he had, no doubt, felt the power of the Gospel of the Lord Jesus Christ; there were in his whole manner the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say against missions, and when he resumed conversation, it was in a different tone: he began to talk with Mr. Weeks upon missionary topics as an interested listener.

That black man was none other than Samuel Adjai Crowther, who afterwards became the first native Bishop of the Niger Territory in Africa and who for many years labored successfully as missionary among his countrymen. Mourned by many, he, in December 1891, entered the rest which remaineth to the people of God.

### No Thief.

Henry M. Stanley tells how once in the heart of dark Africa a native was dragged before him by some of his followers for stealing a gun.

Stanley looked at the gun; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word. Only, "I am a son of God; I would not steal!" he repeated again and again.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries laboring in that region, and he accordingly gave him the gun, and allowed him to go while they pursued their way.

At the next station where they stopped they found the gun waiting for them. It appeared that the gun had probably been lost. This man found it, and when he was set free he at once went to the missionary for instructions, and, by his direction, it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all vileness and theft and sin, had come to realize the glorious dignity of a divine paternity, and say, "I am a son of God; I would not steal!"

### Simple Trust.

The Christians of Corea are noted for their simple trust. The term they generally use when speaking of God is simply "Father." A man will be in trouble, and if you will ask him what he did, he will tell you he told "Father" about it.

In one of the villages persecution broke out, and the leader of the little group of Christians suffered hardest, losing his only child, a sweet little girl. He came to the missionary and spoke with him about it, tears streaming down his face. The missionary asked him, "What did you do?" As a smile broke through his tear-stained face, he replied, "I told Father about it, and it will be all right, you know."

"Your Father knoweth that you have need of these things," Luke 12, 30.

### God's Wonderful Ways.

Sir Bartle Frere, Governor of Cape Colony, relates the following with reference to India: "Missionaries and others have occasionally been surprised to find people that had hardly seen and perhaps never heard an ordained missionary, and yet had gained some Christian knowledge. In one case, which, as I know, was carefully investigated, all the inhabitants of a remote village in the Deccan District had renounced idolatry, had removed from the temples the idols which had been worshiped from time immemorial, and had agreed to confess a form of Christianity which they had themselves gathered from the attentive perusal of a single Gospel and a few tracts. These had not been obtained from a missionary, but they had been left behind, together with some old clothes and other articles, by a merchant, whose very name was forgotten, and who, so far as could be learned, had never spoken on the subject of Christianity to his servant, to whom, on his departure, he had given these things which he no longer needed."

#### 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.

#### TERMS:

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

1 Copy .....	\$ .25
10 Copies .....	2.00
25 " .....	5.00
50 " .....	9.00

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

All business communications to be addressed to "Concordia Publishing House," Jefferson Ave. and Miami St., St. Louis, Mo.

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



# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXV.

St. Louis, Mo., September, 1903.

No. 9.

## Doubt Not!

Wherefore dost thou doubt, O soul?  
Wherefore dost thou doubt?  
Cannot Christ, thy loving Lord,  
Work life's problems out?

Has He not delivered thee  
Many a trying hour?  
Is He not the same to-day  
In almighty power?

Has His blood not purchased thee?  
Art thou not His own?  
Through the whelming waters deep  
Dost thou go alone?

Wouldst thou know the reason why  
All these things go "wrong"?  
He will show thee by and by;  
Change thy sighs to song.

He will surely bring to thee  
Whatsoever is best;  
Guide thee all thy journey through  
To His promised rest.

Doubt Him not, O troubled soul!  
Wherefore be afraid?  
Arms of love encompass thee!  
Be thou not dismayed!

*Selected.*

## Worthy in Christ.

Sinners often meet with obstacles in trying to find peace, simply because they persist in thinking of themselves instead of directing their thoughts to Christ, and to the object of His mission to earth, and to His finished work. They hear Christ's invitation to come to Him for rest; but they complain that they are not good enough to come. No, and they never will be in themselves; but they forget that Jesus has said, "I am not come to call the righteous, but sinners to repentance," Matt. 9, 13. "The Son of Man is come to seek and to save that which was lost," Luke 19, 10. "This is a faithful saying," says Paul, "and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief," 1 Tim. 1, 15. Who was Paul and what was he doing when Christ saved him? He himself tells us he was "a blasphemer, and a persecutor, and injurious," and "I verily thought with myself," he writes, "that I ought

to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities," Acts 26, 9-11. Truly, Paul did nothing to make himself fit or good enough to come, but he was "a brand plucked out of the fire," just as every other saved sinner is; for all of us are far worse than we think ourselves to be, even when most deeply humbled under a sense of our guilt.

The fact is that *out of Christ* we have no worth or worthiness at all, do what we may; but *in Christ* the vilest of the vile are infinitely worthy, there being "no condemnation to them which are in Christ Jesus;" for they are clothed with the righteousness of God's Son.

A wicked, swearing teamster, who had been the terror of the neighborhood, was led by the Spirit to the knowledge of his sins and to faith in Jesus, and it was announced that he would openly confess the Saviour before men and partake of the Lord's Supper.

Driving through a town where he was well known, he was met by an old woman with the question, "They tell me, Thomas, that you be going to take the Sacrament on Sunday; is it true that you be?"

"By the grace of Christ, my Saviour," he replied, "I shall be a guest at His Table and shall have the privilege of showing His death with others who believe in Him."

"But, Thomas, do you think that you be worthy?" said the old woman. "I don't mean to reflect on ye, but you know what kind of man you have been, and what kind of life you have led, and do you think, Thomas, that you be worthy?"

"As worthy as any man in town," was the reply, "for I am a poor, worthless sinner saved by the grace of God through the precious blood of Christ. I trust in Him alone and do not doubt that He gives me His body and His blood as a pledge of the forgiveness of all my

sins. Yes, I only trust in Jesus and in His finished work."

Such is the language of faith leading the sinner to lose sight of self in the believing contemplation of the Saviour, who so graciously says, "Him that cometh to me, I will in no wise cast out," John 6, 37.

"But I am a great sinner, sayest thou?  
*I will in no wise cast out, says Christ.*  
But I am an old sinner, sayest thou?  
*I will in no wise cast out, says Christ.*  
I have served Satan all my days, sayest thou?  
*I will in no wise cast out, says Christ.*  
But I have sinned against light, sayest thou?  
*I will in no wise cast out, says Christ.*  
But I have sinned against mercy, sayest thou?  
*I will in no wise cast out, says Christ.*  
I have no good thing to bring, sayest thou?  
*I will in no wise cast out, says Christ.*"

## The God-Man.

Jesus was a man, but He was more. He sat weary at Jacob's well, and, therefore, was a man; but He lifted the redeemed soul of the sinful woman into the joy of eternal life, and, therefore, was God. He slept upon a pillow in the ship, and, therefore, was man; but He stilled the raging of the tempest with a word, and, therefore, was God. He wept at the grave of Lazarus, and, therefore, was man; but He called the dead man from the tomb, and, therefore, was God. He is the God-Man, our Redeemer.—J. H. B.

## A Blessed Service.

An aged pastor closed his last sermon with the following precious words: "When the wind blows cold He always takes the bleak side of the hill. The heaviest end of the cross lies ever on His shoulders. *These forty years and more have I served Him, blessed be His name! and I have had nothing but love from Him.* I would be glad to continue yet another forty years in the same dear service here below if so it pleased Him. His service is life, peace, joy. Oh, that you would enter on it at once! God help you to enlist under the banner of Jesus even this day! Amen."



### Jesus Christ is True Man.

As outspoken as our Catechism is in its confession of the Saviour's divinity, so outspoken is it in its confession of Christ's humanity. That Christ is a true man, the Second Article thus gives expression to: "I believe in Jesus Christ, who was conceived by the Holy Ghost, born of the Virgin Mary." And in the explanation Christ's humanity is confessed thus: "I believe that Jesus Christ [is] true man, born of the Virgin Mary."

This our faith and confession is founded on the Holy Scriptures; for they are just as outspoken in their declaration that the Saviour is true man as they are that He is true God. While they, on the one hand, call Him the true God, they, on the other hand, just as unreservedly call Him a true man. Paul writes, 1 Tim. 2, 5: "There is one God, and one Mediator between God and men, the *man* Christ Jesus." And since the Scriptures cannot lie, we have right here already the most certain proof of our Saviour's humanity. That He is a true man is also proved beyond all reasonable doubt by the fact that He was born of a woman, ushered into this world a helpless child by a natural birth.

As a further proof of Christ's humanity the Scriptures also attribute to Him the natural parts of a man, to-wit, a body and soul. The Gospels very plainly show us that Christ had a human body and a human soul. He Himself speaks of His body, Luke 24, 39. To assure His disciples, He says: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones, as ye see me have." And while suffering in the garden, He exclaims, "My soul is exceeding sorrowful, even unto death," Matt. 26, 38.

Finally, the Scriptures also attribute to Him the ways of a man. He was born a little child and grew as do other children. He ate and drank to support His natural life. If He went without food for any length of time, He grew hungry, and on the cross He cries out that He is thirsty. Great exertion of the body tired Him, and He required sleep to refresh Him. The death of Lazarus causes Him to weep. His body had its limitation of endurance, for on the way to Calvary He breaks down with the cross, no longer able to bear its weight. And He dies as other men too. In short, every page of the Gospels furnishes us with indubitable proof of our Saviour's humanity, and no reasonable person can but be convinced by their narrative that Jesus Christ is a true man, and that He was like unto us in everything except one thing—He was without sin. While other men born of woman are sinful, He was born holy and remained holy. While He was tempted to sin, He never succumbed to temptation, but remained pure and spotless. He could fearlessly challenge His enemies to convince Him of one sin.

All praise to Jesus' hallowed name,  
Who of virgin pure became  
True man for us.

F. J. L.

### Failed to Pass the Examination.

With serious mien and solemn greeting a Methodist preacher in Illinois entered the house of a Lutheran family. By "chance" the wife only was at home. This "chance" is a peculiar thing, as we read in 2 Tim. 3, 6. And that this passage applies to this case was manifest when the preacher at once began to speak of going to church, prayer, and conversion. As the lady listened in silence, the intruder became bolder and asked her to kneel down and to pray with him. Completely surprised at this impertinence, she entered upon the following examination with him:

*Lady*—"Tell me first whether you are the Methodist preacher from the grove over yonder."

*Methodist*—"Yes, that I am."

*L.*—"I heard that you come from P—, in Germany, the same region where we come from. Is that so?"

*M.*—"Yes, but I emigrated in my twentieth year."

*L.*—"Then you certainly learned our Small Catechism in Germany?"

*M.*—"Most assuredly! From childhood I was designed of God to be a preacher, and hence, in learning, was ahead of all my fellow-pupils."

*L.*—"Since you desire to pray to Christ with me, I would like to know what you still know of Christ from the Small Catechism. If you do not consider it improper to ask me to pray with you, you will also consider it proper for me to ask you to repeat the Second Article."

*M.* (sighing)—"I believe in Jesus Christ, His only Son, conceived—"

*L.*—"You have omitted '*Our Lord*.'"

*M.*—"Our Lord, conceived of the Virgin Mary, dead and—"

*L.*—"Stop, stop! You are only babbling foolish stuff concerning Christ, for He certainly was not '*conceived of the Virgin Mary*!' Before you pray to Christ you had better learn the Second Article."

*M.*—"The words have escaped me. But you must know that I do not think much of the simple repeating from memory. I hold to the Bible which says that to 'love Christ is better than all knowledge.'"

*L.*—"That shows that you do not even understand the Bible, because you do not know the Catechism. One can certainly not love Christ if he knows nothing of Him. Were you able to love your wife, when as yet you knew nothing of her? Do you not see that preachers are altogether unnecessary if people can love Christ without having been taught anything about Him by the preachers? Have you never read what is written in the 17th chapter of St. John: 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent'?"

*M.*—"Good woman, I only wanted to say that I—that—that I, you know—"

*L.*—"Yes, I know, you wanted to pray to

Christ of whom you no longer know anything aright. So, now please go home and never come back, until you know the Small Catechism from beginning to end. Until then I do not consider you a minister."—*Pilger*.

### Chief Thing Missing.

The captain of an English war vessel once invited the Queen of Tahiti and her train on board the ship, and gave a feast in their honor. The most sumptuous repast had been prepared and the captain, without any further ceremony, invited his guests to partake of it. But to his surprise none responded. He then turned to Missionary Pritchard, who had also been invited, and said: "Dear friend, I see that I have failed to suit the tastes of my guests, notwithstanding my earnest efforts, for the Queen looks about as if the chief thing were missing."

The missionary smiled and said: "You are right, captain. The chief thing is missing. Your table is indeed loaded with the choicest food, but you forgot to give thanks, and without this my spiritual children, as you see them here, will touch nothing. They hold fast to the apostle's word, 'Whether ye eat or drink, or whatever ye do, do it all to the glory of God.'" With considerable embarrassment the captain asked the missionary to offer thanks, and as he spoke the words, "All eyes wait upon Thee, and Thou givest them their meat in due season," etc., the guests joined in, and when the "Amen" was spoken, they partook of the bounteous repast.

### What a Christian Is.

A Christian is both a sinner and a saint; he is evil and is good. In ourselves we are sinners, but Christ gives us another name when He mercifully forgives our sins for His sake. Hence both appellations are true. Sins are yet in us, for the old Adam still lives within; and again they are not present, because God blots them out for Christ's sake. They are present before my eyes; I see them and I feel them; but there stands Christ and tells me to repent, to confess myself just what I am, a sinner, and declares to me the forgiveness of my sins through faith in His name.

Repentance alone, though necessary, is not sufficient; faith in the remission of sins through Christ must also be added. Where there is such faith, God no longer sees sin; for then we appear before Him not in our own righteousness, but in that of Christ. He adorns us with grace and righteousness, even if in our eyes we are miserable sinners, full of weakness and unbelief. But this conviction of our wickedness shall not drive us to despair, else we could not heed the preaching of repentance. No, we come and say: O Lord, we are damnable sinners, but Thou declarest that we shall not remain such, and hast commanded remission of sins to be preached at all times in Thy name.—*Luther*.



**Dedication of Chapel at Monroe, N. C.**

The 7th of June was a day of rejoicing for our colored Lutheran congregation at Monroe, N. C. On that day their beautiful little chapel was dedicated to the service of the Triune God, appropriate sermons being preached by the Revs. N. J. Bakke and Theo. Buch, whilst the young ladies' choir beautified the services by the singing of several hymns.

May all that assemble in this house of God realize the presence of Him who in His Word and Sacraments comes to bless them with an everlasting blessing according to His promise: "In all places where I record my name I will come unto thee, and I will bless thee," Ex. 20, 24.

**The Child Martyr.**

In Antioch, where the disciples of Christ were first called Christians, a deacon from the church at Caesarea was called to bear cruel torture to force him to deny the Lord who bought him with His precious blood. While he was being tortured he still declared his faith, saying: "There is but one God and one Mediator between God and man, Christ Jesus." His body was almost torn in pieces by the enraged heathen. The cruel heathen emperor seemed to enjoy looking upon him in his suffering.

At length this martyr begged his tormentors to ask any Christian child whether it was better to worship one God, the maker of heaven and earth, and one Saviour, who had died for us and was able to bring us to God, or to worship the gods many and the lords many whom the Romans served.

There stood near by a Roman mother who had brought with her a little boy, nine years of age, that he might witness the sufferings of this martyr from Caesarea. The question was asked the child. He quickly replied, "God is one, and Christ is one with the Father."

The persecutor was filled with fresh rage and cried out to the mother, "O base and wicked Christian, that thou hast taught this child to answer thus!" Then turning to the boy, he said more mildly, "Child, tell me who taught thee thus to speak? Where did you learn this faith?"

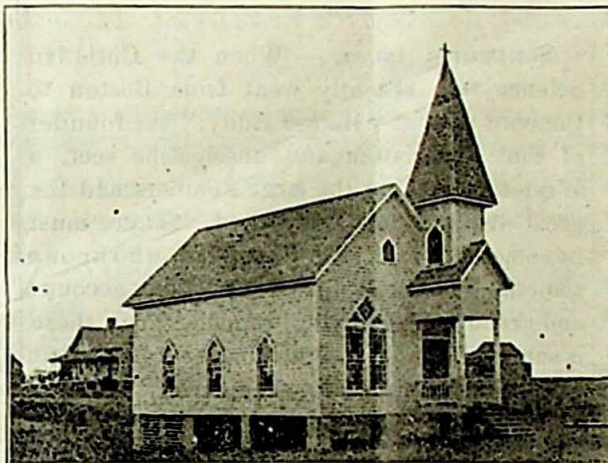
The boy looked lovingly into his mother's face, and said, "It was God that taught it to my mother, and she taught me that Jesus Christ loved little children, and so I learned to love Him for His first love to me."

"Let us see what the love of Christ can do for you," cried the cruel heathen judge, and at a sign from him the officers that stood by with their rods, after the fashion of the Romans, quickly seized the boy and made ready to torture him.

"What can the love of Christ do for him now?" asked the judge, as the blood streamed from the tender flesh of the child. "It helps

him," answered the mother, "to bear these tortures for Christ's sake."

Again they smote the child, and every blow seemed to torture the agonized mother as much as the child. As the blows, faster and heavier, were laid upon the bleeding boy, his heathen tormentors asked, "What can the love of Christ do for him now?"

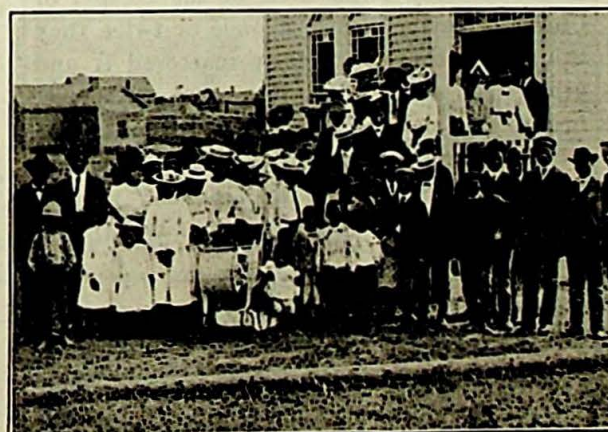


Lutheran Chapel at Monroe, N. C.

Tears fell from many eyes as that Christian mother replied, "It teaches him to forgive his tormentors."

The boy watched his mother's eye, and no doubt thought of the sufferings of his Lord and Saviour, and when his tormentors asked if he would now serve the gods they served, he still answered, "I will not deny Christ. There is no God but one, and Jesus Christ is the Redeemer of the world. He loved me and died for me, and I love Him with all my heart."

The poor child at last fainted between the repeated strokes, and they cast the torn and bleeding body into the mother's arms, and



Congregation Assembled at the New Chapel in Monroe on the Day of Dedication.

supposing that he was dead, they said, "See what the love of Christ has done for your Christian boy now."

As the mother pressed her boy to her heart, she answered, "That love takes him from the wrath of man to the peace of heaven, where God shall wipe away all tears."

But the boy had not yet passed over the river. Opening his eyes, he said, "Mother, may I have some water from our cool well?"

As he closed his eyes in death, the mother

said, "Already, dearest, thou hast tasted of the well that springeth up unto everlasting life. Farewell! thy Saviour calls for thee. Happy, happy martyr! for His sake may He grant thy mother grace to follow in thy bright path."

To the surprise of all, after they thought he had breathed his last, he raised his eyes and looked to where the elder martyr was, and said in almost a whisper, "There is but one God, and Jesus Christ whom He has sent."

With these words upon his parched lips, he passed into God's presence, "where is fullness of joy, and to His right hand, where are pleasures forevermore."

**Who Was to Blame?**

A baker living in a village not far from Quebec bought his butter from a neighboring farmer. One day he became suspicious that the butter was not the right weight, and, therefore, decided to satisfy himself as to whether the farmer was honest or not. For several days he weighed the butter, and then found that the rolls of butter the farmer brought were gradually diminishing in weight. This angered him so that he had the farmer arrested on a charge of fraudulent dealing.

"I presume you have scales?" the judge said, inquiringly.

"Yes, of course, your honor."

"And weights, too, I presume?"

"No, sir."

"How, then, do you manage to weigh the butter which you sell?"

"That's easily explained, your honor," replied the farmer. "When the baker commenced buying his butter of me, I thought I'd get my bread from him, and it's the one-pound loaf I've been getting there that I've been using as a weight for the butter I sell to him. If the weight of the butter has been wrong he has himself to blame, not me." — *Christian Youth.*

**Jesus Only.**

Dr. Duff's last visit to Carey, the missionary, on his deathbed, was spent in speaking about Carey's life, till at length the dying missionary whispered, "Pray." Duff knelt down and prayed, and then said good-bye. As he passed from the room, he thought

he heard a feeble voice pronouncing his name, and, turning, found that he was recalled. He stepped back, and this is what he heard, spoken with great earnestness: "Mr. Duff, you have been speaking of Dr. Carey. When I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour!"

Duff went away rebuked, with a lesson in his heart that he never forgot. He was reminded of the Bible words: "They saw no man save Jesus only," Matt. 17, 8.



## Notes.

**TWO DEATHBEDS.** — Under this heading an A. M. E. church paper compares the deathbed of the late pope with that of Gladstone, "the great English statesman." The editor says: "The world watched anxiously around the bedside of each. Each had outlived the three score years and ten. Each had passed a life of eventful toil. Each came to his end loaded with worldly honor." Well, yes. But why did the African Methodist not point out the great difference between the two? To "the anxiously watching world" there came not one Gospel word from the deathbed of the late pope, the enemy of the Gospel. He trusted for salvation, not in Christ in whom alone salvation is found, but in his own works. "I am ready to depart," he said, "having settled all my affairs. I feel I have done all in my power for the good of the church and for humanity." This is surely not the confession of a poor sinner saved by grace. But Gladstone, the great English statesman, trusted in the finished work of Christ. With failing breath he prayed the Gospel hymn:

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

His hope, in the presence of death, rested on the fact that Christ, the Rock of Ages, had been cleft for him, the poor sinner. And this is the only way to heaven. For the Bible tells us that there is salvation in Jesus only. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4, 12.

**A REPLY.** — A reader of the PIONEER writes: "In a eulogy on Pope Leo XIII, delivered in spread-eagle fashion by a Catholic layman of our city, the speaker said, 'The papacy will not die. The great apostle of the Gentiles proclaimed to the world that the papacy will live as long as the world endures.' Now, where did the apostle of the Gentiles make that proclamation?" We do not know to what saying of St. Paul the Catholic speaker referred. Still he spoke the truth, perhaps without knowing it. Our friend will find that "proclamation" in the second chapter of St. Paul's second epistle to the Thessalonians. We there learn that the reign of Antichrist shall endure until the coming of Christ to judgment. Through the Reformation of Dr. Luther the pope was revealed as the great Antichrist, "who opposeth and exalteth himself above all that is called God; so that he as God sitteth in the temple of God, shewing himself that he is God." At the time of the Reformation the Lord revealed the Antichrist and consumed him "with the spirit of His mouth," that is, with His Word which Luther proclaimed in all its purity. But the Antichrist is not yet destroyed. He still sitteth in the temple of God opposing the Gospel of Christ and leading thousands into perdition. St. Paul tells us that the Lord "shall

destroy him with the brightness of His coming." The papacy shall live as long as the world endures. At the end of the world Christ will come in glory and majesty, and then there will be an end to the reign of Antichrist. The Wicked one shall be destroyed "with the brightness of His coming." May Christ soon come and end all our troubles! "Even so, come, Lord Jesus."

**SOMETHING IN IT.** — When the Christian Science folk recently went from Boston to Concord to visit "Mother Eddy," the founder of that unchristian and unscientific sect, a Westerner, seeing the large numbers and the great display made, remarked, "There must be something in it." A Bostonian, who knows something about Mother Eddy's bank account and grand style of living, replied, "Yes, there is something in it, and the Mother collects that something with unflinching regularity."

**THE REASON WHY.** — Why are people so easily duped by the most foolish teachings? Why do they so easily fall victims to the lies of Father Pope and Mother Eddy? Well, those who refuse to hear the Scriptures are always liable to be led into the most horrible delusions. The Bible says, "They shall turn away their ears from the truth and shall be turned unto fables." "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." Therefore Luther well says, "Whoever refuses to listen to Christ must listen to the devil." And again he says, "Most people have no clear and well-grounded understanding of the divine Word in their hearts. Moreover they think little of the Gospel of Christ. Having heard it once or twice they think that they have fully mastered it and grow tired of it. But if a stranger comes, bringing something new, they listen to him with ears and mouths wide open. Thus they fall like Adam and Eve in Paradise."

Lord, keep us steadfast in Thy Word!

## His Mother's Bible.

It is said that the steamer "Scotia" once picked up a dozen shipwrecked sailors in mid-ocean. Among them was a boy of twelve years.

"Who are you?" said the captain.

The answer was: "I'm a Scotch boy. My father and mother are both dead, and I am on my way to America."

"What have you here?" said the captain, as he opened the boy's jacket and took hold of a rope around the boy's body.

"It's a rope," said the boy.

"But what is that tied by this rope under your arm?"

"That, sir, is my mother's Bible. She told me never to lose that."

"Could you have saved something else?"

"Not if I would save that."

"Did you expect to drown?"

"Yes, sir; but I meant to take the Bible down with me." — *Southern Churchman.*

## Prayer for Loved Ones.

"Hold them closely in Thy keeping,  
All the dear ones that I love,  
Keep them safe, awake or sleeping,  
Lord of earth and heaven above!  
Guard them, oh, most tenderly,  
They are safe, if kept by Thee."

## Acknowledgment.

Received for colored missions of Rev. L. E. Thalley from Holy Trinity Church, Springfield, Ill., \$15.25; of Rev. Theo. Buch from congregation in Southern Pines, N. C., 2.00; of Rev. K. Kretzschmar from Mount Zion Church, New Orleans, La., 50.00; of Rev. J. Kossmann from Bethlehem Church, New Orleans, La., 50.00; of Rev. F. J. Lankenau from St. Paul's Church, New Orleans, La., 50.00; of Rev. J. C. Schmidt from Grace Church, Greensboro, N. C., 12.00.

St. Louis, Mo., August 15, 1903.

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. 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.

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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:

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

1 Copy .....	\$ .25
10 Copies .....	2.00
25 " .....	5.00
50 " .....	9.00

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

All business communications to be addressed to "Concordia Publishing House," Jefferson Ave. and Miami St., St. Louis, Mo.

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



# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXV.

St. Louis, Mo., October, 1903.

No. 10.

## Our Church.

Our dear old Reformation Church,  
We've heard thy tales of blood,  
Of those who loved thee to the death—  
The true, the wise, the good;  
The faith of Augsburg they have kept,  
They burned, they bled, they died,  
And shall their children's children now  
Be traitors at her side?

Our own dear Reformation Church!  
The fire has not grown cold  
That burned and coursed like living streams  
In martyrs' veins of old.  
The cruel thirty years of war,  
'Mid persecution's flame,  
Have warmed the blood in every heart  
For those of Lutheran name.

So, then, with Luther bold and true,  
And loyal to each vow,  
We'll stand for Christ and for His Church,  
As God doth witness now.  
In protest strong 'gainst every wrong,  
We'll stand for truth alone,  
Our Church shall still be dear to us,  
Our fathers' and our own.

*Selected.*

## Blessings of the Reformation.

The annual recurrence of the 31st of October, the day on which, 386 years ago, the pope, the Church, and the world learned of the existence of a man named Luther, necessarily directs our thoughts year after year back to that event. What importance is to be attached to this event? What was and is the aim of the Reformation? What do we owe to Luther, the chosen instrument of God in the work of the Reformation?

Great was the corruption of the Church before the days of the Reformation. Darkness covered the earth and gross darkness the people, since the bright light of the Gospel had been hidden under a bushel. The Church was sick, thoroughly sick in all her limbs, from the crown of the head to the sole of the feet. One of the greatest teachers of the Romish Church was honest enough to confess that before the Reformation there was no respect for divine things and scarcely any religion to be found.

In those days the Bible was a buried treasure. There were many Doctors of Divinity that had never read it. The decrees of the church councils, the bulls of the popes, and the corrupt traditions of the church were the only spiritual guides of the poor people. Darkness had expelled the light, and the voice of God was scarcely ever heard in the church. The Reformation changed all this. The Bible is no longer chained, but free. The bright light of the Gospel is no longer hidden, but sends its bright beams throughout the length and breadth of the world. The reading of the Bible is no longer forbidden, but everybody is admonished to search the Scriptures, to follow them as the only guide to heaven, and to build on them as the only sure foundation stone.

In those days it was claimed that the pope was Christ's vicar on earth, the lord of the Church and the lord of all the kingdoms of the earth. But Luther proved from the Bible that the Church had no visible head and that her only Lord is Christ. Luther also made it plain from Scriptures that by these very claims which the pope put forth he stamped himself the Antichrist whose coming was foretold in the Bible, and thus freed thousands upon thousands of poor souls from the tyranny of popery.

In those dark days Absolution, or the forgiveness of sins, was sold for money. For money the pope's agents were ready not only to forgive sins already committed, but even such as were yet to be done. On the other hand, confession was made a torture for poor sinners by the minions of the pope. The Reformation, however, plainly showed auricular confession and the sale of indulgences to be an invention of Antichrist.

In those days the people were taught that they could merit heaven by their good works, fastings, prayers, pilgrimages, mortifying of the body, and by gifts to the Church—yes, they even claimed it to be possible by these means not only to gain heaven for one's self, but also for others. But Luther has taught us from God's Word that man is justified by grace through faith in Christ, and not by the deeds of the Law.

In those days the poor people were taught to pray to saints and angels when they were in trouble, and to trust in the intercession of the Virgin Mary and the apostles. But we have learned from the Bible that the adoration of saints is idolatry, that Christ is the only Mediator between God and man and the only Rock of Salvation.

In the dark ages before the Reformation people were told of an imaginary third place after death and made to believe that in this third place, called purgatory, souls that were not fit to go to heaven at once were first cleansed and purified, so that later heaven could be opened for them. But we know from the Bible that there are only two places after death, heaven and hell, and that those who do not prepare for heaven here cannot do so after death.

While Holy Baptism and the Lord's Supper were yet administered, the people were left in ignorance as to the great blessings of these holy sacraments. Yes, the Lord's Supper was only partly given the laymen, and of the bread and wine it was said that they were changed into Christ's body and blood. From God's Word, which was brought to light by the blessed Reformation, we, however, know that the holy sacraments offer, give, and seal unto us forgiveness of sin, life, and salvation, that in, with, and under the bread and the wine we receive Christ's true body and blood, and that every communicant is entitled to the whole Supper and not to only half of it.

These are a few of the blessings which we owe to the Reformation. To be reminded of these few should, however, already induce us to lift up our hearts in thanksgiving and praise to God for all the mercies and kindness He has poured upon us.

F. J. L.

HERE is a short, but comprehensive prayer by an eminent author which, every Christian will admit, proceeded from a heart that was sensible of its natural depravity. "O Lord!" are the words, "take Thou my heart, for I cannot give it; and when Thou hast it, keep it, for I cannot keep it for Thee; and save me in spite of myself for Jesus Christ's sake. Amen."



### Jesus Christ, the God-man.

We have heard that our Saviour is true God and true man. He is very God of very God and very man, born of woman. Now, however, it would not be right for us to think that one half of Christ is God and the other man, or that the divinity and humanity were mixed together in Him as, for example, we would mix wine and water in a glass. Nay, God and man, or, as we say, the divine and human natures, are so united in Christ as to make one person, of which person it can truly be said, the whole person is true God and the whole person is true man.

Here, indeed, we have a great mystery, a mystery so great that David exclaims in wonder and awe, "Is this the manner of man, O Lord God?" But though beyond our understanding it is, nevertheless, an uncontrovertible fact; for as St. Paul declares, Rom. 9, 5, Christ, who is God over all, blessed forever, concerning the flesh came of the fathers, the holy patriarchs, such as Abraham, Isaac, and Jacob. In Christ, in Jesus of Nazareth, are united the divine and human natures, so as to form one person.

As to the manner in which this wonderful union was brought about, the Bible tells us that the eternal Son of God received the human nature into His person. Thus John writes, John 1, 14: "The Word," that is, the Son of God, "was made flesh," and St. Paul says: "God was manifest in the flesh," 1 Tim. 3, 16. And so closely are the divine and the human natures united in Christ, that what is peculiar to the one nature is ascribed to His whole person. Thus Is. 9, 6 we read: "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Here Christ is first described as to His human nature, when the prophet speaks of His birth, and then according to His divine nature, when the prophet calls Him "Wonderful," "Counselor," "The mighty God," "The everlasting Father," and yet that which is peculiar to His human nature, as well as that which is peculiar to His divine nature, is ascribed to His whole person: Christ, who is the mighty God and everlasting Father, is born; Christ, who is born a little babe, is declared to be the mighty God, the everlasting Father. Matt. 28, 18 Christ declares that all power is given unto Him in heaven and in earth, that the divine attribute of omnipotence has been communicated to His human nature, and in verse 20 He says the same of the divine property of omnipresence. Because of the personal union of the divine and the human natures in Christ His human nature has part in all that which is peculiar to the divine nature.

On the other hand, we learn from Scripture that Christ's divine nature partakes of what is peculiar to His human nature. Thus it is

according to His human nature that Christ has blood, and yet John says, "The blood of Jesus Christ His Son cleanseth us from all sin," 1 John 1, 7. To die was peculiar to Christ's human nature, nevertheless the apostle declares, Acts 3, 15, "Ye killed the Prince of Life." Though Christ had blood according to His human nature only, yet the Bible speaks of the blood of God's Son; though only the Man Christ Jesus could die, yet Scripture speaks of the death of the Prince of Life, of God. In the same sense do we also sing:

O sorrow dread, our God is dead.

So intimate, so indissoluble is the union of God and Man in Christ that one nature partakes of the attributes of the other.

Well may, therefore, David exclaim, "Is this the manner of man, O Lord God?" and Paul, "Without controversy, great is the mystery of godliness: God was manifest in the flesh!"

Velled in flesh, the Godhead see,  
Hall, th' incarnate Deity!  
Pleased as man with man to dwell,  
Jesus, our Emmanuel!

F. J. L.

### Not a New Religion.

An aged Lutheran was asked by a Romish priest, "Where was your religion to be found before Luther?" The Lutheran replied, "My religion was to be found then where yours is not to be found now, in the written Word of God."

Correct! For Luther did not preach new doctrines, but the old doctrines of God's Word which had lain hidden for centuries under the rubbish of Romish errors and superstitions. The Lutheran religion is as old as the Bible. Luther, God's faithful messenger, preached not a new Gospel, but "the everlasting Gospel," and thus gave back to the Church her true glory, which she possessed in the times of the Apostles, but of which the Antichrist at Rome had robbed her.

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

the contrary doctrine and the abuses. Neither is there a safer way of keeping pure doctrine and avoiding error than to hold fast to the articles of our holy Christian faith, as the Apostles' Creed teaches us, and not to depart from it, neither to the right nor to the left."

### Luther's Catechism.

Many wise and pious men have loved and praised Luther's Catechism. John Mathesius, who wrote the great Reformer's life, said: "If Luther had done nothing else in his lifetime than to introduce the Catechism into the homes, schools, and churches, the world could never sufficiently thank and pay him." Justus Jonas said of it: "The Catechism of Luther is a little book that costs about six pennies, but six thousand worlds are not able to pay for it if we were to say what it is worth." Frederick II, Duke of Schleswig, desired to be buried with it in his hands. Joachim, Prince of Anhalt, wrote in his copy: "Next to the Bible, this book is my best book." Sabina, Electress of Brandenburg, said: "Luther will remain Luther, and not soon nor easily will another follow him. My children shall learn the Catechism; and if they understand it well they will have learned enough." John Arndt said of it: "As one makes a fragrant nosegay of flowers, so fragrant flowers of life from the garden of God's Word are tied together in the Catechism."

### Comfort from Luther's Catechism.

Not long ago an old Christian lady, who is almost bed-ridden and helpless, as well as quite blind, completely shut off from all means of entertainment and occupation, said to a friend: "How thankful I am that when I was young I learned the Catechism. When I am lonely or cannot sleep—and so much of my time is spent that way—I go over the Catechism word for word, again and again, and it is such a pleasure and comfort. The Catechism tells me all I need to know, and in the best way, too. I thank God for it every day."

### The Cleansing Blood of Jesus.

A Christian preacher was talking to a company of fishermen and their wives by the seashore. A woman stooped down and took a handful of sand in her hand, and, holding it out to the speaker, said, "Do you see this?" "Yes." "Do you know what I mean?" "Not very clearly." "Ah, sir, these are my sins, they cannot be counted!" "Go, dig in the sand," was the answer she received, make a mound, raise it as high as you can, then watch the tide as it ebbs and flows, and see it disappear." "Ah, I see what you mean," replied the woman, "the blood, the blood—it will wash it all away."—*Sel.*



**Luther Anecdotes.**

**THE FARMER WHO WOULD BE WISER THAN GOD.**

There was once a farmer who was never satisfied with God's arrangement of the weather and begged the privilege of controlling the elements for a while, and his prayer was granted. The farmer began, and did as he wished; and everything went agreeably to his desires. It rained and snowed when he wished, and it was fair weather when he wanted it, and everything succeeded so well that he thought there would be the most fruitful year ever known. But when the harvest came, he found nothing but empty ears and mere straw. He then thought of it, for the first time, that he had forgotten the wind. Thus it went with him who was too wise for God.

**THE THREE ROBINS.**

A man sent his servant, Idleman, to hunt up the cows that were lost; but as he stayed away so long the master went after him. He asked the servant, "Have you found the cows?" "No," said he; "but I have found something better." "What is that?" He answered, "Three robins." "Where have you them?" His reply was, "The one I see, the other I have, and the third I am chasing." Where masters do not look after their business, Brother Idleman will have the sway.

**THE DONKEY'S SHADOW.**

One man hired his donkey to another, and walked beside him on their journey. The man who rode, as the sun was scorching hot, begged the other to ride, that he might also enjoy the benefit of the shadow. But he would not consent and said he had hired him the donkey to ride, and not his shadow; if he wanted the latter also he would have to pay for it. In this fable we have a picture of the world: it will do nothing without pay—not even allow a man to enjoy a shadow without compensation.

**TRUST IN GOD.**

Towards evening two birds came flying into the Doctor's garden, where they were building a nest, from which, however, they were frequently scared away by persons passing by. The Doctor, observing it, said, "Ah, dear little bird, do not fly from my heart. I wish thee well, if thou couldst but believe me. Likewise we also do not trust and believe the Lord our God, notwithstanding He grants us every blessing. He will not kill us—having given for us His Son."

**Luther at Home.**

The world would have lost a great deal if Luther had never married. It would have lost one of the most beautiful pictures of home life that history has ever painted. There was true piety in that home. God's Word ruled in it. The Bible was more than simply an ornament on the parlor table. It was the daily spiritual bread of the great Reformer's household.

Luther's home was a home of prayer and praise. The great Reformer loved music and believed in making melody with instrument, voice, and heart. Our picture beautifully represents this feature of his home life, which was a splendid example of what should characterize the Christian family life.



Luther at Home.

but he met his death firmly and cheerfully. To a friend bewailing his lot the martyr replied, "Death is bitter and life is sweet, but alas! consider that death to come is more bitter, and life to come is more sweet." In another conversation he said, "I am well, thank God; and death to me for Christ's sake is welcome."

His martyrdom was witnessed by a large throng of people. The martyr was forbidden to address the crowd. A pardon was promised him if he would recant the Bible doctrines he had preached, but he spurned it away, saying, "If you love my soul, away with it!" He remained faithful, although his agony was greatly prolonged and increased by the slow progress of the fire on account of the green fagots, which had to be rekindled three times before they did their horrible work.

**What the Bible Can Do.**

I recently read a story which I think will do my little friends good. It will show you what the Bible can do. Some time ago there was a missionary preaching to the heathen in India about Jesus. One day a man came to him and asked to be baptized. The missionary was glad to hear that the man wanted to be baptized. So he asked him to sit down, and they had a talk together. The missionary could not baptize the man until he was sure that he believed

**Last Words of John Hooper, the Martyr.**

This great preacher was born in Somersetshire, England, in 1495, and died at the stake February 9, 1555, in Gloucester. He was a great scholar and writer, and a diligent study of the Scriptures convinced him of the errors of the pope's church and made him an ardent advocate of the Reformation. It is said of him, "In his sermons he corrected sin and sharply spoke against the iniquity of the world and the corrupt abuses of the church. The people in large numbers came daily to hear him and the church would often be so full that none could enter further than the doors."

Hooper and Rogers were the first to be cited under Queen Mary, who was called Bloody Mary because of the many Protestants put to death under her reign. On August 29, 1553, Hooper was thrown into prison, where he received harsh treatment, and contracted a painful sickness. In January, 1555, he was condemned on account of his Protestant faith. He had called the mass "the iniquity of the devil." He was sentenced to die at the stake,

in the Lord Jesus. But how could a man in that heathen land become a Christian? It was this way. This man belonged to a band of robbers. One night these robbers got a great deal of spoil, and hid it in a woods. The next day they met to divide it. Among the things given to this man was a copy of the Bible. He had never seen a Bible before. But he had heard of it. He knew it was the book out of which the Christian missionaries preached. He felt curious to know what was in the book. So he set about to read it. But long before he had read the good Book through he learned from it that he was a sinner, and that his only hope was in Christ Jesus. He quit his bad life, and was truly sorry for his sins. When the missionary had heard this, he baptized him, and the man who had been a robber became a member of the church and a useful Christian. He then lent his Bible to his brother, who was also a heathen, and he, too, became a Christian. The Bible can do wonders.—C. P.

SALVATION can be inherited but never earned.



## Notes.

**WHAT THE CHURCH NEEDS.**—Says a writer in one of our "up-to-date" magazines: "The mission of the church is to study and solve the problems of our day scientifically, and she therefore needs scientific preachers, able to apply the truths of science." "The truths of science," indeed! What does the writer mean? He means the theories and reasonings of so-called scientists, which have proved false again and again. He may like empty straw, but he cannot speak for others. The mission of the Church has always been and still is to save sinners, and she therefore needs Gospel preachers, able to apply the truths of God's Word for the salvation of souls. Christ told His messengers to preach, not science, not the opinions and views of man, but the Gospel. He said unto them, "Go ye into all the world, and preach the Gospel to every creature," Mark 16, 15.

**A SCIENTIFIC PREACHER.**—We are reminded of a "scientific preacher" of whom we recently read. He was a colored preacher down in South Carolina. Speaking of the passage of the Israelites over the Red Sea, he said, "Brethren, let me explain this matter scientifically." And then he advanced the theory, that it was in winter and the sea was frozen and the Israelites of course had no difficulty in walking over the deep. An old colored grandfather, however, was not satisfied with this explanation. He rose to offer his objections and stated, that from what he had learned in his geography the Red Sea was in the East, where they had the tropical climate, and where the thermometer never went down to the freezing point. The preacher, not willing to have his "scientific" theory exploded, promptly replied, "That may all be true, but remember that this happened many thousand years ago, and at that time they had no geographies, tropical climates, and thermometers!" Thus the dispute was settled "scientifically."

**ANOTHER "SCIENTIFIC" EXPLANATION.**—It seems that also in heathen countries there are those who explain matters "scientifically." A missionary in Persia tells us that the earthquake is thus explained "scientifically" by the religious leaders of that country: "They teach that the earth stands on the back of a very large ox, and the ox, in turn, stands on the back of a fish. On each side of the ox there is some fresh green hay, of which he is very fond. When he has eaten up all the grass nearest him, he is obliged to stretch his neck for that which is a little way off. This act causes only a slight motion of the earth. But what troubles the ox most is a bumble-bee that sometimes gets into his ear. This maddens him so much that he shakes his head and his body and makes a great effort to put the bee out, and, by doing this, causes those terrific earthquakes that destroy so many lives and so much property." How foolish! And yet this

theory of the heathen teachers in Persia contains as much truth as many of the theories proclaimed by so-called scientists in Christian lands as "scientific facts."

**THE POPE'S BLESSING.**—And now we are told that the new pope sent his blessings "especially to the American people." America does not want his blessing. A writer in the *Recorder* says: "The popes' blessings are curses. The pope sent his blessing to the King of Naples, and in a few months he lost his crown and kingdom. The pope sent his blessing to the Emperor of Austria, and within a year the Emperor had lost his Venetian dominions. The pope blessed the Empress Eugenie, who declared she had made the war with Germany, and in less than twelve months she had to flee with the Emperor from France, which was defeated by Protestant Germany. Mrs. General Sherman was given the Golden Rose by the pope with his blessing, and she quickly died. The pope sent his blessing to Boulanger, and in two weeks he had to flee for his life. The ex-Princess of Brazil asked the prayer of the pope and his blessing for her unborn child—the child was born deformed. The pope gave his blessing to Maximilian, and in a few months he was executed. His wife went to Rome for the pope's blessing, received it, and shortly after became insane. The Empress of Brazil was blessed by the pope, and three days after broke her leg." The pope may curse us as he curses Luther and his Bible doctrines, but we want none of his blessings.

**CHINESE LIBERALITY.**—A congregation of 125 Christian Chinese contributed \$2000.00 for Foreign Mission work.

**LUTHERAN ORPHANS' HOME.**—We recently received the Annual Report of our Lutheran Orphans' Home at Addison, Ill. At present 98 children find shelter in the Home, which is in a very prosperous condition. What a glorious work this work of mercy is among Christ's little ones! Who can estimate the blessings of the quiet work of such a Christian Home in 81 years! In such a Home the children are prepared for the journey of life, and their hearts are directed to that better home in heaven. God bless the orphans and all that care for them!

**THE POWER OF LOVE.**—When on a visit to Great Britain Bishop Ridley told of ten heroic Christian Indians who braved the open seas for three days in a "dug-out" canoe, in order to bring a doctor sixty miles away, to save the life of a missionary lady. When the Indians' captain was asked afterwards what reward should be given for this heroic service he was distressed, and said, "Do not breathe such an idea to my men. It would break their hearts. You are a sailor, you know that no amount of gold would have tempted us out on that sea. But she loved us and would have died for us. And we would die for her if need be."

**A WARNING TO PARENTS.**—A reader in one of our Southern cities sends us the following: Twelve years ago, a Protestant mother took her little twelve-year-old girl to a Romish church "to hear the Easter music." The next year she took the girl again to the same attraction. Before the third Easter, the mother had been called to give an account of her charge. At Easter, the motherless girl went again to hear that music. The sharp eyes of "the sister" and of "the father" were upon her, and attentions were shown, sympathy was manifested, books were loaned. To-day the young woman is a Romanist. Christian parents, heed the lesson!

## Actions Speak Louder than Words.

An agent of a missionary society once visited and addressed a colored church in Kentucky. When the collection was about to be taken, the pastor, himself a colored man, arose and said, "My dear brethren, when we have our meetings for prayer, you are generally present, and I am pleased to see this house filled. Whenever, at such times, anything is said about the wants of the heathen, and the duty of praying and giving for the conversion of the world, you give me groans of approbation. Now I wish you to come forward with your money, or I shall conclude that you did not groan honestly."

## Acknowledgment.

Received for colored missions of Rev. L. E. Thalley from Holy Trinity Church, Springfield, Ill., \$9.00; of Rev. K. Kretzschmar 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. Ph. Schmidt from Grace Church, Concord, N. C., 10.00.

St. Louis, Mo., September 15, 1903.

A. C. BURGDOFF, Treas.

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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. XXV.

St. Louis, Mo., November, 1903.

No. 11.

## To Mission Workers.

"Oh, be swift who bear the message!  
Oh, be generous, ye who stay!  
Lavish gifts upon the altar,  
Pray and give, and give and pray,  
Till the multitude in darkness  
In His beauty see the King,  
And saved sinners come to Jesus,  
And His praise and glory sing."

## "Middling."

As we sat in the waiting-room of a Southern station, a young man entered and greeted a friend with the question, "Well, Henry, how are you to-day?"

"Middling," was the friend's reply, meaning that he was not entirely well, nor yet seriously ill.

Soon after, a young lady entered and greeted a friend with whom she soon had a dispute on religious matters. She was a Roman Catholic who tried to defend the errors of the Romish sect. She gave as a reason for her belief in purgatory that she was not quite good enough to go to heaven, and she was sure that she was not bad enough to go to hell. "Ah," we thought, "she also considers herself middling—not very good and not very bad."

Later on, as we sat on a box on the platform, we had a talk with a colored uncle, who told us that he worked on the railroad. We spoke about the dangers to which railroad men are exposed, and pointed out the importance of being prepared for death at every moment of life. "Well," he said, "I'se not one of those very good people, but I'se not very bad neither."

"You belong to the middling people, uncle?"

"Dat's it, boss, just about middling."

"There seem to be many middling people around here; I wonder where they come from. Can you tell me who makes good men?"

"God, sah."

"And who makes bad men?"

"The devil, sah."

"And who makes the middling men?"

Our colored friend looked rather puzzled, but soon replied, "Don't know, sah."

Yes, and there are many other things which

those don't know who consider themselves middling as to their spiritual condition. They don't know the Bible, and they don't know their own hearts. God's Word does not speak of middling men, but tells us that all men are by nature sinners. "There is not a just man upon earth that doeth good, and sinneth not," Eccl. 7, 20. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one," Rom. 3, 10—12. "The flesh," the nature with which we are born into the world, "is enmity against God; for it is not subject to the Law of God, neither indeed can be," Rom. 8, 7.

This is true, not only of some, but of all, for the best of men "were by nature children of wrath, even as others," Eph. 2, 3. There is no room for middling men, for in God's sight "we are all as an unclean thing."

The Lord, therefore, tells us, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Again He says, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." He surely leaves no place for the middling men.

Therefore, the question of the salvation of the most cultured and refined turns upon the acceptance or rejection of Jesus, just as truly as the salvation of the most ignorant, rude, debased, and stupid. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," John 3, 18, 36. "This is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life," 1 John 5, 11, 12. Whatsoever else he may have in the way of learning and wealth and social position, he has not life, spiritual life, everlasting life, unless he has the Son by faith in His name.

"Go ye into all the world and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned," Mark 16, 15, 16. A man is either a believer in Jesus and on the road to everlasting bliss, or an unbeliever and on the road to everlasting damnation. There is no middle road to some middle place, and there are not middling men. As to health, and wealth, and other things there may be middling men, but as to their standing before God there are no middling men.

## Unbelief.

Unbelief has its seat not in the head, but in the heart. Men do not want to believe the Bible, because the mind of the flesh is enmity against God, because the Bible lays an arrest upon appetites and passions which they love to gratify, because it utters the stern admonition of a reckoning in the future world for the sins of the present, because it humbles them into the dust by casting the highest not less certainly than the lowest, the most cultivated and refined not less surely than the most ignorant and degraded, upon the grace of God and the atoning sacrifice of Christ for salvation. Therefore all attempts to convert the skeptic by argument must necessarily fail. Every conversion is the result of the Holy Spirit's work in the heart of man.

## Certainty of Salvation.

The believer's certainty of salvation is founded, not on his fitful feelings, but on God's Word. An aged Christian, when speaking of the certainty of salvation, well said, "If any one asked me how I know that I am saved, I should say I know it better than if I had heard an angel out of heaven say so; for I might make a mistake about that, but I cannot make a mistake about the Word of God. The Lord Jesus said, 'All that my Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.' The Father has made my soul a present to His Son, and I know He will not take me away from Him."



### Jesus Christ, the God-man.

(Concluded.)

Why was it necessary for the Son of God to receive the human nature into His person? The simple answer is, to redeem and save us sinners. As Christ Himself says, "The Son of Man is come to save that which was lost." To save lost sinners is His purpose; to do this, however, He must *come*, come into the flesh, the Son of God must become a true man. But was it not possible for God's Son to save us without becoming incarnate? No; for God had given His holy Law to man, and man was to keep it. But man, sinful man, could not meet the demands of God's Law himself. Yet, the Law must be fulfilled; if not by us, then by a substitute, by one who would take our place. This substitute, however, must be a man, since the Law was given to man. Our Redeemer must therefore be a man to be acceptable to God as our Substitute.

Let us further bear in mind that man's disobedience brought down upon him God's wrath and displeasure, temporal death, and eternal damnation. This awful punishment must also be removed from him, if he was to be redeemed. Our Substitute must appease God's wrath, remove from us divine displeasure, overcome death, and close the gates of hell. How could He do this? Scriptures tell us, by His sufferings and death. Our Substitute must suffer and die for us. This, however, God's Son could not do unless He also be true man. Therefore the holy writer says, Hebr. 2, 14: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." So, then, we see that our Saviour must be a true man in order that He might fulfill the Law, suffer and die for us as our Substitute.

On the other hand, it was equally necessary that our Redeemer be true God. In Ps. 49, 7, 8 we read: "None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and ceaseth for ever." Taking it for granted that there could be found a holy and righteous man, such a man could not redeem his brother, nor give a ransom for him; he could not fulfill the Law in his stead, nor bear the punishment of his sins. Why not? Simply because he could only keep the Law for himself; his perfect obedience of God's commandments would be no more than just what God would demand of him.

It is equally plain that such a mere man's death could nevermore appease God's wrath and bear the punishment of all men's sins. But this God could do. His keeping of the Law could be accepted as a full substitute for the obedience which we owed the Law. His death could free us from all punishment, His divine power could successfully cope with all our enemies. The blood of Christ Jesus, God's Son, cleanses us from all sin.

From the above, then, you may see how necessary it is that our Redeemer is true God and true man. Had Jesus Christ been true God only, He could not have redeemed us; had He been true man only, our redemption through Him would also not have been possible. But now that He is true God and true man we can joyfully confess our faith

in Jesus Christ,  
Son of God, and Mary's Son,  
Who descended from His throne,  
And for us salvation won;  
By whose blood and death are we  
Rescued from all misery.

F. J. L.

### A Lesson.

In the South we have seen trees ruined or well-nigh strangled by large coils of ivy, which are wound about them like snakes. There is no untwisting the folds, they are too giant-like and fast fixed, and every hour the roots of the climber are sucking the life out of the unhappy tree. Yet there was a day when the ivy was a tiny plant, only seeking a little help in its climbing; had it been denied then, the tree had never become its victim, but by degrees the weak plant grew in strength, and at last became master, and the tall tree became the prey of the creeping, insinuating destroyer.

There is a lesson for all. Sorrowfully do we remember many, many noble characters which have been ruined little by little by insinuating habits. Drink has been the ivy in many cases.

### Heathen Cruelty to Children.

Children, you should thank God that you have Christian parents, and live in a Christian land. Here we love children, and almost everybody tries to make the boys and girls happy. Heathens, however, seem to have very little love for their children. Let me tell you something. Hundreds of thousands of infants are cruelly put to death in heathen countries. Once a chief, having become a Christian, said: "I am the father of 19 children; all of them I have murdered; now my heart longs for them." In Madagascar, a large island off the east coast of Africa, they strangle or drown or bury alive children that are born on what is considered an unlucky day. In India, many little girls are left in the woods or jungles to be eaten by jackals or to starve. In China, many are drowned in warm water and buried as soon as born. In the city of Peking, in China, many are thrown into the streets at night to be gathered in the morning, and buried in a common hole. Sometimes little girls in China have their eyes put out, and are sent to beg.

In some heathen countries people are killed and offered in sacrifice to their idols. A few years ago in the Goom Soar country, in India,

hundreds of children were being fattened to be slaughtered.

In some of the large islands the people are cannibals, that is, they eat one another. At one feast in the Fejee Islands, it is said that two hundred human bodies were baked and served up.

Mr. Moffat, a missionary to Africa, one day heard a lady say that she heard a babe cry as she passed a certain bush along the way. Mr. Moffat went to the bush but could see nothing. At last he heard a faint cry. It was under the ground. He dug up the earth and came to a flat stone. Under this stone he found a little girl babe, still alive. The mother had dug a hole, put her child into it, and then threw a stone in, intending to kill the child. But the stone was too large for the hole, and did not hurt the little one. Mr. Moffat took care of the child, and it lived to grow up.

When we think of such cruelty as heathens show to their children, let us be thankful to God that we live where the Gospel is known, and let us do all we can to help along mission work. — *Little Missionary*.

### Patience.

The nearer time approaches its end, the more need there is of patience. Let us strengthen our patience by confidence and by a life consecrated to God. An early Christian martyr wrote in his last hours to the Christian church at Rome, "Fare ye well in the patience of Christ until the end." The apostle sends us the same blessed greeting in the words, "The Lord direct your hearts into the love of God, and into the patient waiting of Christ, 2 Thess. 3, 5. — *W. C.*"

### Unspoken Prayers.

"Lord, Thou hast heard the desire of the humble," says the psalmist. God hears the desires, wishes, heart-longings, soul-hungerings and thirstings of His children. Do not grieve, then, if you cannot find words in which to tell God what you want, if you cannot put into well-defined thoughts the desires and hungers of your hearts. When words fail, pray in silent yearnings, in unutterable longings, and your heavenly Father will understand just as well as if you spoke in common language. Much of our best praying is done when we sit at God's feet and do not speak at all, but only let our hearts talk.

"Longing is prayer, and it is heard of Him  
Who loves His child and hears its faint desires."

A LITTLE child was busy with his lessons, and they were more than he could manage; the tears came, and he burst out weeping. The father soon came to him, and said, "Lad-die, does crying help you with your lessons?" The little fellow replied, "No; but crying brings some one that helps me." That is just what prayer does for us. — *Sel.*



**A Simple, but Searching Question.**

Several years ago a prominent minister in one of our Western cities delivered a series of carefully prepared discourses on the Evidences of Christianity. Among his hearers were two persons unlike in every respect. One was a highly educated man, the president of an infidel club, who had been commissioned to attend the lectures, and take notes that were afterwards submitted for discussion at the meetings of the skeptics; and the other was an old and illiterate colored woman, who attended, not because she understood the arguments, but because she delighted to be where the name of her Saviour was honored.

On a certain evening, during service, a sleet fell, covering the stone steps of the church building, and as the old woman was leaving at the close of the service, she slipped, and might have been severely injured if the infidel, who was descending the steps at the same time, had not caught her and kindly assisted her to the sidewalk. She thanked him, saying in a low, tremulous voice, "Young master, do you love Jesus?"

They parted, but that voice followed him to his room; it started a mighty tide of emotion in his proud heart, and never left him until he bowed in faith and with tears of adoring gratitude beneath the cross he had despised.

The minister hearing that an infidel who had attended his lectures was converted, sought his acquaintance, and desired to know what argument had convinced him of his error. "Oh," he replied, "I listened to all of your arguments with unmoved indifference, save when they excited a feeling of intense opposition to the views you advanced; but it was the simple question of an old colored woman, 'Do you love Jesus?' that led me to see the cruelty of my conduct towards my best Friend."

Dear reader, do you love Jesus? If not, why do you not love Him? Has He ever harmed you, or has He ever harmed the world? As Pilate said to the rabble that called for His crucifixion, "Why, what evil hath He done?" Would you crucify Him again? Would you grieve His heart, so noble, so good, so loving, by turning away with contemptuous unconcern from His entreating voice? You may forget Him for a time, but you cannot always despise unpunished His claims upon your confidence and affection. If you continue to neglect Him

to the close of your brief mortal existence, God will assuredly shut you up in hell; for He will not permit you to count the blood of His Son a common thing. Other questions may engage your attention now, but sooner or later that simple, searching question must be answered: "Do you love Jesus?"

J. H. B.

Among the dead, on one of the battlefields before Richmond, was a Southern soldier who lay unburied for several days. Already the worms had begun to eat the flesh from his fingers, but underneath the skeleton hand was an open Bible, with the fingers pressed against those precious words: "Thy rod and Thy staff they comfort me." That soldier found these words to be true when death had laid its icy fingers upon him. When life was slowly ebbing away, the Lord was his stay and support, his cheer and comfort, his defense and delight.

**God is Everywhere.**

There is a story of an atheist's child who had learned something about God. The father wished to expunge the thought from her mind, and he wrote on a piece of paper: "God is nowhere." He asked the child to read the words and she spelled out: "God is now here." The child's unconscious misreading of the atheist's creed startled him and brought him to the feet of the God whose very existence he had sought to deny. Wherever we are, we are in the presence of God.

**In the Saviour's Arms.**

A dear little daughter of that earnest and devout pastor, Valerius Herberger, was taken very ill. The pastor fell on his knees and pleaded for the life of his child, but the Saviour loved it more than the parents and wanted to take it to Himself.

As the father saw the end approaching, he said, "My precious child, are you not afraid to die?"

"No, dear father," she answered, "because I am going to Jesus, and He loves me."

"How do you know that He loves you, darling?"

And the little one opened her eyes, looked wonderingly at her

father, then stretched out her little arms upon her pillow, and said: "Thus He hung, for me, upon the cross!"

Then she closed her eyes. The little heart ceased its throbbing—the little one had fallen asleep—in the arms of Jesus!

Jesus died for you and for me, dear reader. Let this be our comfort throughout life, and our last comfort in death.

FAITH is God's gift as well as His grace is, and it is not a reward. — *Augustine.*



ANGEL GUARD.

**Comfort in Death.**

"Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me."

These words of the 23. Psalm have comforted and cheered many a dying believer. Says an aged pastor, who has sat at many a deathbed, "What a handkerchief that verse is to wipe the death-sweat from the brow! What a stimulant to the spirit, when heart and flesh fail!"



## Notes and Items.

**NEWS FROM NEW ORLEANS.**—From St. Paul's station at New Orleans the missionary writes: "Our school is almost filled, and we are just opening up. We have 178 pupils enrolled, and I am sure that by the end of the month we shall have 200. Surely, God is pouring down His blessings upon us! We have also opened up a ninth grade in our school this fall. Among those in attendance are several that want to become ministers and teachers."

**NEWS FROM NORTH CAROLINA.**—From a letter of one of our missionaries in North Carolina we learn that a new laborer has entered that important mission field. The Rev. Essig has taken charge of the work at Monroe and Southern Pines. The new pastor was installed at Southern Pines on the 13th of September, and in Monroe on the Tuesday following. He will reside at Monroe and will give the children his special attention; for, God willing, he will soon establish at that place a Lutheran school, which, no doubt, will prove a blessing to many.

**FESTIVAL DAY AT MEHERRIN.**—The first Sunday in September was a red-letter day for our colored Lutheran congregation at Meherrin, Va. On the morning of that day the congregation celebrated its Harvest Home Festival and also the 12th anniversary of the dedication of its church, the Rev. Oehlschlaeger, of Richmond, Va., preaching an appropriate sermon and the church choir beautifying the services by the singing of several anthems. The church was most beautifully decorated for the glad occasion. In the afternoon the colored Lutherans celebrated their mission festival in the grove near by, whilst the German Lutherans held mission services in the church. Lutherans from Richmond and other places took part in the festivities. It was a day of rejoicing and thanksgiving.

**WIDOWHOOD IN INDIA.**—A General Council missionary in India, writing of the miseries of the Brahmin widows in that heathen land, says: "The Christian widow has sympathy and consolation from friends. Not so the Brahmin widow. She is looked upon, more or less, as the cause of her husband's death. Eleven days after his death jewels and trinkets of garments worn during her married life are taken from her, her hair, often beautiful and abundant, is shaved off, and widows' weeds, usually of a white material, are put on her, never to be removed except she leave her caste or die. She is usually made to do the hardest and lowest work of a Hindoo household. The care of her children is taken from her, and everything is done to make her widowhood miserable. The life of a Brahmin widow, if she be tender-hearted, is a slow dying of sorrow and cruelty. The death of a husband in India has more of sorrow in it than the taking away of the fondest husband in America. One is disgusted with

the customs of heathen religions, having compassion for a people bound by them; but the heart bleeds with pity when one must see cruelty heaped upon sorrow, sufficient of itself to break a tender heart."

**BIBLE WORK.**—Bible Societies are important mission agencies, and the work of missions could scarcely be carried on without their aid. From the latest Report of the American Bible Society we learn that most of its work is done in foreign countries, and that fully one half of its receipts are expended in printing and distributing the Bible in other languages than the English. The extent of its work can be estimated from the statement that the issues of the past year of Bibles, Testaments, and portions of the Bible were 1,993,558 copies, and since its organization, eighty-seven years ago, have been 72,670,783 copies. Since "the seed is the Word of God," no one can estimate the harvest of such a sowing.

**PERFECTLY SAFE.**—"I was holding," said the late Bishop Whipple, "a service near an Indian village camp. My things were scattered about in a lodge, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold a service." "Yes," he said, "perfectly safe. There is not a white man within a hundred miles!"

**ROMISH INTOLERANCE.**—It is a well-known fact that in Catholic countries Protestants are refused the privileges which Catholics demand and enjoy in Protestant countries. Peru in South America is a case in point. Though that country is a republic, the Roman Catholic religion is established, and there is sufferance for none other. Protestants are not allowed the freedom of public worship, and Protestant missionaries are molested in every way. Efforts have recently been made to obtain some show of religious liberty in Peru, but without success. A Romish paper, *The Western Watchman*, of St. Louis, advises the Peruvian Government to force its subjects to be of one religion and to prevent the preaching of non-Catholic doctrines. Instead of enacting laws making the public exercise of the Protestant religion possible, the Peruvians should, says the *Watchman*, take measures to suppress it. Such is the love of Romanists for religious liberty in countries where they have the majority. If they had the power they would pursue the same course in the United States that they have pursued in Peru and in other South American republics.

## OUR BOOK TABLE.

**GOTTES WORT EINE GOTTESKRAFT.** An Beispielen aus alter und neuer Zeit gezeigt von H. Weseloh. Concordia Publishing House, St. Louis, Mo. Price, 80 cts. postpaid.

We are glad this book appeared in time for the holiday season. It will prove a welcome Christmas present, and deserves a place in every Christian

library and in every Christian home. Its get-up is as pleasing as its contents are valuable. The book bears witness to the divine power of God's Word by numerous illustrations which prove the Bible to be God's Word since it does for man what no human book can do.

**TRIAL AND SELF-CONVICTION OF POPE LEO XIII.** By A. L. Graebner. Concordia Publishing House, St. Louis, Mo. Price, 5 cts. Edition with the Latin Quotations, 10 cts. per copy.

This is a timely publication and deserves the widest circulation. The pamphlet shows the true significance of the late Pope, and proves him to have been "the most acrimonious, persistent, and dangerous enemy of Protestantism and of free religious, social, and political institutions the world has seen for the last twenty-five years." The Pope is put on trial and convicted upon evidence taken from his own public and official writings. Whoever reads the evidence cannot but join in the verdict, Guilty as charged.

**OF THE DIVINE WORD AS THE LIGHT WHICH LEADS TO PEACE.** By W. Loehle, Ev. Lutheran Pastor. Printed by Papenhagen and Deindoerfer, Defiance, O. Price, 10 cts.

This tract of 15 pages is the first number of a periodical called *Translation*, issued not less than four and not more than eight times a year. Price, 50 cts. the year. The publishers evidently do not agree with the Eastern D. D. who recently wrote that the time for translations in the Lutheran church is past and that those who can furnish translations only should take a back seat. This first number of *Translation* is a helpful little tract well worthy of the English dress. It is considered "the best of Loehle's tracts" and presents, in an impressive manner, the important truth that the awakened sinner can find and retain true peace by relying, not on his feelings and experiences, but solely on the never-failing promises of God's Word.

## Acknowledgment.

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St. Louis, Mo., October 17, 1903.

A. C. BURGDOFF, Treas.

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R. A. BISCHOFF, Editor.

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Vol. XXV.

St. Louis, Mo., December, 1903.

No. 12.

## Christmas.

Fear not! The Christmas message comes,  
Good tidings of great joy!  
It brings to you and all the world  
A gift none can destroy.  
For you is born in Bethlehem  
A little helpless Babe,  
The Christ, your Lord, your Saviour, King!  
He comes the world to save.

## A Faithful Saying.

A faithful saying is a saying which is true, and which is therefore worthy of belief. Such a saying is the Christmas message which tells us of the birth of the Saviour of sinners. St. Paul says, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," 1 Tim. 1, 15. "*Christ Jesus came into the world.*" He came from the glory which He had with the Father from all eternity. St. John, speaking of the Son of God, says, "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh." It was the Word that was made flesh; it was the Son of God that became man, born of the Virgin Mary. "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law." Therefore the angel who brought the Christmas tidings to the shepherds in the holy Christmas night called the Child born at Bethlehem, "Christ the Lord." That Child for whom there was no room in the inn and who was laid in the manger was the great Jehovah, the Maker of all things, God over all, blessed forever. The Babe at whose rough couch we worship in the blessed Christmas time is the God-man in whom we see God manifest in the flesh.

This is a great mystery, above all human understanding, and therefore rejected by those who in the pride of their own wisdom know not God, nor the works and ways of God. They laugh at the birth of a virgin mother, and will not believe that the holy Child born of the virgin is the Son of God.

But no matter what foolish man may say or think, the Christmas saying is a faithful saying, a true saying, worthy to be believed for our comfort.

Yes, for our comfort. For, if it were not true, if the Child born at Bethlehem in the blessed Christmas night was not the Son of God, then we have no Saviour and are lost forever. By sin we were subject to God's wrath and everlasting damnation. We could not help ourselves, neither could a mere man be our Saviour. God's own power was necessary to lift the great mountain of sin from a perishing world, and to save us from everlasting woe. In our helplessness God Himself came to the rescue. God so loved the world, that He gave His only-begotten Son to save us from utter ruin and endless misery. God's own Son became man, and took the sinners' place under the Law, and bore the sinners' transgressions, and endured the sinners' punishment. To this end did He come, and therefore the angel making known His birth said, "Unto you is born this day, in the city of David, a Saviour." This is indeed good news, but not too good to be true; for "it is a faithful saying," a true saying, "that Christ Jesus came into the world to save sinners."

The self-righteous will nothing of all this. They imagine that they can save themselves, and therefore reject this saying of the birth of a Saviour. But no matter what foolish man may say or think, the Christmas saying is a faithful saying, a true saying, a saying worthy of belief.

In this faithful saying every sinner may find peace and salvation. "Christ Jesus came into the world to save sinners," all sinners, even the chief of sinners. Therefore the angel said that the Christmas tidings of great joy "shall be unto all people." There is none excepted, not one. The Saviour born at Bethlehem is the Saviour of all. He is *your* Saviour. Believe in Him and rejoice!

In this faithful Christmas saying the believer has the assurance of God's love in the darkest hour of grief and sorrow and affliction. Much of life is dark. There is much sorrow and trouble and heartache, and we

are often tempted to doubt God's goodness. But the faithful saying that Christ Jesus came into the world to save sinners brings light into the darkness. In the light of this saying all doubts are stilled. He that gave His own Son to be a sacrifice for our sins surely loves us, and His ways are ways of mercy. Many mysteries still remain, but in the light of the faithful saying one thing is clear: God's purpose towards us is one of love, and, clinging to this, we shall some day see face to face and know as we are known.

In the faithful Christmas saying we find inspiration for mission work. We carry on mission work to make known the glad tidings that Christ Jesus came into the world to save sinners. This is not a doubtful saying, invented by the human mind. No. It is a faithful saying, a true saying. It is God's own message, and it will manifest its divine power in church and school. Our labor cannot be in vain.

Let us, then, rest our hearts upon the "faithful saying" that "Christ Jesus came into the world to save sinners," a saying which is "worthy of acceptation" by all men.

## God Is Love.

Do you doubt it? Behold the lowly Babe of Bethlehem, whose birth we celebrate in the blessed Christmas time! That Babe in the manger is God's own Son sent into the sin-cursed world out of love to sinners. Not because God saw any worthiness in us did He send His dear Son to be our Saviour, but because He loved us so. Not because we deserved it did God's Son become man and take our place in poverty, and sufferings, and death, but because He loved us so and desired to save us from sin and everlasting damnation. "God is love." This is the sweet truth which we learn at the manger of Bethlehem. The Christmas bells ring it out to the world and ring it into our hearts, "God is love!" "God is love!" "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3, 16.



### Christ Our Prophet.

We have already heard that the name *Christ* means *the Anointed*,—that our Saviour has been anointed with the Holy Ghost to a three-fold office, that of a Prophet, a Priest, and a King.

Christ is our *Prophet*, that is, our *Teacher*; for the word *prophet* does not mean, as so many think, a foreteller of future events, but simply, *teacher*. The main work of the prophets of the Old Testament was to proclaim the will of God, and the gift to foretell future events and perform miracles was given them merely to gain the ear of the people and to assure their hearers that what they heard was really spoken by God's messengers. Likewise, Christ's main work as our Prophet is to teach us the will of God. In fact, all the prophets of the Old Testament were but shadows of Christ, *the Prophet*. Moses had already said to the people of Israel: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto Him ye shall hearken," Deut. 18, 15. And this Prophet of whom Moses speaks is Christ, for the Father Himself declares of Jesus, "This is my beloved Son, in whom I am well pleased; hear ye Him," Matt. 17, 5.

Christ is, indeed, *the Prophet*, for what other prophets could only know on being told by God Christ knows at first hand. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him," John 1, 18. Jesus teaches us that which He has Himself seen and heard in the bosom of His heavenly Father. And what is the burden of His preaching? Peter sums up the contents of the prophets' preaching thus: "To Him [Christ] give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins," Acts 10, 43. And as the prophets of the Old Testament pointed to Christ, so did Christ likewise reveal Himself. The prophets of old preached remission of sins through Christ's name, so also did Christ reveal Himself to men as the Son of God made man to redeem the world from sin.

As long as He was here upon earth in visible form, Christ personally taught the people in private and public, and by means of His miracles He proved not only that He was sent of God, but that He was the very Son of God and the promised Saviour of the world. To John's disciples, who desired a proof that He is indeed the Messiah, Christ said: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Christ by word and deed revealed Himself as the Son of God and the Redeemer of the world, and thus up to the time of His Ascension personally exercised His prophetic office.

Since His Ascension Christ no longer personally preaches the Gospel, but He neverthe-

less still is our Prophet. When He ascended up on high, He commanded His Church to preach the Gospel through her ministers, and when the ministers of the Gospel in obedience to Christ's command proclaim the good tidings of salvation they are but the mouthpieces of the true Prophet. Jesus Himself says to the preachers of His Word: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me," Luke 10, 16. Thus the voice of Christ, our Prophet, is still heard and will be heard to the end of days. Though we no longer see Him in the flesh, He still speaks to us in His Word and through the mouth of His servants. How thankful I should be to Him for His grace, and how gladly should I listen to His Word, which alone is able to make me wise unto salvation.

Great Prophet of my God,  
My tongue would bless Thy name:  
By Thee the joyful news  
Of our salvation came;  
The joyful news of sins forgiven,  
Of hell subdued, and peace with heaven.

F. J. L.

### Immanuel Conference.

The Immanuel Conference of North Carolina held its semi-annual sessions November 6 to 8, at Concord, N. C., in the congregation of the Rev. J. Ph. Schmidt. The sessions were well attended by the members and delegates. Several interesting subjects were treated on. The Rev. Theo. Buch, of Charlotte, read an essay on the Seventh Commandment; Prof. N. J. Bakke on the Doctrine of Prayer. The subjects were partly discussed by the delegates also. Every night divine services were held. Friday night the Rev. Theo. Buch preached on Luke 11, 2, his subject being "Prayer." After the sermon a number of short speeches were made by some of the brethren on "The Right Hearing of the Word of God." Saturday night Rev. St. Doswell, of Mount Pleasant, delivered a sermon on 1 Cor. 6, 20, "Ye are bought with a price." On Sunday three services were held. In the morning the administration of the Lord's Supper took place. The confessional address was made by the Pastor Loci, the Rev. J. Ph. Schmidt, on Ps. 50, 10, 11; the sermon by the Rev. John C. Schmidt, of Greensboro, on John 3, 16: "The great love of God to a sinner." In the afternoon the Rev. Geo. Schutes, of Salisbury, preached on 2 Cor. 5, 10, 11: "The great Day." At this service the attendance was very large, as many guests and visitors from neighboring cities and towns were present. Chairs had to be placed in the aisles and about the altar. Sunday evening one of the Northern brethren delivered the sermon, who had been a daily visitor at our meetings and had taken part in all discussions, Rev. A. L. Vangsnes, of Iowa, a member of the Norwegian Synod. His text was 1 Cor. 15, 1-4. Rev. Vangsnes is touring the South and investigating the different

stations of the Colored Mission in North Carolina and Louisiana. After the sermon by Rev. Vangsnes several short addresses were made by some of the brethren, and, finally, the valedictory address by Prof. N. J. Bakke. On Monday the missionaries held a pastoral conference at the parsonage. It was decided by the Conference to accept the invitation of the congregation in Charlotte, N. C., to hold sessions there next spring. H. E.

### Letter from Mount Pleasant, N. C.

Dear Editor:—

Will you please find space in the PIONEER to let our friends hear from Mount Pleasant. The first Sunday in October was a day of rejoicing for our congregation and others. On that day we celebrated our first Harvest Home and Mission festival. In the morning our first pastor, Prof. N. J. Bakke, preached a heart-cheering sermon. In the afternoon Rev. George Schutes preached another one. Our pastor, Rev. S. Doswell, is laboring here faithfully in the harvest field. We love him for the blessed Word that he teaches us. May God bless him and the labor of his hands is my prayer.

Oh! where are the reapers that garner in  
The sheaves of God from the field of sin?  
With sickles of truth must the work be done  
And no one may rest till the Harvest-home.

Where are the reapers? Oh, who will come  
And share in the glory of the Harvest-home?  
Oh, who will help us to garner in  
The sheaves of God from the field of sin?

Go out in the by-ways and search them all,  
The wheat may be there, though the weeds are tall.  
Then search in the highway and pass none by,  
But gather them all for the home on high.

The fields all are ripening, and far and wide  
The world now is waiting the harvest tide.  
But reapers are few, and the work is great,  
And much will be lost should the harvest wait.

So come with your sickles, ye sons of men,  
And gather together the golden grain;  
Till on till the Lord of the harvest come,  
Then share ye His joy in the Harvest-home.

MOLLIE LOWDER.

### Give Thanks.

On Christmas morning, while the bells were ringing for services, a poor boy was lying sick in one of the hospitals of a large city. A Christian nurse bent over him and repeated, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The boy looked at her intently, and then, with tears in his eyes, said, "And I never thanked Him."

Have you thanked Him? At Christmas time we are specially reminded of God's "unspeakable gift" in His Son Jesus, for which we ought each and all to say, "I thank Thee." Have you thanked Him?

"Thanks be unto God for His unspeakable gift," 2 Cor. 9, 15.



**The Christmas Message.**

Little Annie was not a very strong child, and when she was ten years old, she was taken to live with her uncle to improve her health. Her uncle was pastor in a mountain village, far away from Annie's home. He treated Annie as he would his own child, and she felt quite at home and soon improved in the healthy mountain air. When, however, Christmas time drew near, she thought of her distant home and longed to be with her parents and brothers and sister on Christmas Eve.

But how could this be done? Annie was too young to make the long journey alone, and her uncle had no time to go with her. As she was thinking about the matter, there one day came a telegram from her father telling her that a messenger had left to fetch her home for Christmas time. The message was from her father, and Annie did not in the least doubt, but believed the joyful news. She was sure that the messenger was on the way and that she would be at home with her parents and brothers and sister on Christmas Eve. Her heart was filled with joy, and she sang, and jumped, and smiled, and was glad all day. When her uncle asked her if it would not be very hard for her to make that long journey, she said, "Not at all. I shall always think of the dear home to which I am traveling, and of father and mother and brothers and sister with whom I shall be glad on Christmas Eve by the lighted Christmas tree and the Christmas presents."

"And what will be the best of all?" asked her uncle.

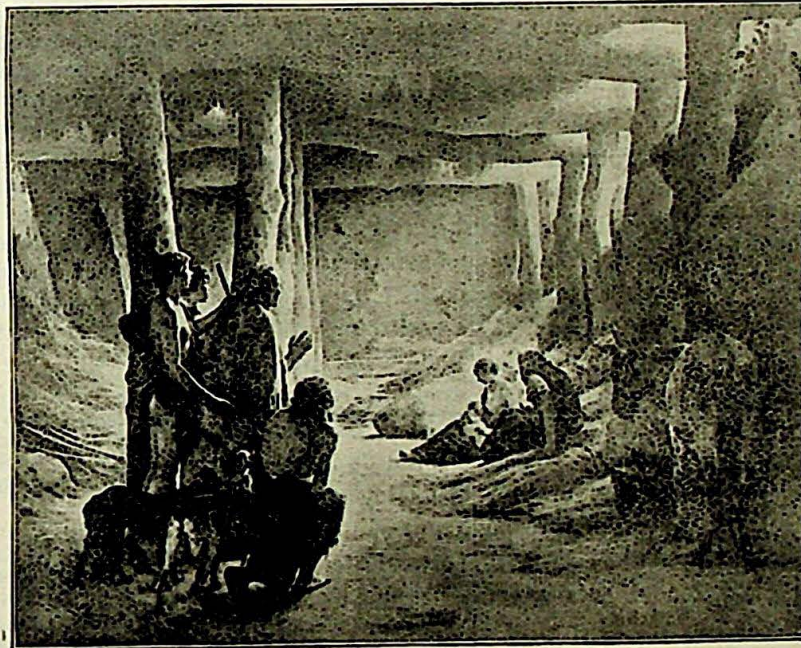
"To be at home," said Annie.

The pastor saw what joy is, and learned from little Annie a Christmas sermon. When on Christmas Eve he addressed the children at the children's services, he told them all about Annie's Christmas joy and then added: And now, dear children, I bring you a message from heaven. This is the message, "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." Your heavenly Father knew that you could never find the way home or by your own strength journey on that way. So He sent some one to prepare the way for you and to fetch you home. He whom He sent is His only-begotten Son, who came into this world to open the way to heaven for you as your Saviour, so that all that believe in Him should not perish, but have everlasting life. This message is from your Father, and it is true. Believe it, and you will rejoice like little Annie, and will sing and jump and smile and be glad, and will say, "Now I am going home." And when the journey through this cold and dreary world seems long and full of hardships,

still you will be glad; for the journey will soon end and you will be at home, where your Father, and Christ, your Saviour, and thousands of angels and the children of God who by faith have already entered heaven, are waiting for you. There will be an everlasting Christmas. And no matter how long the journey is, do not fear. He that was sent to fetch you home will always be with you to care for you and to protect you. He Himself says to those who trust in Him, "Lo, I am with you alway, even unto the end of the world."

Know ye that Friend?—In Him a man you see,  
Yet more than man, more than all men is He;  
God's Son He is, who conquered every foe,  
And came to save us from eternal woe.  
Know ye Him well?

His hand, His hand  
Will safely bring us to the Fatherland.



The Birth of Christ.

**Christmas in Sweden.**

A writer in the *Religious Telescope*, a foreigner who came to this country some years ago, has given a beautiful illustration of the way Christmas is observed in Sweden. He says:

Permit me to take you up to Northern Europe. People there are Lutherans, and when Christmas is nearing the stores are decorated and the glad, the holy Yuletide is announced. Mark, I said "holy," because in all instances the children are told that it is the little Child Jesus that moves the friends and parents to give the presents, and that Christmas is Christ's birthday. On Christmas Eve there are stockings hung up, but on the evening of Christmas Day the pine tree, even if it be a twig only, is hung with candles, sometimes only one tallow candle, and fruits, maybe a nut and one apple only. On the top of the tree is always a bright silver or golden star representing the star of Bethlehem; the candy bears the blessing, "Peace on earth, good will

to men." The cakes are called Yule cakes; and when the family and friends gather around the tree, they take each other by the hand and slowly walk around the Yule tree, singing, "For us a Christ was born to-day," and, "Beautiful Yule, holy Yule; thanks to God in the highest!"

I remember old, stalwart men on Christmas Eve blending their strong voices with the children's "Hallelujah! unto us to-day a Saviour is born! Hallelujah in the highest!" and, "To God be thanks for holy Yule, the Christ-child's blessed birthday!" And again, "Thanks, O God, for all Thy gifts; thanks for the Saviour dear."

**Daily Singing.**

I cannot do without singing in the morning. The night is gone; I awake from my slumber in health and strength; the house is still standing on the old spot, and all it contains is unhurt; the holy angels have watched over me and shielded me from all harm. When I think of this I must sing, whether I will or not. Again, I have safely ended the day; my day's work is finished; I have received my portion of daily bread, and enjoyed the spiritual fruit of the Word of God, and the angels have again been my protection. When I consider this, I am constrained to say: All this is a gift of God which I have received, although a great sinner. A Christian, under such circumstances, will sing, for how can he help it? It seems to me, otherwise, his breast would burst. Or, when I have come to the close of a holy Lord's day, and the Lord has poured over me

streams of blessing from His precious Word, and my heart is full of the goodness of the Lord, then the singing I have done in the church is not sufficient, but I must strike up beautiful hymns with my family at home.—Harms.

**Christmas Night.**

All my heart this night rejoices,  
As I hear,  
Far and near,  
Sweetest angel voices;  
"Christ is born," their choirs are singing:  
Till the air,  
Everywhere,  
Now with joy is ringing.

**Heaven a Gift of God's Mercy.**

Should God give us His heaven on account of our good works? No, never! He has given it already, freely, out of His pure mercy.  
Luther.