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### The Lutheran Pioneer 1906

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# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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St. Louis, Mo., January, 1906.

No. 1.

## The Lord Our Keeper.

Ps. 121.

"Up to the hills I'll lift mine eyes;  
O whence shall come mine aid?  
My help shall from the Lord arise,  
Who heaven and earth hath made.

"He will not let thy foot be moved;  
Thy Keeper will not sleep.  
Nor sleep nor slumber shall He take  
Who doth His Israel keep.

"The Lord thy faithful Keeper is,  
Thy shade upon thy right.  
The sun shall smite thee not by day,  
Nor yet the moon by night.

"The Lord shall keep thee from all ill,  
The Lord thy soul watch o'er,  
Shall keep thy going out and in,  
Henceforth forevermore."

## Comfort for the New Year.

"And when eight days were accomplished for the circumcising of the Child, His name was called Jesus, which was so named of the angel before He was conceived in the womb," Luke 2, 21.

This is the Gospel lesson for New Year's Day. It is a short lesson, the shortest of the church year; but it is full of comfort for God's children as they enter upon a new period of time.

WHEN EIGHT DAYS WERE ACCOMPLISHED. — As the years go by we pass from childhood to youth, from youth to middle age, from middle age to old age. We are subject to the changes of time. Of this also the new year reminds us. But we need not feel sad. There is comfort in the words: "When eight days were accomplished." Eight days of the

life of the Child born at Bethlehem as our Savior! For our sake the eternal Son of God took upon Himself a perfect human nature and became subject to the changes of time. He passed through the years of infancy, of childhood, of youth, to mature manhood. "The Word was made flesh, and dwelt among us." Of Him we read later on: "When He was twelve years old." Again we read: "Jesus increased in wisdom and stature." He that is from all eternity entered into our changeful time. He became true man, like unto us, "yet without sin." This He did because He loved us and desired to save us. Through Him our time has become a time of grace, and through faith in Him the path of our changeful life becomes the path to everlasting life, where time with all its changes shall be no more.

"FOR THE CIRCUMCISING OF THE CHILD." — We are under the demands of God's holy Law, and as we have not fulfilled these demands, we are also under the curse of the Law; for it is written: "Cursed is every one that continueth not in all things which are written in the book of the Law to do them!" Only with fear could we enter the new year, if there were no redemption from the threatenings and curse of the Law. We would have to tremble as the slave trembles under the whip of the cruel master. But there is redemption for us. "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons," Gal. 4, 4. 5. On the eighth day after His birth the Child born at Bethlehem was circumcised according to the Law of God. He was not subject to the Law; for He is the Lawgiver Himself. He took

P4267

our place under the Law to fulfill all righteousness in our stead and to bear the curse which was our due. Thus He redeemed them that were under the Law. "Christ is the end of the Law for righteousness to every one that believeth," Rom. 10, 4. Believing in Him, we need not fear the Law's threatenings and curse. Believing in Him, we enter the new year, not as trembling slaves, but as God's happy children, free from the bondage and the curse of the Law.

**HIS NAME WAS CALLED JESUS.** — The thought of our many sins committed in the past and the thought that also in the new year we must confess: "We daily sin much, and indeed deserve nothing but punishment," may lie heavily upon us and drive away all joy. There could be no happiness for us in the new year, if there were no forgiveness of sins. But there is forgiveness of sins. When the Child born at Bethlehem was circumcised, His name was called Jesus. Jesus means Savior, and the angel, speaking of that Child, said to Joseph: "Thou shalt call His name Jesus; for He shall save His people from their sins." Jesus! Savior! Blessed name! "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins," Acts 10, 43. "Your sins are forgiven you for His name's sake," 1 John 2, 12. Jesus! That name is a bottomless sea of love. We cast all our sins into it, and they sink and disappear forever. Jesus! — pardon for sinners, rest for the weary, peace for the troubled, life for the dying, salvation for the lost!

"Jesus is the name we treasure,  
Name beyond what words can tell;  
Name of gladness, name of pleasure,  
Saving us from sin and hell."

**WHICH WAS SO NAMED OF THE ANGEL BEFORE HE WAS CONCEIVED IN THE WOMB.** — As we enter the new year we know not what it has in store for us. It may bring losses, and sorrows, and troubles, and sickness, and death. But we need not fear and worry. God's children know that their lives are not governed by blind fate or cruel chance, but by a most wise and merciful God. It was not by accident that the name Jesus was given to the Child born at Bethlehem. Already before His conception and birth that name was directed to be given to Him. As it was ordained in eternity that He should be Jesus, the Savior, so it was also directed that He should be named Jesus. We may rest assured that all the events of our lives are ordained

and directed by our heavenly Father who cares even for the little sparrow and who has numbered the hairs of our head. God rules, and He rules all things for the best of His children. "We know that all things work together for good to them that love God, to them who are the called according to His purpose," Rom. 8, 28. So we need not worry, but trust in God. The future is in His hands, and it is well. The path which He leads us may often seem dark to us, but it is the best for our eternal welfare.

"Whatever God ordains is good!  
Holy His will abideth;  
I will be still whate'er He doth,  
And follow where He guideth,  
He is my God; though dark the road,  
He knoweth how to shield me,  
Wherefore to Him I yield me."

### Jesus.

The name Jesus means Savior, bringing salvation to every one. Why this name was given to Christ is explained by the angel Gabriel, when he said to Joseph (Matt. 1, 21): "Thou shalt call His name Jesus, for He shall save His people from their sins." But the fact that He was thus "named of the angel before He was conceived in the womb" shows that every one may know, that this name was pleasing to God, inasmuch as God Himself has named His Child by this name. Now let us give all diligence to learn the true meaning of this blessed name; namely, that this child, called Jesus, is a Savior to deliver us, not from the little worries and embarrassments of this present life, but from our worst and greatest misery and distress, namely, from our sins. The world has kings and emperors, fathers and mothers, physicians, etc., but all those are poor saviors compared to Him who saves His people from their sin. Whosoever, then, will accept this Child as his Jesus and Savior must look upon Him in this light that He will help him, not particularly for this present life, but from sin and death unto everlasting life. It is true, where men will not or cannot help us in our bodily needs, Jesus will still be with us and assist us. But this is not His principal and particular office. It is this that He helps us from sin, from everlasting death, and from the kingdom of the devil. And for this all sinners need Him. There are men who tell us: Good works are, and are to be called, our Jesus. But this is not true: this Child alone is to be called by this precious name. The Holy Ghost insists that

this name be reserved exclusively to this Child, that is, that we should despair of our own and other people's good works, and cling with unwavering faith alone to this Child who alone is entitled to bear this name Jesus. And it shall belong to Him alone. — *Luther.*

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### Epiphany.

Epiphany means manifestation, appearing, or showing forth. The Epiphany festival is celebrated on the 6th of January, the twelfth day after Christmas, in commemoration of the manifestation of the Savior to the wise men who came from a distant country in the East to find the new-born King of the Jews. They were led by a wonderful star to Bethlehem, where they found the Savior, and worshiped Him, and presented Him with their gifts.

These wise men were not members of the Jewish nation like the shepherds to whom the angel brought the message of the Savior's birth in the holy Christmas night, but Gentiles, members of a heathen nation. The fact that the new-born Savior was manifested, or made known, not only to the Jewish shepherds, but also to these Gentiles from a heathen country, proves that Jesus is the Savior, not of one nation or people only, but of all nations, of all people. He is the Savior of all sinners, be they Jews or Gentiles. He is the Savior of the world.

Therefore the Epiphany festival is the missionary festival of the church, reminding us of our duty to preach the Gospel to every creature. All true Christians must be missionaries. How could it be otherwise? A Christian sincerely believes the good news that we have a Savior who has delivered us from sin and everlasting woe, and he cannot but have a longing to make this good news known to all whom it concerns. If you believe that you are saved by the grace of the Savior born at Bethlehem, and that millions are perishing because they have not the Gospel which was meant for them as well as for you, you will do what you can that they, too, may hear the Gospel of Jesus in whom alone there is salvation — salvation for all.

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### Why Are Not All Men Saved?

That you have been called out of darkness and enlightened with the knowledge of Jesus Christ, that day after day you strive against sin and make progress in holiness, and that you have hitherto been able to battle victoriously against the devil, world, and flesh, — all this is the work of the Holy

Ghost. The Holy Ghost called you, the Holy Ghost enlightened you, the Holy Ghost sanctified you, and the Holy Ghost has hitherto kept you with Jesus Christ in the true faith. The whole work of your sanctification from beginning to end is the work of the Holy Spirit.

But not in you only has the Holy Ghost wrought this work, for He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith. That which the Holy Ghost has wrought in you He has wrought in every true Christian. Every true believer can say with you: The Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith.

Mark well, every true Christian can say this; no one else. He that is not a believer cannot truthfully speak these words. Why not? Is the Holy Ghost not willing to work all this in every heart? Certainly He is willing; for the Scriptures tell us that God desires to perform this gracious work in every man.

God's Word tells us, 1 Pet. 3, 9: "The Lord is not willing that any should perish, but that all should come to repentance." 1 Tim. 2, 4 we are told: "God will have all men to be saved, and to come unto the knowledge of the truth." And Ezek. 33, 11 the Lord affirms this with an oath: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." What could be plainer than these passages of Scripture! Here God tells us that He is not willing that any should perish; that He desires all to repent; that He would have all to be saved by coming to the knowledge of the truth. Here God swears by His own life that He wishes the ungodly to turn from his way and live. Is. 65, 2 the Lord declares: "I have spread out my hands all the day unto a rebellious people." Here the Lord speaks of the rebellious, of those who heed not His Word, whom the Bible calls stiffnecked and uncircumcised in heart and ears, and asserts positively that He stands all the day with outstretched hands, longing to draw them unto Jesus and His kingdom and to make them eternally happy. Jesus says to Nicodemus, John 3, 16: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God loved the world, not only some persons, but all humanity; and to save the world, the whole world, every man, woman, and child, He gave His Son, and whosoever believeth in this Son shall not perish, but have everlasting life.

But why is it, then, that not all are saved, since the whole work of sanctification is the work of God and He wishes all to be saved? Why is it that the Gospel has not the same success in all? If God really wants to save all, and He alone can save, why are some saved and others not, why do some accept the Gospel and others refuse it? The answer which God's Word gives us, — and, of course, it alone can give a reliable answer, — is, that they who are lost are lost by their own fault, because they obstinately resist the Word and the Spirit of God. While the Gospel is the power of God unto salvation, it is not irresistible, that is, its purpose may be prevented by obstinate resistance. Thus Stephen says, Acts 7, 51: "Ye stiffnecked and uncircumcised in hearts and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." The Jews, in resisting the preaching of the Gospel, resisted the Holy Ghost who works through the Gospel. And what the Jews did, others have done and still do. Wherever the Gospel is preached there are those who obstinately resist the gracious working of the Holy Spirit.

The obstinate resistance of the Jews caused Christ to cry out, Matt. 23, 37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Jerusalem prevented the blessed purpose of the Gospel by obstinately resisting the gracious will of God. The power of the Gospel not being irresistible, man by his obstinacy prevents the gracious purpose God desires to effect by its means.

Let us, then, hold fast to these truths: Man's salvation is wholly the work of the Holy Spirit; God desires all men's salvation; those who are lost are lost by their own fault. God desires to work faith in the hearts of all men, He wishes to keep them in the faith and to make them eternally happy. To this end God earnestly and sincerely offers His grace to all men in the Gospel. Therefore it is not the fault of God, but of those who obstinately reject God's offer of grace, if they do not receive God's grace or do not endure unto the end. On the other hand, that we have become God's children and have endured in the faith till now is not because we are better than others, or were by nature more willing to accept the divine offer of grace, but the cause is to be found solely in the grace of God and in the merits of Jesus Christ. Whoever, therefore, is lost is not lost because God does not want to save him (for God wants all men to be saved), but he is lost

by his own fault; not because God has excluded him, but because he has excluded himself; not because God's grace was not offered him, but because he refused to accept the offer of God's grace. He, however, that is saved owes it alone to God's grace in Christ. These truths are briefly but plainly expressed by God Himself, Hos. 13, 9: "O Israel, thou hast destroyed thyself; but in me is thine help." The cause of salvation is in God, the cause of damnation lies in man; salvation is God's work from beginning to end, damnation is man's own fault from beginning to end.

"It is Thy work alone  
That now I am converted,  
Thy power o'er Satan's work  
In me Thou hast asserted;  
Thy merey that doth reach  
Unto the clouds, O Lord,  
Did break my stony heart  
By Thine own mighty Word."

F. J. L.

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### A Lesson.

An English lord had in his service a Christian gardener, who was very fond of a beautiful flower which grew in the center of his garden. One morning the gardener appeared gloomy and downcast. His lord asked the reason. "O," said he, through broken sobs, "death came last night and took my little daughter. It has broken my heart. I cannot see why God should so afflict me as to take my only child."

In the gardener's absence the lord transplanted his favorite flower and put it in his own room. The gardener soon made his appearance, still more depressed. "Some one has stolen our beautiful flower," he said, mournfully. "Come into my room," replied the lord, "and let me teach you a lesson. There is your flower — or rather, is it not mine, simply trusted to your care? I have brought it into my presence that I may better enjoy its beauty and fragrance."

The gardener saw the lesson, took comfort, and repined no more.

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### God's Word and Our Faith.

The Word pictures to us the mercy and goodness of God; and faith makes us cling to this Word and keep to it with all confidence. — *Luther.*

**One Day at a Time.**

Christians should not borrow trouble from the morrow, but bear their cross simply for the day, remembering their Savior's words: "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." This living day by day, trusting in the promise: "As thy day, so shall thy strength be,"

will make your burden easier and will spare you the harrowing thoughts of worry and anguish by which you make your own life and the lives of others miserable. Life does not come to us all at one time; it comes only a day at a time. Do not worry about the future, which is in God's hands, but lighten your burden by carrying it a day at a time. "Sufficient unto the day is the evil thereof."

A Christian lady had met with a very serious accident, which made a painful operation necessary and kept her in bed for many months. When the doctor had finished his work and was about taking his leave, the sick woman asked,

"Doctor, how long shall I have to lie here helpless?"

"Oh, only one day at-a time," was the cheery answer.

Many times during the weary weeks of sickness did the doctor's answer recall to the woman's mind her Savior's words: "Sufficient unto the day is the evil thereof," and the comforting promise: "As thy day, so shall thy strength be."

"As thy day thy strength shall be!  
This should be enough for thee;  
He who knows thy frame will spare  
Burdens more than thou canst bear."

**"Thy Will Be Done."**

"What would you do, if I in the new year would become blind?" said grandmother, rubbing her eyes.

"I'll tell you what to do, grandma," said little Jessie, jumping up from her Christmas playthings.



**Angel\_Guards.**

"Lord Jesus, who dost love me,  
O spread Thy wings above me,  
And shield me from alarm!  
Though Satan would devour me,  
Let angel-guards sing o'er me:  
'This child of God shall meet no harm!'"

"What?" asked grandma.

"Go, and tell Jesus," said Jessie; "that is what I would do."

"Perhaps He would not cure me," said grandmother.

"Then He would give you strength to say, 'Thy will be done,' and then you would not mind it, grandma," said the dear little girl.

**Waiting for the Boatman.**

I am waiting by the river  
On the quiet, peaceful shore—  
I am watching for the boatman;  
Soon he'll come to waft me o'er.  
Then the boat will glide so swiftly,  
And the Pilot kind and true  
Will not leave me in the darkness,  
He will steer me softly through.

Though dark clouds surround the river,  
And the breakers loudly roar,  
Sweetly come the songs of angels  
From that far-off spirit shore.  
And I catch bright gleams of beauty  
From a city wondrous fair  
Looming just beyond the river,  
Many friends are gathered there.

Many loved ones have crossed over,  
They have reached the other side,  
'Twas the Pilot's hand that steered them  
Through the waters dark and wide.  
There are rays of golden sunshine  
Falling on the peaceful shore  
As I'm waiting for the boatman,  
Till he comes to waft me o'er.

ESTHER PETERSON,

### "Only a Few Days More."

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

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

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

### Father Mitchell's Opinion.

Under the leadership of Prof. Booker T. Washington a conference of colored men is held annually at Tuskegee, Ala., the home of Mr. Washington's great Industrial College. At one of these conferences an address was delivered by "Father" Mitchell, a gray-haired colored farmer, in the course of which he gave utterance to the following interesting remarks, as reported in *The Colored American*:—

"I tank God I is livin' yet. . . . I is a hard-workin' man. I'se got sons and daughters. . . . De nigger race can make de best people in de world. Jest allow me to call you niggers, ease you'se all black. We can get land if any people can. We knows how to work and make a happy home and a good school. I has learned more in de last five years since dese conferences started, dan I ever knowed before in all my sixty years. . . .

"De people don't count as much on religion as dey ought. Religion is a mighty nice thing if you use it right. It takes a pious man to live religion. . . . De longer de world stands de wiser it grows. Some of our people is gettin' too wise. Many likes to dance too much. De jail-house is full and we is runnin' excursions. We hollers and shouts too much, and jumps like we was crazy. Our churches is plumbfull of hypocrites. If a man preaches de pure Gospel, dey don't want to hear it. . . . Dey tinks more of a bad parson dan dey does ob a good one. You let a man preach de true Gospel an' he won't git many nickels in his pocket; but if he hollers und jumps he gits all de nickels he can hold, and chickens besides. . . .

"Now, Mr. President, I fotch you a hog yesterday to help feed dis conference. I hoped to see eight or nine in de pen, but mine is de only one."

There is homespun truth in "Father Mitchell's" remarks. What he says about the world getting wiser, must, of course, be spelled to read: Some few people in the world are getting wiser, while the great majority is growing more foolish, the longer the world stands. But this aged colored father deserves to be heeded by his race.

There ought to be a million "Father Mitchells" among the colored people of the South, for if there were, many things would be better than they are.

K. K.

### A Christian Farmer.

I know of a Christian farmer that wanted to sell a cow, but could not agree with the purchaser on the price. The latter considered it too high and swore that he could not pay so much. "If you cannot give it, well and good," said the farmer, "but you should not take God's name in vain on that account!" The purchaser laughed, resumed his haggling, but finally agreed to pay the price that the owner had asked. "No," said the latter now, "you cannot have my cow; I do not want to be the cause of your swearing falsely." And to this he adhered.—*Exchange*.

NOTES.

A NEW VOLUME. — With this number we begin a new volume of the LUTHERAN PIONEER. For twenty-seven years our little monthly has been paying its visits wherever people were willing to invite them. It has, in its humble way, contributed its share to the advancement of Christ's kingdom. We thank God for blessing the work done in weakness. May He bless our little PIONEER again in the new year, opening doors and hearts for his testimony as it shall seem good in His sight.

A GOOD WORK. — From papers kindly sent to us we are glad to see that the good work of providing a Lutheran sanitarium for consumptives, at Denver, Colo., has been successful. A large, beautifully situated health farm with the necessary buildings and with the best, most comfortable and convenient tents has been secured, where the sick enjoy the best of care, not only as to their bodily, but also as to their spiritual welfare.

IMPROVING. — We are glad to learn from the same papers that the Rev. L. B. Thalley, our colored missionary of Springfield, Ill., who has been a patient at the Lutheran Sanitarium at Denver for some time, is doing well. The paper says: "The doctor finds him very much improved, and expects him, in a very few months, to be in robust health."

May God continue to bless our Lutheran Sanitarium, and may He raise up friends of the cause who will with their gifts help along and enlarge the good work done for the sick at Denver.

A TOUCHING SCENE. — On Robben Island, on the coast of South Africa, there is a settlement of African lepers, among whom missionaries are doing a blessed work. The Bible House at Cape Town supplies such Scriptures as are needed for these poor sufferers who are stricken with the dreadful disease of leprosy. A visitor to the island thus describes a touching scene witnessed in one of the hospitals: "Go into the wards of the hospitals; on one couch lies a leper whose hands are gone, and before him an open Bible. He has reached the bottom of the page but cannot turn it over; and one who can walk, but is also without hands, takes another who has lost his feet, on his back, and carries him to the first to turn over the leaf."

MY FATHER KNOWS. — Some years ago, in one of the schools of a large city, while the school was in session, a transom window fell out with a crash.

By some means the cry of "fire" was raised, and a terrible panic ensued. The scholars rushed into the street, shrieking in wild dismay. The alarm extended to the teachers, one of whom, a young lady, actually jumped from the window. Among hundreds of children with whom the building was crowded, was one girl; who, through all the frightful scene, maintained entire composure. The color, indeed, forsook her cheeks; her lips quivered; the tears stood in her eyes; but she moved not. After order had been restored, and her companions had been brought back to their places, the question was asked her how she came to sit so still, without apparent alarm, when everybody else was in such a fright. "My father," said she, "is a fireman, and knows what to do in such a case, and he told me if there was an alarm of fire in the school, I must just sit still." What a beautiful illustration of faith! "My father told me so, and my father knows!"

Letter from New Orleans.

DEAR EDITOR OF THE PIONEER: —

So many helpful articles have appeared in the PIONEER that I feel that the cause of the Lutheran church in this city is advancing with every issue of the paper. Among the colored people there is a growing interest in the teachings of the Lutheran church, and the more it is heard and understood, the better and the stronger grows the faith among us that the Lutheran church is destined to lead the greatest host of all into the kingdom which Christ Jesus purchased with His precious blood shed for mankind. For twenty-seven years I have been a member of the Lutheran church, and every succeeding year of my membership finds me a better Lutheran than I was the preceding year, with a firmer faith that I am blessed in being one of the flock.

With the force in charge of the mission work in New Orleans working as hard as they have during the recent years to reach and to teach the lowly among the ignored people of our race, I feel that the future is bright with prospects for a glorious evangelization in this city. I pray that the PIONEER may keep on placing before the people good, instructive, and helpful reading matter, to the end that the sermons of our ministers from the pulpit may have the assistance and cooperation of a handmaid that we are always glad to welcome in our homes.

With best wishes,

WILHELMINA HOSBAND.

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## News from New Orleans.

The yellow fever in this city is again a thing of the past, thank God! Among our colored Lutherans only three cases were reported, and no death.

Of course, the general business depression incident to the quarantine regulations considerably cut down the earnings of many of our people. Nevertheless, when Thanksgiving Day came, our three congregations, together with their respective Sunday schools, took up special collections with gratifying results, St. Paul's Church reporting \$30.00, Bethlehem \$21.00, and Mount Zion \$40.00.

Our schools, which, pursuant to precautionary measures on the part of the health authorities, did not open their doors until the beginning of November, are well filled with pupils. St. Paul's School has 250 children enrolled and employs four teachers; Bethlehem School has 155 pupils, with two teachers besides the pastor, and Mount Zion about 190 children under two teachers. Luther College reports an attendance of 43 students, who are in charge of Rev. Dir. F. J. Lanckenau, assisted by Prof. R. A. Wilde and Mr. E. Gross, a student of our Seminary at St. Louis.

Prof. E. R. Vix, who, during the latter part of the summer, had suffered with a severe and extremely painful inflammation of the right hand, is again at his desk in Mount Zion School, and though compelled to do all his writing with his left hand, hardly able in fact to use the other, he manages his eighty-odd pupils with his usual skill and good results.

The general spirit in our congregations and schools is one of encouraging progress and promising hope. May the Lord continue to bless us!

K. K.

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**Work in Faith.**


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Many a man put in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labor save that of the sickle. The worker for Christ, therefore, is to work in faith, expecting the divine hand to secure the result. He has abundant reason to believe that good is done of which he has no knowledge, and will have none until the great day. It may be necessary to his own spiritual welfare that he should be kept in this ignorance. And certainly he renders no small honor to the Master when he perseveres in the face of all discouragements.

## BOOK TABLE.

COUNTRY SERMONS. Vol. I. Lenten, Confessional, and Funeral Sermons. By *Rev. F. Kuegel*. Augusta Publishing Co., Crimora, Va. Price, \$1.00.

This is the first volume of a new series of sermons from the able pen of the well-known Lutheran country parson, who needs no introduction from us. The volume contains 14 Passion Sermons, 16 Communion Addresses, and 23 Funeral Orations. In plain and direct style the sermons set forth and apply the truths of God's Word, knowing only Jesus Christ, and Him crucified, as the sinner's salvation and the Christian's strength, hope, and comfort.

SYNODAL-BERICHT. Verhandlungen der deutschen ev-luth. Synode von Missouri, Ohio und andern Staaten, versammelt als elfte Delegatensynode. Concordia Publishing House, St. Louis, Mo. Price, 30 cts.

These are the minutes of the proceedings of the Missouri Synod assembled last summer as Delegate Synod at Detroit, Mich. It is a well-printed booklet of 179 pages, and contains a fund of information concerning the educational and missionary work of the largest Lutheran Synod in America.

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**Acknowledgment.**


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St. Louis, Mo., December 15, 1905.

A. C. BURGENDORF, *Treas.*

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**Evangelical Lutheran Colored Churches.**


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NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; F. J. Lanckenau, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; J. W. F. Kossmann, Pastor.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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**TERMS:**


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# The Lutheran Pioneer.

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R. A. BISCHOFF, Editor.

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No. 2.

## Salvation in Christ.

"What had I been if Thou wert not?  
What were I now if Thou wert gone?  
Anguish and fear were then my lot,  
In this wide world I stood alone;  
Whate'er I loved were safe no more,  
The future were a dark abyss.  
To whom could I my sorrows pour,  
If Thee my laden heart should miss?"

"Thou loving Savior strong and kind,  
Redeemer from the bonds of sin,  
In Thee I may salvation find  
That sets my heart at peace within.  
Thou openest heaven once more to men,  
The soul's true home, Thy kingdom, Lord;  
And I can trust and hope again,  
And know myself a child of God.

"Brethren, go forth beside all ways,  
The wanderer greet with outstretched hand,  
And call him back who darkly strays,  
And bid him join our glad some band.  
Heaven now hath stooped to earth below!  
Proclaim the glad news everywhere!  
That all may learn our faith and know  
They, too, may find an entrance there."

## Salvation Prepared.

Man is dead in trespasses and sin and cannot himself prepare salvation. If God had not prepared salvation for him, man would be lost forever. But, blessed be God, salvation has been prepared. It has been prepared by God Himself, who sent His only-begotten Son into the world for the salvation of sinners. In Him salvation has been prepared, for He is "the Lamb of God which taketh away the sin of the world." Therefore His birth in Bethlehem was thus made known by the angel: "Unto you is born a Savior." Eight days later, when the Child

was circumcised, His name was called Jesus according to God's direction: "Thou shalt call His name Jesus; for He shall save His people from their sins." And when six weeks after His birth the Child Jesus was brought to the temple to be presented to the Lord according to the Law, the aged Simeon, who had been waiting for the promised salvation, took the Child Jesus in his arms and joyfully said, "Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people." With the eye of faith he saw in Jesus salvation prepared by God Himself, salvation from sin, death, and hell. This drove away all fear, and filled his heart with joy, and gave him the firm assurance of peace and life everlasting.

Simeon was "a just and devout man;" but he did not seek salvation in his own pious life and good works. He trusted only in the salvation prepared by God in Jesus. In Him salvation is prepared, and in Him alone. "Neither is there salvation in any other," says the Bible. Those who seek salvation in their own works or in the works of saints deceive themselves, as well as do those who try to add something of their own to the salvation which is in Jesus. Salvation in Jesus has been prepared by God Himself. God does not do anything by halves. The salvation which He has prepared is a perfect and free salvation, exactly suited to the need of every sinner. The aged Simeon taking the Christ-child up in his arms in true faith; and the outcast woman, weeping at the feet of Jesus; and the chief of publicans, welcoming the Savior to his heart and home; and the dying thief looking in faith to the Crucified One, found salvation prepared in Him, and rejoiced.

This salvation has been prepared also for you; for it is prepared for all sinners. Simeon plainly says of this salvation: "Which Thou hast prepared before the face of *all* people; a light to lighten the Gentiles, and the glory of Thy people Israel." God "will have all men to be saved." He therefore has prepared salvation for all people, for Jews and Gentiles; for they all need this salvation. It is the sinner's only help from sin, death, and hell. Let us therefore take heed that we do not exclude ourselves by our unbelief from the salvation which God in His great love has prepared in His Son Jesus, and which He faithfully offers to us all in the Gospel. Let us also help to bring the Gospel to those who still sit in the darkness of sin and in the shadow of death and know not the salvation prepared in Christ Jesus for all people.

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### Sins Forgiven.

The moment the sinner believes in Jesus he has forgiveness of all sins; for of Jesus it is written: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," Eph. 1, 7.

God has removed the believer's sins entirely. "As far as the east is from the west, so far hath He removed our transgressions from us," Ps. 103, 12.

He has cast them behind His back. "Thou hast cast all my sins behind Thy back," Is. 38, 17.

They are cast into the depths of the sea. "Thou wilt cast all their sins into the depths of the sea," Micah 7, 19.

They are all forgiven. "Having forgiven you all trespasses," Col. 2, 13.

They shall be remembered no more. "Their sins and iniquities will I remember no more," Hebr. 10, 17.

The believer is cleansed from sins so completely as if they never existed. "The blood of Jesus Christ His Son cleanseth us from all sin," 1 John 1, 7.

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin," Rom. 4, 7. 8. The happy believer may joyfully sing:

"'Clean every whit' — Thou said'st it, Lord;  
Shall one suspicion lurk?  
Thine, surely, is a perfect word  
And Thine a finished work."

---

We are not to cling to the gifts, but to Him alone who gave them. — *Luther.*

### Of the Church.

The Holy Ghost has called, enlightened, sanctified, and kept me in the true faith. But not only in me has the Holy Ghost wrought this gracious work; for "He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith." That which the Holy Ghost has wrought in me He has also effected in others. The whole number of those whom the Holy Ghost calls, gathers, enlightens, sanctifies, and keeps with Jesus Christ in the one true faith constitutes the Christian Church, of which we confess: "I believe in the holy Christian Church, the communion of saints."

#### WHAT THE CHURCH IS.

The word *Church* is not always used in the same sense. Often it is used to designate a building where people gather for divine worship; sometimes it designates the divine worship itself; and at other times it is used to name the congregation of people that gather in a certain building for divine service. If I should say, "St. Paul's Church is in Annette Street," I would be referring to a certain building used for divine service. Were I to ask you, "Did you go to church this morning?" my purpose in so asking would be to find out whether you had attended divine worship. If I heard somebody say, "Trinity Church is very rich," I would know that reference was made to a certain congregation, or religious organization, having its own pastor and meeting together for divine worship. A large number of congregations having the same faith is also collectively called a church; as for example, the Lutheran Church, the Methodist Church, the Presbyterian Church, etc. Then, again, the whole number of people belonging to all the different Christian church denominations, all people claiming to be Christians, are spoken of as the Church.

In none of these senses, however, is the word *Church* used in the Third Article. This is plainly to be seen from the explanation which the Article itself gives when it defines the Church as "the communion of saints." The Church is composed of *saints*. And who is a saint? A saint is one whom the Holy Ghost through the Gospel has called from darkness to light, who believes in Christ, and by such faith is sanctified and embodied in Christ; in short, a saint is a true believer. The Church is "the congregation of saints; that is, all Christendom, the whole number of all believers; for *only* believers, and *all* believers are members of the

Church." The true believers, the true Christians, constitute the Church. By faith in Christ, the Savior of sinners, a man becomes a member of the Church, wherefore a person lacking this faith is outside the pale of the Christian Church.

According to Scripture the Church is Christ's body filled by Christ, its Head, with spiritual life. But only the believers are united with Christ as members of His body, since they who have not Christ's Spirit are not His own. The Church is also called God's habitation and temple, but God dwells in man's heart only by faith in Christ. Only the man that accepts the Gospel through which God comes to him can be God's temple and habitation. The Scriptures also tell us that the Church is composed of the children of God; but we become God's children only by faith in Christ Jesus. Eph. 2, 19—22 mentions Christ expressly as the cornerstone of the Church. But if Christ, according to His person, office, and work, is the foundation on which His Church is built, it follows that only those who believe in Christ can be the Church, since no one can be built on Christ, unless he believe in Him.

The above-named passage also speaks of the Church as a city, and calls the members of the Church "fellow-citizens with the saints." The Church is a city whose citizens may be bond or free, rich or poor, kings or beggars, yet they all have equal gifts, equal rights, and equal privileges, all being fellow-citizens of Zion, the city of God. The Christians are of the "household of God." The Church forms one great family, of which God is the Father and the believers are the brethren and sisters. No matter how scattered the believers may be, whether they live in America, Europe, Asia, Africa, or Australia, by faith they have become God's children, and together with all other Christians they constitute God's household, "the holy Christian Church, the communion of saints."

And if it be asked through whom the Church is built, through whom men are born anew into the family of God, we are told: The Holy Ghost calls, gathers, enlightens, sanctifies, and keeps the whole Christian Church on earth. The second chapter of Acts relates how the Holy Spirit began this work of upbuilding the Church on the first day of Pentecost by the preaching of the Gospel. On that day Peter and the other apostles proclaimed the Gospel, and three thousand souls were added to the Church. Since then the good work has been continued, more and more have been born anew into the family of God, and the boundaries of God's kingdom have

become enlarged. Wherever the blessed Gospel is proclaimed the Holy Ghost adds new souls unto the Church, enlightening, sanctifying, and keeping them unto life everlasting. F. J. L.

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### Read Your Bible.

At the great thanksgiving meeting, recently held by the British and Foreign Bible Society, one of the speakers told of a child who, pointing to the Bible, asked her mother, "Did you not say that book was God's book?"

"Yes, dear," said the mother.

"Then," said the child, "do you not think we had better send it home, as we never read it?"

There are too many that have the Bible in their home, but never read it. Do *you* read the Bible? The Savior says, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me," John 5, 39.

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### Faith and Love.

Faith and love make the whole essence of the Christian man. Faith receives, love gives. Faith brings man to God, love brings him to his fellow-men. Through faith he receives the benefits of God, through love he becomes the benefactor of men. Have faith and love, and abide therein, and you have everything, and are able to do everything. All other things will teach themselves and adjust themselves. — *Luther*.

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### Condemned by God's Law.

When the Law shows us what we ought to do, it does not follow that we are able to do it. True, we are bound to love God with all our heart, etc., and our neighbor as ourselves. But there is not a man on this earth who acts up to this standard. The very opposite is the case. Therefore this very Law declares us all to be sinners. — *Luther*.

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### True Love.

True love abhors whatever is evil and rebukes it, though it be found in father, mother, brother, sister, or whoever it may be. It does not mind how near our friend, how useful his favor, how honorable his society, how threatening the enemy. — *Luther*.

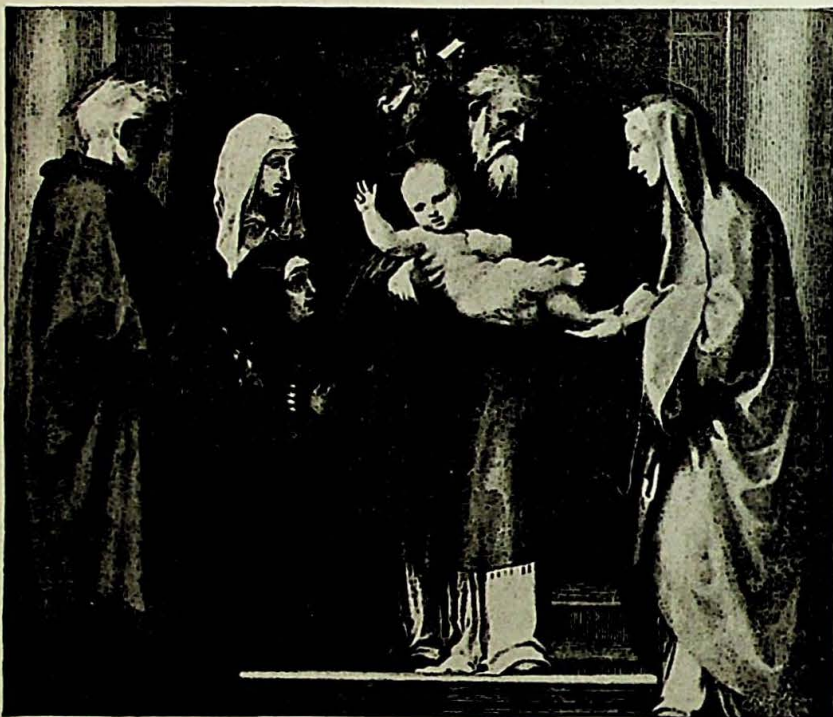
### Faithful unto Death.

In a time of great darkness, when people did not enjoy liberty of conscience, a party of soldiers, under a very cruel leader, were one day riding along a road in Scotland, when they met a lad carrying a book. When asked what book he had, the boy replied with a fearless upward glance, "The Bible."

"Throw it into the ditch!" shouted the fierce commander.

"No," said the boy, "it is God's Word."

A second order to throw away the book only made the boy to grasp his treasure more firmly.



Simeon and the Child Jesus. Luke 2, 25-32.

Then followed the cruel command: "Pull your cap over your eyes, lad! Soldiers, prepare to fire!"

For a moment the soldiers hesitated, but their leader's face was stern. The boy never flinched. He was not afraid to face death, or taste its bitterness, because he knew he would pass through death into the joyful presence of the Savior who loved him and who redeemed him with His holy, precious blood and with His innocent suffering and death. He thought of His Savior's words: "Be thou faithful unto death, and I will give thee a crown of life."

"I will not cover my eyes," the boy said, firmly. "I will look you in the face as you must look me in the face at the great judgment day."

Another moment, and he lay shot through the heart, but his spirit was with the Lord who gave it.

### The Parson's Reply.

In 1864, a regiment of Confederates from South Carolina was marching north to join Lee. While in North Carolina, they camped one day on two opposite hills, between which a road ran. An old country parson lived in that neighborhood. Early the next morning the preacher mounted his mule and trotted down the road which ran through the camp. He was a very old man, with a stern face and long, white beard, which, taken with his white hair, gave him an appearance decidedly patriarchal. The soldiers seeing him on his mule coming down the road decided to have some fun with the parson.

"Hullo, fellows, here comes Father Abraham!" called one of them to a comrade, as the old man rode between them.

"No, he isn't," shouted back the other; "he's Father Jacob!"

The old parson stopped and shook his finger at the laughing soldiers. "I am neither Father Abraham nor Father Jacob!" he cried. A knot of soldiers gathered about him.

"Well, who are you then?" cried his tormentor. "It is no use for you to deny that you are out of the Old Testament somewhere."

The old preacher rose in his stirrups, and waving his hand toward the soldiers he roared: "Yes, I am out of the Old Testament sure enough. I'm Saul, the son of Kish, looking for his father's asses, and I've found them."

The mocking soldiers were silenced by the striking reply and never again molested the old parson. We were told that some of them even listened attentively to his preaching in the evening.

### A Corean's Bible Knowledge.

Robert E. Speer, in one of his Bible addresses, told of a meeting which he had had with some Corean Christians, who had known the Gospel but a few years. Among them was a blind man who manifested great familiarity with the Bible. Mr. Speer said to these Corean Christians:

"Now, you know that not everybody in America believes in this Gospel. The majority of the people in our country are not followers of Jesus, and as

to this Bible, there are a great many who do not believe in it; and some day they will come here and they will tell you these things. Is your faith in Christ and this Bible dependent on your belief that a great nation, mightier and wiser than you, believes in Christ and the Bible? Or does it rest on other grounds? What will you say when men come and question your faith in Christ and His Word?"

There was a young man sitting down on the floor, who had been blind from his early childhood, with the marks of the disease that had made him blind all over his face. He raised his head and said:

"I will tell you what I would say. I would answer him in the words of the nineteenth and twentieth verses of the fourth chapter of Acts: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.'"

I said, "Do you know all your Bible as well as that?" He could not read, and they have no raised-letter Bibles in Corea.

"Well," said the blind man, "I know my Bible pretty well."

I asked, "Can you tell me what is in the fifteenth chapter of the Gospel of Luke?"

"Certainly," he said; "that's the chapter that has the parable of the lost sheep, the coin, and the prodigal son."

"Do you know in what chapter of Matthew is the feeding of the five thousand?"

"Certainly," he answered; "it's in the fourteenth."

I thought it was the twelfth, but I turned to the fourteenth, and found that the blind man had located it correctly.

He had learned all he knew about Christ's life from his friends, who sat on the floor of the little room in which he lived, and read to him, translating out of an old Chinese Bible the whole life of Christ.

I asked him what he liked best of all.

"Oh," he replied, "I like the ninth chapter of the Gospel of John that tells the story of the blind man to whom Christ restored sight."

I don't know when I was so rebuked as to my own knowledge of the Bible as by that poor, blind Corean, who had been less than three years a disciple of Christ.

God always answers our needs, but not always our requests. We may sometimes ask amiss, but God never gives amiss.

### Example of Thankfulness.

Look! The room is clean, even airy. A bright little fire burns in the grate, and in a four-post bed you see sitting up a woman of sixty-four years of age, with her hands folded and contracted, and her whole body crippled and curled together as the disease cramped it, and rheumatism has fixed it, for twenty-eight years. For sixteen of these years she has not moved from her bed or looked out of the window, or even lifted her hand to her own face; and also is in constant pain, while she cannot move a limb.

But listen! She is so thankful that God has left her that one great blessing — the use of one thumb. Her left hand is clinched and stiff, and utterly useless; but she has a two-pronged fork fastened to a stick, with which she can take off her great, old-fashioned spectacles and put them on again. By the same means she can feed herself; and she can sip her tea through a tube, helping herself with this one thumb.

Another thing she can do with her fork: she can turn over the leaves of a large Bible, when placed within her reach.

A visitor addressed her, with the remark that she was all alone.

"Yes," she replied, in a peculiarly sweet and cheerful voice, "I am alone, and yet not alone."

"How is that?"

"The Lord is constantly with me."

"How long have you lain here?"

"For sixteen years and four months, and for two years and four months I have not been lifted out of my bed to have it made; yet I have much to praise and bless the Lord for."

"What is the source of your happiness?"

"The thought that my sins are forgiven, and dwelling in the great love of Jesus, my Savior. I am content to be here so long as it shall please Him that I should stay, and to go whenever He shall call me." — *Sel.*

### A Martyr's Joy.

Robert Glober, a martyr, had great darkness for some days preceding his suffering, but when he came in sight of the stake where he was to suffer death for his faith, his soul was so filled with divine comfort, that he joyfully clapped his hands and cried out, "He is come! He is come!"

**"Neither Do I Condemn Thee."**

JOHN 8, 1-11.

They brought her to the Master,  
This woman steeped in sin —  
That He might judge her sternly  
For what they knew had been.  
Compassionate as ever  
The sinner He forbore:  
And this is what He answered,  
"Go thou, and sin no more."

The Pharisees were angry  
To hear His chiding tone:  
"Let him who is without sin  
Be first to cast a stone."  
Then looking at the woman  
As kindly as before,  
He said in gentle pity,  
"Go thou, and sin no more."

And they that heard the Master  
Went humbly one by one —  
Convicted by their conscience  
Of sins that they had done.  
Then as they journeyed forward,  
And each one left the door,  
They heard the Master's message,  
"Go thou, and sin no more."

Then turning to the woman  
As they were left alone:  
"Hath any man condemned thee?"  
He asked in gentle tone.  
"No man, dear Lord," she answered,  
Her penitent heart was sore.  
"Neither do I condemn thee:  
Go thou, and sin no more."

So Christ, the loving Savior,  
Showed mercy to this one,  
Instead of judging harshly  
As others would have done.  
We, then, should heed this lesson,  
As told in days of yore,  
"Neither do I condemn thee:  
Go thou, and sin no more."

Oh, why are we so hasty  
With those who've fallen low?  
If we would show more pity  
Their lives would better grow.  
Reach out a hand to help them  
On to the heavenly shore,  
And tell them God's sweet message,  
"Go thou, and sin no more."

ESTHER PETERSON.

**"Vengeance Is Mine."**

When General Jackson was a candidate for the presidency in 1828, his opponents not only abused him, but they also defamed the character of his

wife. On one occasion a newspaper published in Nashville was placed upon the General's table. He glanced over it, and his eyes fell upon an article in which the character of Mrs. Jackson was violently assailed. So soon as he had read it, he sent for his trusty old servant, Dunwoodie.

"Saddle my horse," said he to him in a whisper, "and put my holsters on him."

Mrs. Jackson watched her husband, and though she heard not a word, she saw mischief in his eyes. He went out after a few moments, when she took up the paper and soon saw what was the matter. She ran out to the gate which the General would have to pass. She had been there but a few moments when the General rode up with the countenance of a madman.

She placed herself before the horse and cried out: "O General, don't go to Nashville! Let that poor editor live! Let that poor editor live!"

"Let me alone," he replied; "how came you to know what I was going for?"

"I saw it in the paper after you went out; put up your horse and go back."

"But I will go — get out of my way!" was the fierce reply.

As she now grasped the bridle with both hands, he cried to her, "I say, let go my horse! The villain that reviles my wife shall not live!"

She grasped the rein but the tighter and began to reason earnestly with him, saying that she forgave her persecutors and prayed for them, and that he also should forgive if he hoped to be forgiven.

At last, by her entreaties and her tears, she so moved her husband that he seemed to be quieted to a certain extent.

She wound up by saying: "No, General, you *shall* not take the life of even my reviler, you *dare* not do it; for it is written, 'Vengeance is *mine*, I will repay, saith the Lord.'" (Rom. 12, 19.)

The iron-nerved hero gave way before the Word of God. He turned his horse homeward, saying, "I yield to the words of the Almighty."

**Do You Feel what You Give?**

A missionary once asked a rich man for a mission gift. "O yes," replied the man, "I could give ten dollars without feeling it at all." "Oh, please then give twenty dollars, so that you might feel what you give for the Savior's cause," was the missionary's reply.

### Items from New Orleans.

Not only our congregations, but also our schools for colored children are in a very prosperous condition. Their influence is felt in even wider circles than that of our churches, and white and colored alike speak well of them. Why, in the mouths of many even Mount Zion Church does not go by its right name, nor by the name of "Lutheran," but usually by the name of "Mr. Vix's church," said Mr. Vix being the principal of the school connected with the church. This influence and popularity of the schools would not be possible if it were not for the great numbers of children reached by them. It is true, many of the children, though passing through the schools, never join the congregations, relatives and friends discouraging them from doing so, or other unfortunate circumstances being responsible. But it is equally true that hundreds of them remain Lutherans at heart, though not in name, and to their dying day the Gospel truths received in our schools remain alive within them and become the means of their final salvation. Many of them, graduates of schools in years gone by, are now sending their children to the same desks at which they themselves in childhood received their spiritual and secular education.

Our three schools have an enrollment at present of close upon 600 children, taxing the buildings to almost their full capacity. (If we had three more schools of the same size in the city, we should quickly find 600 more children to fill them.)

Nine instructors, including one of the pastors, the Rev. J. Kossmann, two colored teachers, Mr. N. Seeberry and Miss Edna Walters, and one student from the Seminary at St. Louis, Mr. E. Gross, are working hard to maintain the classes in their present prosperous condition.

Luther College also, under the leadership of Rev. Lankenau, who is assisted by Prof. R. A. Wilde and Mr. E. Gross, is enjoying a very prosperous year. The student body numbers 43 boys and girls, 12 of whom are graduates of Mount Zion School and 2 having passed through Bethlehem School.

On Christmas Eve the usual Christmas celebrations were held, the three churches, even Mount Zion with its capacity of between three and four hundred, being packed to the doors. Any Lutheran, no matter whence he had come, would have felt perfectly at home with the beautiful familiar Christmas melodies, old, but ever new, the Christmas story related by youthful voices, the decorated and

illuminated trees, and the little bags of sweets presented to the children.

May the God who so abundantly blessed our schools and their teachers in the past year continue to prosper this corner of His kingdom for the sake of the Christ-child and His love!

K. KRETZSCHMAR.

### NOTES AND ITEMS.

CHARLOTTE, N. C. — At the close of the past year, sorrow entered the home of the Rev. J. McDavid, our missionary at Charlotte. On December 30 the little son Albert departed this life, aged 4 years, 1 month, and 22 days. On January 2, the funeral services were held in the home, conducted by the Rev. J. Ph. Schmidt, of Concord. May God comfort the sorrowing parents and give them strength to say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

CONCORD, N. C. — Since October of the past year our missionary, the Rev. J. Ph. Schmidt, has also charge of the school at Concord, Teacher Persson having accepted a call to Granite City, Ill., after having faithfully served our mission for several years. The school will soon again be supplied with a teacher, so that the missionary can devote more time to the congregation and other mission work.

AT REST. — A friend in New York writes: We recently lost some warm mission friends here in New York. The Rev. A. E. Frey, who departed this life November 23, 1905, at all times took a great interest in all mission work. He was a very active friend of our Colored Mission from its very beginning and a valuable member of our Foreign Mission Board. To awaken greater interest in the work of missions, he, some years ago, published a very interesting mission paper and also the biographies of several noted missionaries. — In the death of the Rev. S. Keyl, who departed this life December 15, 1905, a very busy and useful life was ended. He was for many years our untiring and successful emigrant missionary in New York City, faithfully caring for the bodily and spiritual welfare of the strangers that landed on our shore. Thousands will thankfully remember the kind missionary who was ever ready to help them in their time of need.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them," Rev. 14, 13.



**CATECHISM FOR THE BLIND.** — Luther's Small Catechism in raised letters for the use of the blind has just been issued by the Rev. H. Hallerberg, of Jacksonville, Ill. The text is that adopted by the Synodical Conference, and the book also contains the prayers, the Table of Duties, and the Christian Questions and Answers. Luther's Catechism has been called "the little missionary." May God bless its mission work also among the blind!

**REMARKABLE FRUIT OF A MISSION TRACT.** — "In 1819," says *The Foreign Missionary*, "a young physician in New York making a call on one of his patients was requested to wait a moment in the parlor. He took a tract from the table and read it. Coming home he told his wife of it and stated to her the thoughts the tract had awakened in him. The result was that the doctor and his wife went to Ceylon and later on to South India as missionaries. The doctor lived thirty-six and his wife thirty years among the heathen, many of whom became Christians through their efforts. Their seven sons and two daughters are all in the missionary service, and children of these ten are missionaries. This (Scudder) family has a record of 530 working years spent in India."

**UP-TO-DATE IDOLS.** — The blind heathen in India, it is said, try to keep pace with the times and buy their idols up to date. In a Southern India town, last year, the natives put the god Ganesha upon a bicycle, and thus bore him during the time of their heathen procession. But the people of Northern India, in their heathen darkness, recently tried to improve upon this. "To the million and one gods another has been added — the automobile."

**A MARTYR MEMORIAL CHURCH.** — In the year 1839 the Rev. John Williams, the pioneer missionary of the South Sea Islands, was killed on the island Erromanga by the savages to whom he had come with the Gospel of peace. Besides John Williams, four other mission workers died a martyr's death on the cannibal shores of that island. But other laborers took up the work, and the Gospel of Jesus was victorious. Recently a commodious church was dedicated on that island in memory of John Williams and the other martyr missionaries. At the opening service the son of the murderer of John Williams took part, exactly sixty-six years after his father's death. The large congregation of native Christians present during the dedication proved that the blood of the martyrs is the seed of the Church.

**PROGRESS OF MISSION WORK.** — When Stanley, starting in 1874, made his journey of 999 days across Africa, in the course of 7000 miles he never met a Christian. There was not a mission station, or church, or school on all that track. Now the chain of missions is almost complete from Mombasa on the east to the mouth of the Congo on the west, and there are scattered through inner Africa hundreds of churches and Christian schools, and over 100,000 native Christians. Similarly in China. When the late pioneer missionary, Hudson Taylor, reached China in 1854, there were practically no missionaries in the inland provinces; now there are over 1000.

YEARS ago, a young man in Boston was so moved by a missionary address that he gave himself to that work. He had not the gift to teach or preach, but none the less was he a missionary. He lived frugally, and for many years gave money enough to support a missionary at the front. Out of an income of \$1500.00 he sometimes gave more than \$1000.00 to such work.

#### Acknowledgment.

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St. Louis, Mo., January 16, 1906.

A. C. BURGDORF, *Treas.*

#### Evangelical Lutheran Colored Churches.

##### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; F. J. Lan-kenau, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretzschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; J. W. F. Koss-mann, Pastor.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

##### SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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# The Lutheran Pioneer.

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No. 3.

## Repentance at the Cross.

Hearts of stone! relent, relent;  
Break, by Jesus' cross subdued;  
See His body, mangled, rent,  
Stained and covered with His blood!  
Sinful soul! what hast thou done?  
Crucified th' eternal Son!

Yes, thy sins have done the deed;  
Driven the nails that fixed Him there;  
Crowned with thorns His sacred head;  
Plunged into His side the spear;  
Made His soul a sacrifice, —  
While for sinful man He dies.

Wilt thou let Him bleed in vain, —  
Still to death thy Lord pursue,  
Open all His wounds again,  
And the shameful cross renew?  
No, — with all my sins I'll part,  
Savior, take my broken heart.

*J. Kruger.*

## Christ's Sufferings and Death a Call to Repentance.

The sufferings and death of Christ, upon which we meditate especially in the season of Lent, are an earnest call to repentance. They point to our sin as their cause, and thus call upon us to see in ourselves the iniquity which brought such great woe upon the Son of God, and to repent of our sin. They teach us the greatness of our sin and of God's wrath against sin. Our Lutheran Confession says: "The preaching of the suffering and death of Christ, the Son of God, is an earnest and terrible proclamation and declaration of God's wrath." So horrible is the guilt of sin that God could not spare

even His own dear Son, when this Son, in His infinite mercy, took our sins upon Himself and became sin for us. In the garden of Gethsemane, on the way to Golgotha, on the cross of Calvary, the sin-hating God saw His sin-bearing Son and poured out upon Him His wrath against sin. What a horrible thing sin must be! What a great offense against God! How great must be God's wrath against sin! God's only-begotten, well-beloved Son endured the deepest agony, the most bitter sufferings, the most shameful death on account of our sins. His sufferings and death show us the enormity of our sin, and call upon us to repent.

The sufferings and death of Christ show us also the great love of Christ for sinners, and this also calls upon us to repent, to turn from sin to Him in whom is our help and our salvation. It was love that moved Him to bear the punishment of our sins. He loved us, and therefore gave Himself for us, and redeemed us with His own precious blood from all sins, from death, and from the power of the devil. Through the deep darkness of His sufferings and death we behold the bright sun of His unspeakable love. Such love must melt the sinner's heart and draw him to that loving Savior who suffered and died that he, the sinner, might escape the punishment of sin and live in everlasting joy and glory. However great his sins may be, the love of this suffering and dying Savior is far greater. His loving arms, once extended on the cross, are still open to receive the chief of sinners. The unspeakable love, manifested in His sufferings and death, gives us the assurance that He will in no wise cast out them that come unto Him for pardon and salvation. Do not despise His love. Do not continue on the road of sin, which

leads to everlasting death. Repent and turn to the Savior in whom there is life and salvation for you.

"Sinners, turn; why will ye die?  
God, your Savior, asks you — Why?  
He, who did your souls retrieve,  
Died Himself that you might live.

"Will ye let Him die in vain?  
Crucify your Lord again?  
Why, ye ransomed sinners, why  
Will ye slight His grace, and die?"

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### The Cross of Christ.

There is only one cross upon which the work of our salvation was wrought and finished — the cross of Christ, of Him who is God and man. There is no other way to be delivered from the burden of our sins, — no other way to grace and holiness and blessedness, — no other way to come to God, than by the cross of Jesus.

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

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

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

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

Therefore bear in mind, no works of ours, no merits of ours, have any value in the eyes of God;

for all is of grace, and all the merit is that of the Lord Jesus, flowing not from us to God, but from God to us.

See also how, by the Lord's death of shame and suffering, the devil was overcome, and thus was the wisdom of God made known in all its fullness. For it would seem as if the devil had gained the day when of all men upon earth the Lord Jesus was the accused and forsaken one. When He cried, "My God, my God, why hast Thou forsaken me?" He was forsaken as no saint has ever been forsaken by God. It was to this forsaking He looked forward when He sweat great drops of blood upon the Mount of Olives — and yet all the while He never ceased to be that which He is now in heaven — God over all! — *John Tauler* (1300—1361).

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### Where the Church Is to be Found.

We have learned that only the true believers belong to the holy Christian Church, and since God alone can search the heart, only He can know those who are His. No man can tell whether another person has actually accepted Christ or not.

Such being the case, it might seem impossible to know or decide where the Church of God is to be found. But it only seems so. Though the Church is invisible, we may, nevertheless, always be sure where to find it. We cannot see God, and yet we know that He is, for the heavens declare His glory, and the firmament showeth His handiwork. The whole creation is proof to us that there is a God. So it is also with regard to the Church. Though the Church is invisible, there is a certain mark by which we may always know where to find it. Wherever we find this mark, there, we may be sure, is also the Church. And this sure and certain mark is the Word of God, the Gospel of Christ. Wherever the Gospel is in use, there is also the holy Christian Church.

The Gospel and the Sacraments, as we know, are the means of grace, the means by which the Holy Ghost calls, enlightens, sanctifies, and keeps man. By the Gospel we are made believers of Christ, and by it we are kept with Christ in true faith. Besides the Gospel there is no means of bringing men to Christ and salvation. Wherever this Gospel, therefore, is not used, there can be no true Christians, no true believers, no members of the holy Christian Church. As you can only expect to reap grain where you have sown the seed, so also you can expect to find true believers, mem-

bers of the Church, only where the seed of the Gospel is sown. No Gospel, no Christians, no holy Christian Church.

But does it not sometimes happen that the seed altogether fails to come up? Do not farmers at times sow seed that brings forth nothing? May it not happen that the seed of the Gospel be sown with the same bad result? In answer I would say that it does indeed happen that wheat, rye, oats, and such seed sometimes bring no return, but this is never the case with the seed of God's Word. You may plant a field with corn, and for some reason or other not a single stalk may come up, much less a single ear of corn be formed; but whenever the seed of the Gospel is sown, some of the seed, and be it ever so little, will come up, grow, and bear fruit. This comforting and blessed fact we learn from Is. 55, 10. 11: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Here God Himself tells us that His Word is never preached in vain. It will not return to Him void, but will accomplish its purpose. Wherever the Gospel is proclaimed, there some hearts will believe and be saved. Wherever God calls, there are also some chosen. Wherever the Gospel is in use, there we know the holy Christian Church is to be found.

Wherever people are told that God was in Christ, reconciling the world unto Himself, there some souls will be reconciled unto God. Wherever the news is proclaimed that Christ died, the Just for the unjust, some will be brought to God. Wherever it is preached that Jesus made atonement for sin, there some hearts will believe in the Savior's merits and be saved. Wherever Jesus is preached as the Lamb of God, which taketh away the sin of the world, there sinners will lay their sins on Jesus, the spotless Lamb of God. Wherever it is declared that Jesus rose again, there some will trust in Him for their justification. Let it be proclaimed that Christ has gone into heaven to take possession of the inheritance for His people, and we may be certain that there souls will be added to the number of His people. The Gospel bears fruit—it must bear fruit, according to God's promise.

F. J. L.

### Forgiving Enemies.

It is said that Louis XII, of France, had many enemies before he succeeded to the throne. When he became king, he marked against each of their names a large black cross. When this became known, the enemies of the king fled, because they thought it was a sign that he intended to punish them. But the king hearing of their fear, had them recalled with an assurance of pardon, saying that he had put a cross beside each name to remind him of the example of Christ who on the cross prayed for His murderers and said, "Father, forgive them!"

Christ bore our sins in His own body on the tree and suffered the punishment of our offenses, that we might have redemption through His blood, even the forgiveness of sins. Every Christian should therefore use the cross as a reason for pardoning those who have offended him.

### The Death of Christ.

Dost thou believe that thou canst not be saved but by the death of Christ? Yes. Go, then, and whilst thy soul abideth in thee put all thy confidence in His death alone. Place thy trust in no other thing. Commit thyself wholly to His death. Cover thyself wholly with His blood alone. And if God would judge thee, say: Lord, I place the death of my Lord Jesus Christ between me and Thy judgment; otherwise I will not contend or enter into judgment with Thee.

And if He shall say unto thee that thou art a sinner, say: I place the death of my Lord Jesus Christ between me and my sins.

If He shall say unto thee that thou hast deserved damnation, say: Lord, I put the death of my Lord Jesus Christ between Thee and all my sins; and I offer His merits for my own which I should have, and have not.

Whosoever of us can thus speak, the promise is: This Christ, the Lamb of God, the true Sacrifice, shall be accepted for thee, to make atonement for thee. — *Extract from Anselm of Canterbury.*

### A Faithful Soldier of the Cross.

In the Turkish war, at the beginning of the 18th century, a Christian soldier from Germany fought, together with many others, under the banner of the famous general Prince Eugene. In one of the battles he was made prisoner by the Turks,

who dragged him along, tied to his horse's tail. Late in the evening, when they thought themselves secure from the Christian army, the Turks made a halt in the woods, resolved to take a special revenge on the captured Christian; for they had seen him cut down a great number of Turks during the battle. They first laid two sticks together in the form of a cross, spit upon the cross, and tried by blows and torturings to force the Christian also to spit upon it. The Christian soldier, however, who had been loosened from the horse, bravely

name of Mahomet, their false prophet. But as often as the Turks spoke the name of the false prophet, the Christian said, "Jesus Christ."

Then these enemies of Christ determined to kindle a fire under their prisoner's feet, and by this means either to make him deny his Lord or to put him to death.

As the Christian now saw that his death was near, he repeated in a devout manner the Lord's Prayer and the Creed. And the Lord gave the brave soldier such a peace in his heart that he



### THE SUFFERING SAVIOR.

"Heartless scoffers did surround Thee,  
Treating Thee with cruel scorn,  
E'en with piercing thorns they crowned Thee;  
All disgrace Thou, Lord, hast borne,

That as Thine Thou mightest own me,  
And with heavenly glory crown me.  
Thousand, thousand thanks shall be,  
Dearest Jesus, unto Thee."

boxed the ears of every Turk whom he had seen spitting on the cross.

His enemies then bound him again, hand and foot, and stabbed him with knives and daggers, in order to force him to spit on the cross.

When all this helped them nothing, they nailed both his hands over his head to the trunk of a tree, and by striking him with lashes and staves tried to make him pronounce in a reverent manner the

prayed also for his enemies as the Lord and Stephen had done. After he had prayed, he sang with loud and devout voice the grand old Passion hymn:—

"O Lamb of God, most holy!  
Who on the cross didst languish,  
E'er patient, meek, and lowly,  
Though mocked amid Thine anguish;  
Our sins Thou bearest for us,  
Else would despair reign o'er us;  
Have mercy on us, O Jesus!"

He had just finished the hymn when the clear tones of a trumpet were heard, and German horsemen broke into the woods. The Turks quickly fled, and the horsemen saw with astonishment their Christian countryman nailed to the tree with the fire under his feet. They hastened to release him, and he fell senseless into their arms.

After they had bound up his many wounds, bathed him and clothed him, he came to himself, and his first question was: "How did God bring you here just at the right time?"

They replied, "We were in pursuit of the Turks, when we heard out of the woods the hymn: 'O Lamb of God, most holy!' 'That is a Christian,' we cried, and rode quickly into the woods. The Lamb of God, in whom you trusted, has delivered you."

Then they carried him back to the Christian army. The story reached the ears of Prince Eugene, who had the faithful soldier taken care of in the best manner, went himself to see him several times, and rejoiced in witnessing his simple, childlike faith. Afterwards he sent him back to his native country, as he was no longer able to serve in the army.

He lived still ten years longer in his native city, and those who saw the scars of the wounds which this faithful soldier of the cross had borne for the name of the Lord Jesus were strengthened in their faith. In the year 1728 he died in peace: His last prayer was:

"O Lamb of God, most holy!  
Who on the cross didst languish,  
E'er patient, meek, and lowly,  
Though mocked amid Thine anguish;  
Our sins Thou bearest for us,  
Else would despair reign o'er us;  
Thy peace be with us, O Jesus!"

### "Betty, Lie Still!"

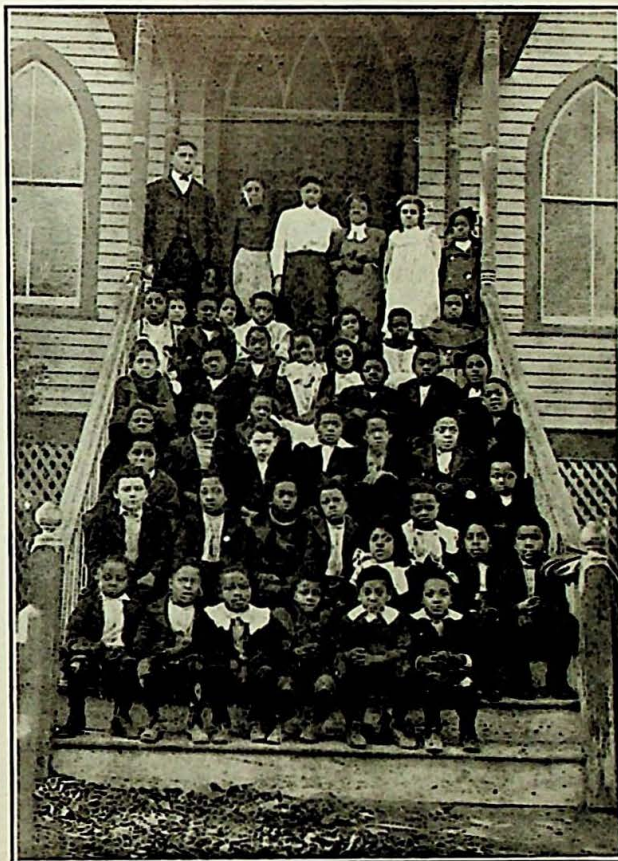
Old Betty was a match-seller. She was brought in her old age to believe in Jesus as her Savior, and from that time thought she never could do enough for Him who had washed her from her sins in His own blood. Ever ready to speak of her Master to all she met, and of unwearied kindness, she was one "who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

One day a minister called on her. He was surprised to see his old, active friend and neighbor so happy in her bed, and said, "I little expected to

find you so patient in bed, when you have always led such an active life. It must be a trial to lie there so long."

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

The poor woman had not only "learned in what-



Teacher Buntrock with a group of his pupils in Greensboro, N. C.

soever state she was therewith to be content," but her homely words showed that she understood the service of patience.

### Known by His Prayers.

Stonewall Jackson's colored body-servant always knew when there was to be a battle. "De gin'ral nudder tell me nuthin'!" he explained. "I observes his 'tention dis way. 'Cose he prays jest like we all, mornin' an' night; but when he gits up two, three times in a night to pray, den I rubs my eye an' gits up too an' packs de haversack—ca'se I done fine out dere's gwine to be trouble right away."

### Message of Comfort.

Sad heart, bowed down with sorrow,  
Lift up your tear-dimmed eyes:  
Behind the clouds that gather  
A golden sunbeam lies.

The burdens may be heavy,  
The way may seem too drear:  
Lift up your eyes to heaven  
And dry the falling tear.

Dear heart, keep gazing upward,  
Be cheerful, brave, and true:  
Beyond the darkening shadows  
Is joy and peace for you.

ESTHER PETERSON.

### A Story from Life.

It was a cold winter night. Services were held in a city church. A lost wanderer of the street, with thin shawl about her, attracted by the warmth and light, came in and sat near the door. The minister was preaching of Him who was wounded for our transgressions, and bruised for our iniquities; and the poor awakened sinner by the door said: "Why, that must mean me: mercy for the chief of sinners; bruised for our iniquities; wounded for our transgressions."

The music that night in the sanctuary also brought back the old hymn which she used to sing when with father and mother she worshiped God in the village church before she left her country home and was led into a life of sin.

The service over, the poor wanderer went out into the street. "What are you doing here, Meg?" said the police; "what are you doing here to-night?" "O!" she replied, "I was in to warm myself." And then the rattling cough came, and she held to the railing until the paroxysm was over. She passed on down the street, falling from exhaustion, but soon recovering herself, until after a while she reached the outskirts of the city, and thinking of her Christian home, she passed on into the country road. It seemed so familiar. She kept on the road, and soon saw in the distance a light in the window. That light had been gleaming there every night since she went away.

On that country road she passed until she came to the garden gate. She opened it and passed up the path where she was wont to play in her childhood days. She came to the steps and looked in at the fire on the hearth. Then she put her fingers to the latch. If that door had been locked, she would have perished on the threshold, for she was

near to death. But that door had not been locked since the time she went away. She pushed open the door. She went in and lay down on the hearth by the fire. The old house-dog growled as he saw her enter, but there was something in the voice he recognized, and he frisked about her in his joy.

In the morning the mother came down and saw a bundle of rags on the hearth; but when the face was uplifted, she knew it, and it was no more old Meg of the street.

Throwing her arms around the returned prodigal, she cried, "O Maggie!" The child threw her arms around her mother's neck, and said, "O mother!" and while they were embracing a rugged form towered above them. It was the father. The severity all gone out of his face, he stooped and took her up tenderly and carried her to mother's room, and laid her down on mother's bed, for she was dying.

Then the lost one, looking up into her mother's face, said: "Wounded for our transgressions and bruised for our iniquities! Mother, do you think that means me?"

"O yes, my darling," said the mother. "If mother is so glad to get you back, don't you think God is glad to get you back?"

And there she lay dying, and all the dreams and prayers of the penitent sinner were filled with the words: "Wounded for our transgressions, bruised for our iniquities," until just before the moment of her departure her face lighted up, showing that she enjoyed the Savior's forgiveness and peace.

So the Lord took back one whom the world rejected.

H. K.

### The Bible a Book of Comfort.

Let all the doctors appear, let all the books be presented, and see whether they are able to comfort a single soul even in the smallest affliction. The Bible alone deserves this title of being a Book of Comfort, as Paul calls it, able to uphold our soul in all manner of distress, so that it will not despair, but preserve its hope. The Scripture does not, indeed, remove our adversities, sufferings, and death. On the contrary, it proclaims nothing but the holy cross; we therefore need patience. But in the midst of all sufferings it encourages and strengthens us so that our patience does not cease, but press onward and overcome. — *Luther.*

LET not thy tongue say what thy heart denies.

### New Orleans Items.

An event to which we all look forward with pleasant anticipations is the 25th anniversary of St. Paul's Church which will be celebrated on the 25th of February. The morning service on that day will be for the members chiefly, and Pastor Kretzschmar of Mount Zion Church has promised to preach the sermon. To the night service the two sister congregations, Bethlehem and Mount Zion, have been invited, and, no doubt, all that possibly can will be there, for the Rev. N. J. Bakke of Immanuel College, Greensboro, N. C., one of the pioneers of our mission in this city and the first pastor of St. Paul's, has promised to preach the sermon.

The members of St. Paul's have decided to renovate the interior of their church for the coming festival. The latter, indeed, seems to be casting its shadows before, at any rate, Pastor Lankenau reports not only an increasing interest in the affairs of the congregation, but also improving attendance at the services. In fact, considering the frequent rainy and chilly days of the winter, the attendance in all our churches here leaves little to be desired. It is gratifying to report that also quite a number of strangers are more or less regular visitors at our services.

Though the weather often is inclement and not at all conducive to bodily health and wellbeing, the number of the sick and suffering in our congregations is surprisingly small. In this connection it may be mentioned that frequently people who are in no way connected with our churches send for our pastors when they are ill. Pastor Kossmann just now reports a number of such cases.

The enrollment of our schools is still increasing. Prof. Meibohm of Mount Zion School frequently has more than one hundred pupils present. The reader can imagine the difficulties connected with properly taking care of a class of that size. The pupils are paying tuition more regularly, and the sums turned in by the schools are very respectable compared with reports of years gone by.

Luther College is the scene of thrifty activity just now; everyone concerned is producing something,—the instructors are turning out examination questions, while the 43 students are trying their best to produce an answer to each question. Two of the students will graduate as teachers in the coming spring.

Evidences of progress are everywhere, and God's

blessing is resting on old and young, on congregations, schools, and missionaries. The sum total of the contributions and collections in the three congregations and their schools during the past year is about two thousand dollars, more than half of which sum has been turned into the general mission treasury.

### NOTES.

FROM AUSTRALIA.—Our Lutheran brethren in Australia have for some years been carrying on mission work among the black natives on the western coast of that country. From the latest mission report we learn that the labors of the missionary, the Rev. C. A. Wiebusch, have been richly blessed during the past year. The seed of God's Word has been sown and the missionary has been permitted to see some fruit of his work. Two of the natives were instructed in the Catechism preparatory to baptism, which was to take place this month (February). Two others are to be prepared for baptism and a class of catechumens is being instructed preparatory to confirmation. "Such sower's work," writes the missionary, "is a glorious, precious work, especially when God lets us see such fruit of our labor."

LABORERS FOR THE HARVEST.—When Dr. Alexander Duff, the great Scotch missionary, came home after his life work in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian Church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted, and was carried out of the hall. Presently he came to, and asked: "Where am I? What was I doing?" In a moment memory returned, and he said: "Take me back. I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I don't," exclaimed the old man. They took him back. The whole meeting arose, many in tears. His strength failed, and he could not rise, but, gathering himself up for one final effort, he said: "Fathers of Scotland, have you any more sons for India? I have spent my life there, and my life is gone; but if there are no young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain who is ready to die for India." The Church needs laborers for the harvest fields. "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest," Luke 10, 2.



HOW HE GAVE HIMSELF. — Bishop Warne, of India, tells how he learned the joy of earning money for missions, and how he finally gave himself to the work. He writes: "I was but a boy in Canada, and when the annual missionary meeting was held and the collection was about to be taken, the preacher said, 'I want every person in the house, including boys and girls, to subscribe something, no matter how small, and two months will be given in which to pay the subscription.' The collector came down the aisle with a slip of paper, and the people wrote their names on the paper. I had never subscribed to anything, but I decided I would subscribe one dollar; and when it came to me, I took the paper and wrote my name, promising to give that amount. I was very much excited, and began at once to plan how I should earn the money. I saved pocket money, ran errands, found eggs, and as it seemed to me, long before the time I had my dollar ready, and wished either that the collector would hurry up or that I had subscribed more. I got so much pleasure and profit out of that subscription that I have been giving ever since, and at last I gave myself."

THE GOSPEL IN JAPAN. — Speaking of the Gospel in Japan, *Christian Work* reports the following:

The saving power of the Gospel has many illustrations in Japan. Miss Maud Bonnell writes from Hiroshima: "One evening as I stood in a recitation room of Palmore Institute (the night school maintained by our mission in Kobe), three young men who wished to enter the school were introduced to me. They proved interested pupils, and during the year all three were baptized and have continued faithful to this day. One was shut up in his room for a month, his Bible taken from him, and he was threatened with losing his position in the bank, yet he never wavered as to giving up his faith. He and one other of the three are now the chief dependence in one of our city chapels. One is Sunday-school superintendent, and the other leads the singing and teaches. The last of the three is dying slowly of consumption in his native province, far into the country. He gathers about him little children and tells them Bible stories, though surrounded on every side with active influences in strong opposition."

MAKING CALLS IN JAPAN. — A mission worker in Japan gives the following amusing account of "society calls," as made in that country. She says:

"When a Japanese caller comes to see me, we both kneel down on the floor, leaning back on our heels, and I say, 'O-ka-ki-na-sai,' which, literally translated, means, 'Hang your honorable hips;' or, in other words, 'Please be seated.' Then we each bow twice very low, so low that our foreheads nearly touch the floor. Then the Japanese says, 'Thank you,' and I say, 'No trouble at all;' and then we both touch our foreheads to the floor again, taking long-drawn breaths so that they can be distinctly heard. Then I say, O-ma-ri-ka-ka-ri-masu,' which is, 'Let me hang on your honorable eyelids;' or, in good English, 'I am glad to see you.' Then, as I understand so little of the language, I have an interpreter called in, and after going through all those bows again, she does the rest of the talking. I get pretty tired sometimes, sitting on my heels, and when I go to see a Japanese, I have to remove my shoes before entering the house, and then my feet get pretty cold. But it has to be done, for it is a great insult to the Japanese host to keep the shoes on."

#### Acknowledgment.

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St. Louis, Mo., February 17, 1906.

A. C. BURGDOFF, *Treas.*

#### Evangelical Lutheran Colored Churches.

##### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; F. J. Lan-kenau, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretzschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; J. W. F. Kossmann, Pastor.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

##### SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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# The Lutheran Pioneer.

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No. 4.

## Easter Day.

Joyful be our hearts to-day,  
Joyful be our hymns of praise;  
'Tis the Resurrection morn,  
Loudest hallelujahs raise.  
Christ is risen! blessed truth!  
O'er the world the tidings spread;  
Tell to all the sons of men,—  
"Christ is risen from the dead!"

From the throne of God most high  
Angels haste on radiant wing,  
And to loving, sorrowing hearts  
First the joyous message bring:—  
"Seek Him not within the tomb:  
He is risen, as He said.  
Oh, receive the glorious truth:  
Christ is risen from the dead!"

Still that angel voice is heard  
In this world of pain and death,  
And we listen, wondering still  
What it is the angel saith:—  
"Cease your murmuring, dry your tears,  
Live no longer filled with dread:  
Death is vanquished, ye are free;  
Christ is risen from the dead!"

Ye who cling to earth and sin,  
Hear the blessed angel's word;  
Rise to higher life and love,  
Follow Christ, your risen Lord.  
Fix your minds on things above,  
Look to Him who is your Head;  
Let your daily lives proclaim:—  
"Christ is risen from the dead!"

*S. H. Hubbard.*

## Easter Truths.

Christ is risen! Blessed Easter message!  
A message which assures us of the most comfort-  
ing truths.

Christ is risen! Then His word is truth. Again and again He had foretold His resurrection. Pointing to His body, He said to His enemies, "Destroy this temple, and in three days I will raise it up." On His last journey to Jerusalem He spoke to His disciples, not only of His sufferings and death, but also of His resurrection. He said, "The third day He (the Son of man) shall rise again." And His words came true. Three days after His death He did rise from the grave. "He is risen, as He said," was the angel's Easter message. It all came as He had foretold. His Word is truth, and if we continue in His Word, we shall know the truth. His Word is truth, and the Bible, in which we have His Word, is a book of truth, and we do well that we take heed unto it as unto a light that shineth in a dark place. In Christ's resurrection we see His Word sealed and established as the everlasting truth, in which we may trust with an unflinching confidence. As His sayings concerning His resurrection came true, so all His words are true for ever and ever. Heaven and earth shall pass away, but His words shall not pass away.

\* \* \*

Christ is risen! He, then, was not a mere man, but the Son of the living God. A mere man cannot conquer death. In the grave man's strength and power come to an end. The mightiest of the earth are laid in the dust by death, the king of terrors. God's power only can overcome death. Christ "was declared to be the Son of God with power, by the resurrection from the dead," says the apostle. Being the Son of God, He could say, "I lay down my life that I might take it again. No man taketh it from me; but I lay it down of

myself: I have power to lay it down, and I have power to take it again." The grave could not keep the Lord of Life. He came forth triumphantly as the mighty Conqueror. The Savior in whom we believe is not a mere man. Such a savior could do us no good. Our Savior is a divine Savior. He is the almighty Son of the living God.

\* \* \*

Christ is risen! Then we are redeemed. "Christ died for our sins," says the Bible. He took our place, and laden with our sins He was thrown into the prisonhouse of death. If He had been kept there, what then? The apostle says, "If Christ be not raised, your faith is vain; ye are yet in your sins." But Christ is raised, and the faith of those who trust in Him for forgiveness is not vain, they are not in their sins. In Christ's resurrection God the Father declared Himself perfectly satisfied with the work of His Son and accepted His Son's sacrifice as a full atonement for sin. Christ's resurrection is the proof that the work of our redemption is finished. God is reconciled, and sinners are redeemed. "Christ was delivered for our offenses, and was raised again for our justification," says the apostle.

\* \* \*

Christ is risen! Then we also shall rise. The apostle says, "Now is Christ risen from the dead and become the first-fruits of them that sleep." The first-fruits are part of the harvest, the beginning of the harvest. When the first-fruits have been gathered in, the whole harvest will surely follow. By the same divine power with which Christ raised His own body He will raise our bodies from the grave. Of the believer He says, "I will raise him up at the last day." Again He says, "Because I live, ye shall live also." His own resurrection gives us the assurance that He can and will fulfill His promise. To the believer, therefore, the grave has lost its terror, since Christ is risen from the dead. To him the grave has become a quiet resting-place, where he and his loved ones that die in the Lord sleep until the blessed morning of a glorious resurrection. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

\* \* \*

Christ is risen! Then our mission work is not in vain. The apostle says, "If Christ is not risen, then is our preaching vain." But Christ is risen, and our preaching is not vain. The Gospel which

we bring to sinners is not the Gospel of a dead Savior, but of a living Savior. We preach, not a dead Christ, but a living Christ, who is with us in the mission field, and who through His Word and Spirit works in the hearts of men and brings them to faith. He that is with us says to everyone of His servants: "Fear not; I am the first and the last; I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Christ is risen! Hallelujah!

### Properties of the Church.

We say: "I believe in the holy Christian Church, the communion of saints." The Church is invisible—we cannot see it. The people comprising the Church are indeed visible, but the faith in Christ, which makes them members of the Church, is invisible. Christ says: "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, Lo, there! for, behold, the kingdom of God is within you," Luke 17, 20, 21. By faith we become members of the Church; faith makes us citizens of the kingdom of God; and this faith is within us, invisible to all eyes but God's. God knows who are members of the Church, He can look into every man's heart and see if he believes, as St. Paul writes: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His," 2 Tim. 2, 19; but to all others the Church is invisible.

Nevertheless, we need never doubt that the Church is. Though we cannot see the Church, yet the Scriptures assure us "that the Holy Ghost at all times gathers and preserves a congregation of believers." The Church is built upon the same Rock on which Peter was built, namely, Christ; and the gates of hell shall not prevail against it, Matt. 16, 18. There have, indeed, been times when the Church seemed about at an end, as, for instance, in the days of Elijah, who thought himself the only child of God left on earth, but as at that time there were yet seven thousand in Israel who had not bowed to Baal, 1 Kings 19, 8—18, so God has ever protected and preserved His Church, and will continue to do so till the end of days.

We further confess the Church to be *one*. Though outwardly Christians may differ, yet inwardly all Christians, if they be true Christians, are one body, whose only head is Christ. Since all believers are members of the Church, it neces-

sarily follows that the Church can be but *one*. All believers upon earth are thus most closely united. They are one body, guided by one Spirit and looking forward in hope to one heaven. They have one Lord whom they all obey, one faith in the one Savior, and one Baptism. They are the children of one Father, wherefore, as members of one household, they should sincerely endeavor to keep the unity of the Spirit in the bond of peace, Eph. 4, 3—6. To this end let us hold fast the profession of our faith without wavering and not hearken to the opinions of men, for Christ says: "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," John 8, 31.

The Church is also *holy*; it is the congregation of saints. Of course, this does not mean that the Church is composed of sinless people. In themselves the persons comprising the Church are just as sinful as others. The Church is holy through Christ, as the apostle writes: "Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish," Eph. 5, 25—27. Jesus gave Himself for the Church and thus gained for it forgiveness of sin, life, and salvation. By faith the members of the Church appropriate unto themselves the righteousness of Christ and clothe themselves in His robe of beauty, offered them in the Gospel and holy Baptism. Such being the case, God, for Christ's sake, no longer sees in them sinners, but saints. Christ's blood has removed all spots and wrinkles, and they are holy and without blemish before God.

But the Church is holy in yet another sense. Being justified before God for Christ's sake, true believers show their gratitude to God by serving Him with holy works. As new creatures they walk before God in newness of life, and serve Him in godliness and holiness.

Thus, we see, the Church is holy in a twofold sense; namely, in the first place, because all its members have their sins forgiven for Christ's sake, and, secondly, because every member of the Church strives to lead a holy life.

Finally, the Church is called the *Christian* Church. The reason for this is very plain, for Christ is the Foundation, Head, and Lord of the Church. St. Paul says of Christ that He is the

chief cornerstone of the Church, Eph. 2, 20, and 1 Cor. 3, 11 he writes: "Other foundation can no man lay than that is laid, which is Jesus Christ." The Church is built on Christ, says the apostle. Christ is the sole foundation. The Church is indeed built by the preaching of the Gospel, but the center, the pith, the kernel of the Gospel is Christ. Christ and His merits are the foundation of the Church. This is the Rock on which Peter was built, and this is the Rock on which the whole Church, the congregation of all believers throughout the world, is built.

Christ, Thou art the sure Foundation,  
Thou the Head and Cornerstone;  
Chosen of the Lord, and precious,  
Binding all the Church in one;  
Thou Thy Zion's Help forever,  
And her Confidence alone.

F. J. L.

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### Justified in Christ.

Christ, in His resurrection, was first of all justified for His own person (Is. 50, 5; 1 Tim. 3, 16) when the righteousness of God declared itself perfectly satisfied and paid by this our Substitute, and, as it were, furnished Him with a receipt thereof; and this took place in the resurrection, when He was dismissed from the debtors' prison and set free. Now, inasmuch as the Substitute was justified, all debtors have also been justified in Him.

J. Rambach.

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### Absolved in Christ.

As God punished our sins in Christ, because they were cast upon and imputed to Him as our Substitute, so, in like manner, by raising Him up from the dead, He, by this very deed, absolved Him from our sins that were imputed to Him, and hence, in Him, has also absolved us.

John Gerhard.

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### Risen in Christ.

What Paul says of Christ's death, 2 Cor. 5, 14: "We thus judge, that if one died for all, then were all dead," can also be applied to Christ's resurrection: If one rose for all, then are all risen and justified; because God was in Christ and reconciled the world unto Himself, and imputed their sins not unto them, for He imputed them unto Christ. — A. Struensee.

### Ashamed of Jesus.

We recently read the following sad story: A loving mother was obliged to leave her children at home while she went for a necessary purpose to a neighbor's. When she returned, the house was in flames, and she soon discovered that her

a stranger asked her who that disfigured and deformed person was, and the daughter refused to own the mother—was ashamed of her mother!

A sad story, indeed. Well may we be shocked when we read of such base ingratitude.

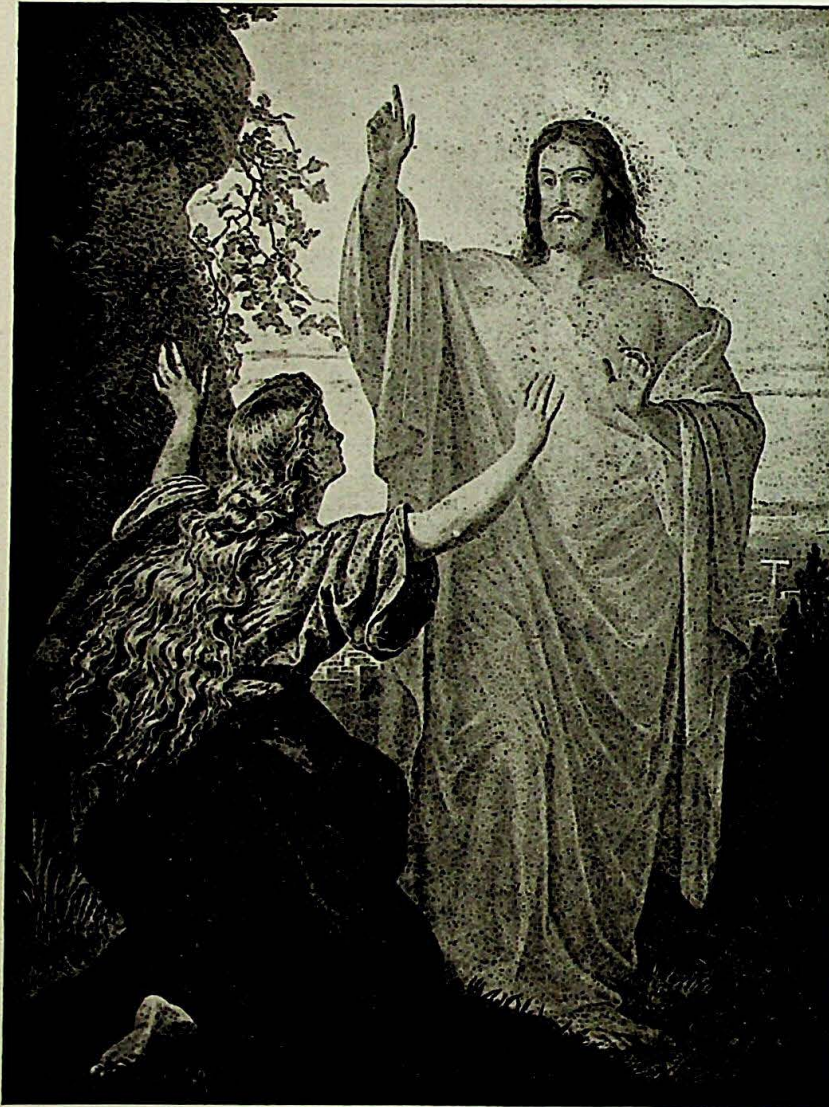
But we once heard from an aged pastor a much sadder story. He had among his catechumens a bright Christian boy in whom he took much delight. On Confirmation Day the boy, with tears in his eyes, confessed his faith in the Savior, and promised faithfulness unto death. But, alas! soon afterward the boy was put to work in a factory where he was surrounded by wicked, unbelieving men. These ridiculed his religion, calling it "a bloody religion," and mocking him for believing in one who bore a crown of thorns and died upon a cross. The boy forgot his solemn vows, refused to own the Savior—was ashamed of Jesus, who bore the crown of the thorns, and shed His blood, and died on the cross for his salvation.

A sad story, indeed. But a similar story every pastor can tell when he thinks of those who on Confirmation Day promised to remain faithful to their Savior, but who later fell away and were ashamed of Jesus. The very lowliness and bruises and wounds which He bore to deliver us from death induces many to turn away from Him and to refuse to own Him as their Lord and King. How sad!

Will ye also go away? Will ye also be ashamed to confess the Savior and His words before men? Ashamed of Jesus? No, no!

"Ashamed of Jesus! that dear Friend  
On whom my hopes of heaven depend!  
No; when I blush—be this my shame,—  
That I no more revere His name."

**GOD'S WORD.**—There is no greater manifestation of the wrath of God than the disappearance of His Word. And again, there is no greater grace or gift of God than this that we should have His Word to read it.—*Luther.*



The Risen Savior Appearing to Mary Magdalene on Easter Morning.

infant child was yet within the building. She rushed into the flames, though the people tried to keep her back. On the bed where she had placed it she found her little child. In a few moments it was safe, but the mother was shockingly burned. She suffered long and patiently, and in a few months she recovered, but her burns left her terribly disfigured. Twenty years afterward, when the child had grown into a blooming young woman,

### My Guide.

Jesus is my faithful Guide,  
He is ever near my side.  
'Tis He who leads me all the way —  
Gently leads me lest I stray.  
When my joys are turned to grief  
He quickly comes to my relief.  
He will all my sorrows share  
If I go to Him in prayer.

When my earthly life is o'er  
And I leave this earthly shore  
May I hear the Savior say,  
"I will guide thee all the way,"  
May my soul then take its flight  
To that land where there's no night.  
To that endless land above  
Where all is joy and God is love.

ESTHER PETERSON.

### A Sinner — But Not Damned.

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

Christ was "delivered for our offenses, and raised again for our justification." In Him there is salvation for all sinners. Those who reject Christ and His work do not get this salvation offered to them in the Gospel, and therefore they remain under the wrath of God and are damned; for it is written, "He that believeth not shall be damned." But every sinner that trusts in Christ and His finished work of redemption is free from wrath and damnation. He has forgiveness of sins and eternal salvation. He is "justified from all things," Acts 13, 39. Being justified by God Himself, the believer can defy the devil and all the powers of darkness; for it is written: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us," Rom. 8, 33, 34.

And again it is written of believers: "There is now no condemnation" — mark well! — "*no condemnation* to them which are in Christ Jesus," Rom. 8, 1.

"No condemnation!" precious word.  
Consider it, my soul:  
Thy sins were all on Jesus laid,  
His stripes have made thee whole.

### Easter Joy at Last.

It was Easter morning, and the church bells were welcoming the dawn of the joyous day in Wernerville. The cold days of a long winter were giving place to the mild, sunny days of spring,

There was an Easter service at the old Ridge church, a mile out of town, and from near and far, in vehicles and on foot, the people of that vicinity were wending their way thither, greeting each other as they met or passed on the way according to a custom their parents had brought with them from their fatherland, with the blessed truth, "The Lord is risen."

On that joyous morning, judging from the beaming countenances and the cheerful greetings, everybody had entered into the spirit of the day, and was truly happy. Everybody, did we say? No, there were two exceptions. Hiram Hazlett and his wife Sarah were the exceptions. Easter was a sad day at the Hazlett home. Years before, death had entered their home upon that day, and snatched away an only child. Their wounded hearts had never healed. They had never applied the soothing balm of the Gospel. They nursed their troubles, and renewed their grief, and went through life with their heads bowed in sorrow. They harbored bitter thoughts, and were trying to make themselves believe that the dear Father in heaven had dealt harshly with them. Satan was gradually getting the mastery over them. At first they remained away from service on each successive Easter, but by and by found it an easy matter to stay away from God's house Sunday after Sunday.

On this particular Easter morning, however, to the astonishment of all the neighbors, Hiram and Sarah attended service. It came about in this way. Their old neighbors, the Landorfs, who had moved to a remote part of the country, had come to spend Easter with their former neighbors, and had insisted so strenuously on attending the Easter service, that the host and hostess did not have the heart to decline to accompany them.

The Hazletts looked very grave as they approached the church, and were determined to be reserved. They were not in the spirit of the day, and did not want to be. In the burial lot, just below the church, rested the earthly remains of their loved one, and thither they meant to direct their steps, but the bell's ringing reminded all that it was time for the service to begin, and they entered the place of worship.

The pastor was at the door to greet them, and the Easter greetings that resounded on every side awakened new thoughts in their hearts. The hymns of praise to the conquering Savior, and the reading of the familiar story of His resurrection, and the prayer for believing hearts to appropriate the Easter joy, all helped to prepare those cold, unhappy hearts for the preacher's message. It was the old story that the Hazletts had almost forgotten that now again fell upon their ears, "He is risen." "Because He lives, ye shall live also." "But now is Christ risen from the dead, and become the first-fruits of them that slept." "Why seek the living among the dead? Why grieve for your departed loved ones as though they had perished?"

By such words the preacher found his way to those hearts that had been so long locked to God's grace. The spark of faith began to glow with new life, and at last Hiram and Sarah Hazlett had Easter joy. — *Ex.*

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#### It Was for Me.

It was on Palm Sunday afternoon, at the hour when a class of young persons usually gathered in a little mountain cottage for instruction by a traveling missionary. On that afternoon only one young girl had come and was waiting for the preacher. She had been learning during the week the comforting words contained in the 53d chapter of Isaiah; and as she toiled up the hillside, she had been repeating the verses to herself; but her heart did not yet realize the comfort they contain. She did not know the meaning of being "healed with His stripes."

After prayer, with which the hour of instruction always began, Mary repeated the first four verses in her chapter. When she reached the fifth verse — "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed," tears filled her eyes, and before reaching the end of the verse her head sank down,

and the fast falling tears dropped on the Bible before her, as she sobbed out: "It was for *me*, it was for *me*."

"Let us thank Him, dear child, that it was for you and for me," said the aged pastor. And they knelt down and poured out their hearts in prayer and thanksgiving to Him who through His Word had revealed Himself to Mary as *her* Substitute in His sufferings and death. Peace filled her heart, peace through faith in Christ Jesus, who was given "for *our* offenses and was raised again for *our* justification."

Only when we can say by faith, "It was for *me*, it was for *me*. He was wounded for *my* transgressions, He was bruised for *my* iniquities" — only then will the joy and the comfort of Christ's resurrection truly enter our hearts.

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#### Preciousness of the Bible.

An old colored man in the West Indies, residing at a considerable distance from the missionary, but exceedingly desirous of learning to read the Bible, came to him regularly for a lesson. He made but little progress, and his teacher, almost disheartened, intimated his fears that his labors would be lost, and asked him, "Had you not better give it over?" — "No, massa," said he, with great energy, "me never give it over till me die;" and, pointing with his finger to John 3, 16, — "God so loved the world," etc., — added, with touching emphasis, "It is worth all de labor to be able to read dat one single verse."

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#### Confirmation at Gold Hill, N. C.

The Lord's blessing is crowning the work of Rev. J. H. Doswell at Gold Hill with success. On the second Sunday in March, five adults, who had been previously instructed in the Christian doctrine, confessed their faith and were confirmed. Two children were also added to the church by holy baptism. A very interesting fact about this was, that two of the adults who were confirmed had for years been seeking for conversion at the "mourner's bench" in different sectarian churches, but to no avail. Finally, they attended instructions and divine services in our church. Here they learned the true way to salvation. May God keep them steadfast in their faith, and give them the crown of life!

J. MoD.

## NOTES.

STATISTICS OF OUR COLORED MISSIONS. — From the *Statistical Year Book* of the Missouri Synod we take the following statistics of our missions among the colored people for the year 1905:— Mission work was carried on at 28 stations: 19 in North Carolina, 4 in Louisiana, 3 in Virginia, 1 in Illinois, and 1 in Missouri. At the close of the year, 30 laborers were at work in this mission field: 10 white and 5 colored pastors, 5 white and 4 colored teachers, 1 white and 2 colored students; 1 white and 2 colored lady teachers. The mission numbered 1751 souls, 787 communicant members, 209 voting members, and 1159 pupils in the day schools. During the year \$32,068.48 were received for the mission treasury, of which sum our colored congregations contributed \$2064.68.

CITY MISSIONS IN ST. LOUIS. — The latest report of this mission has been kindly sent to us. From it we learn that also in the past year God has abundantly blessed the work of the laborers in this important mission field. The Gospel of the compassionate Savior was brought to the sick and the dying in the hospitals, to the prisoners in their prison cells, to the poor and the destitute in their lowly homes, to the children of the poor in the mission school. And the Gospel proved a power of God, filling the hearts of many poor sinners with sweet comfort and the blessed assurance of salvation. Said a very sick person to the missionary: "Brother, I met you at the City Hospital and heard you preach there. I am very sick and sincerely desire your prayers." "You are a welcome man," said another, "because you bring me the Word of God, and that gives me comfort in my trouble." "The Word which you preach does me more good than medicine," said a sick woman to the missionary in one of the hospitals. And when the missionary spoke to a patient who was nearing death, pointing her to Jesus and His merits as the sinner's only hope, and closing with the verse: "I build my hope on nothing less than Jesus' blood and righteousness," the woman added with great joy: "That is the only thing to depend on in life and in death." A poor old man passing the mission school was attracted by the song of the children: "Jesus, Lover of My Soul." The man entered the schoolroom asking for that hymn, which, he said, was to comfort him in the hour of death. The teacher gladly gave him the printed hymn and also a New Testament and our Lutheran Catechism.

The man received the books with great joy, thanking the teacher with tears in his eyes.

The Great Day only will reveal all the good done by the blessed work of City Missions, but Christians will heartily thank God for permitting us to see some of its fruits already in this life.

A WELCOME GIFT. — From our German mission paper we learn that our Colored Mission recently received a valuable gift from the widow of the late well-known Lutheran artist, Mr. Wehle, of Milwaukee, Wis. Mrs. Wehle takes an active interest in mission work, and has presented to our Mission Board 10,000 large beautiful Bible pictures from the estate of her late husband. They are to be sold for the benefit of our Colored Mission. Some of the pictures may also be used to adorn the chapels and schools of our colored people, each picture reminding them of Christ and His work for sinners.

NORTH CAROLINA. — Immanuel College at Greensboro, N. C., we hear, is nearing completion. The work has been somewhat hindered by the protracted rainy season; but the professors and students will now soon have the joy of seeing the sorely needed building finished, and we all will rejoice with them, especially if the necessary funds have all been paid in. May many more contributions be sent in for this worthy cause. "God loveth a cheerful giver."

The Rev. Lash and his people at Salisbury, N. C., are glad that their chapel, which was destroyed by a violent storm a year ago, is to be rebuilt. The work of rebuilding has already begun.

A MISSIONARY FOR AFRICA. — From the *Lutheran Herald* we learn that a young man from Eshowe, South Africa, has entered the college of our Norwegian brethren at Decorah, Iowa, to prepare himself for taking up the study of theology. He was born in Africa, his father being a merchant at Eshowe. He has studied in the school at his home and has spent three years in England attending school, frequently visiting Norway during these three years. He speaks fluently Norwegian, English, and the Zulu language, and intends to enter the mission among the Zulus on completing his studies.

WHERE Christ is, there must needs be joy of heart and peace of conscience; for Christ is our reconciliation, peace, life, and salvation. — *Luther.*



### New Orleans Items.

ST. PAUL'S celebrated the 25th anniversary of its existence on Sunday, February 25th. It was a joyful and most interesting event. Since the congregation is, in the majority of its members, an outgrowth of the school connected with it, the morning service was especially set aside to commemorate this fact. Rev. K. Kretzschmar of Mount Zion Church preached the sermon. The real jubilee service, however, was held in the evening. Bethlehem and Mount Zion churches dropped their regular services to enable their members to worship with St. Paul's. Also invitations had been extended to our white sister congregations in the city. The result was a strong and representative gathering of colored Lutherans, together with a goodly number of friends from our sister congregations. The Rev. Prof. N. J. Bakke, who had come down to attend the meetings of our District Synod, as well as to take part in the anniversary festivities, preached a fine sermon. Our colored Lutherans all know and revere "Brother" Bakke, the real pioneer of our missions in this city, and were glad they were to see him and to shake hands with him again. We must not forget to mention the really fine appearance of the interior of St. Paul's Church. The congregation has certainly not spared any efforts in making their "house of God" a beautiful and inviting place to worship in.

THE NEW SOUTHERN DISTRICT of our Missouri Synod held its first session in this city in the latter part of February. Permission was given the missionaries present to report on the growth and progress of colored Lutheranism in the South, and, encouraging them in their work, Synod pledged its continued support. A number of visiting members took occasion to attend services at our colored churches, among them being the president of the Missouri Synod, Rev. Prof. F. Pieper, D. D., who visited Mount Zion Sunday morning, February 25th. Some even felt interested enough to take a look around in our prospering schools.

MOUNT ZION SCHOOL now has an enrollment of more than 200 pupils, with only two men to take care of them.

A FEATURE of our congregational life is a number of societies among the members, either young or old, or both. We may mention the Willing Workers of Bethlehem and an association bearing the

same name in St. Paul's. The latter were chiefly instrumental in the arrangement of the above-mentioned anniversary jubilee and in the beautifying of St. Paul's Church, while the former especially cares for the sick and needy of Bethlehem congregation, having, during the year 1905, raised nearly \$30.00 for that purpose.

### BOOK TABLE.

STATISTISCHES JAHRBUCH der Deutschen Ev.-Luth. Synode von Missouri, Ohio und andern Staaten fuer das Jahr 1905. Concordia Publishing House, St. Louis, Mo. Price, 35 cts.

This Year Book brings the complete statistics of the largest Lutheran synod in America for the year 1905, and contains a fund of interesting information regarding the work carried on in our own and in other lands.

### Acknowledgments.

Received for *Colored Missions* from Mount Zion Church, New Orleans, La., \$25.00; from St. Paul's Church, New Orleans, La., 35.00; from Bethlehem Church, New Orleans, La., 25.00 and 3.00; from St. Paul's Church, Mansura, La., 10.00; from Grace Church, Greensboro, N. C., 12.00; from Mount Zion Church, Meyersville, N. C., 5.00; from S. James in Southern Pines, N. C., 2.65.

For *Chapel in Salisbury, N. C.*, from St. John's Church in Salisbury, N. C., 10.00.

St. Louis, Mo., March 17, 1906.

A. C. BURGDORF, *Treas.*

Received per Rev. J. Kossmann from the R. A. Dixon Family Mission Box (Bethlehem Station) \$3.32 for Luther College. God bless the kind donors!

F. J. LANKENAU.

### Evangelical Lutheran Colored Churches.

#### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; F. J. Lankenau, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretzschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; J. W. F. Kossmann, Pastor.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

#### SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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# The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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R. A. BISCHOFF, Editor.

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St. Louis, Mo., May, 1906.

No. 5.

## Our Lord's 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!

He who came to save us,  
He who bled and died,  
Now is crowned with gladness  
At His Father's side—  
Never more to suffer,  
Never more to die,  
Jesus, King of Glory,  
Is gone up on high.  
All His work is ended,  
Joyfully we sing:  
Jesus hath ascended!  
Glory to our King!

Praying for His children  
In that blessed place,  
Calling them to glory,  
Sending them His grace;  
His bright home preparing,  
Christians, O for you,  
Jesus ever liveth,  
Even loveth, too.  
All His work is ended,  
Joyfully we sing:  
Jesus hath ascended!  
Glory to our King!

*Selected.*

## A Precious Truth.

After a sermon on Christ's ascension, preached by our city missionary in a St. Louis hospital, one of the sick exclaimed, "Thank God for this precious truth of Christ's ascension!"

The man was right. Christ's ascension is a precious truth for which we may well give thanks to God. It is a truth full of comfort, as it strengthens the Christian's faith, love, and hope.

The Christian's faith rests upon Christ and His work. It embraces Christ as a *divine* Savior. Only such a Savior can be of any help to sinners. The Christian believes that Christ is not a mere man, but "true God, begotten of the Father from eternity." This faith is strengthened by the precious truth of Christ's ascension; for in His ascension He returned to the Father, with whom He was from all eternity. He said to His disciples, "Ye shall see the Son of Man ascend up where He was before." To His enemies He said, "I go unto Him that sent me." He was sent by the Father, and so He was with the Father before He became man by taking our human nature into His divine person. He that ascended is the same that descended. He had come down from heaven, hence He was there before His incarnation. He was there from all eternity—the almighty Son of the living God. He that ascended was not a mere man. The psalmist, speaking of Christ's ascension, says: "God is gone up with a shout, the Lord with the sound of a trumpet." The Savior in whom we believe is a *divine* Savior, and the Advocate who is gone to the Father to plead for us is a *divine* Advocate. We may safely trust in Him.

"Now all His Christians can rejoice  
And sing His praise with cheerful voice:  
Glory to God in heaven's high throne,  
Our Brother is God's only Son."

\* \* \*

The Christian's faith rests upon the work of Christ as a *finished* work. Only in such a work there can be salvation for sinners. If the least part

of the work of our redemption had been left for us to do, we should be lost forever. But, thanks be to God, the work of our redemption is finished. This faith of the Christian is strengthened by the precious truth of Christ's ascension. Our redemption was the work for which Christ came down from heaven, and His going back to heaven and His now being "in the presence of God for us" is the crowning proof that the work which He came to do is finished, that His atoning sacrifice has forever satisfied the Father, and that the victory is won. Our Redeemer returns to heaven in glorious triumph as the mighty Conqueror over all our enemies. We are redeemed; and sin, death, devil, and hell, in whose captivity we were, have been made captives and slaves. Therefore it is written of the ascended Savior: "Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men." It is our Substitute, our Representative, that has gained the victory and ascended triumphantly into heaven. We are redeemed, and heaven is opened to us.

"The atoning work is done,  
The Victim's blood is shed,  
And Jesus now is gone  
His people's cause to plead:  
He stands in heaven their great High Priest,  
And bears their names upon His breast."

\* \* \*

The Christian's love is directed, not to the passing things of earth, but to the lasting treasures of heaven. He loves not the world, neither the things that are in the world. His affections are set upon things above. This love of the Christian is strengthened and more and more kindled by the precious truth of Christ's ascension. The Savior says: "Where your treasure is, there will your heart be also." Christ is the Christian's treasure, and as He ascended into heaven, the Christian's love and affections are directed heavenward. His heart is in heaven. To him the things of this world have lost their attractions and are worthless in comparison with the eternal treasures of heaven whither Christ has ascended. Christians must not run after the perishable treasures of earth while above them are flashing crowns of everlasting joy and glory. The apostle says: "Seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth."

"Farewell with all thy treasures,  
O world, to falsehood given!  
Thy dross gives no true pleasures;  
We seek the joys of heaven:

The Savior is our Prize;  
He comforts us in sadness,  
And fills our hearts with gladness;  
To Him we lift our eyes."

\* \* \*

The Christian's hope is directed towards the life everlasting. "If in this life only we have hope in Christ, we are of all men most miserable," says the apostle. Our hope looks forward to the life to come. This hope of the Christian is strengthened and quickened by the precious truth of Christ's ascension. The apostle tells us that Christ entered heaven as our "forerunner." We shall surely follow and go where He has gone, since He is but gone before us to prepare a place for us. He Himself tells us: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Christians are strangers and pilgrims in this world, "looking for the blessed hope, the glorious appearing of our great God and Savior, Jesus Christ." He will come again and take His weary pilgrims home to be with Him in everlasting bliss. When He ascended and the disciples looked longingly up to heaven, two messengers of God appeared unto them and told them: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." "Yet a little while, and He that shall come will come." His coming again will be the fulfillment of all our hopes.

"A little while, our Lord shall come,  
And we shall wander here no more;  
He'll take us to our Father's home,  
Where He for us has gone before—  
To dwell with Him, to see His face,  
And sing the glories of His grace."

### Whom Do You Serve?

There are only two kingdoms in this world, the kingdom of Christ and the kingdom of the devil. Man is either in the one or in the other. He cannot be in both at the same time. He either serves Christ or he serves the devil. He cannot serve both at the same time. Whom do you serve?

THE Church is an assembly of people that depends on things which do not appear, nor can be apprehended by the senses; namely, on the Word alone. This people believes what the Word says, and gives God the glory, trusting that what He promises us therein is true. — *Luther.*

### The Visible Church.

Those whom the Holy Ghost calls He also gathers. Wherever the Gospel is preached, there congregations are formed. Through Peter's sermon on the first day of Pentecost three thousand souls were brought to Christ, and of these three thousand we read that they "continued in fellowship," that they "were together," that they continued "daily with one accord in the temple." And so it has ever been; wherever the Gospel has been preached, there those who heard this Gospel came together and formed congregations, or, as the Bible calls them, churches. Thus the Bible speaks of the Church of Ephesus, of the Church of Smyrna, and of many others. Such churches, or congregations, are today found over the whole world in great numbers. Wherever Christ is confessed and His Word is proclaimed, there such confessors and hearers form Christian congregations, or *visible* Christian churches. The whole number of these Christian congregations upon earth forms the visible Church of Christ. The visible Church, then, is the "whole number of those who profess the Christian faith and are gathered about God's Word."

In the visible Church, however, there are among the confessors, besides the true Christians, also hypocrites. Christ says, Matt. 13, 47, 48: "The kingdom of heaven" [the visible Church] "is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." The Church as it appears to man's eye is here compared to a net that has in it good and bad fishes. In this same chapter of Matthew Christ says that the visible Church is like a field in which tares are growing among the wheat, Matt. 13, 24—26.

As long as the Church is in this world, there will be hypocrites among the true Christians, bad among the good, ungodly among the godly, children of Belial among the children of God. Among the chosen twelve was Judas the traitor. In the congregation at Jerusalem were hypocrites like Ananias and Sapphira. In the Church of Corinth a member was guilty of incest, and in the seven churches of Asia Minor, of which we read in the first chapters of Revelation, tares in plenty were found among the wheat. And so to-day there is not a church without hypocrites. Of course, these hypocrites do not really belong to the Church; they are not *of* the true invisible Church, but only *in*

the company of the true believers, for whose sake the whole body of hearers is called the visible Church.

Unlike the true invisible Church, the visible Church is not one, but is divided into many denominations, also called churches. Such denominations are the Lutheran, the Methodist, the Baptist, the Roman Catholic, and the Presbyterian churches. In all these churches Christ crucified is preached, in all of them Baptism is administered, and therefore true believers are to be found in them all. But while this is true, it is also true that as these denominations differ in their teachings, they cannot all be right in their doctrine. If, for example, one church teaches that Baptism is a means of grace working forgiveness of sins, and other denominations claim that Baptism is no more than an outward sign, only one of these teachings can be right. Or if a certain church teaches that Christ's true body and blood are really present in the Lord's Supper under the bread and wine, and other denominations deny this, claiming that bread and wine are mere symbols of the body and blood of Christ, it is again plain that not both teachings can be right. To give another instance: If one church teaches that man is saved alone by grace, through faith in Christ's merits, and another denomination denies this, claiming that salvation depends in part on a man's good works, every sensible man must see that here is a contradiction, making it impossible for both churches to have the truth. But how are we to find the truth? How are we to know which church, if any, has the truth, the whole truth, and nothing but the truth? No doubt, there is but one touchstone and that is the Bible. Christ gave command to His disciples to teach men to observe *all* things whatsoever He had commanded them, Matt. 28, 20. That church which teaches not only some, but *all* things that Christ has commanded is without a doubt the *true visible Church*, the church to which it is God's will that we should belong.

But is such a church to be found? Is there anywhere upon earth a church that teaches the entire Word of God in all its purity, and administers the Sacraments according to Christ's institution? Yes, thank God, there is such a church; there is a church which, by God's grace, has in all things clung to the Law and Testimony, which, despite all the weaknesses and frailties of its members and the treachery of hypocrites in its midst, teaches and confesses *all* things that Christ has commanded. And what church is this? It is our dear Lutheran

Church. While other Christian denominations have swerved to the right or to the left, our church, by God's grace, and not our own merits, has in all its teachings built upon the foundation of the apostles and prophets, receiving nothing but the Scriptures as our rule of faith. As the sun in the heavens really is the only regulator of time, so also the Bible is and remains our absolute and supreme rule. God in His unmerited goodness has kept before us the words of Christ: "If ye continue in my Word, then are ye my disciples, indeed; and ye shall know the

### Be not Weary.

Sometimes Christians grow weary and are ready to faint, because they see so little fruit of their honest efforts. But we must remember that the Lord Jesus never tells us to be successful, but faithful. In fact, He cares nothing for success that is purchased at the expense of faithfulness. We are simply to do faithfully what He commands us to do, and leave the results to Him. When Christ commanded Peter on the shore of Galilee: "Launch



OUR LORD'S ASCENSION.

truth, and the truth shall make you free," John 8, 31. 32.

May God ever hold His protecting hand over our beloved church and teach all its members devoutly to pray:

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

F. J. L.

FAITH cannot lie still and rest. It is a living, busy thing; not dead, but living; not idle, but busy.

out into the deep," Peter's reply was that they had been toiling all night and had caught no fish; "nevertheless, Lord," he added, "at Thy word I will let down the net." In obedience to the word, and trusting in that word, he faithfully did what the Master commanded him to do, and great was his reward.

Christ, before His ascension, gave His Christians the command to preach the Gospel to every creature and to teach all nations, and He added the promise, "Lo, I am with you always, even unto the end of the world." In obedience to His command, and trusting His promise, we are to labor faith-

fully in the mission field and leave the results to Him who never breaks His promises. We are to be faithful in planting and watering, and remember that it is God who gives the increase. Our faith rests upon His Word and is sure that our work is not in vain. To the eye of faith many things are clear that to the eye of sense are exceedingly dark. It is our part to see to it that what we do, also in the mission field, springs from faith in Christ and out of a sincere desire to honor Him. We may then calmly rest upon His own word: "He that reapeth receiveth wages, and gathereth fruit unto eternal life; that both he that soweth and he that reapeth may rejoice together," John 4, 36. So the Holy Ghost cheers the heart of the tired with the word: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not," Gal. 6, 9.

"Be thou not weary, for the work is great,  
And time is short, the laborers are few;  
Soon, soon to all, will close the vineyard gate,  
Do well and truly what thou hast to do.

"Be thou not weary, slacken not thy zeal,  
Sow broadcast, for the harvest comes at length;  
E'en now thy Master does Himself reveal,  
Look thou to Him for all the needed strength."

**Patient in Affliction.**

A pastor who labored many years among the colored people relates the following:

Among the colored men was a sugar boiler. His name was Robert. For several years he was dreadfully afflicted and had to suffer much pain. It was thought that his affliction had been caused by a drop of boiling sugar falling on his arm whilst he was at work. The place broke out and the sore spread, so that his fingers fell off. The disease went to his head, and his eyes fell out, as also pieces of his skull. His feet were likewise affected, and came off. Yet he bore all this with wonderful patience, at times even rejoicing in the hope of being received to the place prepared for him by the Savior in His Father's house, where there is no death, neither sorrow nor crying.

The last time I visited him I could not bear to look upon him, but only talked to and prayed with him at the door of his cabin. When I asked how he was, he said he was just waiting the Lord's time when He should call for him. "Massa," said he, "two hands gone; two eyes gone; two feet gone; no more dis carcass here. O massa! de pain some-

times too strong for me; I must cry out, and pray to de Lord for His help."

When near the end of his life, he exhorted all about him to cling to the Savior and to be sure to live to God. He spoke many words of comfort especially to his wife, who faithfully cared for him all the time of his affliction until he departed to be with the Lord, in whose presence is fullness of joy and at whose right hand are pleasures for evermore.

**Comfort in a Cloud.**

In a lonely cottage there lived a poor woman, who was overwhelmed with trouble and sorrow, but who always appeared cheerful and happy; for she



Colored Lutheran Mission School in St. Louis, Mo.

was a child of God and trusted firmly in His promises.

One day a friend of hers, who had come to visit her, said, "Why, Mary, you must have very dark days; they must overcome you with clouds sometimes."

"Yes," she said, "but then I often find there is comfort in a cloud."

"Comfort in a cloud, Mary?"

"Yes," she said, "when I sit here by the window burdened with trouble, and see the clouds in the sky, I think of the words: 'A cloud received Him out of their sight.' And that reminds me of His promise: 'Let not your heart be troubled. I go to prepare a place for you. I will come again and receive you unto myself, that, where I am, ye may be also.' He will come again 'in the clouds of heaven with power and great glory,' and all His children will be gathered home in our Father's house."

### Steadfast in Faith.

Not only in heathen, but also in other countries, especially in Catholic communities, followers of the Gospel must often suffer much for the truth's sake, as may be seen from the following incident which we take from the report of a Protestant missionary in Italy:

Giovanni Besso embraced the Gospel a few years ago. His Romish friends and relatives did all in their power to induce him to give up his faith; at last they drove him from his home. Besso went to Cantoncello, and supported himself by his labor. He married, and led his wife and her relatives to give up their Romish superstitions; and his influence was so much felt in the neighborhood that whenever the missionary visited the place, he was sure to find a large and attentive audience. At the beginning of the year, Besso heard that his mother was seriously ill; he immediately set out to visit her, not without anxiety as to the reception he might meet with. To his great consolation, his mother welcomed him with affection, without referring to the past. One evening, when they were together, she took his hand and said,

"You love your mother, do you not?"

"More than I can tell."

"I am dying; promise me that you will do what I ask; and before you answer me, think of it as the last request of your dying mother."

"Mother, I will do for you all that is in my power; what is it?"

"No, I do not want a conditional promise; assure me that you will do what I ask."

"I can only repeat that I'll do all in my power."

"Very well; to-morrow morning I will tell you what I expect from you."

The next morning the mother said to her son: "The priest is coming in an hour to give me the communion; I ask you, as a last favor, to recite the prayers to the holy Virgin with me."

Poor Besso was cut to the heart. "O my mother," he said, "you know I *cannot* do that."

"Then go away," said the mother, "and do not come here again," and she turned her face to the wall.

"Mother, mother," exclaimed the son in his anguish, "ask for all that I have; ask for my blood, and you shall have it, but do not ask me to deny my Savior, in giving to creatures the worship and the trust that belong only to Him!"

"Go; you are no longer my son," said the mother.

Full of grief, Besso left the house, and wandered about, often thinking of the Savior's words: "He that loveth father or mother more than me is not worthy of me." To Him he prayed to deliver him from this trial.

Toward evening he returned to the house and ventured with much hesitation to enter his mother's room. To his great surprise, the mother held out her hand to him and said,

"Be my son; I will respect your convictions and not ask you to give up your faith. Stay with me and close my eyes."

Those who enjoy liberty of conscience should thank God for this great blessing and remember in their prayers those Christians who must often suffer for their faith. Therefore we pray in our General Prayer: "Those who are in suffering for Thy name and for Thy truth's sake comfort, O God, with Thy Holy Spirit!"

### Remembering Jesus Christ.

We recently read of an old preacher who died in this country in 1807, nearly ninety years of age. In his old age he could hardly recollect anything and was for a long time unable to engage in public services. Towards the last days of his life he was taken to the house of a beloved son, where he was attended to with the most loving care. On the evening before his death a neighboring pastor visited him, but the old preacher did not know his friend. Being told who he was, he said: "No, I do not remember any such person." He did not recognize even his own son. "I do not remember," he said, "that I have a son." In short, his memory was so weakened that he knew none of his family or friends about him. At last he was asked, "Do you remember the Lord Jesus Christ?" His eyes brightened as he exclaimed: "Oh yes! I do, I do! He is my Lord and my God in whom I have salvation."

The story reminded us of an incident of our college days. One of our schoolmates took sick, and when he one night seemed to be seriously ill with a very high fever, the Director, or President, of the college was called to the sick-room. In order to see whether the sick boy could yet recognize any one, the Director asked him, "Do you know me?"

"No," answered the boy.

"Do you know Jesus?" asked the Director.

"Yes, to be sure. I know Him. He is my Savior," replied the dying boy.

### Items from New Orleans.

THE FIRST THREE MONTHS of the year are, as a rule, very fruitful in evidences of spiritual activity within our local congregations. The usual statistical reports covering the first quarter of this year are, therefore, highly encouraging. All Sunday and festival services have been well attended, the averages in St. Paul's Church, for instance, being 39 adults and 70 children in the morning services and 59 adults and 11 children at night. Mount Zion and Bethlehem, somewhat smaller in membership than St. Paul's, average as high.

OUR SCHOOLS also are still holding their own, although there has been, and is yet, much sickness among all classes of children in town, while, on the other hand, many of the older ones leave the city at this time of the year to earn a few dollars on the berry farms of the surrounding country districts. — Only the other day we again had opportunity to note the influence and power of our schools in the districts in which they are situated. A prominent member of a local colored sectarian church, pointing to the school next to his church, said, "We had to open up that building, otherwise the Lutherans would have taken all our children away from us." But we get them in spite of their schools, because they come to us of their own free will.

ON PALM SUNDAY eight children were received by confirmation in St. Paul's Church. Pastor Lankeau is also instructing three adults for admittance into the congregation. In Mount Zion and Bethlehem churches confirmation will take place on the Sunday after Easter. Pastor Kossmann is preparing four adults for that ceremony, while in Mount Zion one adult has definitely announced his intention of becoming a member, the number of children in both the latter churches being an uncertain quantity up to the very moment of the public ceremony. As a rule, the majority of those being instructed are personally willing to be confirmed, but various circumstances often keep them from doing as they wish.

LUTHER COLLEGE is sadly in need of a library. If the kind reader finds himself in a position to be able to send us one or more good books, or wishes to offer financial help in this direction, he may be assured that either, or both, will be cordially appreciated by professors and students.

THE CONTRIBUTIONS AND COLLECTIONS of our churches, schools, and Sunday schools during the past three months amount to \$609.62. Besides, Luther College lately turned over to the general treasury tuition fees amounting to \$35.00.

### NOTES.

COLORED MISSION SCHOOL IN ST. LOUIS. — Our Lutheran city missionary in St. Louis, some years ago, organized a mission school for colored children, which has proved a blessing to many. The Rev. McDavid had charge of the mission station until he was transferred to Charlotte, N. C. At present the station is served by a colored student from Springfield, assisted by students from our St. Louis Seminary.

INDIAN MISSIONS. — The Rev. D. Larsen was recently installed as the second missionary of the Lutheran Missouri Synod, to take charge of the mission among the Menominee Indian tribe in Wisconsin. May God abundantly bless the labors of His servant in church and school to the salvation of many souls.

TOO BUSY. — About hundred years ago a teacher in a school in New York City talked to his pupils about the heathen. A little girl eight years old, who heard him, made up her mind that she would labor in the mission field in some heathen land, if it was God's will. Home duties kept her from fulfilling her resolution until she was thirty years old. She then went to the island Ceylon as a missionary. She labored there for forty-three years without once returning to America. When people asked her, "Why do you not take a vacation?" she replied, "I am too busy." The name of this woman was Eliza Agnew.

A SAD COMPLAINT. — A missionary writes from China: "I cannot forget what one dear woman said to me when I was at Kwang-feng. She came in every day and always listened so attentively. She had such a sad face, and she told me how her son, a young man of twenty-five, had died a few months ago. He was a very dutiful son, and they were rebuilding their house so that he might open up a carpenter's shop, when he was taken ill and died in a few days. After she had told me, with tears in her eyes, she held my hand and said, 'Oh, if you had only come sooner you could have prayed for him, and he might have recovered; at least, he would have heard of Jesus.'"



LUTHERANS IN THE ARCTIC REGIONS. — "Greenland," says a traveler, "is far up in the Arctic regions. It is very cold, yet there are a number of warm-hearted Lutherans in that country — about 10,000. Iceland is also a cold country and, like Greenland, the home of a number of Lutheran Christians."

Now, Uncle Jim might think "dem people way up dar in dat cold country stay in bed all day and keep a big fire in de fire-place." But it isn't so. They know that idleness is wrong, and they are busy in the work God has given them to do. They also take good care of their children. Of the Lutherans in Iceland the traveler writes: "As soon as a child can hold a book its parents teach it to read. The Bible, the Lutheran Catechism and hymn-book are their schoolbooks."

JAPAN. — There are now 552 Protestant missionaries laboring in Japan. There are said to be 55,315 baptized persons, of whom 42,900 are communicants. There are 513 congregations, of which 93 are self-supporting and 346 are partly self-supporting. There are 353 churches and 1074 Sunday schools. The money raised by these Christians during the past year was about \$67,500. Of the different denominations represented, the Presbyterians are the strongest, having 12,000 adult members.

A COSTLY GIFT. — A very poor old woman came to her pastor, and taking care not to be seen by others, put a small packet into his hand. It was a gift for the mission treasury. "That is between you and me and the Lord," she said. The pastor thought that the packet probably contained a few coppers, and put it into his pocket unopened. When he later unfastened the string and paper in which the woman's gift had been wrapped, he found to his surprise that it was all in silver. "Truly," said he, "it is a costly gift, for it must have cost much self-denial and self-sacrifice."

A SAD BIOGRAPHY. — The biography of women in the dark heathen lands of the East is given in five words by Dr. Pierson: "*Unwelcomed* at birth; *untaught* in childhood; *uncherished* in widowhood; *unprotected* in old age; *unlamented* when dead."

THE TRUE MISSIONARY SPIRIT. — The Lutheran missionaries Ziegenbalg and Pluetshau were the pioneers in the Protestant mission field in India.

When they, on the 1st of October, 1705, accepted the call as missionaries to that distant country, they did so with the declaration: "We go in God's name; if God gives us but one soul from the heathen, our voyage will be well rewarded."

### The Bible in Africa.

When the British and Foreign Bible Society sent out the Scriptures to the Hottentots in Namaqua Land, South Africa, one lad said to the missionary, "If you will let me have a Bible, I will do three days' work in your garden."

In the Sunday school, when the missionary announced that he had Bibles for sale, one child said, "I have a goat; I shall buy a Bible for myself." Another said, "I will run and ask my father for a goat." In this way goats were turned into Bibles.

### Acknowledgment.

Received for *Colored Missions* from Grace Church in Concord, N. C., \$20.00; Mount Calvary Church, Mount Pleasant, N. C., 5.00; Immanuel Church, Reimerstown, N. C., 5.00; St. Peter's Church, Dry's Schoolhouse, N. C., 5.00; Mount Zion Church, New Orleans, La., 25.00; St. Paul's Church, New Orleans, La., 35.00; Bethlehem Church, New Orleans, La., 25.00; St. Paul's Church, Mansura, La., 10.00; Grace Church, Greensboro, N. C., 12.00.

For *Immanuel College* from Bethlehem Church in New Orleans, La., 3.90.

St. Louis, Mo., April 16, 1906.

A. C. BURGDORF, *Treas.*

### Evangelical Lutheran Colored Churches.

#### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; F. J. Lan-kenau, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretzschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; J. W. F. Koss-mann, Pastor.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

#### SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

### TERMS:

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# The Lutheran Pioneer.

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R. A. BISCHOFF, Editor.

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No. 6.

## The Poor Saint.

Suggested by the Gospel for the first Sunday after Trinity.

No earthly glory crowned his brow,  
No earthly prospect on him smiled,  
Through want he traced his way below,  
Through sorrow, God's confiding child.

Amid life's sad and fleeting scene  
His hope was fixed on joys above,  
In all the storms of grief serene,  
Supported by a Father's love.

How sweet the change in one glad hour!  
The ransomed soul, without a sigh,  
Exulting in a Savior's power,  
Breathed its last breath and rose on high.

Ah! Lord, let all the earth deride,  
Let shame and poverty be mine,  
So death be by Thy power defied,  
So angel arms conduct to Thine!

*Dr. C. P. Krauth.*

## Two Beggars.

The one was a beggar in this world, longing for a crumb of bread; but he was rich in the other world, enjoying all the treasures of heaven. The other was rich in this world, enjoying the "good things" of the earth; but he was a beggar in the other world, longing for a drop of water to cool his tongue in the flames of hell.

Lazarus was the beggar in this world. He was laid at the rich man's gate, "full of sores, and desiring to be fed with the crumbs which fell from the rich man's table." A wretched beggar! Friendless, helpless, homeless! Tortured by the pangs of hunger! Suffering the pains of sickness, his body being covered with sores! His path in life was,

indeed, the thorny path of want, and misery, and pain, and suffering. But it had a happy ending. "The beggar died, and was carried by the angels into Abraham's bosom," where he was comforted. He was taken to the place where God wipes away all tears and where the weary are at rest. Blessed change! From poverty and want to eternal riches! From sorrows and sufferings to everlasting joys!

How came the poor beggar to this place of bliss? Not through his poverty and sufferings. No. Among the poor and wretched in this world the devil has many servants who will spend eternity with him in hell. We know from the Bible that only by faith in the Savior we can enter heaven. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Again we read: "He that believeth on the Son hath everlasting life." Lazarus, the poor, sick beggar, was by faith a child of God and an heir of heaven. He was one of God's poor, "rich in faith." His patience in bearing his poverty and sufferings was a fruit of his faith. As a child of God he submitted to the will of his heavenly Father, trusting only in Him as his Helper and Friend, who would in due time relieve him. It was a believing child of God that was carried by the angels into Abraham's bosom, to be with Abraham, "the father of all them that believe," and with all the saints in everlasting bliss. It was a believing heir of heaven that joined the throng of those of whom it is written: "These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne

shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes," Rev. 7, 14—17.

\* \* \*

The name of the other beggar is not given. He belonged to the wicked, and "the name of the wicked shall rot," Prov. 10, 7. In this world he was a rich man, and was "clothed in purple and fine linen, and fared sumptuously every day." His path in life was the flowery path of earthly joys and worldly pleasures. But it had a sad ending. "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." The rich man has become a beggar, begging for a drop of water. And his begging is in vain. He is told that between the blessed in heaven and the damned in hell there is a great gulf fixed which can never be passed. His punishment is without relief and without end. Dreadful change! From the riches and luxuries of earth to the everlasting poverty and want of hell! From the joys and pleasures of this world to eternal tortures and pains in the place of torment, where "the fire is never quenched."

How did the rich man come into that place of torment? It was not simply because he was rich. No. There are children of God and heirs of salvation also among the rich, like Abraham, and Job, and David, and many others. From the Bible we know that the sin of unbelief brings men into everlasting damnation. It is written: "He that believeth not shall be damned." And again: "He that believeth not the Son shall not see life, but the wrath of God abideth on him." The rich man was an unbeliever, rejecting the Word of God and the salvation which it brings. This is clearly seen from his own confession in hell. He asks that Lazarus be sent to warn his five brethren. And when told: "They have Moses and the prophets; let them hear them," he still insisted that if one were sent to them from the dead they would repent. He did not think God's Word sufficient. He himself had had that Word in his lifetime, but had rejected it in his unbelief. His way of living had simply been the

fruit of that unbelief. He had lived only for this world. He had had no love for God and his neighbor, but had set his heart on the "good things" of the earth. He had cared only for himself and had had no sympathy with the suffering poor, no mercy for the sick and the needy. His life had been the life of an unbeliever who rejects God's Word which offers the only remedy for sin. So he had died in his sins and received the wages of sin, which is eternal death. His unbelief had brought him to hell, into the company of those of whom it is written: "The smoke of their torment ascendeth up forever and ever; and they have no rest day nor night," Rev. 14, 11.

\* \* \*

Dear reader, we have God's Word, in which Jesus and His salvation is offered to sinners. Do not reject that Word by unbelief. One thing is needful—the salvation of your soul. It is infinitely better to be a beggar on earth and to rest in your Father's bosom hereafter, than to be rich on earth and to become a hopeless beggar in hell forever. Better to beg bread for a little while on earth, like Lazarus, than to beg water forever in hell, like the rich man.

### "What Will the People Say?"

"I know," said a Bengalee woman to a missionary, "that it is wrong to pray to idols of mud and wood; but if I stopped doing so, what will other people say?"

There are professed Christians who are like that heathen woman. They know that certain things are wrong, but they do them, because they are ruled in their actions by the thought: "What will the people say?" They care more for the opinion of the people than for the opinion of God, more for the favor of men than for the favor of their Lord. They fear man more than God. But we should fear God above all things. Christ says: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell," Matt. 10, 37.

### God Hears All Our Words.

A profane coachman, pointing to one of his horses, said to a traveler:

"That horse, sir, knows when I swear at him."

"Yes," replied the traveler, "and so does *his Maker!*"

### The Right Use of the Doctrine of the Church.

The Holy Christian Church is the congregation of saints. They who believe in Jesus Christ constitute the invisible Church; for *only* believers, and *all* believers, are members of the Church. He that is a believer belongs to the Church, but he that is not a believer does not belong to the Church. Now, however, Christ says, "He that believeth not shall be damned," from which it follows that outside the pale of the invisible Church there is no salvation. If, therefore, we desire to be saved, we must take heed to be members of the invisible Church. St. Paul says, 2 Cor. 13, 5: "Examine yourselves whether ye be in faith; prove your own selves." And Christ says, "He that shall endure unto the end, the same shall be saved." To believe for a time, and then fall away, cannot avail: we must be faithful unto the end. We must, therefore, also take heed to remain in the true faith, and thus, likewise, remain members of the invisible Church unto the end.

But we have learned that faith is the work of the Holy Ghost, who works faith in us, and keeps us in such faith, by means of the Word and Sacraments. Without the Word there can be no faith; if we would remain in faith, we must use God's Word. But we have heard that not all denominations in the visible Church have retained the Word of God in its purity, that almost all of them have swerved to the right or to the left, and that these have built upon other foundations than that of the apostles and prophets. In such denominations the salvation of the believer is endangered. Such being the case, it cannot but be God's will that we should belong to that denomination where God's Word is preached and confessed in its purity. That denomination, or Church, is our own dear Lutheran Church. We have heard that this Church receives no other guide and rule in spiritual things than the Word of God. To adhere to this Church, then, is to follow the admonition of Christ: "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," John 8, 31. 32.

It naturally follows, if we be living members of the true visible Church, if we really love the pure Word and Sacraments, that we will also contribute to the maintenance of the church according to our ability. "The Lord hath ordained that they which preach the Gospel should live of the Gospel," 1 Cor. 9, 14. It will be our heart's joy and delight to give

of our temporal means to the support of the church, and we will never see our dear church in need, nor shut our ears against her cries for help.

Yes, we will even do more: we will not only see to it that we hear the pure Gospel, but we will also do all we can to have the tidings of salvation proclaimed to others. Christ tells us, "Go ye and teach all nations," Matt. 28, 19, and in obedience to this command every true member of the Church will, according to his ability, help towards having the pure Gospel proclaimed to every creature.

From all this it also follows that we must avoid all false churches. If false teaching endangers the soul, then we commit what we might call spiritual suicide every time we listen to its preaching. Christ, therefore, is very earnest in His warnings against false teachers, and Paul beseeches us to avoid them, Matt. 7, 15; Rom. 16, 17. Of course, we know very well, and are glad to admit, that there are many children of God among the false churches, and for this reason it is not the members we condemn, but the errors of these churches. Nevertheless, we can have no fellowship with them, because we would thus become partakers of other men's disobedience towards the Word of God. By fellowshiping them we would confirm them in their errors; but by consistently avoiding fellowship, we rebuke their errors and thus practice true love to the erring. If it is our sincere conviction that God's name is hallowed by the pure preaching of His Word and is profaned by him that teaches otherwise than God's Word teaches, we cannot but flee all false teaching and preaching. F. J. L.

### Katy Ferguson and Her Mission School.

Katy Ferguson was a poor colored woman, who died of cholera in New York City, July 11, 1854. The following is a condensed account of her and her school, taken from Benson Lossing's history of the woman, as published some years ago.

Katy was born a slave, on board a ship, during its passage from Norfolk, Va., to New York. At that time, 1779, slavery was legalized in New York. When Katy was eight years old, she and her mother were sold into bondage. The mother soon died, leaving Katy without a known relative in the world. Her new mistress took her frequently to the church of the elder Rev. Mason. At sixteen, she became a member of that church. About this time a kind lady, with the assistance of the late Dr. Bethune's father, bought Katy's freedom for the sum of

\$200.00. Being now free and earning wages, she paid back half the amount.

At eighteen, she married a colored man by the name of Ferguson. She became mother of two children; but her husband and children soon died, and thus again she was left alone in the world. She now turned her attention to baking and selling sweet-cakes, in which she excelled, having among her customers many first-class citizens. Her place of business was near the City Hall in New York.

Katy being a child of sorrow, was thus trained by the Master for an important work. She saw around her poor and neglected children. These she gathered on Sunday to her humble home on Warren Street, and she taught them the way of life, giving also each one a sweet-cake as a token of her love. This woman could not read; but she had an excellent knowledge of the Bible and of the way of salvation. This she got chiefly from the Rev. Dr. Mason and the sainted Isabella Graham.

When the younger Dr. Mason was ministering in his new church, on Murray Street, his attention was called to the work of this poor colored woman. The next Sunday he called on Katy while her school was in session. "What are you about here, Katy?" said the Doctor. "Keeping school on Sunday?" Katy was alarmed at the question, taking it as a rebuke from her pastor. But he did not leave her long in trouble. "This must not be, Katy," said he. "You must not be allowed to do all this work alone."

The next Sunday Katy's mission school was moved to the basement of the Murray Street church and its work was much enlarged.

Many ministers and laymen traced their early religious impressions to the teaching they received in that Sunday school, founded by this simple colored woman, who was born a slave, who could not read, and who pursued a humble calling. She died in faith and in peace, about the age of seventy-five. Her last words were, "All's well." It is proper to add that in her declining years, and while suffering with the dreadful disease of cholera, Katy never lacked attention and the comforts of life. Friends remembered her and furnished the necessary means. Arthur Tappan, the merchant philanthropist, had her likeness taken, and kept it suspended in his office.

If a poor, illiterate colored woman could do so much for Christ, should it not encourage others in better position to work for the Savior and the spread of His kingdom?

## Footprints.

"What is that, father?" asked Benny.

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

"It must be," replied Benny, "for there could not be a footprint unless somebody had been there to make it."

"That is true, Benny; and now show me some of the footprints of the Creator."

"I don't understand you, father," Benny said.

"Well, who made all these beautiful flowers, these splendid trees, the clouds up in the sky, the great round earth with its mountains and valleys and lakes and rivers? Who set the sun flaming in the heavens, and the bright moon, and the glittering stars?"

"Oh, God, to be sure."

"Then all these things are but footprints of the Creator; they are the sign that there is a Creator. See this plant that I hold — man could never have made it! See all the glistening grass, hear all the chirping birds — man did not nor could not make them! God made them, and they are all 'footprints' reminding us of the power, and wisdom, and goodness of God the Father Almighty, Maker of heaven and earth. Do you understand?"

"Yes, father, I understand very well now, and I thank you for teaching me that lesson. It makes me think of a Bible passage which we recently learned in school:

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy riches." (Ps. 104, 24.)"

## A Gift of Love.

One day an Indian asked the late Bishop Whipple to give him two one-dollar bills for a two-dollar note.

The Bishop asked, "Why?"

The Indian replied, "One dollar for me to give to Jesus, and one dollar for my wife to give."

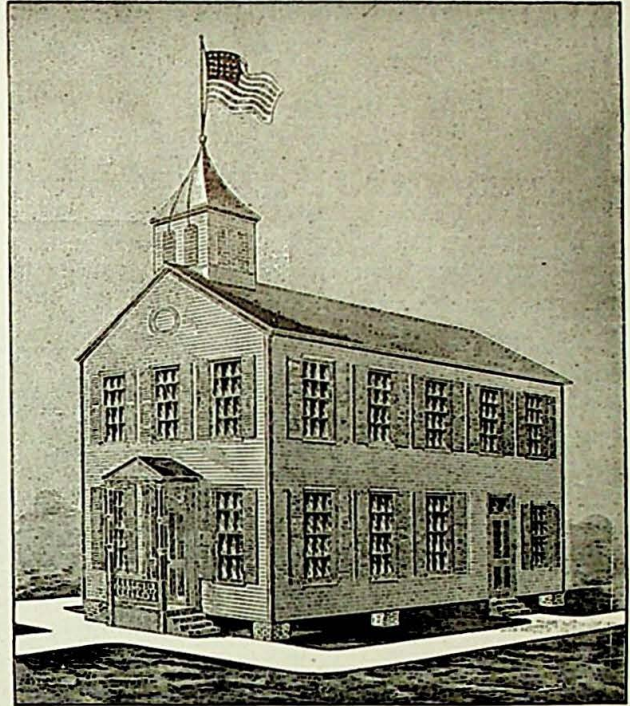
When asked if it was all the money he had, he replied, "Yes."

The Bishop was about to tell him, "It is too much," when an Indian clergyman, who was standing near, whispered, "It might be too much for a white man to give, but not too much for an Indian who has, this year, heard for the first time of Jesus."

### St. Paul's Church and School.

Our pictures present the church and the school of our Colored Lutheran St. Paul's congregation in New Orleans. This congregation, as our readers were already informed, recently celebrated with great joy the twenty-fifth anniversary of its organization. It is reported by the missionary that especially at this station the Christian day school proved a very important and blessed missionary agency, St. Paul's congregation being, "in the majority of its members, an outgrowth of the school connected with it." Others also have recognized the blessed work done by our parochial schools in our colored mission field. Some years ago a pastor, who is not a member of the Synodical Conference, wrote:

While I was pastor in —, the population in the neighborhood of our church was about half white and half black. The appearance of most of the negroes was not very prepossessing. However, just opposite from our schoolhouse and next door to one of our own families there lived a negro family that presented a pleasing contrast to many others. The family had but lately moved there and soon attracted our attention, more particularly that of my wife, who was a frequent visitor with our lady next door. We noticed that while they had a large

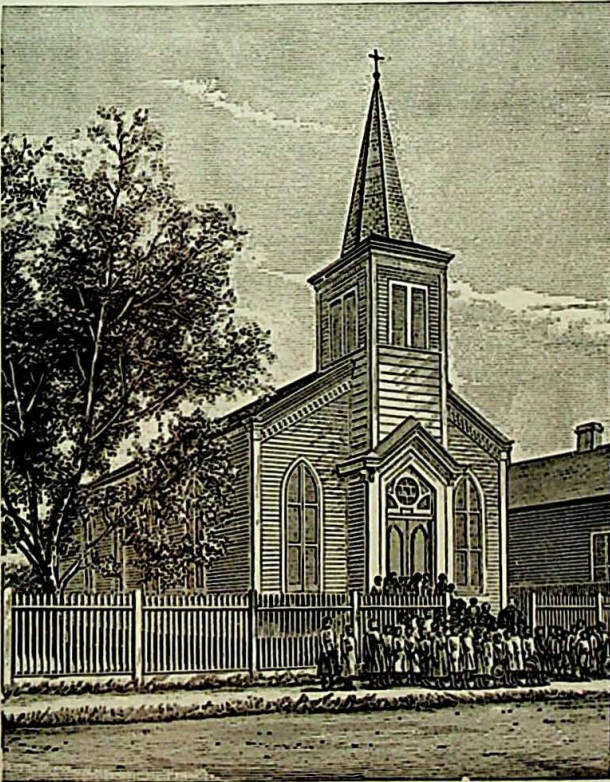


Colored Lutheran St. Paul's School in New Orleans.

family of children, these were always cleanly and neatly dressed when on the street, and were genial and well-behaved. We also observed that one of their boys was named Luther. Finding that the girls worked out, we employed one of them, a girl of perhaps fifteen, to help out, and found her a very neat, cleanly and capable help. We found also that this same girl, who was not ashamed to do menial work in odd hours, was a bright student in the Southern University. But the girl seemed very modest and in no way puffed up on account of being a student.

One day as I passed on the side opposite their house, I heard several of the children sing, "Commit thy way confiding," in a most touching manner. Our interest was aroused as to this family. Finally the wife and mother became ill, and then we learned that she was visited by no other than her pastor, Rev. —, of the Missouri Lutheran Negro Mission. There the people were members, and there the children attended the parochial school. And this remains as an indelible impression of what can be done by negro mission work right down in darkest New Orleans, especially by Lutheran work with a good parochial school in connection. Would that there were thousands and tens of thousands of such mission schools and churches!

To serve God is to praise Him. — *Luther.*



Colored Lutheran St. Paul's Church in New Orleans.

### The Immortal City.

Off in God's beautiful city  
Tears cease fore'er to flow;  
Beautiful angels are gathered  
In garments white as snow.  
Blending their heavenly voices  
In some new song so sweet,  
Singing God's praise with thanksgiving,  
Kneeling with joy at His feet.

There flows a pure, crystal river  
Through that fair city of light;  
The streets are all paved and shining,  
God's presence makes all so bright.  
Never a care or a shadow  
Can enter that beautiful place;  
All who have gone home to glory  
Are wearing a smiling face.

ESTHER PETERSON.

### Near a Heathen Temple in India.

At the Kondaupur Festival was a little boy totally blind, who sat by the roadside at the entrance of the fair. What do you think he was doing? He was calling out at the top of his voice for money. Yes; he was a little blind beggar. He was so earnest about his business, and kept on shouting, "Give me money," "Give me money," at the same time moving his hand up and down to attract more attention.

Another day I saw a little girl near the temple of the goddess. She was not begging, but leading. Perhaps you wonder what I mean by this. Well, I will tell you. As I went along I saw a woman lying in the dust, so I watched her. She kept lying down and getting up again, about every half minute. She was measuring her distance, with her face to the ground, till she should reach Ambabai's temple. The little girl, perhaps this woman's daughter, was pointing out the way, and showing the poor woman where she should fall down next. O how sad it was to see them!

Then I saw a boy who was wearing a long robe and a string of shells round his neck. The robe was dirty, as it had been sprinkled with oil and the dust had clung to it. He played two drums, which were strapped to him. This boy was a worshiper of the goddess, and he and his people were called by her name. Their work is to go among the people who own bullocks. One of their number, having been asked the name of the owner's bullock, spells it out by a kind of deaf and dumb alphabet to his friend with the drums. The latter usually stands

some distance away. The drummer pays strict attention, and immediately he understands the name he beats his drums and sings, bringing in the bullock's name as part of the song. For doing this they receive money from the people, who seem to think the performance wonderful.

During the fortnight that the festival lasted many boys and girls, and even babies, were taken to the temple to be presented to the goddess. It was a painful sight to see them as they wended their way thither. They held their hands together as if in prayer, and "holy men" kept pots of flaming incense resting on their heads during the procession. Their faces and legs were smeared with red and yellow powder, and a grain like rice was stuck on their foreheads. Drums were beaten and pipes played by men in front of the procession. Friends and relatives, with gifts of cocoanuts, cakes, and sweets, and a sheep for sacrifice, followed.

While selling the Scriptures I saw some little boys shivering in the bright sunshine. What was wrong? They had been bathing in the holy well to get rid of their sins. It was a farthing for each bath.

My heart was gladdened on several occasions when bright-faced boys stepped up and bought copies of the Gospels. We sold some in front of the temple and in sight of a place where we had seen little children stooping down and kissing the feet of Ambabai's "holy men."

Pray for the poor heathen!—*Missionary Link.*

### A Cheerful Martyr.

The martyr Fanin, who in the year 1550 was burned at the stake in Ferrara for his evangelical faith, went to his death very cheerfully. His cheerfulness was so great, that all who were with him were astonished at his words of praise and thanksgiving. One even reproached him, saying that he should not be so cheerful since even Christ trembled in His agony and sweat great drops of blood. Fanin replied, "Just for that reason because Christ trembled in the agony of death I need not tremble and fear; for Christ trembled under the burden of my sins, and endured for me the agony of death and the torment of hell. Why should I not be cheerful and rejoice, since I know that my sins are atoned for, and that I through death am taken into everlasting life?"

He kept his cheerfulness of faith unto the end and praised his Savior even in the flames.

### A Visit in Greensboro, N. C.

We recently had the pleasure of a few days' visit in the beautiful city of Greensboro, at the hospitable home of our missionary, the Rev. J. C. Schmidt. We were glad to meet the members of our colored Lutheran Grace congregation and to spend a Sunday with them. The missionary having an appointment for the day at Elon College, the Sunday school was held in the forenoon by Teacher Buntrock. It was opened with a hymn and prayer. All present then recited in chorus the entire text of Luther's Catechism. This was followed by the explanation of, and examination on, a Bible story. The scholars, who, we think, were or had been also pupils of the parochial school, answered well.

In the afternoon we attended a very instructive Bible lesson conducted by Prof. Lochner, of Immanuel College. Almost every one present had a Bible of his own. Each would in turn read a verse, which was then explained and applied. All seemed to take great interest in this Bible service. In the evening there was preaching service by the missionary. It was not a wild, noisy meeting, but the orderly worship of Christian men and women. At this service we had the welcome opportunity of shaking hands with members of the church. The impression made on us by the services of that Sunday was, that the members of Grace congregation are being well grounded in the Bible doctrines of our Lutheran church. This work is also done in the parochial school under the able instruction of Teacher Buntrock. We visited the school, enjoyed the excellent singing of the happy children, and could not but thank God for giving these colored children the opportunity of learning what they need, not only for this life, but also for the life to come.

In another part of the city, Professors Bakke, Wahlers, and Lochner hold services every Sunday in the building which at present serves as the temporary home of Immanuel College. We were told that the services are well attended, and that there are good prospects for building up a colored Lutheran congregation near the College.

To be sure, we were taken to see, at least from the outside, the new college building, which is nearing completion. It is being built of granite stone, and will be a very solid and very handsome building, well arranged and well adapted for its purpose. We, like others, were surprised to hear that such a substantial and beautiful building could be erected

at such a low cost. If we mistake not, the cost will be about \$14,000; but the building is worth much more than that. We are convinced that if the members of the Synodical Conference could see the work done, they would gladly contribute towards the completion of the new College building at Greensboro. The building is sorely needed, as any one can see who is taken through the old building which now serves as a temporary home for the College. We sincerely hope that the professors and students of Immanuel College will have the joy of opening the schoolyear next fall in the new College building.

We enjoyed our short visit in the beautiful and thriving city of Greensboro. May God be with our brethren in that important mission field and bless their labors in church, in school, and in Immanuel College.

### New Orleans Items.

ON THE SUNDAY AFTER EASTER one adult and seven children were confirmed in Mount Zion Church. Three of the latter had to be baptized first. The adult, a young man of promise and a former pupil of "Mr. Vix's school," had been baptized a few weeks previous to confirmation. He had been a witness at the christening of his sister's child. The present writer, who had performed this ceremony, asked him why he had not joined the church after having passed through the school.

"I wasn't ready at that time," he said.

"Don't you think you ought to join now? It isn't too late yet," I rejoined.

"Yes, I think I ought to."

"Why, pastor, that boy ain't even christened yet," put in her mother.

"What?" I asked, greatly surprised, "not christened, after all you learned in school? Don't you know that Jesus says you must be baptized if you want to be saved? Don't you want to go to heaven?"

"Yes, sir."

"Then you want to be baptized?"

"Yes, sir."

"When will you be ready?"

"I'm ready now," the answer came after a moment's hesitation.

So, as there was no reason for delay, he was christened right there. He then promised to join the church, and has kept his promise.

Two of the children who were confirmed with him were gained through the influence of Luther College. They had been instructed for confirma-



tion while yet in school, but had been prevented from appearing on the day of confirmation. Shortly after, they left school. Perhaps we should never have heard of them again, had they not entered Luther College and thus remained under Lutheran influence, with the result that they are now church members.

MOUNT ZION has also had some very sad experiences lately. A young man who in youth had given hopes of a promising future had soon after his confirmation been lost sight of by both congregation and pastor. About three weeks ago the pastor found him in —, the county prison. He had gotten into bad company and in a quarrel had fired several shots at an antagonist. At the present writing he is in the State Penitentiary, having been sentenced to a four years' term. The pastor found him penitent and with the firm intention of mending his ways by God's help. — A young girl from our school aged thirteen, a member of the catechumen class, one morning fell to quarreling with another girl and by her was stabbed to death. She was not even baptized.

THE CONFIRMATION AT BETHLEHEM CHURCH has been postponed; perhaps we shall be able to report on it in the next issue. However, Pastor Kossmann has lately received one adult by baptism and also reports having christened two boys, fourteen and ten years old, respectively.

THE FIRST SUNDAY AFTER THE DISASTER AT SAN FRANCISCO St. Paul's and Bethlehem churches took up collections for our stricken fellow-Christians. Mount Zion followed a week later. The sum total of the three offerings amounted to \$21.50.

THE AGGREGATE OF ALL COLLECTIONS and contributions from our three stations during the month of April is \$300.00, of which sum \$87.87 represents the special Easter offerings.

THE REV. LANKENAU reports three colored "preachers" having visited his services — out on a still hunt for a sermon, we presume.

THE ANNUAL JOINT CONFERENCE of our local churches will be held in Mount Zion church May 13th to 15th. The next issue of this paper will contain a detailed account of the meetings.

"PRAISE thou not thy work, but let thy work praise thee."

### Thou, God, Seest Me.

Thou seest me — when I do wrong; therefore I will be warned. Thou seest me — when I do right; therefore I will be encouraged. Thou seest me — when I am tempted; therefore I will be valiant. Thou seest me — when I suffer; therefore I will be patient.

### Obituary.

On Tuesday, May 15th, the Lord called to Himself the beloved and only child of our teacher, Mr. E. W. Reid, after granting it a life here of ten months and twelve days. May our heavenly Father who caused these parents grief also console them, and let them learn by their own experience that all things work together for good to them that love God.

J. McDAVID.

### Acknowledgment.

Received for *Colored Missions* of Rev. Jas. H. Dossell from congregation in Gold Hill, N. C., \$5.00, and from congregation in Rockwell, N. C., 5.00; of Rev. John McDavid from congregation in Monroe, N. C., 5.00, and from congregation in Charlotte, N. C., 5.00; of Rev. K. Kretzschmar from Mount Zion Church in New Orleans, La., 25.00; of Rev. F. J. Lankenau from St. Paul's Church in New Orleans, La., 35.00; of Rev. J. Kossmann from Bethlehem Church in New Orleans, La., 25.00; of Rev. F. W. Wenzel from congregation in Mansura, La., 10.00; of Rev. J. Ph. Schmidt from congregation in Concord, N. C., 10.00; of Rev. J. C. Schmidt from congregation in Greensboro, N. C., 24.00.

St. Louis, Mo., May 17, 1906.

A. C. BURGENDORF, *Treas.*

### Evangelical Lutheran Colored Churches.

#### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; F. J. Lankenau, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretzschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; J. W. F. Kossmann, Pastor.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

#### SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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No. 7.

## Assurance of Faith.

Here I can firmly rest;  
I dare to boast of this,  
That God, the highest and the best,  
My God and Father is.

Naught have I of my own,  
Naught in the life I lead;  
What Christ hath given, that alone  
I dare in faith to plead.

I rest upon the ground  
Of Jesus and His blood,  
It is through Him that I have found  
My soul's eternal good.

His Spirit in me dwells,  
O'er all my mind He reigns,  
My care and sadness He dispels,  
And sooths away my pains.

*From the German by C. Winkworth.*

## A Well-Spent Life.

We recently overheard the following conversation between two young women, who sat not far from us in a train.

"I heard, Mary, that your aunt Lena died after a short illness."

"Yes, she wasn't sick long, and we were all glad that she didn't have to suffer much."

"I was also glad to hear it. The poor woman had trouble enough in her lifetime. She was always a hard-working woman."

"And always working for other people, too."

"Yes, I reckon it must have been a great comfort to dear Lena to think of all the good she's done."

"She certainly found great comfort in looking back on her well-spent life."

Here an elderly gentleman, who sat opposite the women and who evidently was an acquaintance of theirs, interrupted them saying, "Well, Mary, I knew your aunt Lena, the dear old soul. We all loved her for her pious and charitable life. But she surely did not seek comfort in her last sickness by looking back on her well-spent life. She knew her Bible better than that."

And then the old gentleman made plain the way of salvation as revealed in the Gospel. He quoted many Scripture passages showing that we are saved, not by our works, but by grace through faith in Jesus, the sinner's Savior and only comfort in life and death.

As they reached their home at one of the next stations, the two women left the train, the old gentleman helping them with their handboxes and satchels. We hope they profited by what their friend told them about the way of salvation.—

It is pitiful to hear people speaking of a dead person as having found comfort in looking back upon his well-spent life. No matter who the person was, according to the Bible all his "righteousnesses are as filthy rags," and there is surely no comfort for the soul to be found in a pile of dirty rags. There has never been but one perfectly well-spent life on earth. It is the life of Jesus, who was without sin, and who in our stead rendered a perfect obedience to all the demands of God's Law. Luther therefore says: "There is no one found on earth who did not sin, here and there, in words and deeds. For 'if any stumbleth not in word, the same is a perfect man,' James 3, 2. But where is he? and what is his name? There is none except Christ alone. He suffered as the Righteous for the unrighteous. He alone was innocent and without sin,

both inwardly in His heart and outwardly in words and deeds." Yes, Christ is the only One of whom it can be truthfully said that He was "holy, harmless, undefiled, and separate from sinners." All others must cry with the psalmist, "Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified," Ps. 143, 2. Of all the children of men it is written: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one," Ps. 14, 2, 3. But twice the Father's voice was heard from heaven saying of Jesus: "This is my beloved Son in whom I am well pleased."

Therefore, look unto Him, and be saved! There is salvation in none other. The less we think of self and the more we fix the eye of faith solely on Jesus, the sweeter will be our comfort, and the greater will be our assurance of salvation.

It is said that Martin Boos, who died in 1825, was led into the comforting light of the Gospel in a strange way. He was a Catholic priest in Southern Germany, and was known as a sincere man, who earnestly tried to merit heaven by good works and by spending his life in the service of others. But he found no peace and no assurance of his salvation. One day he visited a dying woman noted for her piety. He said to her that she must find great comfort in looking back upon a well-spent life.

"I do," she replied, "very great comfort that robs death of its sting. Not, however, in looking back upon my well-spent life, for that is full of failure, but in looking back upon the well-spent life of my Lord and Savior, Jesus Christ."

The woman's words opened to the young priest the Gospel way of salvation, and ever after he was occupied in making known the grace of Him who spent His life in doing the will of God for us and who in our stead was "obedient unto death, even the death of the cross."

### Walk Worthy of Christ.

It is recorded of Alexander the Great that when a soldier was brought before him and accused of cowardice, he asked him his name.

"Alexander," the soldier replied.

As soon as the King heard it, he reproached him with great anger for his conduct, and told him either to change his name or his behavior; for a

person called Alexander should never behave in a manner so unworthy.

We are called Christians. Think, then, how you ought to behave, so as to walk worthy of Christ, after whom you are called Christians. Remember that He is especially dishonored by those who profess to be His followers, but walk not according to His will.

### "I Believe in the Forgiveness of Sins."

It is an undeniable fact that "we *all* have sinned and come short of the glory of God;" it is equally sure and certain that "by the works of the Law no flesh living *can* be justified." If it is my duty to obey God's Law at all times, then my present repentance cannot release me from the punishment of former transgressions. My repentance of to-day cannot make undone what is past. The most I can do by present obedience is to acquit myself of present obligations. If I am engaged to work for a man two days, but leave the first day pass in idleness, I cannot say to my employer at the end of the second day: "It is true, I did not work the first day; but you saw me work hard the second day, and this fact ought to cause you to overlook my idleness on the first day and prompt you to treat me as though I had worked two days." Nay, my diligence on the second day cannot make the first day's idleness to be anything else but idleness.

Neither can the contrition I experience for past wrongdoing, added to the positive duties I discharge, constitute a surplusage of merit, which may be transferred to the reduction of my former demerit.

Should my tears forever flow,  
Should my zeal no languor know:  
These for sin cannot atone.

What is past, is past, and all my tears, all my zeal, cannot make amends for my past sins. A man might as well say that his former obedience makes amends for his present sins, as to say that his present obedience atones for his past transgressions. No man can pay an old debt by simply taking care not to contract fresh ones. If you owed the grocer a bill of \$10.00, and you would tell him, "Look, Mr. Merchant, I owe you \$10.00; from now on I will pay you cash for all I get, and because I shall do so, I want you to cancel the debt,"—do you think your dealer would be satisfied and feel that you had done your duty? But, now, sin is a debt to Divine Justice, which demands perfect holiness, and when once incurred cannot be can-

celed merely by abstaining from sin in future. In this connection, however, it is also necessary for us to remember that even if God could accept our present obedience as payment of the debt made by our past transgressions, we should still be no better off, since it is not possible for any man entirely to avoid sin, and his imperfect obedience can never satisfy the demands of God's perfect justice. David was a man who tried to obey God, and yet he prays: "Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified." No man living can truthfully say, "I can keep all of God's commandments perfectly; I have made my heart clean, I am pure from my sin." Even the best of men must say, "We all have sinned and come short of the glory of God."

But if man in no way can satisfy the justice of God, — is there then no hope for man? Must all be lost? No; there is yet hope, sure and certain hope. Despite all that we have heard concerning man's inability to satisfy the demands of God's justice, it is possible for the greatest sinner to be justified before God. Thank God, we can say, "I believe in the forgiveness of sins." Yes, Scriptures assure us that God, who alone can forgive sins, Mark 2, 7, does forgive sins. Despairing in our ability to satisfy God's justice by our own power, we must exclaim with the psalmist (Ps. 130, 3): "If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" But with confidence and assurance we may say with him: "But there is forgiveness with Thee, that Thou mayest be feared." And this gracious and forgiving God does not cancel a part of our debt only and leave us to pay the rest, but He daily and richly forgives us all our sins. Therefore David in holy joy and gratitude sings: "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities, who healeth all thy diseases," Ps. 103, 2. 3. And if we ask, "How can God be just, and yet the justifier of the ungodly?" the answer is, "Christ died for the ungodly," Rom. 5, 6. "In Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," Eph. 1, 7. Christ, by His holy life and innocent suffering and death, has satisfied Divine Justice and made it possible for the holy and righteous God to forgive the sinner without renouncing His righteousness and holiness.

And how are the ungodly to avail themselves of the benefit resulting from the death of Christ? The reply of Scripture is, "By faith." "By Him

[Jesus] all who believe are justified from all things, from which they could not be justified by the Law of Moses," Acts 13, 39. "Being justified freely by His grace through the redemption that is in Christ Jesus," Rom. 3, 24. "Man is justified by faith, without the deeds of the Law," Rom. 3, 28. "He saved us not by works of righteousness, but according to His mercy," Tit. 3, 5. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast," Eph. 2, 8. 9. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5, 1.

My God is reconciled,  
His pardoning voice I hear:  
He owns me for His child,  
I need no longer fear;  
With confidence I now draw nigh,  
And "Father, Abba, Father!" cry.

F. J. L.

### Ziegenbalg, the Missionary.

Two hundred years ago, on the 9th of July, 1706, the first Protestant missionary came to India, where so many different churches are to-day engaged in missionary work, among them also the Lutheran church of our own country.

That first Protestant missionary was a Lutheran clergyman, Bartholomew Ziegenbalg. How came he to India?

"In 1704, Frederick IV, King of Denmark, formed the purpose of sending the Gospel to the heathen inhabitants of his possessions in the East Indies. Finding no one suited for the work in Denmark, he sent to Germany, particularly to Halle, where the devoted A. H. Francke, the founder of the Halle Orphan House, labored, who recommended Bartholomew Ziegenbalg and his friend Henry Pluetschau.

"Ziegenbalg was born June 24, 1683, in the village of Pulsnitz, Saxony, where his father was a merchant. Whilst yet a child both of Ziegenbalg's parents died. His mother, on her deathbed, calling her children to her side, said, 'My dear children, I have gathered for you a great treasure.' The eldest of her daughters asked, 'Dear mother, where have you this treasure?' The mother replied, 'Seek it in the Bible, my dear children, there you will find it; every page therein I have enriched with my tears.'

"In the heart of young Ziegenbalg God early began His powerful work. In 1703 he entered the

University of Halle, where, under the influence of the pious Francke, an earnest Christian life had been developed. Sickness compelled him to quit the University, and at Merseburg he engaged as a private teacher.

"When the call came to him to go to the East Indies, he declared himself ready to go, and on the 15th of January, 1705, with his friend Pluetschau, he arrived at Copenhagen, to be ordained.

"After examination and ordination they set sail, landing in Tranquebar, July 9, 1706. Within eight months Ziegenbalg had made such progress that he was able to speak the Tamul language. Soon after, he gave his pupils in their humble rooms near the



Bartholomew Ziegenbalg.

city walls Luther's Catechism translated in the Tamul tongue. He also compiled a dictionary in two large volumes, and translated many prayers and Christian hymns.

"May 12, 1707, was a festival day. There were received into the Lutheran church five heathen, the first fruits of his labors. On August 14th he had erected the 'New Jerusalem' church edifice. To more effectually spread the Word of God, Ziegenbalg made many missionary journeys, and, best of all, in the spring of 1711 he had completed the translation of the New Testament into Tamul.

"Its many trials brought and kept the young mission close to the Cross. Upon the very day of their arrival, the missionaries had a most discouraging experience. They were allowed to remain in the great heat of the sun, first outside the city walls, and then in the public square. Only toward even-

ing did the commandant come, gruffly asking them what they wanted. Upon seeing their commission, and the seal of the king, he was indeed silent, but offered them no hospitality.

"The greatest wrong which they suffered from the embittered Commandant Hassius, was his throwing Ziegenbalg into prison, keeping him for four months in a small place near the kitchen, where he suffered greatly both from the heat of the kitchen and of the sun.

"Though closely watched, Ziegenbalg received from the soldiers pen and ink, and a Tamul book by which he advanced his mastery of the language. At night two trusted servants handed him paper and pencil, so that he encouraged himself in the preparation of his books. After many threatening presentations, but without a single hearing, he was finally released from his unjust imprisonment.

"Returning home in October, 1714, he aroused, both in Denmark and Germany, a new and fruitful zeal for missions and returned strengthened to the East Indies, and with fresh courage continued his work. In 1718 he baptized fifty-eight heathen. The mission grew and established itself firmly in Tranquebar. Beside the old church, which had grown too small, a new one was erected, which stands to-day.

"In a full and living faith, Ziegenbalg laid the foundation of missions among the Tamuls. His strength then failed him. Confined to his sick-bed for six weeks, awaiting his departure, on the 11th of February, 1719, he received the Holy Communion, and on the 26th he fell asleep in Jesus, being but in the 39th year of his age."

### A Talk on Missions.

It had been Children's Day, and the children, coming home from their mission services, ran right to mamma's room, where she and Aunt Fanny were sitting.

"Mamma," exclaimed Charlie, rushing in, "I took up the collection! My teacher asked me if I would do it, and I said I would, and I did."

"And I said my verses, and put in my two nickels," said little Will.

"What did you do, Katie?" asked Aunt Fanny.

"I said the piece you helped me to learn: 'Tell it out among the heathen.'"

"What else was done?" asked mamma.

"Some of the big girls said a dialogue, and we sang, and the pastor told us about children that

have no Christian schools and hear nothing of Jesus."

"Aunt Fanny, do you have mission meetings and services where you live?" asked Charlie.

"O yes, we have a good many," replied Aunt Fanny.

"Why, Charlie," exclaimed Katie, "of course they have them there."

"O yes!" said Charlie. "Do they have them away out in the country?"

"Well, just think for a moment of the ones in our own country. Some are held in large cities, some in small towns, and some away out in country places. Sometimes they are in a big church where there are hundreds of people present, and sometimes they are in a small church or even a little room, where there are not so very many. I have also read of missionary services held in a beautiful grove or out in the woods under the green trees, where thousands are gathered. And nowadays we



**Basketmakers at Work in India.**

"In many parts of the country they do," said Aunt Fanny, "and sometimes people go a long way to attend them. Don't you remember, Mary," she said to the children's mother, "hearing about that woman who traveled twenty miles on horseback, carrying her baby and fording a river, to go to a missionary meeting?"

"That was very different from leaving the baby at home with Sarah, and going only two squares," said Katie.

"'Tis wonderful to think of the missionary meetings and services in the different parts of the world," said mamma.

"Oh, tell us about them!" cried all the children.

hear about missionary meetings in lands which not long ago were heathen lands. What was that you read to me the other day about the Sandwich Islands, Fanny?"

"A missionary lady in China said that she had just received the second payment of five dollars from the Sandwich Islands, and that it seems wonderful to her, as it was not a great many years since the first missionaries went there."

"Some of the first missionary money sent to Japan came from those islands, didn't it?"

"Yes."

"Mamma," asked Katie, "where's that society where the children brought money to the very first

missionary meeting, and the teacher was surprised? You read it to me, you know."

"That's in South America. The children had just learned about Jesus, and they wanted to give money to send missionaries and Bibles to other children who hadn't heard the Gospel."

"Where's Madagascar? Is it a heathen town?" broke in Charlie.

"It is a large island near Africa. It was entirely heathen not many years ago, but there are many Christians there now."

"Papa read something the other day about the people there giving missionary money."

"Yes," said Aunt Fanny, "I heard him read it. It was that the native Christians of Madagascar have given more than a million dollars in ten years for the spread of the Gospel."

"And to think of those poor half-naked people on the Fiji Islands bringing their yearly missionary offering!" said mamma.

"Carrying it in their mouths, too," said Aunt Fanny, laughing.

"What do they do that for?" Charlie asked.

"Well, in the first place, they had no pocket-books, and no pockets to put them in if they had them; then they generally have clubs or something else in their hands; so they carry their money in their mouths to keep it safe."

"What are the clubs for?"

"They use them in their games. You see they have a great many games and plays. In the old heathen times, when they killed and ate people—

"Ate people!" exclaimed Katie in horror.

"Oh, yes. They used to be fearful. They ate people or buried them alive, and did dreadful, horrible things, but the missionaries going there and preaching the Gospel has changed all that. Most of the people there are now Christians. They have hundreds of churches and schools, they keep Sunday, and have prayers morning and evening."

"And missionary meetings," suggested Katie.

"Yes, the missionaries encourage them to keep up those games which are innocent and harmless, and it is when they are having one of these great celebrations that they hold their missionary meetings. The missionary, or one of the native preachers, sits under a tree, with a mat beside him, and the people, dressed in native cloths, with garlands of leaves and fringes of long grass, the girls carrying banana leaves for parasols, come up in a procession and put the money out of their mouths on the mat."

"I don't think that's a very nice way to take up a collection," said Charlie in a disgusted tone.

"But I think it is very nice that as soon as people stop being heathen they want to begin to give missionary money," said Katie. "Isn't it, mamma?"

"Yes, my dear; and those people by their gifts often put to shame many church people in Christian lands. May God always give us, my children, open hearts and open hands for mission work."

"Amen!" said Aunt Fanny. C. W. C.

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### Part of the Concern.

A clergyman on his way to a missionary meeting overtook a boy, and asked him about the road, and where he was going.

"Oh!" he said, "I'm going to the meeting to hear about the missionaries."

"Missionaries!" said the minister, "what do you know about missionaries?"

"Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting."

Every Christian should feel that he is "part of the concern," and that his work is just as important as that of any one else. Linch-pins are little things; but, if they drop out, the wagon is very likely to come to a standstill. Every pin and screw should be in a working order, and every Christian should be able to say, "I always go to the missionary meeting. Why, I'm part of the concern!"

---

### The Shepherd's Call.

Hear the loving Shepherd  
Calling now to thee,  
Sweetly He is calling,  
"Wanderer, come to me!"

Listen while He's pleading  
Lovingly with thee.  
He is speaking softly,  
"Sinner, come to me!"

Turn not from Him coldly,  
Open your heart's door.  
Let the Savior enter;  
Oft He's knocked before.

Hark! the loving Shepherd  
Gently pleads with thee,  
"Wanderer, do not tarry!  
Come, oh, come to me!"

ESTHER PETERSON.

### New Orleans Items.

THE ANNUAL JOINT-CONFERENCE of our local colored congregations was held in Mount Zion Lutheran Church August 13th to 15th. The Arrangement Committee had invited Rev. Wenzel's congregation at Mansura, La., to take part in the conference by sending a delegation. However, the congregation had to content itself with sending fraternal greetings by mail, the farmers being unable to leave their fields at this season for any length of time. The conference was a success in every respect. At the opening service the large Mount Zion Church, which had been beautifully decorated for the occasion, was well filled, among those present being quite a number of strangers. The Rev. J. Kossmann, of Bethlehem Church, delivered a fine sermon on John 15, 5, and the choirs of St. Paul's and Mount Zion churches beautified the service by rendering appropriate selections. After the close of the service, the Rev. F. J. Lanckenau reported on the affairs of Luther College. This institution is on the point of closing a very prosperous year, and this, notwithstanding the fact that the present force of instructors, crippled as it is, has been compelled to work over-time, in order to do justice to the work. All loyal Lutherans here as well as elsewhere must continue to labor and pray for the institution if it is to prosper in the future.

Monday night's meeting was chiefly occupied with the discussion of a paper by the Rev. K. Kretzschmar on "Marriage and Divorce." On Tuesday night the Rev. F. J. Lanckenau delivered a lecture on "Predestination." Both subjects were the choice of the Arrangement Committee. The attendance at both these sessions was very large, in fact, the great interest shown in the proceedings by the people was the most gratifying feature of the conference. An evidence of this interest is the sum of \$28.82, which is the aggregate of the collections during the conference. Of this sum, \$9.00 are intended for the general College Fund and \$7.42 for the Library of the institution, while \$12.40 are to be the beginning of a Mission Building Fund in charge of a committee made up of representatives of the three local congregations.

WE ARE AUTHORIZED to announce the engagement of Prof. R. A. Wilde, of St. Paul's School, to Miss Regina Meibohm, a daughter of Prof. D. Meibohm, of Mount Zion School.

OUR SCHOOLS will close during the last week in June. All of them have had a very successful year, both with respect to attendance and finances. If the increase next fall is in proportion to that of the past year, our teachers will not be able to take care of the crowds.

A NUMBER OF NEW MEN have been called into the local field, all of them being this year's graduates of our seminaries in the North. One of them will go to Luther College, one to St. Paul's School, and one to Bethlehem School to take the place of Prof. Geo. Wolf, who has resigned his office.

COMMENCEMENT EXERCISES at Luther College will be held on June 25th.

### Closing Exercises at Immanuel Lutheran College.

Immanuel College completed its third scholastic year on the 31st of May. A large and appreciative audience attended the closing exercises. Five students graduated from the preparatory course. Two of these intend to begin the study of theology next year, and the rest will take the normal course. The exercises consisted in orations and essays by the graduates, intermingled with male, female, and mixed choruses. An address was delivered by the writer on "Failures in Life."

On Sunday Rogate, May 20, eight students were added to the church by the rite of Confirmation, and on the Sunday following the entire student body gathered around the communion table.

The attendance upon our regular Sunday services by the people in the community has been fairly good. At times the two rooms in which the services were conducted were well filled. Some have expressed a desire to become Lutherans, and we expect to organize a congregation next year.

At night of commencement day a banquet was given in honor of the graduating class. The dining hall was tastefully and profusely decorated with the flowers of the season, and a number of short addresses was delivered by the students.

May God continue to prosper Immanuel College!  
N. J. B.

NOAH stood against the whole world, but Noah was right and the whole world was wrong; for the former stood on the Word of God, and the latter on the opinions of men.



### Sow in Hope.

The missionary has need of patience and buoyant hopefulness. "Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and latter rain. Be ye also patient," James 5, 7. 8. This admonition is well illustrated by the experience of a missionary in China. He writes: "I have been on one of those dreary trudges that often fall to the lot of a missionary on pioneer journeys. I had met with nothing but laziness and indifference everywhere. Towards evening, however, from a village amongst the hills, a man came hastening to me with beaming face, and a kindly invitation to visit his home. 'Thirty years ago,' he said, 'I first heard of the Gospel through a colporteur, and eight years ago I met a missionary. During these thirty years, though far removed from all Christians, I have worshiped God, and told others of Him. I am very happy to meet you.' And so was the weary worker, who 'thanked God and took courage.'"

### God Hears Prayer.

Missionary Hahn, after years of labor among the heathen, was visited with severe sickness, and a fellow missionary waited at his bedside, hourly expecting his death. The heathen converts to whom Hahn had been preaching about Christ dearly loved their pastor, and when they heard of his illness, they thought it their duty to do something for him that he might be restored to health. And what do you think they did? They met and prayed earnestly to God to spare the life of their beloved missionary. And they had no doubt that their prayers would be answered. They arranged their pastor's room for him, as he was taken sick away from home, and proceeded just as though they were sure that God would do as they asked. And it was so. The sick man began to mend, and was soon at work again. His life was spared for many years.

### Christ Was With Him.

In passing through the hospitals at Fredericksburg a pastor was attracted by the remarkably happy face of a severely wounded soldier. "You seem happy, my friend. Are you firm in your faith in Christ Jesus?" "Yes, sir, He went with me into the army and is my only Comfort now." Deceived by the soldier's cheerfulness, the pastor

said, "I trust you are not much hurt;" when the brave lad rolled down the covering and showed him that both of his legs were gone. Three hours later, peacefully trusting in his Savior, he gently passed away.

### Immanuel Lutheran College, Greensboro, N. C.

*A Christian Institution for Colored Boys and Girls under the Auspices of the Ev. Luth. Synodical Conference.*

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For Catalogue and further information address:

REV. N. J. BARKE,

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### Acknowledgments.

Received for *Colored Missions* from the congregations: in Mount Pleasant, N. C., \$4.00; at Dry's Schoolhouse, N. C., 3.00; in Reimerstown, N. C., 1.50; Mount Zion in New Orleans, La., 25.00; St. Paul in New Orleans, La., 35.00; Bethlehem in New Orleans, La., 25.00; in Mansura, La., 10.00; in Concord, N. C., 10.00; Immanuel in Greensboro, N. C., 12.30; in Meyersville, N. C., 5.00; in Gold Hill, N. C., 5.00; in Rockwell, N. C., 5.00.

St. Louis, Mo., June 15, 1906.

A. C. BURGDORF, *Treas.*

Received for Luther College \$9.00 and for Luther College Library Fund 7.40, collections taken up at Joint Conference of Lutheran Colored Churches of New Orleans. New Orleans, May 16, 1906. F. J. LANKENAU.

### Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; F. J. Lankenu, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretzschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; J. W. F. Kossmann, Pastor.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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No. 8.

## Christ Our Sole Refuge.

Thy works, not mine, O Christ,  
Speak gladness to this heart;  
They tell me all is done;  
They bid my fear depart.  
To whom, save Thee,  
Who didst alone  
For sin atone,  
Lord, shall I flee?

Thy wounds, not mine, O Christ,  
Can heal my bruised soul;  
Thy stripes, not mine, contain  
The balm that makes me whole.  
To whom, save Thee,  
Who didst alone  
For sin atone,  
Lord, shall I flee?

Thy cross, not mine, O Christ,  
Has borne the awful load  
Of sins that none in heaven  
Or earth could bear but God.  
To whom, save Thee,  
Who didst alone  
For sin atone,  
Lord, shall I flee?

Thy death, not mine, O Christ,  
Has paid the ransom due;  
Ten thousand deaths like mine  
Would have been all too few.  
To whom, save Thee,  
Who didst alone  
For sin atone,  
Lord, shall I flee?

Thy righteousness, O Christ,  
Alone can cover me;  
No righteousness avails,  
Save that which is of Thee.  
To whom, save Thee,  
Who didst alone  
For sin atone,  
Lord, shall I flee?

## The Sinner's Refuge.

Jesus is the sinner's refuge. Jesus only, because in Him alone there is salvation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," says the apostle. In any other person, in any other name there is no salvation to be found. Apart from Jesus there is no peace, no hope, no salvation for the sinner; for out of Christ "God is a consuming fire," denouncing wrath and damnation upon every sinner. But in Christ God is a loving God, offering forgiveness and salvation unto the chief of sinners. For "God was in Christ, reconciling the world unto Himself." Jesus, the Son of God, took the sinner's place and bore the sinner's curse, thus procuring salvation for all by His holy life, by His bitter sufferings and death. Therefore salvation is to be found in Him only, and therefore He alone can be the sinner's refuge.

"Other refuge have I none,  
Hangs my helpless soul on Thee."

We make Him our refuge by accepting the Gospel, in which He comes to us with forgiveness of sins and everlasting salvation. The sinner that by faith accepts the Gospel, and trusts in Jesus only for salvation, makes Jesus his refuge and is safe. "For God so loved the world that He gave His only-begotten Son, that whosoever *believeth* in Him should *not perish*, but have everlasting life."

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

WE do not belong to this life, but are called to another, and a far better. — *Luther.*

*Selected.*

### A Most Important Mission Work.

"A friend of missions" writes: The mission among the colored people in our land I consider most important. It is a work which for several reasons appeals to me in a special sense.

The colored people are in this country by no choice of their own. They were brought here against their will. They constitute about one-ninth of the population of the Republic. They are in a land which they would never have sought of their own accord. They are here by compulsion. They have received benefits. Yes. But these are due to Providence, not to those who brought them here. Under such circumstances, it seems to me, they have a claim upon us which other classes that come to our shores have not.

Mission work among the colored people is most important for us, because it belongs exclusively to the American people. Foreign missions are undertaken also by others. In many lands we find not only America, but also England and Germany active in the mission field. But neither Great Britain nor Germany will do anything for the millions of colored people on our shores. We cannot expect it. It is *our* mission field, and God has laid those people at *our* doors.

The great majority of the colored people are as much in need of Christian missions as any in Africa or on the islands of the southern seas to whom missionaries are sent. They have been crushed down by slavery, and then rights have been given them for which they were not prepared. Thus a false independence has grown up within many of them and an abuse of liberty. The vices of heathenism may be found in the "Black Belt" as well as in Africa. Large numbers of these people are superstitious and vicious in the extreme. Of course, I am speaking only of the mass and not of the splendid exceptions among the colored people. There are bright examples of true Christian character, but these are few compared with the mass of ignorance and depravity. This mass is at our own doors, and was brought here by our fathers. It is an example of foreign missions in the heart of the American Republic.

Christian missions only can do the work which is needed among the colored people. Secular and industrial education alone will not do. Such an education without Christianity does not promote morality in any one, least of all can it take care of the interest of immortal souls. It is claimed

that more criminals are now found among the educated colored people than among the ignorant ones. The cause of this is the lack of Christian training, and it seems to me that Booker Washington and others that try to help the colored people do not realize the necessity of *Christian* education and training with the Word of God. They are blind leaders, although well-meaning. What the colored people need are churches and schools in which God's Word rules, which alone can change the sinful hearts of men and promote true morality among a people. This need can be supplied by the Church only. May she never grow weary, but become more active in this most important and most imperative mission work—the mission work among the colored people.

### "Come!"

It is said that in the deserts, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance; then, after a little space, follows another, and then, at a short interval, another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next, hearing his voice, repeats the word, "Come!" while the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word "Come!" So in that verse of the Scripture the Spirit and the bride say, first to all, "Come!" and then let him that heareth say, "Come!" and whosoever is athirst let him take of the water of life freely.

C. S.

### The Power of Faith.

Faith, wherever it lives in the heart, must show its power. This we find in the fruit, that the heart, being filled with heavenly comfort and assurance of God's love and grace, is moved to be kind, gentle, forbearing, and patient towards the fellowman, not envying or hating any one, but willingly ministering to every one. — *Luther*.

### Traitors.

The soldier who lays down his arms and goes over to the side of the party attacking the army to which he belongs, is a traitor to the cause he has sworn to maintain. The same holds true of the Christian—the soldier in Christ's army.

**"That Is Me!"**

When a poor Hottentot in Africa, who had heard a word or two about God, thought over what he had heard, he became very anxious about his soul. As he went about his work in the fields, he would mutter to himself, "Me would like to pray to the great God, but me not know how;" and day after day he went on with his work, hoping that soon he would learn how to pray to the great God. One Sunday morning the farmer gathered his people together and read a portion of the Scripture and prayed with them. He read from Luke 18, and when he came to the words, "Two men went up into the temple to pray," the anxious Hottentot exclaimed, "Ah, me glad, me learn how to pray now." The master read, "The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men." "No," said the poor black man, "me worse." "I fast twice in the week; I give tithes of all I possess;" and the poor African said, "No, that is not me." But bye and bye the great Book spoke of the publican's prayer, and he heard that he smote on his breast and said, "God, be merciful to me, a sinner." Then the poor black man could stand it no longer, but, rising to his feet in the sight of every one, with the tears coursing down his black cheeks, he said, "That is me! That is me!"

**Honoring the Aged.**

A great and imposing army review was to be held in the city of Cologne in Germany. Thousands of spectators crowded around the stand, before which the emperor was to watch the passing regiments. Among them was a dear little German girl who was well seated where she would have an unobstructed view of the parade. Suddenly she observed a feeble old woman vainly struggling to get where she could see.

"It is not right," said the little German girl to herself, "for me to sit here, when I am strong and well and can stand, while that poor, feeble old woman can see nothing. I ought to honor old age, as I would wish to be honored when I am old." Then she gave up her seat to the old woman, went down, and stood in the crowd.

While she was standing there, on her tiptoes, vainly trying to see, a courtier of the Emperor, covered with gold lace, elbowed his way to her side. "Little girl," said he, "Her Majesty wishes to see you, in the royal box." When the abashed child

stood before the Empress, she graciously said, "Come here, my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must remain at my side."

God especially honors those who are considerate of the aged and infirm, whose earthly pilgrimage is nearly ended. — *Ex.*

**Blotting Out Sin.**

Siegfried had just been reading to his mother that promise out of the Bible, "I will blot out, as a thick cloud, thy transgressions," when he stopped to ask:

"Mother, what does God mean when He says He will blot out my sins? I cannot see how God can really blot them out and put them away. What does it mean — blot out?"

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

"Yes ma'am," he said.

"Well, bring it to me."

He brought his slate. Holding it in front of him, the mother said:

"Where is what you wrote, my boy?"

"Oh, I rubbed it out."

"Well, where is it?"

"Why, mother, I don't know."

"But, Siegfried, how could you put it away if it was really there?"

"Why, mother, I know it was there, I rubbed it out, and now it is gone."

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

**A Child's Prayer.**

A teacher among the Sioux Indians relates the following incident:

An Indian baby was dying. It lay in its father's arms, while near by stood another little daughter, a few years older, who was a Christian.

"Father," said the little girl, "little sister is going to heaven to-night. Let me pray."

As she said this she kneeled at her father's knee, and this sweet prayer fell from her lips:

"Father God, little sister is coming to see you to-night. Please open the door softly and let her in. Amen." — *Ex.*

THE truest end of life is to know the life that never ends.

### Treading Out Corn in Palestine.

Our picture represents a threshing scene in Palestine. You see a man, goad in hand, driving oxen over sheaves of grain that have been sprinkled over a circular piece of level ground. The oxen tread out the corn, and while at work are not muzzled, but are allowed to pick up food as often as they wish to do so.

The picture reminds us of the preacher's salary.

How so? you ask.

What have those oxen treading out corn to do with the preacher's salary?

Well, if you read 1 Cor. 9 and 1 Tim. 5, 17, 18, it will be clear to you. The

apostle there tells the Christians that it is their duty to support and main-

tain those who preach unto them the Gospel, as it is God's appointment that those who

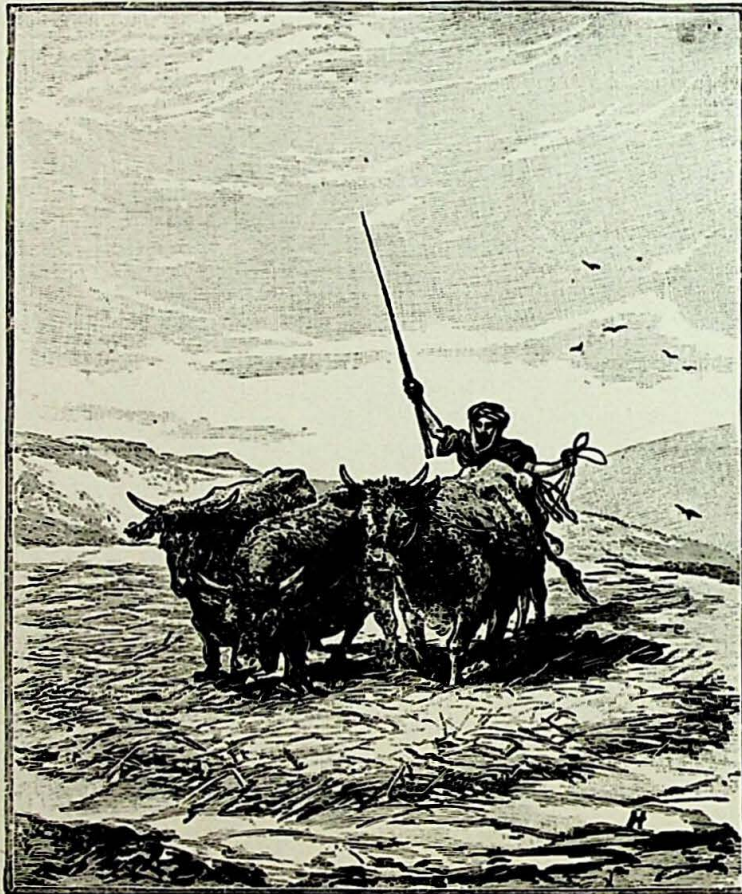
"preach the Gospel should live of the Gospel." And he

reminds them of what is written in the law of Moses (Deut. 25, 4):

"Thou shalt not muzzle the ox when he treadeth out the corn." From God's command that the

oxen shall not be muzzled or hindered from eating while treading out the corn for man's use, Christians should learn that it is God's will that those who labor among them in the Gospel and sow unto them spiritual things shall be provided for and maintained by those for whom they labor as "the laborer is worthy of his reward." "If we," says the apostle, "have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

WITH Christ in the vessel, we can smile at the storm.



Treading Out Corn in Palestine.

### Too Charitable.

A colored preacher, speaking from the text, "What is a man profited if he gain the whole world and lose his own soul?" said, among other things, that many lose their souls by being too charitable. He saw that his congregation was astonished at hearing such a declaration from the pulpit, and then he repeated it deliberately, laying particular stress on the words "too charitable."

"P'raps dis needs a little explanation," said he.

"Many people attend meeting and hear de sermon.

When all is over, dey proceed to divide it out among deir neighbors in de congregation. Dis

part was for Mr. A., it just hit him; dat

part was for Mr. B., hit him; dat part was for Mrs. B., she

certainly needed it; anoder part was for Miss C., it just exactly fitted her; and

all dose pow'ful threats were for de black sinnahs of de neighborhood. 'My,

dat was a pow'ful sermon, sure,' dey say. But dey give

it all away, and demselves are none de better." — *Ex.*

### "Don't Let Go!"

A mother, with her three children, was clinging to the wreck of the steamer *Bohemian*, when the mother said she must let go and be drowned. Her little girl said, "Hold on a little longer, mother! don't let go now! Jesus walked on the water and saved Peter, and He will save us." The little girl's words of faith so strengthened her mother that she held on a few moments more, when a boat was sent to them, which took them safely to shore.

### That Place Is Heaven.

There is a land so bright and fair,  
No pain or death can enter there,  
And angels snowy garments wear—  
That place is heaven.

The streets are paved with shining gold,  
And all is joy and peace untold.  
There's nothing in that place grows old—  
That place is heaven.

There is a river pure and bright  
That flows on through the gates of light;  
In that fair land there is no night—  
That place is heaven.

There is a Savior up on high  
Who for our sake came down to die;  
There is a home up in the sky—  
That home is heaven.

ESTHER PETERSON.

### God's Providence.

"Do you see this lock of hair?" said an old gentleman to me.

"Yes; but what of it? Is it perhaps a lock clipped from the head of a darling child, long since dead?"

"No; it isn't that; it is a lock of my own hair, and it is now almost seventy years since I had it cut off."

"But how is it that you treasure up a lock of your own hair?"

"Well, a remarkable event is connected with it. I preserve the lock carefully, because it strongly speaks to me of God's providence. I was a child, four years of age, my hair falling on my shoulders in long ringlets. One day my father went to the woods to cut off a log, and I went with him. Whilst he was at work I stood near by, looking with interest at the ax as it was raised and lowered, scattering chips right and left at every stroke. Some of the chips fell at my feet, and I stooped down to pick them up. In so doing I stumbled, and, of a sudden, my head lay on the block of wood. I had fallen just at the moment the ax came down with all its might. It was too late to check it. I screamed, and my father, struck with horror, sank to the ground. He had been unable to stay the blow, and being blinded by sudden fright, he thought he had killed his child. Both of us recovered from our fright, and my father folded me in his arms, looking at me from head to foot to see where I had been injured. Not a drop of blood could be seen, and he sank on his knees, earnestly

thanking God for His great mercy. On taking up his ax, he found some hair on the edge of it. He turned to the block and saw lying upon it a lock from the hair of his child. What a token of God's protection! It was as if an angel had turned the edge of the steel aside the very moment it came down. Again my father's lips were moved in thanksgiving. Then, picking up the lock and taking me on his arms, he went home. Yes, sir, during his lifetime he preserved the lock as an evidence of God's watchful care. He left it to me on his death-bed. I preserve it as I would a treasure. It tells me of my father's God and of my God, and bids me always trust in Him. Seventy years have passed since that day in the woods, but this lock of hair still speaks to me of God's watchful eye and loving providence." — *From the German.*

### No Longer Afraid.

Little Clarence, ten years old, was an inmate of an Orphans' Home.

"Please, ma'm," he said one day to the lady who was teaching his class, "I've been thinking a good deal lately."

"Have you, Clarence? I am glad to hear it. But tell me what you have been thinking about."

"Well, I've been thinking that if, as you say, God knows and cares about all things, He must be very busy. And then I'm right afraid He might forget about a little chap like me. I'm so small."

"Ah, Clarence, older people than you are tempted to think that sometimes. But shall I tell you something that will make you quite sure that He will not forget you?"

"Please, ma'm."

"When Jesus was on earth, a sparrow was worth only half a farthing, and yet He said that not one fell to the ground without His Father's knowledge. What do you think about it now, Clarence?"

"Thank you, ma'm; I'd forgot that, I shall be no longer afraid."

This poor little boy had been deserted by his mother, and had yet to learn that there is a love stronger than a mother's. It is the love of Him who says:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee," Is. 49, 15.

### New Orleans Items.

HEAT IS SAID TO EXPAND, while cold contracts, but with us it seems to be the other way. With the appearance of summer our church and Sunday school attendance usually contracts and diminishes, while in winter it expands. The fact is, everybody that is able to do so turns his back upon New Orleans in summer, and if he can afford it, he will take his servants with him, and if some of these servants happen to be members of our Lutheran churches, of course their pews will be vacant on Sunday. Then there are Sunday excursions to the neighboring villages and pleasure resorts that are, in part, responsible for the small attendances at divine worship and Sunday school. Of course, people should not prefer an excursion to a divine service, but they do—here as well as elsewhere. And lastly, some say it is too hot to go to church. Well, we know what that means. Nevertheless, services are held as usual, and compared with previous summers, the attendance is quite encouraging.

ST. PAUL'S CONGREGATION has dropped the usual Sunday night service for the summer and substituted an early morning service beginning at seven o'clock—some call it early mass. The plan seems to work well, and the attendance so far is good. Not long ago another new member was received by this congregation.

THE FORMER CATECHUMENS OF BETHLEHEM CHURCH held a reunion service in the church and also a social gathering in the school hall.

THE BUILDINGS OF MOUNT ZION STATION are undergoing extensive repairs and will receive a new coat of paint during the summer months. The cost, about \$300.00, is defrayed out of the treasury of the congregation, which contains a cash balance of \$390.00. With the opening of the coming term of school the congregation intends to increase its monthly contributions to the pastor's salary. The pastor, Rev. Kretzschmar, is enjoying a few weeks' vacation to improve his health.

THE COMMENCEMENT EXERCISES AT LUTHER COLLEGE were held on the 27th of June. The fine program, consisting of choral and instrumental music, readings, recitations, and orations by the graduates and students of the college, assisted by other young people from our congregations, was received with cordial approval by the large and enthusiastic audience. The graduates are Miss

Edna Walter, of St. Paul's Church, who, besides her studies during the past year, took care of the third class of St. Paul's School, and Mr. Aaron Wiley, of Bethlehem congregation, who in the fall will also enter school-work. Also three students graduated from the high-school department.

THE PAST YEAR has been a very prosperous one for the college. Forty-six students attended classes. The showing was very creditable, and must be considered all the more so in view of the difficulties besetting the progress of the work. The insufficient number of instructors, together with the lack of many things necessary for the successful work of a college, seriously handicapped the activity of the institution. Just now it does not seem as though these difficulties will be materially lessened during the coming year, but God, who has prospered us in the past, will not forsake us in the future.

SISTER HENDERSON, the oldest member of Bethlehem congregation, died a few weeks ago. She had been blind and helpless for a number of years and was supported out of the Sick and Needy Fund of the congregation.

### Chapel Needed in Salisbury, N. C.

On Sunday, July 15, the members of St. John's Ev. Luth. Church of Salisbury, N. C., made another effort at raising funds with which to rebuild their chapel. They rented a large hall and had three divine services. Unfortunately, inclement weather prevented the sister congregations of Rockwell and The Rocks from attending. However, quite a number of strangers were present. The pastor from Charlotte preached at the morning and evening services, and Rev. Lash in the afternoon. The people responded liberally, the collections amounting to \$27.56. The St. John's congregation consists of women and children, but they are praying and working hard to have their chapel rebuilt. It is now more than a year since it was totally destroyed by a storm. Since then they have been holding services in a hall. But they are very anxious to have a chapel. One member, a boy who was sorely in need of a pair of shoes, gave his last dollar, and his mother, a poor widow, contributed \$2.50.

God grant that these poor people may soon have a neat little chapel where they can worship Him and hear His blessed Gospel. The people sorely need a chapel and they are thankful for every help given them.

## NOTES AND ITEMS.

**CITY MISSIONS.** — The latest report of the Milwaukee City Missions has been sent to us. It is full of interest and encouragement. The past year has been one of steady and blessed work for the city missionary, the Rev. E. Duemling. The gracious message of Jesus was proclaimed in the hospitals, in prison, and in other public institutions of the city. The sick and the dying and the destitute in their lowly homes were visited and were told of Jesus and His love. Not all accepted the message, but many a poor soul was rescued, finding comfort and peace and rest in the words of the missionary, who surely often felt it was worth all his days of weary and sometimes seemingly fruitless work to be God's instrument in bringing about so much joy and happiness. It is a glorious mission to lead poor dying sinners to the Savior even under such harrowing conditions as are often found in our city missions. The Good Shepherd seeks *all* that are lost, and surely His Church should not be careless in going out after the aged, the poor, and the lost, who in our large cities are wandering in the chilling sleet and piercing cold of utter and awful neglect. There is a lesson to be learned from the homely words of a negro song, recently sent to us by "a colored brother:"

"De massa ob de sheepfol'  
Dat guards the sheepfol' bin,  
Look out in the gloomerin' meadows  
Wha'r de long night rain begin —  
So he calls out to de shepa'd,  
Is my sheep, is dey all come in?"

"O Lor'," den says de shepa'd,  
"Dere's some, dey's black and thin,  
And some dey's po' ol' wedda's,  
But de res' dey's all brung in,  
But de res' dey's all brung in."

"Den de massa ob de sheepfol'  
Dat guards de sheepfol' bin,  
Goes down in de gloomerin' meadows,  
Wha'r de long night rain begin —  
So he le' down de ba's ob de sheepfol',  
Callin' sof', Come in, Come in!  
Callin' sof', Come in, Come in."

"Den up t'ro' de gloomerin' meadows,  
T'ro de col' night rain and win',  
And up t'ro' de gloomerin' rain-paf  
Wha'r de sleet fa' pie'cin' thin,  
De po' los' sheep ob de sheepfol'  
Dey all comes gadderin' in,  
De po' los' sheep ob de sheepfol'  
Dey all comes gadderin' in."

**MISSION SCHOOLS IN NEW ORLEANS.** — Our brethren in New Orleans have issued a "Catalogue of Luther College and affiliated Parochial Schools in New Orleans, La." It is an interesting pamphlet, giving full information as to the attendance and the different courses in our colored Lutheran schools in that beautiful city of the South. The College was attended during the past year by 46 students, and the total enrollment in all the schools was 728. A blessed and most important work is being done in these schools; for "besides the common school branches the course of study also embraces instruction in the Word of God." God bless our colleges and parochial schools and make them a power for the advancement of His kingdom among the colored people!

**NOT A CHURCH.** — "A long-time reader" asks whether "the Christian Science people may be called a Church." He says that in a report of the recent dedication of the large and beautiful building erected by the Christian Science people in Boston it was said that "the grand temple would prove a powerful mission agency in spreading the Christian Science Church."

No; the Christian Science people are not a Church. They reject all fundamental doctrines of the Christian religion and put the ravings and silly writings of Mother Eddy in place of the Bible. Christian Science is simply a devilish delusion and Satanic fraud. When we read that report of that dedication and Mother Eddy's silly message in the paper sent to us, we were reminded of the story of the Irishman who landed in New York. He was walking along a street and looking with amazement at the enormous business houses. Stopping before a building of fourteen or fifteen stories, he tried in vain to see to the top, and crossed the street to get a better view. Leaning back until his hat fell off, and the pipe dropped out of his mouth, he was noticed by a man in one of the upper stories, who looked out of a window and shouted, "Pat, do you think that this is a church?" "I did think so, sor," was the reply, "till I saw the divil sticking his head out of the windy."

**PEACEFUL USE OF KETTLE DRUMS.** — The missionaries on the border of Tibet use kettle drums for calling the people to religious worship. There are no bells in that country; gongs must be gotten from India, and so some one hit on the idea of the kettle drum. The sound carries far, and the people know what it means.



AFRICA. — There are said to be thirty-one missionary societies at work in Africa: fourteen American, eight British, seven German, one French, and one Swiss.

INDIAN MISSION. — Says the *Lutheran Herald*: "There are now 31,000 Indians who are communicants of some Christian church. There are 300 church buildings among the Indians. The missions have not only Christianized many Indians, but also civilized them. Sixty-five thousand Indians now speak the English language, 112,000 have adopted civilized dress. One missionary who has worked among the Indians for forty years says that never before has he found such a demand for the Gospel among the Indians as now, especially in Indian Territory. Frequently unconverted Indians request the preacher to continue the meetings and bring them more glad Gospel tidings."

A GRATEFUL INDIAN. — Indians are so ungrateful, people say. Are they? An old Indian who was blind pleaded eagerly that his eyes might be operated on, though his heart was too weak to take ether, and even if he should only be able to see for "half an hour." He pleaded so earnestly, though the case was hopeless, that he was questioned, and it was found that he wanted his sight for the one half hour so that he could sit and gaze into the faces of the missionaries who had worked for him and taught him Christ's love.

### Evidence of God's Love.

A certain gentleman, in the time of Luther, whilst building for himself an elegant house, chanced to fall from the scaffolding. However, he suffered no harm by the accident.

When he next met Luther, he told him what had happened and how God had shielded him. He boasted that it was evident from this that the Lord loved him greatly. But Luther replied: "My dear friend, you have other and greater evidence than this that God loves you. Hold before your eyes the sufferings of Jesus, and reasons enough will be given you not to doubt the love of God."

### Acknowledgments.

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New Orleans, La., June 25, 1906.

AUG. C. REISIG, *Treas.*

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St. Louis, Mo., July 16, 1906.

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*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretzschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; J. W. F. Kossmann, Pastor.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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No. 9.

## Jesus the Sinner's Friend.

One there is above all others  
Well deserves the name of Friend!  
His is love beyond a brother's,  
Costly, free, and knows no end;  
They who once His kindness prove,  
Find it everlasting love.

Which of all our friends, to save us,  
Could or would have shed their blood?  
But our Jesus died to have us  
Reconciled in Him to God.  
This was boundless love indeed!  
Jesus is a Friend in need.

*Selected.*

## The Good Samaritan.

In the tenth chapter of Luke we read of a certain man who on his journey from Jerusalem to Jericho fell among thieves, who stripped him and wounded him and left him in his blood. The poor man lay there helpless and hopeless, wounded unto death.

A priest and then a Levite came that way. They saw the poor wounded man in his misery, but each passed by on the other side without helping him.

Then a certain Samaritan came where the poor man was, "and when he saw him he had compassion on him." But he did not merely pity him, and then pass by. No. "He went to him." He went to him just where he lay in his blood. He did not go only part of the way and call upon the wounded man to come the other part. No. "He went to him." He went all the way to the man just where he was. And then he did not wait till the man had helped himself a little or had shown himself worthy

of help. No. He took him just as he was, and rescued him from death. He "bound up his wounds, pouring in oil and wine," and took him to the inn to be cared for, paying all that was needed. The poor wounded man had nothing to do and nothing to pay. The good Samaritan did all and paid all.

What a lovely picture we have here of the grace of our Lord Jesus Christ, the Savior of sinners! He is the Good Samaritan who saw man lying in his blood, wounded unto death by sin, the whole head sick and the whole heart faint, no soundness from the sole of the foot even unto the head; but wounds and bruises and putrefying sores. And when He thus saw man helpless and hopeless, condemned by the Law to eternal death, He had compassion and came all the way into this world of sin. He came not only half way, and nine-tenths of the way, but all the way to the place where sinners were lying, wounded, bleeding, helpless. He came from the highest heavens to the cross and the grave, being "wounded for our transgressions and bruised for our iniquities," and thus procuring salvation for all. And in the Gospel Jesus, the Good Samaritan, now comes with forgiveness and salvation for the healing of sinners. He sees the sinner before the sinner sees Him, and He comes to the sinner just where he is. He does not come only part of the way, calling upon the helpless sinner to come the other part. No. He comes to the sinner all the way just where he is, and where sin has put him — far, far away from God. And He does not ask the sinner to do better, to feel better, to be better, before He helps him. No. He takes sinners just as they are, and ministers to them from the riches of His grace, binding up and healing their wounds,

giving them pardon of sins and everlasting salvation. He takes them to the inn of His Church to be taken care of until He comes again to take them to the place He has prepared for them in His Father's house. And the poor, helpless sinner has nothing to pay — nothing to pay for the binding up of his wounds, nothing to pay for the oil and the wine, nothing to pay for the place and portion of Christ in the heavenlies, nothing to pay for the inheritance of the saints in light. All to him and for him is without money and without price. Jesus, the Good Samaritan, has paid it all. O infinite grace — grace just suited to the sinner's need! For he has nothing, but is helpless and hopeless. As a lost, ruined, and condemned sinner he can get salvation only by grace through faith in Jesus, the Friend of sinners, the Good Samaritan.

Blessed is he who has learned to know the loving grace of the Good Samaritan and has been taken up out of the misery of sin and brought into the inn of the church, healed, saved, recovered, happy! He wonders at the love that put him there — a love which owed him nothing — a love not even sought or known before. He will love that Friend who first loved him, and will trust and find comfort in His never-changing love in the days of sorrow and affliction. Constrained by this love, he will himself be a Samaritan in serving and assisting his neighbor, especially in helping to make known to sinners the Gospel of Jesus, the Good Samaritan.

### “I Believe in the Forgiveness of Sins.”

#### II.

In the parable of the Pharisee and the publican, Christ tells us that the latter went down to his house justified. From this we learn that the publican had been tried, and if he was tried, he must have been accused; for without an accusation there can be no trial, just as without a trial there can be no justification. The result of a trial will be the public announcement of the judge that the accused is innocent and therefore not to be punished, or that he is guilty and must bear the punishment his crime deserves. The publican was justified, that is, he was declared innocent.

If no accusation or charge be brought against a person, he has no need of being justified; but as soon as he is accused of wrongdoing, though he be entirely innocent, he has an opportunity of justifying himself by showing his innocence; and his

judge, if he be just, will then publicly declare the accusation unfounded and pronounce the accused innocent of the crime charged against him.

This would be justification in its first meaning; but in this sense none can, strictly speaking, be justified, since *all* are sinners, and all are justly accused. The *Law* accuses us: for all are made under the Law, and “we know that what things soever the Law saith it saith to them that are under the Law: that every mouth may be stopped, and all the world may become guilty before God,” Rom. 3, 19. So also *Salan* accuses us. He is “the adversary,” 1 Pet. 5, 8, “the accuser of our brethren, that accuses them before our God day and night,” Rev. 12, 10. And again, *conscience* is a continual accuser, bearing witness against us. And truly, none but those who have learned by experience can tell what the pangs inflicted by a guilty and awakened conscience are. A man may flee from many calamities and bear up patiently under many burdens, but he can as little flee from an accusing conscience as he can flee from himself.

Against these accusers, in the first sense of the word, “no flesh living can be justified.” We must, then, look for some other meaning of the term, according to which the publican, who confesses himself to be a sinner, could go down to his house justified. And thus we find that to *justify* a person often means to pronounce sentence in his favor, to acquit him of guilt, to excuse him from burden, to free him from punishment, and to repute or deem him just. Thus also justification, in a still wider sense, is not opposed to accusation only, but to condemnation. Thus Solomon says, Prov. 17, 15: “He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord;” and Christ declares, Matt. 12, 37: “By thy words thou shalt be justified, and by thy words thou shalt be condemned.”

In the Gospel sense of the Word, justification is “of God,” and means that He acquits us from guilt, condemnation, and punishment by full and free remission of our sins, reputing and declaring us just persons, and deals with us as though we were upright and innocent in His sight. It is an act of judgment performed by God, by which He declares His own righteousness and justice, and at the same time our liberation from the punishment due to transgression: His justice consisting in accepting a competent satisfaction offered instead of the debt due Him, and in reparation of the injury

done to Him, by reason of which the debtor is acquitted and the offense forgiven. All this St. Paul most clearly and eloquently sets forth Rom. 3, 21—26: "But now the righteousness of God without the Law is manifested, being witnessed by the Law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." Hence we see that justification, or forgiveness of sins, is the result of Christ's redemption, "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," 2 Cor. 5, 21. God laid all our sins on Christ, imputed our guilt to Him, and then punished them in Him by His suffering and death. Christ suffered all that we should have suffered. And since Christ did all this for us and thus redeemed us by His blood, we have in Him the righteousness of God. And since God, the righteous Judge, in His grace and goodness thus justifies us, our accusers must hush. "Who shall lay anything to the charge of God's elect? It is God that justifieth," Rom. 8, 33.

But how is the sinner to *obtain* forgiveness of His sins? The answer is given us in plainest words in Scripture: by *faith*. Our Catechism says that God forgives the sins of all believers. Thus also the publican received forgiveness. His faith, to which he gave expression by saying, "God be merciful to me a sinner," was the hand wherewith he grasped the righteousness of God in Christ. Christ has, indeed, redeemed the whole world, in Christ God is reconciled to the whole world, 2 Cor. 5, 19, for He fulfilled the Law and died on the cross for every sinner, and thus gained forgiveness for all. As certainly as Christ was delivered for the offenses of all men, so certainly was He also raised again for the justification of all. And that all men may know this, God hath committed unto them the word of reconciliation, that is, the Gospel. In the blessed Gospel God offers forgiveness to all. But would man now actually have forgiveness, he must accept it, and that is done by faith. "Abram be-

lieved in the Lord; and He counted it to him for righteousness," Gen. 15, 6. Rom. 4, 5 Paul writes: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." We are justified, Paul would say, not by our works, but by taking sole recourse to God in Christ through faith, by looking entirely away from ourselves to the Fountain of grace for mercy.

To sum up what Scripture teaches us concerning justification, or forgiveness of sins: *We receive forgiveness of sins and are justified before God, not by our works, but by grace, for Christ's sake, through faith.*

"By grace! our works are all rejected,  
All claims of merit pass for naught;  
The mighty Savior, long expected,  
To us this blissful truth has brought,  
That He by death redeems our race,  
And we are saved alone by grace."

F. J. L.

### An Atheist Answered.

A great and learned atheist once met a plain countryman going to church.

"Where are you going?" he asked.

"I am going to church, sir," was the reply.

"What for?"

"To worship God."

"Pray tell, is your God a great or a little God?"

"He is both, sir."

"How can He be both?"

"He is so *great*, sir, that the Heaven of heavens cannot contain Him, and so *little*, that He can dwell in my poor heart."

The atheist declared that this simple answer of the countryman had more effect upon his mind than all the volumes the learned doctors had written upon the subject.

### Trusting God.

We might well take off our hats to the little birdies that fly over our heads, and say: My dear doctor, I must confess that I am far behind you in the art of trusting God. You sleep through the night in your little nest without any care. In the morning you rise and are cheerful and happy. You sit on a tree and sing and praise and thank God. Then you seek your food and find it. Why can we foolish men not learn to follow their example? — *Luther*.

### Avarice.

Luther says in one of his sermons:

"The reason God is so great an enemy of avarice is because there is no other vice which hinders the spreading of the Gospel more, and which works more harm to the Christian. And yet we see that the whole world is drowned in it. Everybody is worrying night and day whether he will be provided for in the future. Nobody is satisfied with what God has given him. If the Lord has given to one a beautiful home, he soon longs for a castle. If he succeeds in getting a castle, he would like to own a whole town, and so on. No one is content with his station in life. Pride and avarice are at the root of it all. These are the cause of all the parsimony and illiberality among people.

"Our blessed Savior warns us against these sins when He says to us in His Sermon on the Mount: 'No man can serve two masters. Either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.' The Lord feared, we see from this, lest mammon should hinder us in our devotion to His service."

---

### Christians Should Be a Blessing to Others.

Ye Christians have received the blessing of God not for yourselves alone, but in order that ye should bless also those that are still under the curse, that is, pray for them that through your doctrine, patience, and godly conversation they also may be brought to faith. The blessing ye are to inherit is not temporal for this present life, but it is this, that through Christ ye are in a state of grace, having forgiveness of sins and being delivered from death and the devil, looking forward to the glory of everlasting life. — *Luther.*

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### A Rich Father.

Says a New York pastor: "When a friend of mine, long years ago, urged John Jacob Astor to subscribe for a certain object, and told him that his son had subscribed, the old German millionaire replied very dryly: 'He can do it, he has got a rich father!'"

May Christians, when asked for gifts, remember that they have a rich Father, to whose children it is said: "Be ye merciful as your Father also is merciful. Give, and it shall be given unto you."

### A Little While.

In a small village there lived a pastor whose wife had recently died. Great was his grief, and it was difficult for him to find comfort in his day of sorrow. On a certain Sunday he held children's services, in which he explained to the children the Bible story of the young man at Nain whom Christ raised from the dead. "As the dear Lord Jesus raised that young man from the dead," said he, "and turned the mother's sorrow into joy, so He will one day raise all the dead and will lead His children into everlasting glory. We do not yet see it. We must only wait yet a little while for that glorious day of His grace."

On the afternoon of that same day the pastor, as usual, went to the churchyard. At the grave of his beloved wife he sat down and wept bitterly. Soon a hand was softly laid on his shoulder and a voice whispered, "Wait a little while." Almost frightened, the pastor looked up. Before him he saw standing a boy twelve years old, who again softly said, "Wait a little while."

The pastor then understood the words of the boy, who wanted to remind him of what he had said in the children's service about the Christian's waiting only a little while for the glorious day of divine grace, the day of resurrection. He drew the child to his bosom and said, "You are right; I will wait." Greatly comforted he went home.

"Yet a little while, and He that shall come will come, and will not tarry," Hebr. 10, 37. Therefore the apostle says, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him," 1 Thess. 4, 13, 14.

"Oh, false, ungrateful words, to call the grave  
Man's long *last* home!  
'Tis but a lodging held from week to week,  
Till Christ shall come."

---

### "Sons of the Word."

The missionary John Williams, the martyr of Erromanga, so thoroughly drilled the converts in the knowledge of the Bible, and imbued them with the love of the Bible, that in after years when a vessel was approaching their island, and the officers called to some of them in a boat who they were, they replied with united voices, "Sons of the Word."

### The Deaf Churchgoer.

Why did he come to service every Sunday, that old man, of whom every one knew that he was totally deaf? Was it a mere habit? Was it to see the people, was it mere curiosity? Oh, no! The old man with the quiet, solemn face looked neither right nor left. His eyes were generally turned upwards, as if he saw something lovely there, as if he were conversing with a friend who was bringing him good tidings, and to whom he sent up thanks in return. Of course, this spiritual joy was not always expressed by his looks; sometimes he sat in his place with drooping head, as if very tired.

On one occasion a friend came to him and wrote the following question on a slip of paper: "Do not the services fatigue you greatly, as you are not able to understand anything?"

His reply was: "Sometimes, yes; but, nevertheless, I should not like to miss one. I attend for three reasons: First, because I can express my reverence towards God by my presence in His house; secondly, I can worship Him in spirit, even if my ear does not catch anything of the sermon — in spirit I can sing with the congregation, by repeating the hymns I learned in my childhood; thirdly, even a deaf churchgoer, if he is faithful in heart, may influence another to attend services regularly."

How much we may learn of this deaf churchgoer, to whom God had given such a fine spiritual ear! — *Exchange.*

It is simply impossible to combine these two things: Being a believing Christian and living according to the lust of the flesh in sin and vices against the conscience. (1 Cor. 6, 9; Gal. 5, 19—21.)

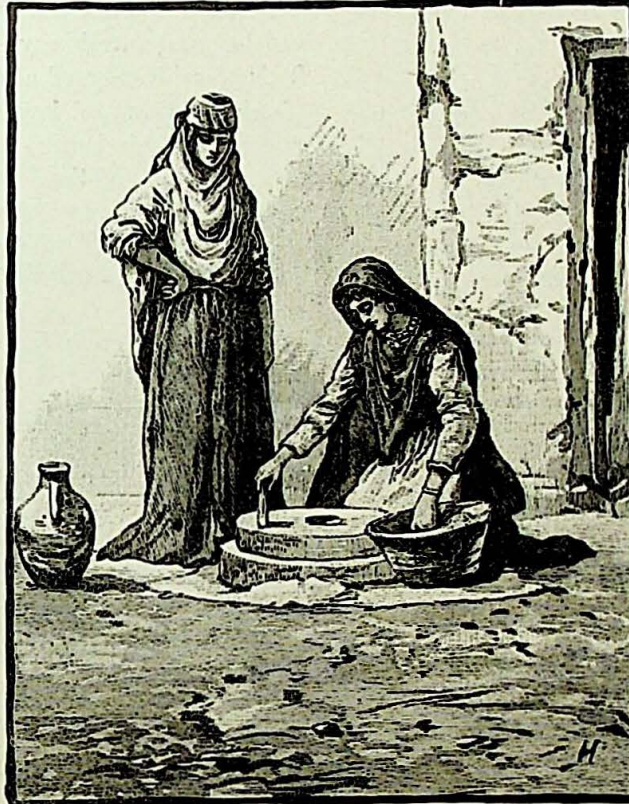
*Luther.*

### Grinding at the Mill.

It is a very simple mill that is used in Palestine for the grinding of wheat. The mill simply consists of two round stones — one placed upon the other. In the upper stone a hole is drilled on one side, into which a wooden handle is driven, and another hole in the center, through which the grain passes and is ground, by turning the upper stone upon the lower.

When at work with the mill, two women sit opposite each other on a mat, with a cloth spread under the mill, on which the flour falls. Both take hold of the handle by which the upper is turned round on the "nether" or lower millstone, one of the women throwing in the grain, as occasion requires, through the hole in the upper stone.

The turning of the hand mill is referred to at several places in the Bible. Matt. 24, Christ, speaking of the coming of the Son of Man at the end of the world and telling His Christians to watch and be prepared for His sudden and unexpected coming on the great day of judgment, says v. 41: "Two women



Grinding at the Mill.

shall be grinding at the mill; the one shall be taken, and the other left."

### Eternal Life.

God will not alter His record, "and this is the record, that God hath given to us eternal life, and this life is in His Son." It is not because we do this or that, but "because He liveth, we shall live also." Before one of Christ's sheep can perish, one must be found more mighty than God. "I give unto them eternal life," said Jesus, "and they shall never perish, neither shall any pluck them out of my hand."

### The Baby's Grave.

I was passing by a churchyard  
On a lovely summer's day —  
Through the gate a hearse was passing,  
Moving slowly on its way.  
And I followed with the others  
To a little lonely place  
Where the cold sod soon would cover  
From our sight the dead one's face.

It was just a small white coffin  
That was lowered from our view.  
But some lonely hearts were aching  
With a sadness we all knew.  
In the coffin was a baby  
Resting 'neath a wealth of bloom.  
And the mother stood by weeping,  
Now her life seemed naught but gloom.

Her dear baby's life was ended,  
Its sweet face forever hid,  
Oh! what bitter pain and sorrow  
Rested on that coffin lid.  
By the grave the mother lingered,  
Sobbing out her grief and woe,  
Feeling all her joys departed  
With the one she cherished so.

Near the churchyard, in a chapel  
Could be heard a singer's voice,  
And the song that came so sweetly  
Bade the mother's heart rejoice.

"Go bury thy sorrow,  
The world has its share:  
Go bury it deeply,  
Go hide it with care.

"Go tell it to Jesus  
When curtained by night;  
Go tell it to Jesus  
And all will be right.

"Go gather the sunshine  
He sheds on the way:  
He'll lighten thy burdens,  
Go, weary one, pray!"

Then the mother ceased her weeping,  
And she bowed her head in prayer  
As the sweet voice of the singer  
Floated softly through the air.  
And I heard her softly whisper  
As she knelt beside the sod:  
"That sweet song has eased my sorrow,  
I will take my grief to God."

ESTHER PETERSON.

### A Deaf-Mute's Announcement for Communion.

A missionary in India relates the following:

One day our deaf Peter came to me with a question, which I could not well understand. I handed him a lead pencil and a sheet of paper, upon which he wrote the question: "When will the Lord's Supper be celebrated?" In an almanac I pointed out to him our communion Sunday. He asked for a Bible, which I handed to him. He opened the book and pointed with his finger to the first verse of the 42. Psalm: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." This was his way of announcing himself for communion. Tears of joy filled my eyes as I grasped and pressed his hand. He then pointed out to me other passages of the Bible which treat of the Holy Supper.

### Hearing and Keeping God's Word.

Many years ago, a young man, leaving his home and his native village for the first time, went into a store in New York to apply for a position as clerk. But there were many applications, and he obtained an interview with the merchant only to be told there was no place for him. He modestly asked the privilege of showing a letter of recommendation he had brought from a well-known and influential person. He had just opened his grip to find his letter of recommendation, when a book rolled out on the floor.

"What book is that?" asked the merchant, sharply.

"It is the Bible," answered the young man.

"And what are you going to do with that book in New York?"

The young stranger straightened himself up, and, with a clear, unflinching look into the older man's eyes, replied: "I promised my mother I would read it every day, and I have kept my promise, not only for her sake, but also for my own." Absolute sincerity shone in his face, and it was impossible to doubt him. The wealthy merchant, although not himself a Christian, understood well the value of Christian principle. A place was found for the young man, and his fidelity to what he believed to be right, and his loyalty to the precepts laid down in the Bible, won him steady promotion. The time came when he was partner in the establishment he had entered as an humble clerk. The Word of God is a sure life-chart. — *Ex.*

WHOSOEVER does not prove his faith by his deeds is as much as a Gentile, yea, he is worse than a Gentile, for he is a Christian who denies his Lord. — *Luther.*

## NOTES AND ITEMS.

CONOVER, N. C. — The Rev. W. H. Lash, our missionary at Salisbury, still holds preaching and catechising services at Conover. Mrs. Lash opened a summer parochial school in August, which was well attended. The work will no doubt prove a blessing to the colored people.

ASLEEP IN JESUS. — On the 13th of August the one year old child of the Rev. J. C. Schmidt, our missionary at Greensboro, N. C., departed this life. Funeral services were held on the 14th of August, the Rev. Prof. G. A. Romoser, of Conover, N. C., preaching the sermon. — "Asleep in Jesus! Blessed sleep!"

OUR COLLEGES. — Luther College in New Orleans and Immanuel College in Greensboro, N. C., begin a new school year in September. We are glad to hear that there are good prospects for a large attendance. Each institution has issued an interesting catalogue giving full information as to the courses of study and other matters. These schools give their students thorough instruction in the different branches of knowledge and a sound Christian education and training. Their "chief object is to provide a liberal and practical training, on the basis of Christian principles, for young men who intend later to enter the ministry or engage in missionary school work, and for gifted girls who desire to enter the service of the church as Christian schoolteachers." Those who wish to teach and train others must themselves be well taught and well trained. The old colored farmer, of whom we recently read, was entirely wrong in his ideas as to the equipment necessary for a preacher or teacher. His name was Chad, and he had a son who had tried the civil service examination.

"Well, Chad," said a friendly gentleman after the trial, "did your boy pass the examination?"

"No, suh," replied Chad; "dey turned him down."

"What was the trouble?"

"Short on 'rithmetic, suh."

"Anything else?"

"An' geography."

"Yes?"

"An' spellin'."

"Nothing more?"

"Nothin' mo' ceptin' grammar, an' hist'ry, an' some other things."

"Well, Chad, what will he do now?"

"Well, suh, he jest 'bout decided ter preach or teach school."

A LITTLE MISSIONARY. — The *Review of Missions* says: "A Chinese Christian boy in one of the Swatow schools, by repeating at home the Gospel truths learned at school, has been the means of leading his father, mother, and grandmother to become seekers after God."

A MEMORIAL TABLET. — A tablet was recently unveiled at Haddam, Conn., in memory of David Brainerd, the great missionary who gave his life in the service of the Indians in Pennsylvania and New Jersey. He spent only four years in the work — years full of self-denial, bright with ceaseless prayer, burdened with hard labor, consuming his life in the mission service and dying under the heavy burdens at the early age of thirty, beloved and bewailed as a father by the many children of the forest whom he had led to a knowledge of the Savior. His heart was filled with the true missionary spirit, and after having spent his life in the mission service, he said, "I declare now that I am dying, I would not have spent my life otherwise for the whole world." The tablet in his memory bears the following inscription:—

Opposite this spot was born, April 20, 1718,  
David Brainerd,  
A Servant of God.

Wise in his knowledge of men;

Self-forgetful in his devotion;

Of single-hearted humility;

Careless of the dangers of the frontier;

Undismayed by failing health;

He gave his brief manhood to the material and spiritual upbuilding of the Indians.

He died at Northampton, Mass.,

October 9, 1747.

THE SILENT MISSIONARY. — The Bible has been called "the silent missionary;" for this blessed Book has exerted its divine power and done its silent work on many a mission field. Several years ago a Testament was left in an Armenian village. The missionary had been driven away; but that Testament remained there as a faithful missionary, doing its silent work. A few years later another missionary came to that place, whence his fellow laborer had fled for his life. He says he found thirty families which had become Christians through the reading of that New Testament.



WHEN IT'S HOT. — A Lutheran missionary in India writes: "It is hot just now in India. There are, in India, several ways of arriving at a conclusion as to whether it is really hot. When every separate postage stamp rolls up to the size of a goose quill and it takes five minutes to unroll it long enough to stick it; when the furniture in your house, shrinking and tearing out of joint and mortise, keeps up a noise like popping of toy pistols; when the ants, as soon as the sun has set, carry their larvæ to the surface to give them a breath of air, and prevent them from perishing in the sun-baked earth — then it's hot. When the napkin on your knees produces a sensation somewhat resembling that of a piece of heated sheet iron; when the sheets need to be sprinkled before you go to bed; when you have to put pads of blotting paper under your hands to prevent the paper you are writing on from becoming unfit to send, by the perspiration dripping off you — then it's hot."

#### A Child's Prayer.

A little girl, about five years old, lived with her parents, who were very poor, in a small cottage in a village in Prussia. One day, when her father went out, little Rosa was sitting by her mother, who was just recovering from an attack of fever, which had weakened her very much. She was singing a little hymn, when the door opened suddenly, and six soldiers walked into the room. The poor child was so terrified at first that she fell from the bench on which she had been sitting. A few moments afterwards, however, she rose to her knees, and in her own simple, childlike words, while the big tears trembled in her eyes, she prayed that God would pity them and help them; that He would make the soldiers kind to her mother, and tell them to go away to some other house where they might get something to eat and drink, and ending with these words, "For Thou knowest, Lord, that we are poor."

One of the soldiers patted the child's head kindly and said, "Who taught you to pray so nicely, little one?"

"Jesus and mother," was her simple reply.

The soldier, a tall, strong, rough-looking man, turned aside his head, and brushed a tear from his cheek, then putting a piece of money into her lap, he kissed the little girl, and said to her kindly, "There is something for your mother, my child. Pray for us soldiers also sometimes, like a good little girl, for we need prayer very much."

#### My Master Is Always In.

It is good to remember, in the moment of temptation, that God sees and hears all that we do and say.

"Johnny," said a man, winking slyly to a shop-lad of his acquaintance, "you must give me extra measure. Your master is not in."

Johnnie looked solemnly into the man's face, and replied, "My Master is always in."

Johnnie's Master was the all-seeing God. Let every one, when he is tempted, adopt Johnnie's motto, "My Master is always in." It will save him from falling into many sins.

#### BOOK TABLE.

SYNDALBERICHT DES TEXAS-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

This is the Report of the first sessions held by the Texas District recently branched off from the Southern District of the Missouri Synod. The district occupying the large state of Texas has an extensive field for home missions, and the Report shows that the brethren are active in the work. Also the instructive doctrinal paper discussed at the meeting and presented in the Report was apt to awaken and foster the missionary spirit in the hearts of the people, as it very ably sets forth the blessed duty of Christians to care not only for the salvation of their own souls, but also for the salvation of the souls of others.

SINGET DEM HERRN! Heft 7. Concordia Publishing House, St. Louis, Mo. Price, 20 cts.; per dozen, \$1.50.

This seventh number of an excellent collection of sacred songs for mixed choirs contains three anthems well adapted for Reformation Day and missionary festivals.

#### Evangelical Lutheran Colored Churches.

##### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; F. J. Lan-kenau, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretzschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; J. W. F. Koss-mann, Pastor.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

##### SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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## A Mission Prayer.

"O Lord, our God, arise,  
The cause of truth maintain,  
And wide o'er all the peopled world  
Extend its blessed reign.

"Thou Prince of Life, arise,  
Nor let Thy glory cease;  
Far spread the conquests of Thy grace,  
And bless the earth with peace.

"O Holy Spirit, rise,  
Dispel foul error's night,  
And o'er a dark and ruined world  
Let shine Thy Gospel light."

## The Reformation.

There is but one true Reformation. It is the reformation of the Church in the sixteenth century, effected by God through His servant, Dr. Martin Luther. This blessed work of God we commemorate with joy and thanksgiving on Reformation Day. And well may we thank God for the many blessings of the Reformation, and especially for the precious Gospel which it has secured to us.

It is true, the Bible, in which the Gospel is found, was given long before Luther's time. But that blessed Book was kept away from the people, and the Gospel was hidden under the rubbish of false, soul-destroying doctrines invented by men. Very few even of the learned had any acquaintance with the Bible. Those who were called to be the teachers of the Church had mostly never seen it, much less had they ever read it. The people generally did not know that such a book as the Bible existed. Luther was already a young man of almost twenty when he for the first time saw a complete

Bible. The Book of God became dear to his heart, for in it he found the pure Gospel. He brought the Bible to the knowledge of the Church as the only rule and standard of faith and life. He made the people acquainted with it by giving them a translation which all could understand. Thus the Gospel, which had so long been hidden, was drawn forth again and brought among the people as it had never been brought among them before.

Not only by giving back to the people an open Bible did Luther secure to the Church the precious Gospel, but also by his writings and by his preaching. Before Luther's time gross errors and falsehoods were taught in the schools and preached in the churches. Christ was dishonored, and the glory which belongs to Him alone was given to men. The way of salvation was hidden, and those who should have led the anxious souls into that way were leading them into ways in which they must be eternally lost. Souls seeking salvation were directed, not to the Savior and His work of redemption, but to their own works and to the works and prayers of saints, who could not save themselves, much less save others.

In this dreadful darkness which covered the Church Luther held up the bright, powerful light of the Gospel of salvation by grace through faith in Jesus. With word and pen he set forth the pure Gospel truth and warned against all false teachers by whom souls were led astray. He proclaimed aloud the Gospel which he had found in the Bible and which had given peace and rest to his own soul. He preached in his sermons and made known in his Catechisms, and hymns, and in his many other writings Christ as the only Savior and the name of

Jesus as the only name given among men whereby we must be saved. Thus he brought the Gospel to the people and made plain the way of salvation. The pure Gospel light was hailed with rejoicing by thousands who had been groping in the darkness of popery, seeking in vain peace and rest and salvation. Their hearts were gladdened and filled with thanksgiving for God's great mercy.

We also have reason to rejoice and to be thankful for the work of the Reformation. It is owing to that work that we have an open Bible and the pure Gospel in our homes, in our churches and schools. Let us praise God for His goodness and for the blessings which are ours, not by our merit, but by His mercy. May we also show our thankfulness by the proper use of the Gospel for our own salvation and for the salvation of others. The true children of the Reformation, appreciating its great blessings, will embrace these themselves and will help to bring them to others that they also may find salvation and be blessed by the pure Gospel of Jesus.

### "I Believe in the Forgiveness of Sins."

#### III.

Can a believer be sure of the forgiveness of his sins and of his salvation? Many people think he cannot; they regard it as sinful security on the part of a man to say: "I know that my sins are forgiven; I know I am an heir of heaven." However, God in His Word speaks quite differently. If there is one thing that the Bible tries to impress upon our minds and hearts, it is the certainty of forgiveness. Through the Psalmist the Lord has given us the assurance: "But there is forgiveness with Thee, that Thou mayest be feared," Ps. 130, 4, and the Bible fairly teems with such assurances and promises. Yes, if we look closely, we shall find that the whole purpose of the Bible in the end is this one thing: to make us sure of forgiveness and salvation. Christ left His throne of glory and came into this sinful world, Christ kept the Law and died upon the cross, Christ rose on the third day and ascended on high, — Christ did all this for this one purpose: to make us certain of the forgiveness of our sins and eternal salvation. Christ has instituted the office of the ministry to assure poor sinners of forgiveness, and the purpose of every Gospel sermon is to bring this blessed certainty. The Sacrament of Baptism has also no other end in

view than to make us sure of our forgiveness, and the Lord's Supper likewise would do nothing else than bring to our hearts this assurance. You see, then, how God in every possible way would assure us of the certainty of forgiveness and salvation. Not only does He promise forgiveness again and again, but He affirms His promise with an oath, saying: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that he turn from his way and live." Not only does God promise His forgiveness, but to help our weak faith He gives us pledges and tokens of His grace in Baptism and the Holy Supper. What an insult, therefore, we offer to God in the face of all His assurances to say that we cannot be certain of forgiveness! Surely, God cannot lie and He cannot break His promise. Yes, if the matter stood so that our faith in forgiveness rested upon our doing and our works, we should indeed have reason to be uncertain of forgiveness; for what assurance could we then have that our works were sufficient? But our faith rests upon God's Word, upon that immovable Word of which we know that it endureth forever. And trusting in this certain promise of forgiveness, the believer has also assurance of eternal salvation, so that he can say with Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord," 2 Tim. 1, 12; Rom. 8, 38. 39. This holy conviction of Paul, that his God would keep him steadfast in faith unto the end, is a conviction that should live in the breast of every Christian; for to doubt my forgiveness and salvation is doubting God's Word and promise. Blessed is he who, trusting in God's assurance, says:

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

Blessed is he who, trusting in God's sure promise, says:

"Bold shall I stand in Thy great day,  
For who aught to my charge shall lay?  
Fully by Thee absolved I am  
From sin and fear, from guilt and shame."

O blessed the heart where this certainty dwells;  
for there is peace, hope, and joy in the Holy Ghost!—

This doctrine of forgiveness by grace, through faith in the merits of Christ, is the mighty fortress, the most precious jewel of our Lutheran Church. Luther says: "From this doctrine we cannot recede or depart, though heaven and earth fall and all else perish. I am wholly wrapped in this doctrine; by day and night it is the subject of my thought, and as long as I live I will ponder upon it and teach it." This doctrine of free forgiveness was the element in which Luther lived; he saw in it "the chief article of Christian doctrine, by which the Christian Church distinguishes itself from all false religions, and which gives all the glory to God alone, and affords enduring comfort to poor sinners." This doctrine was the theme of Luther's preaching, the keynote of his hymns, the sunshine of his life. The certainty of forgiveness gave him peace of conscience and filled his heart with the sure hope of salvation; this certainty made him the strong hero and happy child of God, and enabled him to calmly close his eyes, saying: "Into Thy hands I commend my spirit; Thou hast redeemed me, Thou faithful God."

F. J. L.

### Luther at Home.

Luther married in 1525, and his married life was a very happy one. His home was a truly Christian home, in which God's Word ruled, and where the children were brought up in the nurture and admonition of the Lord. His wife was a faithful helpmate to him, and he loved her dearly, often thanking God for giving him such a "treasure." He cheerfully wrote to a friend: "Thank God, everything has prospered with me, for I have a pious, faithful wife, such a one as the heart of a husband can safely trust in."

In his six children Luther took great delight as "precious gifts of God." "Children," he says, "are more learned in faith than we old fools are. They do not trouble themselves. God gives them grace, so that they would rather eat cherries than count gold. They do not care for the price of corn, for they feel perfectly sure that they will get enough to eat. God, who has given them life, and such graceful limbs, will care for and support them, yea, everything is prepared for a little child, even before it enters this world; and the old proverb holds good: 'The more children the more blessings.'"

When his children stood around the table, looking at some peaches that were lying on it, they

seemed to him a true picture of those who are "rejoicing in hope," Rom. 12, 12. "Ah," he said, "that we could look forward with such joyous hope to the last day!" He was much edified by the pure, simple faith with which a child regards God, heaven, and death, and took great pleasure in the childlike conceptions which the little folks have of heaven. So he once was greatly delighted when one of his little boys spoke of the great pleasure one would have in heaven, in eating, running, leaping, and in rivers of milk, and in trees full of rolls. He reminded those around him of the words of Jesus, that we must be converted, and become like little children, if we wish to enter the kingdom of heaven. Well known is the charming letter he wrote to his little boy John, describing heaven as a beautiful garden in which happy children play and enjoy all kinds of sweet fruit. The great historian Froude calls it the prettiest letter ever addressed by a father to a child. It reads thus:

GRACE AND PEACE IN CHRIST. MY DEAR LITTLE SON:—

I am very glad to know that you learn your lessons well, and love to say your prayers. Keep on doing so, my little boy, and when I come home I will bring you something pretty from the fair. I know a beautiful garden, where there are a great many children in fine little coats, and they go under the trees and gather beautiful apples and pears, cherries and plums; they sing and run about, and are as happy as they can be. Sometimes they ride about on nice little ponies, with golden bridles and silver saddles. I asked the man whose garden it is, "What little children are these?" And he told me, "They are little children who love to pray and learn, and are good." Then I said: "My dear sir, I have a little boy at home; his name is Johnny Luther; would you let him come into the garden, too, to eat some of these nice apples and pears, and ride on these fine little ponies, and play with these children?" The man said, "If he loves to say his prayers, and learn his lesson, and is a good boy, he may come. And Philip and Jocelin may come too; and when they are all together, they can play upon the fife and drum and lute and all kinds of instruments, and skip about and shoot with little cross-bows." He then showed me a beautiful mossy place in the middle of the garden, for them to skip about in, with a great many golden fifes, and drums, and silver cross-bows. The children had not yet had their dinner, and I could not wait to see them play, but I said to the man, "My dear sir, I will go

away and write all about it to my little son, John, and tell him to be fond of saying his prayers, and learn well, and be good, so that he may come into the garden; but he has a cousin Lene, whom he must bring along with him." The man said, "Very well, go write to him." Now, my dear little son, love your lessons, and your prayers, and tell Philip and Jocelin to do so too, that you may all come to the garden. May God bless you. Give cousin Lene my love, and kiss her for me.

Your dear father,

MARTIN LUTHER.

On one occasion, when his wife brought one of his children to him, Luther said, "I wish I had died when I was as old as this child. For that I would give all the honor I have, and may yet receive, in this world."

Twice Luther had to mourn the death of one of his children. His second child, Elizabeth, born December 12, 1527, died August 3, 1528. After her death, he wrote: "She has left me with a wonderfully sick, almost womanly heart. I never would have thought that a father's heart could become so soft towards children." Again he wrote: "Elizabeth has said farewell to us, in order to go to Christ, to life through death."

Her place was filled by Magdalena, Luther's "dearly beloved Lena," born May 4, 1529. She grew up a very pious and gentle child. But she was taken by death in the bloom of her youth, after a long and severe sickness, September 20, 1542. While she was lying sick, Luther said, "I love her dearly; but, O God, if it is Thy will to take her hence, I will be content to have her with Thee." And to her he said, "Lenchen, my dear daughter, you would like to remain with your father here, and still would like to depart to the Father beyond;" and she answered, "Yes, my dear father, as God wills." And when she was in her last moments, he kneeled before her bed, wept bitterly, and prayed for her salvation, upon which she departed in his arms. When she was lying in her coffin, he looked at her and said, "O dearest Lenchen, you will arise again and shine like a star, yes, like the sun;" and again: "In my spirit I am indeed joyful, but according to the flesh I am full of grief; the flesh will not be content; the separation pains me exceedingly. It is a strange thing that although she certainly is at rest and it is well with her, we are yet so sorrowful." To the many who were mourning, he said, "I have sent a saint to heaven. O that

we would have such a death! Such a death I would welcome this very hour."

As in all other troubles, so also in the sorrows that came to darken his home Luther found comfort and strength in God's Word.

### The Synodical Conference and Our Colored Missions.

The Evangelical Lutheran Synodical Conference, at its recent meeting in Chicago, Ill., devoted much time to the cause of missions among the colored people. The Mission Board, through its chairman, the Rev. C. F. Obermeyer of St. Louis, presented an encouraging report on the work done during the past two years. From this report it was seen that God has richly blessed the labors of the missionaries in church and school, and that the mission has been specially strengthened and more firmly established for the future by the opening of Luther College in New Orleans and of Immanuel College in Greensboro, N. C., for the training of colored laborers for mission work among their own people. The treasurer's report showed that during the past two years the receipts had been \$62,522, of which sum \$3685.80 were contributed by our mission stations.

After hearing the written report, which was supplemented by the oral report of the active chairman of the Mission Board, who had recently visited the mission field, Conference resolved to continue the blessed work with vigor, and the Board was empowered to erect chapels at Salisbury, The Rocks, and Mount Pleasant, N. C., and at Napoleonville, La., also to enlarge the St. Paul's school building in New Orleans, and to erect a president's residence and later on professors' residences at Greensboro. For colored students who wish to enter the ministry a practical-theological course is to be opened in Immanuel College, for which a theological professor is to be called. Two professors are also to be called to Luther College. These additional professors are sorely needed, as the present teaching force is already overburdened and cannot undertake any additional work.

As by the blessing of God the work in the mission field is increased and extended, larger contributions will be needed to carry on the work, and it is to be hoped that in the future more money will be placed at the disposal of the Mission Board. May God continue to prosper our missions among the colored people and make the Christians of the Synodical Conference willing to help in this important and blessed work.

### The Sale of Indulgences.

In our picture you see a man crying out something for sale. The man's name is John Tetzel. He lived at the time of Luther. The papers which he is selling are called letters of indulgence. "An indulgence is a written certificate which promises to the holder, who has paid in money the price asked for it, the forgiveness of sins and freedom from punishment in this life and in purgatory." Such indulgences are sold in the Romish church, and the sale brings in much money.

Leo X, who became pope in 1513, needed large sums of money, and in order to get the money from the people, he ordered the sale of indulgences. His most successful salesman in Germany was John Tetzel, a bold, reckless, and vicious fellow, who, for the crime of adultery, had come near being put to death by drowning. As a peddler of indulgences he could not find his match. He passed through Germany from country to country with the air of an ambassador from heaven. Whenever he drew near the town the priests and the town council would go forth to meet him; bells were rung, the organ was played, and Tetzel was taken into the church, in the middle of which a high red cross was set up bearing the pope's coat of arms. There Tetzel would stand day after day, praising and selling his wares like an auctioneer. He told the people that repentance is not necessary if a letter of indulgence is bought, and that the greatest favor they could do their departed relatives and friends in purgatory was to buy for them letters of indulgence; "for," he said, "as soon as the money falls into the box, so soon does the soul leap out of the flames of purgatory into heaven." People traveled many miles to attend the sale, and poor widows often brought their last piece of money for indulgences.

In the autumn of 1517, Tetzel came into the neighborhood of Wittenberg, where Luther taught and preached. People from Wittenberg went out to hear Tetzel and to buy indulgences.

Luther soon heard of what was going on. As a faithful pastor he warned his people against the false, soul-destroying doctrines of Tetzel and against trusting in letters of indulgence. He told them that he who repents receives forgiveness of sins, which Christ procured for all sinners by His own suffer-

ings and death, and which is offered in the Gospel freely and without money. But Luther with horror found out the terrible consequences of that indulgence business. Many of his people refused to repent and to forsake their sins. They showed him their letters of indulgence, and running off to Tetzel complained against Luther. Tetzel raved and threatened vengeance. But Luther feared nothing. Seeing that the poor, ignorant people were cheated, not only out of their money, but also out of their



The Sale of Indulgences.

soul's salvation, he considered it his duty to raise his voice against that soul-destroying business carried on by Tetzel. On the 31st of October, 1517, he nailed 95 theses or propositions against the abuse of indulgences to the church-door of the Castle Church at Wittenberg. That was the beginning of the Reformation, and therefore the Lutheran church celebrates Reformation Day on the 31st of October. Well may we on this day thank God for restoring to His Church the pure Gospel through Dr. Luther; for "the true treasure of the Church is the most holy Gospel of the glory and the grace of God." (Thes. 62.)

### New Orleans Items.

Last year about this time we reported in these pages on the presence of the yellow fever in our city and its somewhat depressing influence on the work in our churches and schools. The latter, as the kind reader will remember, could not open until the first week in October.

This year, thank God, we have so far had no yellow fever. Church life has been running its level course, and the school term began, as usual, with the first week in September. But there have been other unfortunate occurrences. The Rev. Kossmann, of Bethlehem Church, was quite ill during the month of July and for some time was unable to attend to his duties. Since his recovery he has received a call to a congregation near Convoy, O., which, after earnest reflection, he felt bound to accept. We are sorry to see him go, but we sincerely hope that God will bless him in his new field of labor as He has blessed his work at Bethlehem during the past ten years.

The Rev. Lankenau, of St. Paul's, while on his way to attend the meeting of the Synodical Conference at Chicago during the month of August, was taken ill and had to return before reaching his destination. Fortunately, the attack did not last long, and he is again able to attend to all of his duties.

The Rev. K. Kretzschmar, of Mount Zion, who spent his vacation in the North, has returned and is again at his work.

Though the public schools here do not open before October, our schools have been in running order for a month already. Of course, the attendance in the beginning is not large, many children waiting until the hot weather is over, or until the public schools open, but there are always enough pupils at the start to keep the teachers tolerably busy. In this connection is to be reported the important and joyous event of the installation of two new teachers in the Mission. Mr. Aaron Wiley jun., late of Bethlehem congregation and a graduate of Luther College, was installed as teacher of St. Paul's School. The ceremony took place on September 2d at St. Paul's Church. The pastor preached on Prov. 22, 7, and the choir rendered an appropriate selection. This is the third graduate of Luther College to enter the work, the other two also being stationed at St. Paul's School.

On the following Sunday Mr. John G. Gehner, of Mount Olive, Ill., a graduate of the Seminary at Addison, Ill., was installed as teacher of Bethlehem

School. The event took place at Bethlehem Church, where Mr. Gehner, upon entering the church door, was received by two members of the congregation, the Messrs. Wiley sen. and Dixon, and escorted to a seat before the altar. Pastor Kossmann preached an appropriate sermon on Prov. 16, 3. On the following night Bethlehem congregation tendered their new teacher a reception in the school-hall.

Mount Zion church and school present a beautiful appearance in their bright new coat of paint, the whole cost of which, amounting to about \$300.00, having been defrayed by the congregation. The latter has raised its monthly contribution to the general treasury from \$25.00 to \$35.00.

Luther College has opened its fall term with 25 students. More are expected during the coming month. Prof. R. A. Wilde, who last year assisted the Rev. Lankenau in the work at the institution, has not yet returned from the North, his wife, who had been ill with typhoid fever, still being too weak to travel. Mr. Wilder, another graduate of Addison also called into the Mission, is temporarily filling Mr. Wilde's position. The Synodical Conference at its last session instructed the Mission Board to call two new men for Luther College. One has already been called, and in place of the other Mr. John Mueller, a student at our St. Louis Seminary, is to be sent down to help out for a year.

The new field at Napoleonville, in charge of the Rev. Lankenau, looks exceedingly promising. The people out there are anxiously awaiting the opening of a school and a teacher to take charge of it. At least 40 children are said to be ready to attend immediately. Pending developments, a number of pupils are expected to come to New Orleans to attend St. Paul's School. As this will be connected with considerable expense, one may see how eager the people out there are to give their children an education in our schools. May the Lord soon give us the men we need in the work and the means to support them.

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### A Praying Mother.

Samuel Budgett was about nine years of age, when one day, passing his mother's door, he heard her engaged in earnest prayer, for her family and for himself by name. He thought, "My mother is more earnest that I should be saved than I am for my own salvation." In that hour he became decided to serve God, and the impression thus made was never effaced.

**The Sister's Farewell.**

Come a little closer, sister,  
Lay my head upon your breast.  
Let your loving arms entwine me;  
I'm grown weary, let me rest.  
Earthly scenes are swiftly passing,  
I can see the other shore:  
There's an angel by the river,  
Waiting there to bear me o'er.

Sister, hear the waters rushing,  
Rushing onward to the sea.  
See, the waves are gently falling,  
'Tis like music sweet to me.  
Soon I'll cross the river, sister,  
I will soon be free from pain;  
I am going home to heaven,  
Do not weep for me again.

Hark! I hear the angels playing,  
Now they're floating round me here.  
Listen, oh, what lovely music,  
See their bright forms hovering near.  
Sister, you must cease your weeping,  
I shall only pass away  
To the home of my dear Savior,  
You must come there, too, some day.

Now the pearly gates are opened,  
I can see the heavenly place.  
Oh, how fair it is and lovely,  
Oh, how sweet the Savior's face.  
Now I hear Him gently calling,  
And this life will soon be o'er.  
Farewell, sister, I am going,  
Going home to die no more.

ESTHER PETERSON.

**Harvest and Mission Festival at Concord.**

The second Sunday in August was a day of great rejoicing among the members of Grace Ev. Luth. congregation in Concord, N. C. The occasion was the celebration of their annual Harvest and Mission Festival, which, by the way, is gaining great popularity among our people in the old North State.

The church was tastefully and profusely decorated with various fruits and flowers common to our Southland, and the arrangement of them in many places about the altar was so unique that it seemed as if Mother Nature had with her kind hand and artistic fingers placed them there herself. And as we gazed upon these rich, fresh, and copious manifestations of Divine love and faithfulness, we could not refrain from thanking and praising God as the Lord of the harvest, who promised more than four thousand years ago: "While the earth remaineth, seedtime and harvest shall not cease."

People came in large numbers from all the nearby congregations, and by 11 o'clock, the time appointed for the service, the church was well filled. The morning service was conducted by the undersigned, who preached the Harvest sermon, basing it upon the Master's word found in Matt. 6, 11: "Give us this day our daily bread." Rev. John McDavid, of Charlotte, N. C., occupied the pulpit in the afternoon, preaching the Mission sermon, taking for his text Matt. 20, 1-16. His sermon was an eloquent appeal for consecrated service in the Lord's vineyard. The night service was conducted by Rev. J. H. Doswell, of Gold Hill, N. C., who preached from John 3, 3: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Each service was well attended and the collection was good. 'Twere doing the good people of Concord an injustice if, in connection with these services, mention would not be made of Rev. Schmidt and his choir, which contributed largely to the beauty and the success of the day by rendering so excellently many beautiful and appropriate anthems. Especially that familiar hymn of J. Neander — so dear to every Lutheran heart — "Praise to the Lord, the Almighty, the King of creation," sung conjointly by choir and congregation, was, indeed, soul-stirring.

On that day, as well as on all other occasions, the sermons were not delivered to entertain, to please and to tickle the fancy of the multitudes, but God's Word, according to the teaching of our church, was preached plainly, purely, and earnestly for the salvation of immortal souls. We pray that God may bless these sermons; and while we celebrate the harvest may He, through faith in our Lord Jesus Christ, prepare us for the Great Harvest at the end of the world.

S. DOSWELL.

**Harvest Home and Mission Festival at Charlotte, N. C.**

On the 10th Sunday after Trinity, the St. Paul's Ev. Luth. congregation at Charlotte, N. C., celebrated its annual Harvest Home and Mission Festival.

At 11 A. M. the pastor loci, Rev. John McDavid, preached from John 6, 1-15 on: "Jesus Christ our Helper in every need." The Lord's Supper was then celebrated. After this service meals for the visitors were served by the Ladies' Aid Society in the school-room.



In the afternoon a mission sermon was delivered by the Rev. J. Ph. Schmidt, of Concord, N. C., from the Gospel lesson for the day, Luke 19, 41—48. This service was attended by a large and appreciative audience. The chapel was filled with hearers.

At night, the undersigned also preached to a very large audience from John 3, 3, the subject being: The New Birth.

The collection for the day was \$28.00. The church in Charlotte, from all appearances, is in a prosperous condition. It must be remembered that this church had quite a setback a few years ago when part of the members followed Rev. Pfifer, who organized a congregation in opposition to the mother church. But by God's help, the present pastor has succeeded in bringing back many of the stray sheep to the fold. The membership of the church has increased considerably since Rev. McDavid took charge of the field.

The schoolhouse has been remodeled, and a coat of paint applied, which added greatly to the preserving of the building and towards the improving of the looks of the property.

May the Lord continue to shower His blessing upon the mission field in Charlotte, N. C.

JAS. H. D.

### Right Riches.

It is not a sin to possess property and a family; but thou art forbidden to convert thy possessions into thy masters; thou must remain their master and cause them to serve thee. — *Luther.*

### BOOK TABLE.

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

This well-printed, substantially bound, and finely illustrated Reader carries forward progressively the work of the First and the Second Reader. It consists of a carefully graded series of lessons in prose and verse containing only wholesome reading matter suited to the capacity of the pupils and adapted to awaken their interest. The new difficult words are placed at the head of the lessons in which they first occur, and, whenever necessary, defined in such words as are already familiar to the pupils from the vocabulary of the preceding Readers. We are confident that the hope of the Committee which prepared the book will be fulfilled and that the Reader will "lighten the burden of the teacher and interest and please his pupils."

**SYNDALBERICHT** des Illinois-Distrikts. A. D. 1906. Concordia Publishing House, St. Louis, Mo. Price, 30 cts.

The entire educational work of the Church is intimately related to the work of missions. This is especially true of our Colleges and Seminaries, whose main object

it is to prepare preachers and teachers for the Lord's work in church and school. It was therefore a happy idea to present at the recent meeting of the large Illinois District of the Missouri Synod a paper on "Our Schools of the Prophets," established and fostered by the Church in obedience to the Lord's command: "Preach the Gospel to every creature." The instructive and inspiring paper, presented in full in the Synodical Report, gives to this Report a special value and makes it worthy of a wide circulation.

**HANDBUCH DER DEUTSCHEN NATIONALLITERATUR.** Von O. Hattstaedt, Professor am Concordia-Gymnasium zu Milwaukee, Wis. Concordia Publishing House, St. Louis, Mo. Price, \$1.75.

This is an excellent manual of German literature, well adapted for the class-room and for private study. The introductory chapters to each of the seven periods and the biographical and critical notices are written, and the selections from the leading authors are made from a Christian standpoint. This gives to the book a peculiar worth and makes it all the more welcome for use in our higher church schools and for private reading in our Christian homes. The beautiful volume, clearly printed, handsomely bound, and adorned with a number of portraits of artistic merit, will also prove a suitable and welcome present in the coming Christmas season.

### Acknowledgment.

Received for *Colored Missions*: From Mount Calvary Church, Mount Pleasant, N. C., \$5.00; St. Peter's Church, at Dry's School House, N. C., 3.00; Immanuel Church, Reimerstown, N. C., 2.00; Mount Zion Church, New Orleans, La., 50.00; St. Paul's Church, New Orleans, La., 70.00; Bethlehem Church, New Orleans, La., 50.00; St. Paul's Church, Mansura, La., 20.00; Zion Church, Gold Hill, N. C., 30.00; Concordia Church, Rockwell, N. C., 15.00; Grace Church, Concord, N. C., 32.16; Grace Church, Greensboro, N. C., 24.00; St. Matthew's Church, Meherrin, Va., 21.71; St. John's Church, Salisbury, N. C., 22.74; St. Paul's Church, Charlotte, N. C., 10.00; St. James' Church, Southern Pines, N. C., 2.50; Bethlehem Church, Monroe, N. C., 2.50. St. Louis, Mo., September 19, 1906.

A. C. BURGDORF, *Treas.*

### Evangelical Lutheran Colored Churches.

#### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; F. J. Lankeau, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretzschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.; J. W. F. Kossmann, Pastor.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

#### SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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# The Lutheran Pioneer.

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No. 11.

## "Blessed Are Those Servants."

Blessed are the faithful servants  
Who are watching for the Lord:  
They shall meet His full approval,  
They receive His great reward;  
With their Lord shall enter in,  
Dwell forever with their King.

Blessed are the faithful servants  
Who are toiling all the day,  
Bearing all the heat and burden  
Of the earthly pilgrim way;  
They shall enter into rest—  
With the Lord be ever blest.

Blessed are the faithful servants  
Who are watching unto prayer,  
Overcoming fierce temptation,  
Casting on the Lord their care;  
They shall reach the blessed shore,  
Where the tempter tempts no more.

Blessed are the faithful servants  
Who with meekness bear the cross,  
For the love that Jesus bears them  
Counting all things else but loss;  
Soon their sufferings shall be o'er,  
And the cross be felt no more.

Blessed are the faithful servants  
Who the Master's battles fight;  
Causing right o'er wrong to triumph,  
Chasing darkness with the light;  
More than victors they shall be,  
Crowned with joy eternally.

Blessed are the faithful servants  
Who the Savior's impress wear;  
Soon they shall be wholly like Him,  
And His perfect image bear:  
They will see Him as He is,  
In the land of light and bliss.

*Selected.*

## Be Ye Ready!

With the close of the church year another year of grace will end, in which Jesus came to us in the Gospel for our salvation. Have you accepted Him, and are you ready and prepared to meet Him when He comes to judge the quick and the dead? The same Jesus that during the time of grace comes in His Word and Sacraments as the Savior with forgiveness of sins and everlasting salvation will at the end of time come in His glory as the mighty Judge of the world. The end of the church year reminds us of the end of all things and brings to us with especial force the warning: "Be ye ready; for in such an hour as ye think not the Son of man cometh." We know neither the day nor the hour of His coming. But we know that "it is the last time," and that "the end of all things is at hand." The violent disturbances in nature which occurred during the past months, and which caused such great loss of property and life, belong to the signs of the final destruction of the world and should remind us of the time of Christ's coming when this earth shall pass away. As every sickness is a sign that man is mortal and that his dying hour will come, so the hurricanes, and the earthquakes, and the volcanoes are but signs that this earth will come to an end. The violent storms are the mutterings of far more dreadful tempests, the earthquakes are the rumblings of far more terrible convulsions, and the eruptions of volcanoes are but the faint glow of far fiercer fires that shall come upon the earth on the day of the Lord's coming, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt

up." "The great day of the Lord is at hand." Are you prepared for that day? "The Judge standeth before the door." Are you ready to meet Him?

By nature no man is prepared for the day of judgment, no man is ready for the Lord's coming; for "all have sinned and come short of the glory of God;" and as all have sinned, all are "children of wrath." Our sins provoke God's wrath, and as we are in ourselves we have nothing but condemnation to expect when the Lord comes to judge the world.

But an atonement for sin has been made by God's own Son, who "bore our sins in His own body on the tree" and procured for all men forgiveness of sin and life everlasting. This glorious fact is made known and the forgiveness of sins is offered to every sinner in the Gospel that it might be taken by faith for salvation. "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Those who believe in Him, the Savior of sinners, have nothing to fear. By faith they have redemption through His blood, namely, the forgiveness of sins, and shall not come into condemnation. "There is now no condemnation to them which are in Christ Jesus," says the apostle. As there is nothing but condemnation to the unbelievers, to them that are not in Christ Jesus, so there is no condemnation to the believers, who by faith are in Christ Jesus. They alone are prepared for the last day, they alone are ready for the Lord's coming. Yea, they are longingly "looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." They know that His coming will be the end of the sins and sorrows and heartaches of this time and the beginning of those everlasting joys and glories which eye hath not seen, ear hath not heard, and which have not entered into the heart of man.

May we by faith in Jesus at every hour be ready for His coming and be found among those blessed servants who, watching and praying, cry out in joyful welcome:

"We wait for Thee! With certain hope —  
The time will soon be over;  
With childlike longings we look up,  
Thy glory to discover!  
O bliss! To share  
Thy triumph there,  
When home, with joy and singing,  
The Lord His saints is bringing."

"It matters not how they may look to us, all the trials which God sends are blessings."

### "I Believe in the Resurrection of the Body."

This is our firm belief, that our bodies, the same bodies we had here, in all their parts, will be raised on the last day. Still, it has been considered by many people at all times "a thing incredible that God should raise the dead," Acts 26, 8; and it is only in the Scriptures and in writings founded upon them that this doctrine is positively asserted. The Sadducees, for instance, "say that there is no resurrection, neither angel, nor spirit," Matt. 22, 23; Acts 23, 8. And even among our Lord's disciples there were some who, when Jesus spoke of His rising from the dead, "wondered what rising from the dead could mean." When Paul preached at Athens and declared to them the resurrection of Jesus, this doctrine was so new to them that they said: "He seemeth to be a setter forth of strange gods," "because he preached to them of Jesus and the Resurrection." These wise men were so ignorant that they seem to have thought, when the apostle used the words Jesus and Resurrection, that He was trying to introduce a new god and goddess among them. When, however, he urged the matter still further and explained his meaning, "they mocked," Acts 17, 18—32. On another occasion, when preaching before Festus and Agrippa, the former interrupted him as soon as he referred to the resurrection of Jesus, saying, "Paul, thou art beside thyself, much learning doth make thee mad," Acts 26, 24. A learned Roman of those days classes the resurrection of the body among the things God cannot do, and Celsus, a Roman philosopher of the second century, who wrote a book against Christianity, calls the Christian hope of the resurrection "the hope of worms, a very filthy and abominable as well as impossible thing: it is that which God neither can nor will do, being base and contrary to nature."

This doctrine of the resurrection of the body is, however, one of the great articles of the Christian faith. We believe that "the hour is coming in which all that are in the graves shall hear His voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John 5, 28, 29. We are certain that "them which sleep in Jesus will God bring with Him," 1 Thess. 4, 14, 16; that Christ by His rising became "the first-fruits of them that slept," that "the dead shall be raised incorruptible," 1 Cor. 15, 20, 52; that the sea, and the grave shall give up their dead, Rev. 20, 13; that in this resurrection Christ

will "change our vile body, that it may be fashioned like unto His glorious body," Phil. 3, 21.

In view of these clear statements of Scripture, how can we doubt the resurrection of the body? Though our reason bring up objection after objection, we cannot otherwise than accept God's Word as final in this as in all other matters of faith.

Many are the objections our reason advances against this doctrine of Holy Scripture. It tells us that it is utterly impossible for the corrupt body to be delivered from the silence and inactivity of the grave, and urges us to consider the absolute impossibility of bringing back to life the bodies whose particles have been scattered to the winds and have become united with other bodies. Thus the body of a dead man may be burned (as were those of some martyrs by their enemies, in derision of the resurrection), its ashes be scattered to the winds; or, after it turned to earth, it may be taken up by the vessels which supply the plants with nourishment, and become a part of those plants. "How," says our reason, "can particles thus scattered, or thus closely combined with other bodies, be brought together again and reunite so as to form one body? Think of the men drowned in the sea, whose bodies may be eaten by fishes, and these again by other men; or, among cannibals, men feast upon the flesh of men: in such cases, where one man's body may be converted into part of the substance of another man's body, and so on, how shall each at the resurrection recover his own peculiar body?"

In answer to all these objections we reply: "Why should it be thought a thing incredible with you, that God, with whom nothing is impossible, should raise the dead? He that made all things out of nothing, should He not be able to bring back our bodies to life, though their particles be scattered over the whole earth? Is not the creation of the body a greater work than its resurrection? Hush, therefore, O reason, with all your objections! God has said that "all that are in the graves shall hear His voice, and shall come forth;" therefore I know that "though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

This resurrection of the body shall take place on the last day, John 6, 40, on the day of Christ's return to judge the earth. There is in Scripture no foundation for the belief that a large number of dead will rise before the last day to rule with Christ

here upon earth in the so-called millennium. On the last day, then, the graves will open, and all the dead will come forth; some to everlasting life, and some to shame and everlasting contempt. Of those that will rise on that day there will be two divisions: they that have done good, that is, the believers, who ever proved their faith by their works, will come forth unto the resurrection of life, but the unbelievers, who ever proved their unbelief by doing evil before God, will rise unto damnation, Dan. 12, 2; John 5, 28, 29.

Respecting the believers, it is said: "Christ shall change our vile body, that it may be fashioned like unto His glorious body," Phil. 3, 21. Our bodies will then be free from all sin, weakness, and corruption, free from the limitations of space and time. The body sown in dishonor will be raised in glory; the natural, physical body will be raised a spiritual body. Also the bodies of those believers who will be among the living on the great day will undergo this wonderful change and in a moment, in the twinkling of an eye, at the sound of the last trumpet, will cast off everything connected with sin.

F. J. L.

### God's Blessing.

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

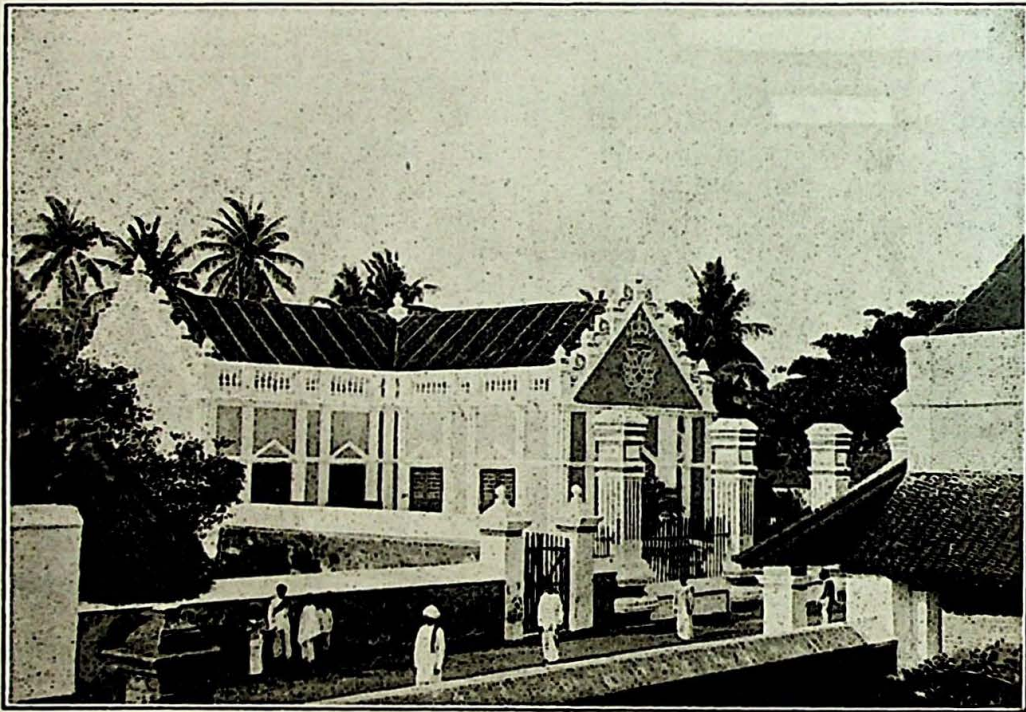
### Every Day a Thanksgiving Day.

Every day should be a thanksgiving day. Every morning brings its own blessing, and every hour proclaims some fresh mercy. "In everything give thanks, for this is the will of God in Christ Jesus concerning you." This is the proclamation of our King. "Offer unto God thanksgiving, and pay thy vows unto the Most High."

### Jerusalem Church in Tranquebar.

The church which our picture represents is an old historic Lutheran church in faraway India. It was built about two hundred years ago by the Lutheran missionary, the Rev. Ziegenbalg, who, with his friend Pluetschau, arrived in India July 9, 1706, to do mission work among the natives of that heathen land. They were the first Protestant missionaries in India, laboring faithfully under many difficulties and hardships. Ziegenbalg himself wrote soon after the work was begun: "I must confess

little congregation grew, we thought that we might build a little church. When the devil found this out, he strove against this purpose with all his might, and sought in every way to hinder it. But we could not be turned from it, and we built a small church, which, August 14, 1707, was consecrated with great solemnity and called New Jerusalem Church. This church God has so blessed and filled with Christians from among the heathen, that we now can scarcely find room in it. This is an indication that God will soon bring help for enlarging it."



Jerusalem Church in Tranquebar, India.

that, as this holy work was begun against great opposition, and with great afflictions and temptations, it also has progressed amidst most serious hostility and various trials. Instead of being disheartened thereby, we have been only encouraged, as we are assured from God's Word and our own experience that it is under the cross that the Gospel always makes the greatest progress. The love which led us to renounce our fatherland and all our friends, and brought us through so long and dangerous a way, has rendered everything easy to us, which otherwise would have seemed almost impossible."

The Lord abundantly blessed the labors of His faithful servants, and Ziegenbalg soon saw the need of a church building. He himself writes: "As our

That first church built by Ziegenbalg does no longer exist. It was soon replaced by the larger and finer church which you see in our picture. It is in the form of a Greek cross, is in a good state of preservation, and is still the mission church of Tranquebar. It will hold about 1000 people. The church was crowded when in July of this year, on the two hundredth anniversary of the landing of the pioneer Protestant missionaries in India, festival services were held in memory of Ziegenbalg, the faithful missionary, whose body rests in its grave before the altar of the church, awaiting the blessed morning of a glorious resurrection.

"ALL sins are big, no matter how small they look,"

### A Blind Man who Could See.

It was the evening of Thanksgiving Day. The congregation was assembled for thanksgiving services. A dear old Christian, who had not seen the face of man or woman for fifty years, sat at his usual place in the front row. The pastor gave out the hymn to sing: "Count your blessings one by one."

Now, they all knew the dear old blind Christian had blessings; they had heard him say so. But none thought he had so very many. It was just after he was married that through an accident he lost his sight. He had earned a living for his wife and himself for almost fifty years by scrubbing other people's clothes at the washtub in their little kitchen, his wife standing by to tell him when they were made spotless. He had no children of his own to provide for, but he adopted and reared a poor orphan niece. Now in his old age he had lost his wife, his dear life companion and helper, and it seemed the only earthly satisfaction that remained to him was the faithful care of his foster child and her husband. But they were not rich, and what they so gladly shared with him could not be much.

But the pastor had given out: "Count your blessings one by one." The members near the front seats heard the blind man sigh: "I can't do that."

What had happened? Had the blind man lost his faith? No—wait—he is finishing his sentence: "I can't count them that way; I'd never get through if I did." To the dear old blind Christian God's blessings bestowed upon him were so many that he could not count them one by one.

As the congregation sang the hymn, many, no doubt, had reason to be ashamed in their hearts, knowing that they had never been faced with that difficulty when they counted their blessings. We all may well pray that God would open our eyes to see as well as the blind man.

### A Thankoffering in Days of Sorrow.

That a thankoffering may be given to the Lord, not only in days of joy, but also in days of sorrow, may be seen from the following story related by an aged pastor.

Not long after the war an old farmer came to the pastor, and handing him a gold coin, said, "I should like to bring a thankoffering for the Lord. Two years ago to-day my son fell in battle."

"And for that you bring a thankoffering?"

"Yes," replied the father, with moist eyes but with a joyful face, "for I know that my son died a blessed death."

"How do you know that?"

"In his last letter, written on the evening before the battle, he once more firmly confessed his faith in Jesus, his Savior, and in the forgiveness of sins through His blood, and believing in this Savior he died. Therefore I know that this my son is not lost and that I shall see him again. Should I not be thankful for this?"

Surely, the conviction that one whom we dearly loved died a blessed death and is safe for all eternity, should make us thankful.

### Colored Lutheran Mission in New Orleans.

The regular correspondent of a Northern paper, published in the interest of the colored people, writes as follows in the issue of October 13:

"Prof. F. Wenger and Prof. R. A. Wilde were installed as teachers in Luther College last Sunday afternoon, and the ceremony of installation proved to be very interesting. There were joyful singing of appropriate hymns and interesting remarks on the duty of the Christian church and school by the congregation, choirs, and ministers present. Prof. Lankenau, pastor of St. Paul's Church, and head of Luther College, presided. Rev. Lankenau is highly esteemed here as a Christian gentleman, and the good work he has already done as pastor and teacher for the Lutheran Church is in grand evidence around St. Paul's Lutheran Church on Annette und Derbigny streets, where Luther College stands. Rev. Kretschmar, pastor of Mount Zion Lutheran Church, another of that band of broad-minded Christian white men from the North doing mission work among the negro people in this city, addressed the audience and the new professors of the college on the duty of teachers and preachers of Christian churches going out to teach and preach, knowing what the work required of them and being prepared to do it properly. Rev. Kretschmar is a good reasoner and an engaging speaker, and his address, though brief, was strikingly impressive and to the point throughout. After the address of Rev. Kretschmar, St. Paul's Lutheran Church choir sang, and was followed by the introduction and installation of the two new professors by Rev. Lankenau. The Mount Zion Church choir then sang 'Praise Ye the Lord' in a beautiful manner, and was followed by Prof. Wenger, the new teacher

from Minnesota, who made a most favorable impression on all who heard him by his evident earnestness and his devotion to the cause of Christianity. He spoke most feelingly of his aim and of his hopes in coming from his far Northern home among relatives and friends to a strange place, where he was unknown, in answer to a call and the dictates of Christian duty. He said he felt sure that those among whom he had come were asking themselves a number of questions about him, just as he himself was asking himself questions about them. Both, he said, were right to be wondering over the matter. For his part, he hoped to be of service to the cause of Christian education which he had left home and friends to serve, and added that if, after he had done his best, only one soul had been saved, he would feel that he had not left home in vain.

"The Lutherans are steadily growing here and making converts among our people in a very remarkable manner. A few years ago the Lutheran Church was almost unknown among us, but the progress it has made within a short time is wonderful. Four congregations—and large ones at that—among our people, with churches, schools, and now a college which is preparing our young people for a life of usefulness, having already graduated several young men as teachers and made places for them to fill, speak eloquently of what their whole-souled missionaries are doing. They have Guilds, Willing Workers, and other societies, doing telling work for the cause. Prominent among these are Napoleon Seaberry, Aaron Wiley, Miss Edna Walters, teachers; Messrs. Chas. Baker, president of the Willing Workers; A. R. Hart, Peter Robinson, of the Guild, and Mr. Joseph Nelson, who is ever doing the best he can to help on the good work. One would have to see the progress made to believe what these devout people are doing. In another letter, at some future day, will appear a more extended account of the Lutherans and their work in this city."

#### A Cheering Letter.

The treasurer of our Mission Board recently received from a blind girl a type-written letter expressing her interest in our mission. "The dear Savior bless the work of missions," she writes at the close of her letter, which also contained \$10.00 as her gift toward the cause of Colored Missions. This money she earned this summer by playing the organ in the absence of the regular organist of the church.

The letter was especially at this time cheering to the Mission Board, as the treasury is empty and is in sore need of helping friends. Immanuel College is to be completed, chapels must be built, new laborers have entered the field and must be supported. As by the blessing of God our mission work expands, it calls for the earnest prayer and increased support of our churches.

May the dear Lord raise up many friends that will come to our relief in this time of need in our mission work among the colored people.

#### Harvest Home at Conover, N. C.

On the 21st of October the members of our mission station at Conover and their friends celebrated their annual Harvest Home and Mission Festival. This is always an occasion of rejoicing, because a number of our ministers are with us, and a large number of strangers. Many who would never come under the influence of the Gospel are then feasted on the pure, unadulterated Word of God. The members and their friends were blessed in having some of our ablest ministers present at their services. At the morning service, Prof. Koiner preached a very instructive sermon from John 4, 3—10. After a recess, in which dinner was served to the visitors, the congregation listened to Prince Yucu Mohammed, an African, who is working in our school in Charlotte. He preached from John 1, 29. After this service, there was another recess, and then Prof. Romoser preached an able sermon from Luke 12, 16—20. The night service was well attended, and the people gave the strictest attention while Mr. Mohammed preached his second sermon. The people were very liberal; the collections amounted to \$18.35.

Our station at Conover has a bright future. There are many who are favorably inclined to our church, and may connect themselves as soon as they learn more of our doctrine. At present, all services are held in an old school-room, but the members hope to have a chapel in the near future.

May the blessed Word sown on this occasion fall into "good and honest hearts," and bring forth fruit a hundredfold, so that when Christ comes to gather His harvest, He may gather them into the eternal storehouse of heaven. Y. M.

THAT there is a God, all must acknowledge. I see Him in all these wondrous works, Himself how wondrous!—*Daniel Webster.*

### New Orleans Items.

THE GENERAL TREASURY OF THE COLORED MISSION, we learn, is short of funds. In a way, this is not to be wondered at. The expenses during the past two or three years have been enormous. In addition to the usual growth of the old fields and the opening up of new ones, accompanied by the increased cost of maintenance, the two colleges of the Mission have been equipped with the men and means necessary to carry on their work, all of which is responsible for the burden that has produced the present shortage. We are not alarmed. The empty treasury is but an additional indication that the work is prospering. And we know that the Lord who heretofore has blessed the Mission will not let it suffer want in the future. The love of God has in the past made many hearts willing to support the extension of the Kingdom among the colored people of the South, and that love has the power to do the same thing to-day. Therefore we are laboring on, cheerful and undaunted.

BETHLEHEM STATION is temporarily in charge of the Rev. K. Kretzschmar of Mount Zion Church. All services are being held as usual. Profs. Wenger and Mueller, of Luther College, have signified their willingness to preach whenever it is necessary. However, the congregation would like very much to have its own pastor again. We were prepared for a setback in the school. Pastor Kossmann who had conducted the first department left us, as did also Mr. Wolf who had charge of the middle class. The work of these two, with the new term, had to be taken up by one man, Prof. Gehner, only recently graduated. Besides, a large new public school was opened up this fall at no great distance from Bethlehem School, and we had anticipated a loss in this direction, too. But it seems as though we shall not suffer as much as we had feared. Prof. Wilder has now taken charge of the first department, and at the rate of the present increase the school ought soon to reach its last year's enrollment of 154 pupils.

THREE ADULTS are being prepared for admission into Mount Zion Church, and more are expected before long.

MOUNT ZION SCHOOL needs a third teacher. Prof. Vix, in the first department, is instructing 90 pupils in four grades, while Prof. Meibohm, in the second class, has charge of over one hundred of those restless little bundles of budding humanity.

The two are actually doing four men's work. The present welfare and the future prosperity of this popular school demand the employment of a third man. Even in the face of an empty treasury we cannot and must not retrench.

THE REV. LANKENAU, of St. Paul's, reports the announcement of 20 catechumens for confirmation next spring, and more are expected. The congregation during the past month has expended about \$90.00 for various improvements, among them being also a much-needed new iron fence in front of the church.

ST. PAUL'S SCHOOL at present has an enrollment of 230 children in charge of four teachers, three of whom, two male and one female, are graduates of Luther College. During the month of September the school turned in tuition fees amounting to \$46.00.

THINGS IN AND ABOUT LUTHER COLLEGE are looking very bright just now. On October 7th Profs. Wenger and Wilde were formally installed into their office as instructors at the institution. A special service was held in the spacious college hall, addresses were delivered by the Rev. K. Kretzschmar and Prof. F. Wenger, the installation proper was conducted by the Rev. F. Lankenau, and the choirs of St. Paul's and Mount Zion churches rendered appropriate anthems. Prof. Wenger is a graduate of our Seminary at St. Louis and until lately was pastor of a congregation in the State of Minnesota. Prof. Wilde, a graduate of the Seminary at Addison, Ill., was formerly a teacher in St. Paul's School and has now been advanced to his present position at the college. Thirty-eight students have entered the institution. Two of these are in the theological department, while two male and the same number of female students are in the normal classes.

The outlook in all directions is very promising. May God continue to bless us!

### Immanuel Lutheran College.

Our institution entered upon its fourth year on the 12th of September under very favorable circumstances. The opening address to the students was based on Gen. 16, 13: "Thou, God, seest me." This word they were asked to take with them as a daily motto into the life of the new schoolyear. As the new building is not completed, we have,



much against our inclinations, pitched our tents in "Holley's House," where we are learning lessons in mastering difficulties and in being "patient under tribulations."

About 30 new students have been enrolled, and more are expected. The old ones are gradually returning, and if all the applicants come we shall have an enrollment of 60.

On the 14th Sunday after Trinity Rev. Henry Gross, a graduate of the St. Louis Seminary, was installed in his office as professor at our college. The services were held in the Lutheran Grace Church, Rev. J. C. Schmidt, pastor, and were attended by a large and appreciative audience.

A parochial school, which also serves as a practice school for the Normal class, has been established under the auspices of the college. It is temporarily located in the public school house and in charge of Miss Eliza Johnston, of the class of 1907.

Four young men have entered upon the study of theology. Dr. Fr. Patterson, who was to enter that class and also to superintend the parochial school, took suddenly sick as he was about to enter upon his journey to Greensboro, and died in a few days. During his sickness he wrote, among other things, the following to the undersigned: "By the grace of God I became a Lutheran, and by His grace I will remain a Lutheran unto my end."

A new feature has been added to our school. The girls are being taught plain sewing and dress-making by a competent lady teacher. The girls are encouraged to learn sewing rather than music, provided they cannot afford to learn both.

We commend ourselves and all that are entrusted to us to God's merciful, protecting care and to the intercession of our fellow Christians.

N. J. B.

**Obituary.**

Mr. Luther Brooks of Gold Hill, N. C., a student of Immanuel College, who had been sick for some time, died in the faith of the Lord Jesus Christ on the 9th of October, aged 23 years. May the Lord comfort the bereaved! S. DOSWELL.

**Acknowledgments.**

Received for *Colored Missions* from Mount Zion Church, New Orleans, La., \$35.00; Bethlehem Church, New Orleans, La., 25.00; St. Paul's Church, New Orleans, La., 35.00; St. Paul's Church, Mansura, La., 10.00; Grace Church, Concord, N. C., 10.00; St. Paul's Church, Charlotte, N. C., 5.00; Mount Zion Church, Meyersville, N. C., 3.00. St. Louis, Mo., October 16, 1906.

A. C. BURGDOFF, *Treas.*

Received with thanks for the indigent students of Immanuel College from Lutheran Grace Church, Greensboro, N. C., \$3.70. N. J. BAKKE.

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NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; F. J. Lan-  
kenau, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday,  
7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday,  
7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday,  
7.30 P. M.

SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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St. Louis, Mo., December, 1906.

No. 12.

## Christmas Hymn.

Rejoice, O soul!  
Thy burden roll  
Upon the arms extended;  
His natal day  
Returns to say  
Thy God hath thee befriended.  
Sing loud and clear,  
Uproot thy fear,  
Joy without bound or measure  
Should fill thy heart,  
If thou hast part  
In this glad Christmas treasure.  
Let on thy face  
The smile of grace  
Speak of the heart's thanksgiving.  
The Father's gift  
Thy soul should lift  
And show in all thy living.  
Jesus the Lord,  
Our own Adored,  
Brought only joy from heaven.  
There is no gloom  
Within the tomb  
For those who are forgiven.  
Then sigh no more,  
But from thy store  
Bring sunshine to the weary.  
Each child of God  
Who has the Word  
Should make some life less dreary.

*Selected.*

## True Christmas Joy.

Christmas is coming. Day of gladness and of joy! At no season of the year is there such general joy among all classes of people as in the merry Christmas season. But not all this Christmas joy

is of the right kind. Much of it is only earthly joy. Much of it is even sinful; for there are those who look upon Christmas merely as a good time for gratifying the desires of the flesh, and who give themselves up to sinful pleasures, which injure both body and soul.

True Christmas joy is joy in the Lord. It is joy over the birth of a Savior. The angel who brought the Christmas message said, "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 Savior, which is Christ the Lord." The tidings made known the birth of a Savior, and that is what made them tidings of great joy. So true Christmas joy is joy over the birth of this Savior. "Unto you is born a Savior!" That is the source and ground of all true Christmas joy.

True Christmas joy is therefore experienced by those only who feel the need of a Savior. They have come to the knowledge of their sin and of God's wrath over sin. To them there can be no greater joy than the joy over the Savior born at Bethlehem. In Him they have the Redeemer from sin and wrath, the Deliverer from death and every woe, the Comforter in all sorrows and afflictions. As helpless, lost, and condemned sinners they come to this Savior and find in Him help for the helpless, salvation for the lost, heaven for the condemned. Believing in this Savior, they have nothing to fear. "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

This true Christmas joy is intended for all. The angel said, "I bring you good tidings of great joy, which shall be to *all* people." To all classes, all ages, all colors, all races — to *all* people. It is the

Savior of sinners that is born at Bethlehem; and as He is the Savior of all sinners, so the Christmas joy is for all. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of which I am chief," says the apostle. The Savior came to save sinners, even the chief of sinners. There is none excepted, no, not one. Man may by his unbelief shut himself out from this Christmas joy, but God does not shut him out. The young and the old, the high and the low, the colored and the white, the learned and the unlearned, the rich and the poor, the merry and the weeping — they all, all may share this Christmas joy and give glory to God in the highest, as in the Gospel there is now proclaimed peace on earth and good will to men, to *all* men.

"Unto you is born a Savior!" That is the good news which makes Christmas so glad, and from which all true Christmas joy springs. Accept the glad tidings and receive the Savior whom they offer to you. Your heart will then be gladdened, and the Savior's birth will be to you the never-failing spring of Christmas joy.

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### Of Hell.

The unbelievers will rise to everlasting shame and eternal contempt. According to Scripture hell is the place where the unbelievers will pass their eternity of torture and torment. It was in hell that the rich man lifted up his eyes, being in torments, Luke 16, 23. God did not prepare this place of torment for men, but for the devil and his angels; it is man's own fault if the righteous God must condemn him to this habitation of the evil spirits. He that fears not God must bear the penalty of his sins, the destruction of body and soul in hell.

And who can describe the horrors of hell! It is a chamber of tortures, a pit of death, a house of lamentation. Hell is a sea without bounds, an abyss without bottom, the home of darkness, wretchedness, and woe. It is the pit from whence ascend cries for help without being heard; a depth where all weep, but no one is moved to compassion; there all are forsaken, but no one will comfort. Of the damned we read Is. 66, 24: "Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh." Whoever once enters the prison of hell will never leave it, neither is there any alleviation or temporary respite. The rich man could not even so much as get a drop of water to cool his parched tongue. No redemption, no relief! Only

wretchedness and woe, weeping and wailing; no hope, no comfort.

If a murderer be sentenced to prison for life, he may have no hope ever to regain his freedom in this life; but with death his imprisonment must end. He, however, who enters the prison of hell has no such hope; for since his life takes no end, so also his imprisonment is everlasting: endless torture and pain is his doom. We may compare hell to a debt whereof the interest is paid, but the principal always remains; thus the damned are ever tormented, but all their tortures will never be able to pay the debt.

Here, then, is death without hope of life; darkness, without a ray of light; sadness, without a vestige of joy. Here is no love, but only hatred; no happiness, but only sorrow; no pleasure, but only pain. Hell is the home of malevolence, distrust, horror, and despair, the habitation of never-ending remorse, discord, and confusion, the kingdom of everlasting evil.

O how can we escape from this place of torment and anguish? Christ Himself tells us Matt. 7, 13: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." The broad way leads to destruction; this is the way of the ungodly. Let us beware of this way and walk upon the narrow path of faith which leads to life eternal in heaven. Christ says that He is the way and the door; by a childlike faith in Him let us walk upon the road to heaven, and thus escape the broad way and its awful end.

Oh, my Savior, help afford  
By Thy Spirit and Thy Word!  
When my wayward heart would stray,  
Keep me in the narrow way;  
Grace in time of need supply,  
While I live, and when I die.

F. J. L.

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### Christmas and the Missionary Spirit.

Those whose hearts are filled with the Christmas tidings will also know something of the missionary spirit which moves Christians to make known to others the glad tidings of a Savior in whom they have found peace and salvation. It was this spirit which moved the shepherds, after they had found the newborn Savior, to make "known abroad the saying which was told them concerning this Child." It was this spirit which made the apostles confess, "We cannot but speak the things which we have

seen and heard." As a lighted candle cannot help shining, so a Christian who rejoices over the birth of a Savior cannot help making known to others this Savior and the salvation which is found in Him. Luther therefore says in his preface to a hymn book of 1545: "God has gladdened our hearts and minds through His dear Son whom He gave for us, to redeem us from sin, death, and the devil. And whosoever believes this truly cannot do otherwise than sing of it gladly and cheerfully, so that others also may hear it and obtain the same joy and comfort from it."

The Rev. Ahlfeld, the well-known German pastor, relates the following incident from his own life:

At the university, one Christmas Eve, a number of young theologians met to spend the evening together. Soon a jurist entered and said, "What are you talking about?"

"We were just talking about the birth of God's Son and the greatness of that deed of God's grace done for the world in the blessed Christmas time."

The jurist continued, "Do you really believe that God's Son became man?"

"Yes!" all replied.

But the jurist said, "If you really believe it, then that grace must fill your hearts and burn within you like fire under your soles. It would not let you rest until that message be brought to all the world."

With downcast eyes each of the young men said within himself: "Lord, I believe! Increase my faith and drive off all unbelief!"

May this be our prayer! With the increase of faith in the Christmas tidings will also come the increase of the missionary spirit.

by the ship's crew, who also attended the services. The Maori chiefs led their people to the place and arranged them in a circle near the pulpit. Rev. Marsden opened the service by singing the 100th Psalm and by reading the beautiful Christmas liturgy. The text of his sermon was the angel's Christmas message: "Behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Marsden spoke in English, which only the chiefs understood, they having learned something of that language during their visits in Australia. The Maoris complained that the sermon was too long and that they could not understand it. One of the chiefs requested them to keep silence and be patient, as it all would be explained to them in their own language. So the sermon was interpreted to the natives by one of their chiefs, who also later on proved a faithful friend to the missionaries.

Soon after Marsden's visit to New Zealand missionaries began mission work among the Maoris, and many mission stations were organized. In 1835 the translation of the Bible was completed. It was eagerly bought and read by the Maoris. An old chief, in a letter requesting the missionary to send him a Maori Bible, called the Bible a rifle with which he could shoot the evil spirit.

The Lutheran church also has for some years carried on mission work among the Maoris, and many souls have been saved by the pure preaching of the good tidings of great joy. Recently a Maori youth entered our Lutheran seminary at Springfield, Ill., with the view of preparing himself for mission work among his countrymen.

### The First Gospel Sermon in New Zealand.

The first Gospel sermon in New Zealand was a Christmas sermon, preached to the Maoris, or natives of that country, by the Rev. Samuel Marsden, English chaplain to a colony in Australia. He had, at different times, been visited by Maoris and their chiefs in his home at Sydney and had won their love and esteem by his kindness. When he landed in New Zealand, December 19, 1814, he was welcomed by the natives as a friend. On Christmas Day of that same year the Gospel of Jesus was for the first time preached to the Maoris. The service, which began at 10 o'clock in the morning of the first Christmas Day, was held in the open air, benches and a pulpit having been prepared

### A Blessed Christmas.

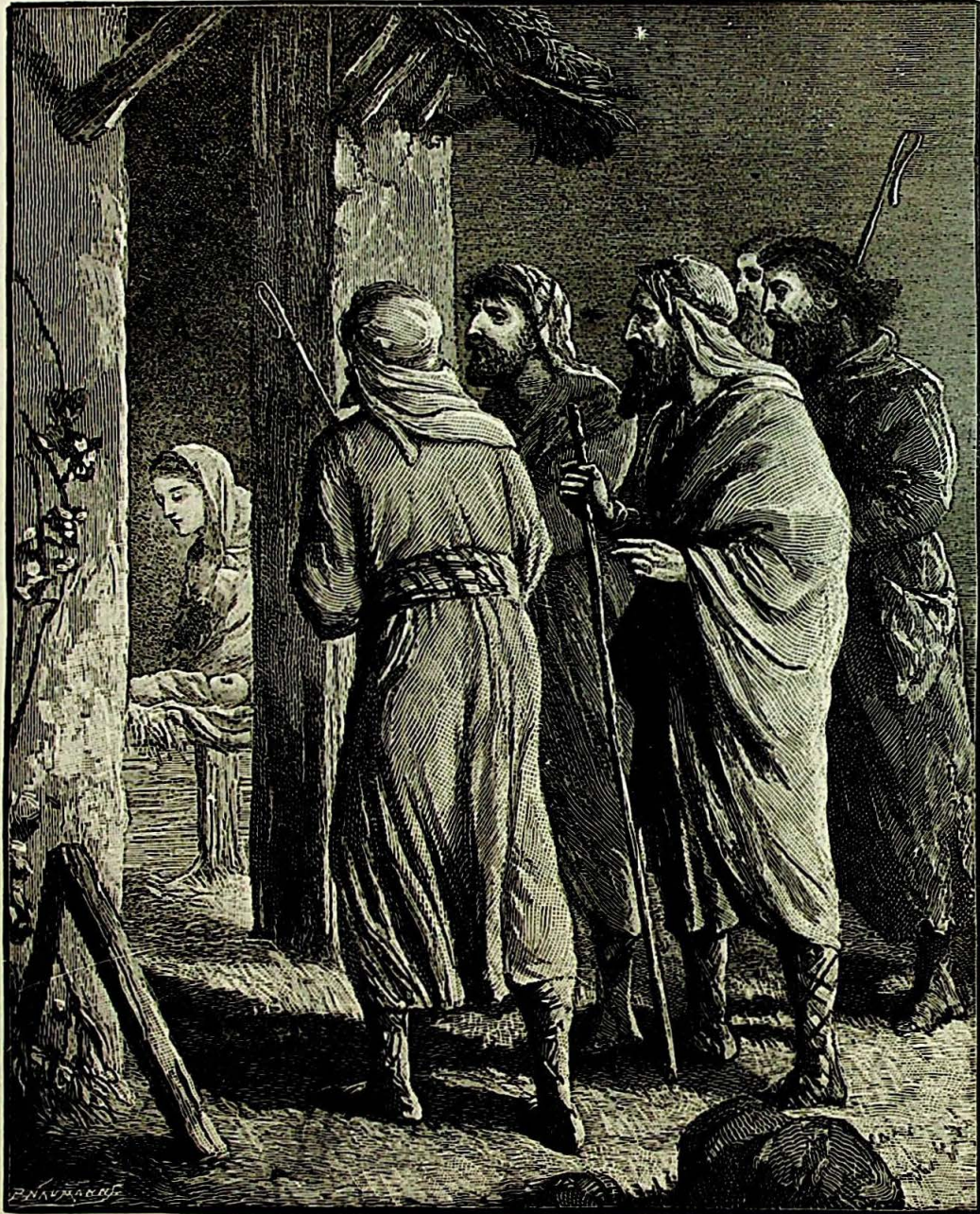
It was a bright winter morning. The bells of an old country church called the members of the country parish together for the Christmas service. The church was nearly full, when the old clergyman entered, who had been pastor of that parish for many and many a long year. Old he was in years, but his steps were still firm, and his eyes were still bright as he looked round on his dear people, to whom he was again to bring the glad Christmas message as he had done for so many years.

The last verse of the first hymn had been sung, when a stranger entered and quietly took a seat. He was a tall man and his sunburnt face told of many travels. As the service passed on, he gazed

earnestly upon the scene before him and listened attentively to every word that fell from the old pastor's lips. "Unto us a Child is born, unto us a Son is given," was the text from which the ven-

He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

After the service the people came forth with



### CHRISTMAS.

"Now let us all with gladsome cheer  
Follow the shepherds and draw near,  
To see the wondrous gift of God,  
Who hath His own dear Son bestowed.

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

erable parson preached his Christmas sermon. In plain, simple words he told his people of the unspeakable gift of God, who "so loved the world that

smiling faces and cheerful voices, wishing one another a "Merry Christmas" as they went on their way to their happy homes.

When the rest had all left the churchyard, the stranger still lingered behind. He slowly wandered among the graves, sighing gently to himself as he thought of the quiet dead who had passed away to their rest, and of his own stormy life. For Charles Dallas had been possessed of a restless spirit from boyhood up. Twenty-two years ago, when he was but thirteen years old, he had left that happy country place, a truant from his home; and since then he had been a wanderer, knowing no home and finding no resting-place. After many years there came into his heart a longing for home, a yearning for the old scenes and the dear faces of early days, and after a long journey he reached the country village that winter morning when the church bells were calling the people to the Christmas service. He had entered the church and listened to the service, especially to the Christmas tidings of God's great love for sinners. Now he wandered to and fro about the churchyard as if thinking of something which he yet hesitated to do. And then, as he stood, there came the old pastor on his way from the church to the parsonage. Bent with the weight of years, white with the snows of many winters, he slowly picked his way through the churchyard towards the little door which opened into the garden of the parsonage. When he came near that door, his eyes suddenly lighted upon the stranger standing with folded arms and gazing upon him with a look of mingled reverence and affection.

The old pastor, lifting his hat, said, "A merry Christmas to you, sir, and a happy new year!"

The stranger at first made no reply, but then, stepping forward a few paces, exclaimed, "Father, don't you recollect me?"

The old man turned pale, and staggered back as if he had been shot.

"Charles!" he exclaimed after a moment, during which he appeared to be gasping for breath. "Can it be — is it my boy? Do I really live to see him again with these old eyes?" With a long, eager look he seized the young man's hand, and in another moment clasped him in his arms.

Tender and loving indeed was the meeting of the two. Charles soon inquired after his mother. The old man pointed upwards to heaven, and then led his son to a corner of the churchyard. "Here," he said, "lies all that was mortal of her, and at her side will soon be my resting place."

Charles made no reply, but taking off his hat, knelt down in prayer at the foot of his mother's grave. Then he rose, and linking his arm in that of

his father, moved slowly from the spot. They passed through the garden to the parsonage and entered the study, where they had a long talk together, speaking of sin and of God's grace. The son asked and received the forgiveness of his father, who assured him also of the Savior's forgiveness, who came to save sinners. It was a blessed Christmas for the son. He had come back, not only to his earthly father, but also to his heavenly Father, and there was joy in the presence of the angels of God over a repenting sinner. It was a blessed Christmas for the old father. He could joyfully exclaim, "This my son was dead, and is alive again; he was lost, and is found."

### North Carolina Letter.

It has been a busy season for our missionary brethren. The harvest-home and mission festivals, which generally begin in July and end in October, make the few laborers we now have hustle. But they do it gladly. For at these gatherings, some of them being mass meetings, a large number of Christless and churchless souls is reached that otherwise would not come under the sound of the Gospel. The people, too, delight and take an active part in these meetings, and the contributions for mission purposes during the last years have materially increased.

But with the reopening of the schools the busiest season begins. Every missionary has from three to four congregations, far apart, to serve. Two and three sermons a week have to be prepared, catechetical classes to be instructed, and some of the brethren teach school five days a week for nine or ten months. May the Lord give them strength to labor faithfully, courage to face and overcome obstacles, and cheerfulness to pray and work though the fruits be small. They shall reap if they faint not.

On the 28th of October the congregation at Concord celebrated the anniversary of the Reformation. The writer was invited to deliver the sermon. As usual, a large and attentive audience gathered in the sanctuary, and the "Battle Hymn" was sung with an emphasis and heartiness which indicated a united action of hearts and tongues. The choir, under the leadership of the pastor, added much to the services by a happy rendition of two appropriate anthems.

The children's service in the afternoon was also well attended. Mr. M. Carter, who has been in charge of the school since February, 1905, conducted this service. It was a pleasure to listen to the ques-

tions and answers on the History of the Reformation. Both teacher and children seemed to delight in it and be proud of it, and so it ought to be. Church History knows of no greater spiritual battle than that which Luther and his coworkers fought for the emancipation of the Church. It can point to no greater victory than that which they achieved, the bountiful fruits of which we are reaping. Well may every Lutheran, every Protestant, indeed, delight in that story, and thank God for the victory won.

On the following Sunday the Reformation anniversary was observed at Immanuel College. We were permitted to use the public school house for this service. Our four theological students addressed the audience on the following subjects: Mr. Charley Play on "The Condition of the Church before and at the Time of the Reformation;" Mr. Fred. Ford on "The Childhood and Youth of the Reformer;" Mr. John Alston on "The Direct Cause and Beginning of the Reformation," and Mr. Frank Alston on "The Discovery of the Bible by Luther." The young men acquitted themselves creditably. About one hundred people attended these services.

A new department has been added to our Institution. The girls receive instruction in sewing, embroidery, etc. The teacher is Miss Violette McGill, a graduate from Scotia Seminary at Concord.

We have at present 62 regular students, all crowded uncomfortably together. The parochial school occupies a room in the Girls' Dormitory and has 30 regular scholars. May the Lord continue to prosper the work of our hands! N. J. B.

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### New Orleans Items.

REFORMATION was celebrated by special services in all our churches, the children, as usual, playing a prominent part in the celebrations. The program at Bethlehem Chapel was particularly elaborate, and though some of the children might have been more attentive, the program as a whole was well carried out. Prof. Wenger, of Luther College, delivered an appropriate address.

MR. J. G. GEHNER has been transferred from Bethlehem School to the new station at Napoleonville. Though this is a loss to Bethlehem, it is clear to us all that Napoleonville needed him more. The former is not suffering neglect, since Messrs. Wilder and Odendahl are still on duty there.

MR. THEO. WILDER was formally installed as teacher of the upper grades of Bethlehem School. The ceremony took place at Bethlehem Church on the 22d Sunday after Trinity. Mr. Wilder is a graduate of our Addison Seminary and a classmate of Mr. Gehner. May God prosper his work at Bethlehem!

ST. PAUL'S SCHOOL is filled to overflowing. More room is urgently needed. As it is, a portion of Luther College is occupied by some of the upper school grades, in consequence of which a small room 9x9 feet, not intended for a class-room at all, must now frequently accommodate 16 pupils. During the month of October St. Paul's School turned in tuition fees aggregating \$72.00.

MOUNT ZION SCHOOL also is still increasing its roll of pupils. The other day Mr. Meibohm had 108 children present in his class-room. If we do not succeed in getting a third man for the school, we shall have to refuse to take in any more new pupils. But we are still hoping. The tuition fees during the month of October amounted to \$50.00.

LUTHER COLLEGE has no organ. The normal students have to go over into the cold church for their daily exercises. Who will help Luther College to get an organ?

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### God's Gift to Man.

JOHN 3, 16.

For God so loved the world—  
O wondrous words of love!  
He sent His only Son  
From that bright home above.

O precious love untold,  
So beautiful and dear!  
He gave His only Son  
To save the people here.

O precious gift to man,  
That those who do believe  
Should perish not, but shall  
Eternal life receive.

Forget not these sweet words  
As told so long ago.  
God gave His only Son  
Because He loved us so.

Dear Lord, fill our cold hearts  
With holy love divine,  
That we may be as lights  
Within this world to shine.

ESTHER PETERSON.

## NOTES.

CLOSE OF VOLUME.—This number closes another volume of the LUTHERAN PIONEER, and we would remind our readers and friends of our mission that the beginning of a new volume is the best time of the year to secure new subscribers. The Christmas season is a season of gifts. Why not gladden the heart of the little PIONEER with the present of an enlarged subscription list? Our friends will not forget that any profits arising from our mission papers are devoted to our mission work, and that circulating our mission papers is accordingly a twofold benefit.

THE CLOSING YEAR.—The closing year has been called "a year of calamities." Says a New York paper: "The passing year has been so full of horrors that ordinary people dread to look at the morning papers." And another secular paper recently had an article under the striking heading, "The Act of God," in which the writer speaks of the "monumental calamities of the passing year, furnishing such a list as few, if any year, has shown." To the Christian the increasing calamities are partly reminders of the fact that in the midst of life we are in death, and partly signs of the coming end of all things. They add force to the Lord's repeated admonition: "Watch therefore; for ye know not what hour your Lord doth come;" "Take ye heed, watch and pray; for ye know not when the time is;" "Watch ye therefore, and pray always."

AFRICA AT HOME.—A Philadelphia paper, speaking of "evils among the colored people" and of the "responsibility of the churches for the religious nurture of the colored race," says: "The white people of the country, North and South, have a heavy responsibility for their neglect of this race, which, through no choice of its own, has been brought to this country and committed to the charge of our people. Never was so great a charge more fatefully neglected. The churches of America give millions upon millions for the support of missions in Africa, India, China, and Japan; but they practically leave ten millions of home-born Africans to fall back into barbarism. When we read of generosity to foreign missions we rejoice; but when we think of our forgotten Africa at home we say, These things ought we to have done, and not to leave the other undone."

The Lutheran church, for more than a quarter

of a century, has been doing mission work among the colored people, and her work in church and school has not been in vain. It has been a blessing to many of the colored race for time and eternity. Still, as in all our mission fields, more could be done, if the men and the means were forthcoming. Especially at the present time, when by the blessing of God our mission work among the colored people is expanding and is in need of larger contributions and more liberal support, our Lutheran Christians should be roused to greater zeal for this important mission in our own "Africa at home."

## Napoleonville.

Surrounded by extensive sugar-cane plantations, on the banks of Bayou Lafourche, in the southern part of the State of Louisiana, lies the little city of Napoleonville. Perhaps the pages of the PIONEER never would have known even the name of this little town if it had not been for what the Lord did through the instrumentality of our good friend Mr. Joe Nelson, a member of Rev. Lankenau's colored congregation at New Orleans and a native of Napoleonville. Having returned to his native city after some years' residence in New Orleans where he had become a Lutheran, Mr. Nelson succeeded in getting his fellow-townsmen interested in the work of the Lutheran church among the colored people of the South. In June of this year the first Lutheran service was held out there by Pastor Lankenau with more than a hundred colored hearers in attendance. Mr. Nelson continued his missionary activity, Pastor Lankenau went out to preach as often as circumstances would permit, and it soon developed that here was a field ready for the harvest if only men and means could be found to occupy it. The prospects for opening up mission schools not only in Napoleonville, but in neighboring towns and villages as well, seemed particularly bright. The people of the former place promised active cooperation if a man were sent to take charge of the work. But there was the rub,—it seemed impossible to find a man. Besides, there was opposition on the part of such church denominations as were already in the field. During the month of October a school was opened under the auspices of a local colored Baptist congregation in the very building in which Pastor Lankenau held his services and which would have been at our disposal had we been in a position to claim it. Promises had been made, but could not be kept. Mr. Nelson wrote to Pastor Lankenau



and also to the Mission Board at St. Louis, exploring them to send a man into the field at the earliest possible moment. The Board did the only thing possible under the circumstances, — a teacher from Bethlehem School at New Orleans was transferred to Napoleonville. Circumstances prevented Pastor Lankenau from making the trip, and so the undersigned, together with Mr. Gehner, the new teacher, went out to Napoleonville on Saturday, November 3, intending to hold services there on the next day and to open up a school on the following Monday. Mr. Nelson had again made a canvass of the field; he had also found a hall tolerably suited for the home of our new school. On Sunday two services were held. In the morning between fifty and sixty people were present, and more than a hundred attended the night service. The lamps for the latter had been borrowed in the neighborhood, and an enthusiastic neighbor even tendered the use of his organ, which was "toted" over into the hall by a number of young men equally enthusiastic. We are not drawing hasty conclusions from the interest shown by these people in our services. Much of it will wear off in time because it is not truly spiritual. But on the other hand, it is certainly evident that the Lord has opened a door for us, and we would be faithless to our charge if we did not make the most of the opportunity presented to us.

On Monday morning the school was opened. Twenty minutes after the doors and shutters of the hall had been thrown open to the bright morning sunshine Mr. Gehner had things in readiness for the pupils that were to come. And they soon came. Ten children made their appearance on that day and nine more were announced by their mothers. On a hasty canvass of several families who had promised to send their children we found that some were only waiting until they should hear that the school was really in running order, while others had already entered the Baptist school and had paid their tuition for the month, but would come to the Lutheran school at the beginning of the next month. We are very hopeful in regard to this new field and are praying to God to send us more men to do the work that is awaiting us out there. May every faithful friend of our Mission upon reading this unite his prayer with ours.

K. KRETZSCHMAR.

"CHRISTMAS comes but once a year,  
And when it comes it brings good cheer."

## BOOK TABLE.

AMERIKANISCHER KALENDER fuer deutsche Lutheraner auf das Jahr 1907. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This welcome and useful annual contains 88 pages this year. Besides the usual calendar and statistical matter it contains 13 pages of entertaining and profitable reading matter, the article of special interest being a life sketch of Paul Gerhardt, the celebrated and beloved Lutheran hymn writer, the three-hundredth anniversary of whose birth is to be commemorated in March, 1907. The Almanac is adorned with several illustrations and brings also a very beautiful colored picture illustrating the Savior's words: "Behold, I stand at the door and knock," Rev. 3, 20.

SYNODALBERICHT des Wisconsin-Distrikts. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

This pamphlet contains the proceedings of the Wisconsin District of the Missouri Synod. It may well be used as a missionary tract to awaken greater interest in the mission work of the Church. The President's opening address points out the duty of fostering our Colleges and Seminaries, they being indispensable for preparing laborers for the mission field. The doctrinal paper sets forth the truth that a truly Lutheran congregation is filled with the missionary spirit and is therefore at all times active in mission work at home and abroad. The Report of the Mission Board and of the Director of Missions gives an interesting and encouraging account of the work done in the large mission field of the district during the last two years.

## Acknowledgment.

Received for *Colored Missions* from Mount Calvary Church in Mount Pleasant, N. C., \$19.00; St. Peter's Church at Dry's Schoolhouse, N. C., 5.00; Mount Zion Church in New Orleans, La., 35.00; Bethlehem Church in New Orleans, La., 25.00; St. Paul's Church, Mansura, La., 10.00; St. Matthew's Church, Meherrin, Va., 20.00; St. Paul's Church, New Orleans, La., 35.00; Grace Church, Concord, N. C., 10.00; St. Paul's Church, Charlotte, N. C., 5.00; Bethlehem Church, Monroe, N. C., 2.50.

For *Immanuel College*: From Ellen Brandfort, Little Rock, Ark., 100.00.

St. Louis, Mo., Nov. 16, 1906. A. C. BURGDOFF, *Treas.*

## Evangelical Lutheran Colored Churches.

### NEW ORLEANS, LA.

*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne St.; F. J. Lankenau, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

*Mount Zion Church*, Franklin and Thalia Sts.; K. Kretzschmar, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

*Bethlehem Chapel*, Washington Ave. and Dryades St.

Divine Services: Sunday, 10 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

### SPRINGFIELD, ILL.

*Holy Trinity Church*; L. E. Thalley, Pastor.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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