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The Lutheran Pioneer 1907

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Recommended Citation

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https://scholar.csl.edu/lutheran_pioneer/29

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIX.

St. Louis, Mo., January, 1907.

No. 1.

Jesus.

There is a name I love to hear,
I love to speak its worth;
It sounds like music in my ear,
The sweetest name on earth.

It tells me of a Savior's love,
Who died to set me free;
It tells me of His precious blood —
The sinner's perfect plea.

It tells of One whose loving heart
Can feel my deepest woe,
Who in my sorrow bears a part
That none can bear below.

Jesus! the name I love so well,
The name I love to hear!
No saint on earth its worth can tell,
No heart conceive how dear.

This name shall shed its fragrance still
Along this thorny road;
Shall sweetly smooth the rugged hill
That leads me up to God.

And there, with all the blood-bought throng,
From sin and sorrow free,
I'll sing the new eternal song
Of Jesus' love to me.

Selected.

The Name of Jesus.

The name of Jesus greets us at the beginning of the new year. The Gospel lesson for New Year's Day, speaking of the Child born at Bethlehem, says: "His name was called Jesus." That name means Savior. It is the most precious name. It was given to the Child whose birth we celebrated in the blessed Christmas season, because it expresses what He is. Of this Child the angel said to Joseph: "Thou shalt call His name Jesus; for He shall save His people from their sins." He

really is what the name means. He is Jesus, the Savior. Not a Savior merely from some temporal ill, but the Savior from sin, the root of all ills, the cause of all unhappiness, the source of all woe. To save us from sin, He came into the world. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." To this end He took our place under the Law and in our stead fulfilled all its demands and bore the curse and the punishment which we deserved. There is now forgiveness of sin and salvation in Jesus for all sinners. In Jesus only. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." None other name than the name of Jesus. Those who have no interest in that name and in the saving work of which that name speaks, reject their only salvation and cannot enjoy a happy new year. They are still under the wrath of God, and life to them is but a journey to endless darkness and everlasting woe. But all that believe in Jesus, and by faith take His salvation offered to sinners in the Gospel have forgiveness of sins in His name. "Of Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins," Acts 10, 43. And to believers it is written: "Your sins are forgiven you for His name's sake," 1 John 2, 12. And where there is forgiveness of sin, there is also life and salvation. Precious name, the name of Jesus! It brings us true happiness; for in that name we have forgiveness of sins and life everlasting.

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

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The name of Jesus fills the hearts of God's children with confidence as they enter the new year, and is to them a never-failing source of comfort in all the days of their earthly pilgrimage. They know not what the new year has in store for them. It may bring losses, and sorrows, and sickness, and even death. But they need not fear. The name of Jesus in whom they believe gives them the assurance that He who saved them from sins will also take care of them and keep them and guide them on their journey to their heavenly home. The apostle says: "We know that all things work together for good to them that love God, to them who are called according to His purpose," Rom. 8, 28. Whatever befalls them in the new year must serve God's purpose of their salvation and cannot take away their happiness; for it cannot take away Jesus. Even in the last hour He is with them as they pass through the dark valley. He guides them through death into everlasting life. That which gives them this confidence and comfort as they enter the new year is the name of Jesus. Precious name! It sweetens our sorrows, it lightens our burdens, it brightens all the dark days of our trials and tribulations.

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

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

In the name of Jesus we are to live and labor on earth. The apostle says: " whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." In His name all our work is to be done, also our mission work. There is no strength in us; all power comes from Him. There is nothing due to us; all glory belongs to Him. Not in our name, but in the name of Jesus our work is to be done. This will give us the assurance that our labor is not in vain. The name of Jesus is the hope and promise of our mission work. He was not in vain called Jesus. No. Until the end of time there will always be souls that will find happiness and salvation in Him. As in the past, so in the future He will bless the work done in His name.

Let us, then, enter the new year joyfully in the name of Jesus, and let us in this name continue our mission work with new energy and greater zeal

for the salvation of immortal souls and for the glory of that great and precious name — Jesus!

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

Of Life Everlasting.

Holy Scripture speaks of two places after death, heaven and hell, the home of eternal joy and the habitation of everlasting sorrow. Of a third place, the so-called purgatory, the Bible speaks not a word. Christ knows of only two ways, one narrow and the other broad, and of only two places to which these roads lead: the former to life and the latter to destruction. Concerning the ungodly we are told again and again that there is no hope for them after death. Judgment is passed upon them at the moment of death, Hebr. 9, 27, and this judgment is irrevocable and will never be changed, Eccl. 11, 3. "When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth," Prov. 11, 7. There is no possibility of the ungodly, after death, changing their eternal abode, for then has come the night when no man can work, John 9, 4.

On the other hand, they that walked on the narrow way are carried by the angels into Abraham's bosom when they die, as was poor Lazarus. All believers, when they die, are, according to the soul, at once present with Christ. Christ said to the dying thief: "To-day thou shalt be with me in paradise," Luke 23, 43, and the voice from heaven said to John, Rev. 14, 13: "Blessed are the dead which die in the Lord from henceforth." And after the last day, the glorious day of the resurrection, the believers shall be with Christ, body and soul, and live with Him in eternal joy and glory.

This blessed state of the saints in light no human mind can grasp, no human tongue can describe: "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

It is life in comparison to which this life is death. This life we may compare to the shadow, yonder life to the substance. It is easier to describe heaven by telling what will not be there. There will be no death, no weeping, no weakness,

no hunger, no heat, no cold, no destruction, no wants, no sorrow. It will be a life without death, a day without night, security without fear, pleasure without pain, beauty without blemish, righteousness without sin, good without evil, truth without deception, happiness without sorrow. There will be no burdens to bear, and all will shine and glow in unchangeable glory, Rom. 8, 18.

The saints in heaven will rejoice and be glad, for they will behold their God forevermore, 1 John 3, 2, and look upon the glory of their Savior without ceasing, John 17, 24. That will constitute their greatest happiness, that then they will behold their God and Savior from face to face and see Him as they are seen; for in God's presence is fullness of joy, and at His right hand there are pleasures forevermore, Ps. 16, 11. How happy is the subject of an earthly ruler when allowed to look upon his king's face and be in his presence! How infinitely happy, then, must be the heirs of eternal life when there they will behold the King of all kings who gives scepters and crowns to those who have them, and see that Lord of glory who is the Creator of all glory and beauty. This basking in the heavenly sunshine of their Father's presence is the glory and happiness of God's children, their everlasting joy, their crown of bliss. And just as a circle is without end, so also this gazing upon God shall be a continual pleasure and an endless joy.

Joy, perfect, unspeakable, everlasting joy, will fill our hearts and will cause us to burst forth in glorious songs of praise and thanksgiving. Here a joyful host will sing: "Hallelujah, salvation, and glory, and honor, and power unto the Lord God," and there, from another innumerable host, will sound the chorus: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever." And the whole host of heaven will rejoice: "Hallelujah; for the Lord God omnipotent reigneth."

But to whom will this life eternal be given? Christ answers this all-important question 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." John 3, 36 John the Baptist testifies: "He that believeth on the Son hath everlasting life." Christ gained eternal life for us by His death upon the cross. He is life, and whosoever liveth and believeth in Him shall live. Eternal life will be given to all believers, but to believers only. He that

clings to Christ, the Prince of Life, unto the end, the same shall be saved, Matt. 24, 13.

Blessed are all those, therefore, who believe in Christ and continue in such faith till their last breath; for they will inherit eternal life, that life which Christ has gained by His blood and death. Thus faith is the hand which grasps this life. Therefore—

On Christ, by faith, I fain would live,
From Him my life, my all receive;
To Him devote my fleeting hours,
Serve Him alone with all my powers.
Christ is my everlasting all;
To Him I look, on Him I call;
He will my every want supply,
In time, and through eternity.

F. J. L.

God Counts.

Willie and Carrie were playing together in the dining room, when a plate of sweet cakes was brought in and placed on the table.

"Oh, I want one of these cakes!" cried Willie, jumping up as soon as his mother went out, and going on tiptoe towards the table.

"No, no," said Carrie, pulling him back; "no, no; you must not touch them."

"Mother won't know it, she did not count them," he cried, shaking her off, and stretching out his hand. "If she didn't God knows how many there were," answered Carrie.

Willie drew his little hand back and waited until his mamma came back, when both received a cake.

Do not forget it when the tempter comes and wants you to take what does not belong to you. Remember, God counts!—*Ex.*

The Year of Death.

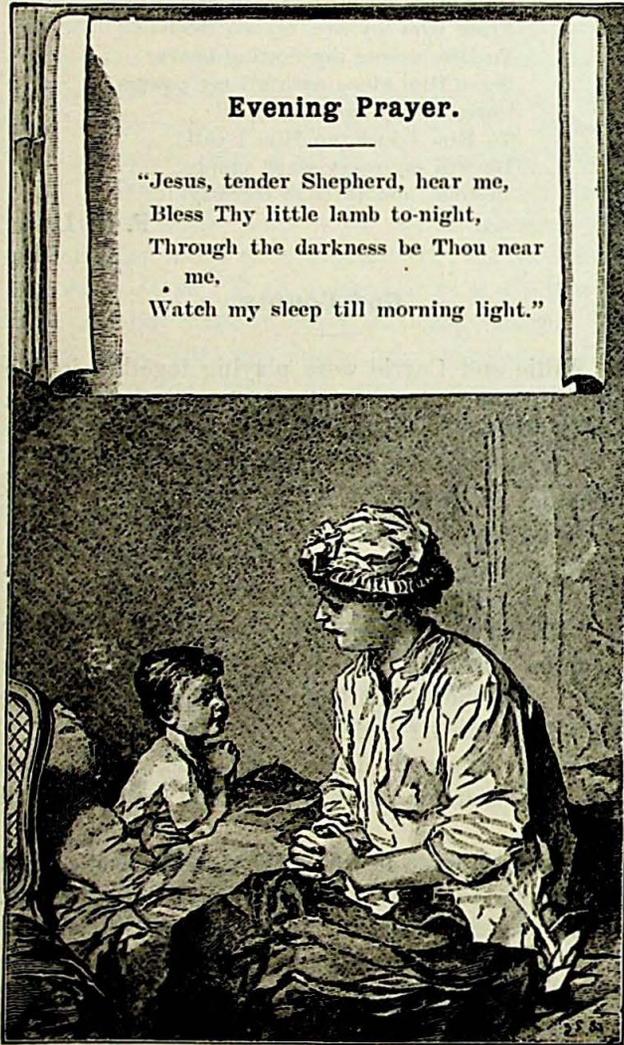
A blessed year in which he dies who has a Savior! It is the year of his true birth; it is the year of his everlasting salvation; it is the year in which he celebrates his wedding; it is the truly "acceptable year of the Lord," the eternal year of jubilee, in which all his lamentations will sink into everlasting silence. Then, at last, will he take his harp from the willows of grief, encircle his brow with never-fading flowers of spring, and sing and play with angelic choirs, forever and ever, the new song to God and the Lamb.—*Dr. Walther.*

Uncle Windsor.

Old Uncle Windsor was a colored servant in an ideal "Old Virginia Home." A daughter of the family, whom we recently had the pleasure to meet, published, some years ago, the story of his life in slavery time. From this true story the following account is taken for the PIONEER:

Evening Prayer.

"Jesus, tender Shepherd, hear me,
Bless Thy little lamb to-night,
Through the darkness be Thou near
me,
Watch my sleep till morning light."



Uncle Windsor came into my father's family at an advanced age, and after he had by some accident become totally blind, his very helplessness making him an object of peculiar care.

He had a mind of unusual clearness, and having given his heart to the Savior, he made it his one object to live and speak for Jesus. It was made the duty of the children of the family to take him his meals from the master's table, and to read to him every day from the Word of God. In this way his mind was stored with many passages of

Scripture, which he brought into constant use and made the daily guide of his life.

One summer day the blind old man was sitting under the shade of a tree in devout meditation as was his wont. There was a horse grazing near by, and hearing his footsteps old Uncle cried out, "Who is dat?" Of course, there was no reply, and he called again, "Who is dat?" Still no answer. "Well," he said, "I will give you a word as you pass. 'Now is the accepted time; now is the day of salvation.'" The horse coming nearer, he perceived his mistake, and said, "I dar b'lieve I preachin' to a horse."

My father, who had been an amused listener, close by, said, "No, Uncle Windsor, your sermon is not lost. I have heard you."

Said he, "Well, marster, I mighty glad you is here; now talk to me 'bout Jesus."

His understanding of spiritual things was remarkably clear, and ministerial friends of my father, who were frequent guests at our home, would gladly converse with old Uncle and were astonished at his wisdom.

His son Parker was very self-willed and caused his father much anxious care. The boy, in an excited revival meeting, had professed conversion, but Uncle Windsor had some doubts as to the soundness of his faith. He, as usual in any time of trouble, sent for my father, who found him wearing the stern countenance of a judge, while his son sat near him in silence.

As my father came near, old Uncle addressed him as follows:

"Marster, Parker say he is a child of God, and I want you to help me sarch him."

My father replied, "No, Uncle Windsor, I think you can do that better than I can. But I will stay and hear what he has to say."

Turning to his son, old Uncle, with great earnestness, began: "Well, my son, what makes you think you are a Christian?"

After some hesitation, he replied, "Daddy, I weeps an' moans."

Says the father, "Yes, you ought to weep an' moan; but your tears ain't worth nothin'."

The son says, "Daddy, I humbles."

Says the old man sternly, "You ought to humble; you been walkin' mighty high; but your humble ain't worth a breath out o' my ole mouth."

Again the son urged his plea, "Well, Daddy, I prays."

Said the father, "You ought to pray and call

upon the Lord for help; but your prayers ain't worth de ashes out o' my pipe."

"Well, Daddy," said Parker, "I was mighty bowed down about my sins, when all of a sudden a rainbow come out o' my head" —

"Stop! stop!" said Uncle Windsor with forbidding sternness. "Does you think dat God Almighty is goin' to work a miracle 'pon sich a poor sinner as you is? If a rainbow come out on your head, de devil put it dar."

The poor boy seemed greatly discouraged, yet added in a trembling voice, "Daddy, I trusses in Jesus."

Said the old man, with a show of encouragement, "Ah! now, my son, you are gittin' 'pon de Rock — 'Jesus Christ came into the world to save sinners.' 'Not by works of righteousness, which we have done, but according to His mercy has He saved us.' Look to Jesus, my boy! We cannot save ourselves, but He is ready and able to save us; we must put our trust in Him."

It was the custom of the servants on the plantation to hold weekly prayer-meetings in which they would often get into noisy excitement and into the singing of so-called hymns, which were wild and meaningless. This was very painful to Uncle Windsor, and on one occasion, after bearing it in silence as long as he could, he said, "Now, childun, stop all dat foolishness, and let us sing some spiritual songs."

Such was their respect for him, that in a moment all was quiet, and the trembling tones of the old man were heard singing praises to Him in whom his soul delighted.

Though old and feeble and blind, this humble child of God was always cheerful. My father one day said to him, "Uncle Windsor, you always seem so happy; do you never have doubts and fears, and times when God's face seems hidden from you?"

He replied immediately, "Oh! yes, marster. Satan comes oftentimes, and tells me many things to try my faith, but I try not to listen to him, and at sich times *I jes lays down 'pon God's promises an' looks up.*"

O that we, like dear old Uncle Windsor, would in all days of affliction rest our weary heads upon *God's promises* and *look up!* We should then enjoy a happy New Year.

HOLY Scripture is a sweet-scented herb; the more you rub it, the more it gives forth its fragrance. — *Luther.*

A Never-Failing Friend.

Earthly friends may fail us in time of need. They may change and they may forsake us in days of trouble. But there is a Friend who will never fail us, who will never forsake us, who never changes. It is Jesus — "the same yesterday, and to-day, and forever." His promise to the believer is: "I will never leave thee, nor forsake thee." And His promise holds good forever. Heaven and earth shall pass away, but His words shall not pass away. Christ has said, and He will stand to it: "I will *never* leave thee."

Never! Though your heart be often faint, and you are sick of self, and your many failures and infirmities — even then this promise will not fail.

Never! Though the devil whispers, "I shall have you at last; He in whom you trust will fail you, and you will be mine" — even then the word of Christ will stand.

Never! When the cold chill of death creeps over you, and friends can do no more, and you are entering the dark valley — even then Christ will not forsake you. His rod and His staff shall comfort you.

Never! When the day of judgment comes, and the dead are rising from their graves, and the books are opened, and eternity is beginning — even then the promise will not fail you.

Never! Oh, then, child of God, trust in the Lord forever, for He says, "I will *never* leave thee." Cling to His promise and rejoice in the strength of your consolation. You may say boldly, "The Lord is my Helper, I will not fear."

"He will never fail us, He will not forsake;
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
Christ is all-sufficient for the coming year!
Onward, then, and fear not,
Children of the day!
For His Word shall never
Pass away."

Be Patient.

Be patient in bearing with the defects and infirmities of others, of what sort soever they be, for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking?

Thomas a Kempis.

Trust in God.

When the sky is bright and clear,
When the way seems dark and drear —
Simply trust in God.

When the griefs and sorrows flow,
When life's joys are turned to woe —
Simply trust in God.

In the sunshine warm and bright,
In the gloomy hour of night —
Simply trust in God.

You will conquer then at last
When the storm of life is past —
If you trust in God.

ESTHER PETERSON.

New Orleans Items.

THE PROSPECTS of getting a pastor for Bethlehem Church are not very bright as yet. But the congregation is holding its own quite well both as to attendance at services and as to collections and contributions.

SHORTLY AFTER THE INSTALLATION of Mr. Theo. Wilder at Bethlehem School the congregation tendered him an informal reception at the school hall. It is certainly gratifying to note the interest shown by many members of Bethlehem in their school and the encouragement given the teachers.

THE ENROLLMENT of Mount Zion School is still increasing, and the two teachers in charge are put to strenuous labor in their efforts to advance all grades properly. The average daily attendance in the two rooms during the month of November was 176 pupils. Tuition fees amounting to \$53.00 were turned in during the same months.

ALSO ST. PAUL'S SCHOOL reports new pupils still being enrolled. The tuition fees from the four departments of this school during the month of November aggregated \$73.00.

ST. PAUL'S SUNDAY SCHOOL shows very encouraging progress. From 100 to 120 children are present every Sunday morning, all of them, with but very few exceptions, remaining for the service. This is true, in fact, of all of our local mission churches. The Sunday morning service is in the main a children's service, the sermons being in a way especially adapted to the needs and faculties of the little ones.

LUTHER COLLEGE was presented with a large assortment of books for its library by Mr. and Mrs. De Roussel of Mount Zion Church. Also other members have made like donations. The library now contains about 200 volumes.

NO ORGAN is in sight yet for the institution. The other day organ lessons had to be dropped, the church, which contains the only available instrument, being too cold for practicing.

PROF. WILDE some time ago took a special course in taxidermy which enables him to stuff and mount birds and animals for use in instructions at the college. He has on hand already a large number of specimens, but there are no cases to preserve them in. Will some kind and generous reader please — well, you know the rest.

PROFESSORS WENGER AND MUELLER are doing excellent work at the college and are enjoying the confidence and good-will of all the students.

A Grumbling Wiseacre.

There was a man lying under a tree, greatly bewailing himself that he had not a hand in Creation, declaring he could have ordered things much better than the Creator had succeeded in doing. After exposing many of the mistakes in the general plan of things, he went on: "What a most absurd arrangement that yon slender vine should be obliged to bear pumpkins, while this gigantic oak over my head has only to support these small acorns." At this moment an acorn fell on his head, and the industrious neighbor near, to whom his complaint had been made, remarked:

"Friend, if that tree had borne pumpkins, what would have saved thy head?"

Make Good Use of Your Time.

Do not think that you will have good days in this present world, nor wait until you shall see better times. For times will not be better. You always have the devil in this world who will hinder you in every good thing and will put more and more obstacles into your way. The longer you wait, the less you will find an opportunity to do good, and your time will be lost. Let it be your foremost care to advance the kingdom of God and to labor for the welfare of the Christian Church.

Luther.

NOTES.

A NEW VOLUME. — By the blessing of God we are permitted, with this number, to begin a new volume of the LUTHERAN PIONEER. In its humble way our little monthly has, as we have reason to be assured, been the instrument of doing some good. God has graciously blessed it in the past. May He continue His blessing also in the future for the salvation of souls and for the glory of His name!

GONE TO REST. — "A friend of missions" writes: "It may not be too late to mark the passing from earth, on October 13th, of the Rev. S. Schereschewsky, D. D., for many years missionary in China. Born in Poland of Hebrew parents seventy-five years ago, personal study of the Bible convinced him of the truths of Christianity and brought him to faith in Jesus as the promised Messiah. After having finished his studies in a theological Seminary, he offered himself for service in China, where, since 1859, he was a power in mission work, particularly as a translator of the Scripture, having rendered into the Mandarin dialect the entire Bible. During the last years of his life he suffered from almost complete paralysis, being able to use only the middle finger of his right hand to move the keys of his typewriter."

A DAY OF REJOICING. — From an Australian church paper recently received we learn that the 15th of July of the past year was a day of rejoicing at the mission station on the western coast of Australia, where our Lutheran brethren are carrying on a blessed mission work among the black natives of that country. On that day eight heathen children were baptized after having been thoroughly instructed in the Bible and Luther's Catechism by the missionary, the Rev. C. Wiebusch. The baptismal font had been presented by the Lutheran congregation at Adelaide, and to the members of this congregation the baptized children sent the following letter of thanks written by one of the girls: "We are writing a letter to you thanking you very much for the baptismal font, and we eight children were the first to use it. It was a nice day, yes, the best day in our life. There were a lot of people here on that day. Pastor Koch and Teacher [the missionary] preached, and nine of the men played the band while the people sang. In the forenoon we were examined, and after examination we sang the hymn 'Savior, like a shepherd lead us,' and then we

went to dinner. The people had their dinner in the dining-room, and we also had our dinner with them. We sat by Pastor Koch and Pastor Kempe and Teacher. After dinner we went to church again and Teacher preached. Then we were baptized, and then we sang 'Baptized into Thy name most holy.' Now we are so very glad that we are baptized, and that God has given us a clean heart and keeps us away from sins and also keeps us in true faith, because we know that Jesus died for us and cleansed us with His holy, precious blood from all sins, from death and from the power of the devil. We are so glad that you, together with other Christians, started the Mission, and we learned to read the Word of God. May God keep you all and us in the one true faith and finally give us the crown of life!"

AN AFRICAN'S READY REPLY. — Missionary Gruetzner, of the Berlin Missionary Society, tells the story of a white farmer, near Bethany, in the Orange River African colony, and a black native Christian, who attended the services at a distant church. The farmer was only a nominal Christian and did not like the frequent churchgoing of the hired man, and one day reproached him by saying, "Why take that long walk to church? Stay at home and pray and sing here. Is not that just as well?" The black Christian took a live coal from the fire before which they were seated, and laid it upon the ground. As soon as the coal had become black he returned it to the fire, where it soon glowed again. Then he said, "See, master, I go to church that I become glowing again. My going will not make me a bad servant, but if I stay at home, you would soon find that I would not be as good a worker as before."

AN INDIAN'S READY REPLY. — To show with what readiness and intelligence an Indian often makes reply, a missionary relates the following: A man had excused himself for not going to church by declaring that his clothes were not good enough for the purpose. Thereupon his chief remarked, "I have read the Big Book from cover to cover, and I have only found one verse about clothes and going to church, and that verse is, 'Rend your hearts and not your garments.'" The reply furnishes a lesson which many people might well take to heart.

RIGHTLY to feel sin is the torture of all tortures. — *Luther.*

Twenty-Five Years in the Mission.

On the first Monday in December of the year 1881, Mr. E. R. Vix entered upon his duties as the first parochial schoolteacher in our Lutheran colored mission. Those were pioneer days for the mission. There was only one preaching station, and that was located at New Orleans in what was known as the old Sailors' Home. The Rev. Bakke, now professor in Immanuel College at Greensboro, N. C., was in charge, with Mr. E. R. Vix as his assistant. If these two men could be prevailed upon to publish their experiences at the Sailors' Home station, it would make very interesting reading. As it is, however, the reader will have to content himself with learning that after a few years of the hardest kind of up-hill work the congregation and school were transferred from Sailors' Home to the present site of Mount Zion Station. In the course of time the Rev. Bakke was sent to North Carolina with instructions to open up new fields, but Mr. Vix remained at his post, and he has been there ever since. The congregation has had many ups and downs during the last twenty-five years owing to frequent vacancies. But Mount Zion School prospered all the while because Mr. Vix was there holding the fort. His activity and his influence have been of inestimable value to the station. He has had from 50 to more than 100 children under his care for the last twenty-five years. Most of these children would never have known that a Savior bled and died for them if they had not heard it at our school. Many of them are intelligent and active members of the congregation to-day, and many will perhaps not be heard from until on Judgment Day they arise and bear testimony to the faithful and fruitful labor of Mr. Vix.

On Sunday, December 2, 1906, Mount Zion Congregation publicly celebrated the twenty-fifth anniversary of the appointment of their beloved teacher. Hymns, prayers, and a sermon appropriate for the occasion made up the service, which was followed by the presentation to Mr. Vix of a beautiful Morris chair as an evidence of the affection felt for him by the congregation.

All well-wishers and lovers of our mission will join us in praising God for His gracious blessing bestowed upon Mr. Vix and through him upon us. May the good Lord continue to prosper the work of His servant for the welfare of many immortal souls and to the glory of His kingdom!

K. KRETZSCHMAR.

BOOK TABLE.

THE ABRIDGED TREASURY OF PRAYERS. American Lutheran Publication Board, Pittsburg, Pa. Price, 30 cts.; gilt, 50 cts.

A charming little book, well printed and tastefully bound. It will prove a handsome and very useful gift-book, especially for catechumens on Confirmation Day. It contains morning and evening prayers and prayers for almost every need and occasion, to which are added a number of appropriate hymns. The prayers are selected from the well-known larger "Treasury of Prayers" which was published by Concordia Publishing House many years ago and which has become a household book in our Lutheran families.

HANDBUCH FUER DEN ERSTEN SELBSTUNTERRICHT IN GOTTES WORT. Von C. M. Zorn, Pastor der ev.-luth. Zions-gemeinde zu Cleveland, Ohio. Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

An eminently practical book. It is a book for "self-instruction" in the Scriptural doctrines of the Church, which are very ably set forth on the basis of Bible story and Catechism, in simple language and in plain and direct style. It is well adapted to ground and confirm its readers in the truths of God's Word, and to enable them to give reason of the hope that is in them. The book will also prove helpful and suggestive to pastors and missionaries for the instruction of such as are to be confirmed or received into the congregation.

Acknowledgment.

Received for *Colored Missions* from Zion Church, Gold Hill, N. C., \$5.00; from Concordia Church in Rockwell, N. C., 3.00; from St. Paul's Church in New Orleans, La., 35.00; from Grace Mission in St. Louis, Mo., 5.00; from Mount Zion Church in New Orleans, La., 35.00; from Bethlehem Church in New Orleans, La., 25.00; from St. Paul's Church in Mansura, La., 10.00; from Grace Church in Concord, N. C., 10.00; from Mount Calvary Church in Sandy Ridge, N. C., 15.00; from St. Paul's Church in Charlotte, N. C., 5.00; from Bethlehem Church in Monroe, N. C., 2.50. St. Louis, Mo., December 15, 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.

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:

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

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

Club rates only allowed if all copies are to be sent to one address.—In St. Louis by mail or carrier, 35 cents.

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIX.

St. Louis, Mo., February, 1907.

No. 2.

As Thou Wilt.

"Where Thou wilt, Lord Jesus,
With my loved ones round,
Or in lonely stillness,
Not one friendly sound:
Still beside me Thou wilt stand,
Ever hold my trembling hand.

"How Thou wilt, Lord Jesus,
Lingering sickness known,
Or with sudden swiftness
Called before Thy throne:
Freed from fear and cleansed from guilt,
Send what messenger Thou wilt.

"When Thou wilt, Lord Jesus,
'Mid life's busy care,
Or my day's work ended,
Serving but by prayer:
When the chosen hour is come,
Take me, Lord, to rest at home."

Readiness for Death.

When the Child Jesus was brought into the temple to be presented to the Lord according to the Law, the aged Simeon joyfully took Him up in his arms and said: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of Thy people Israel." Simeon was ready for death "not merely because he saw the Savior with his bodily eyes, but because he looked at Him with the eye of faith and trusted in Him. Other Jews were present then and likewise saw the Child; yet they went to hell because they believed not," says Luther. Faith in Jesus made Simeon ready for death. He saw in the Child Jesus God's salvation, the salvation which God has prepared for all people, the Jews and the

Gentiles. He firmly believed that this salvation was prepared also for him, and that this Jesus was also his Savior from sin, death, and damnation. This faith made him ready for death; for to him death had lost its terrors and had become a departure in peace, a going of God's servant from the place of toil to the place of everlasting rest.

The believer only can be ready for death. The unbeliever, he who rejects the salvation prepared by God in Jesus, is still in his sins, and to him death means a falling into the hands of an angry God, a going into an eternity of punishment and woe. For it is written, "He that believeth not shall be damned."

However, "he that believeth and is baptized shall be saved." By faith in Jesus and His Gospel the believer has salvation from sin, death, and damnation. To him death has lost its sting and its terrors and is only the blessed door to glorious life, a departure in peace, the homecoming of the weary pilgrim to be forever with the Lord. Thus the Apostle Paul, feeling that his race was nearly run, calmly said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." And again he declared with the greatest confidence that he had "a desire to depart and be with Christ."

To be thus ready and prepared for death at all times, is of the greatest importance, since death is certain, but the time of death uncertain.

"I know full well death must befall me,
But know not when, nor where, nor how.
It may be that my God will call me
To-day, to-morrow, even now;
Ere yet this present hour is fled,
This living body may be dead."

How important, then, is readiness for death! How necessary to be *always* ready, and how foolish to speak of getting ready at some future time! That time may never come.

“Lord, grant that ever prepared I be,
That naught from Thee me sever.
And when I die, let me with Thee
In glory live forever;
Come quickly to deliver me,
Lord, by Thy death and agony,
Yea, come, Lord Jesus! Amen.”

Predestination, or Election.

“May I be sure that I also shall enter into eternal life? I am God’s child now; I know my sins are forgiven, and that, if I were to die at this moment, I would be saved. But what has the future in store for me? Perhaps I shall succumb to the wiles of Satan and the temptations of the world, and not regain the state of grace before I am called to judgment. Oh, that I could be certain of my salvation! Oh, that I could comfort myself with this blessed thought that I, too, shall have my portion with the saints in light!” Thus speaks the faint-hearted child of God. And what comfort does Scripture give him? It gives him the certainty he longs for; for according to the Scriptures he is firmly to believe that as God has in time called him by the Gospel, enlightened, sanctified, and kept him in the true faith, even so He has from eternity chosen him unto the adoption of children and unto life everlasting, and no one shall pluck him out of His hand.

The whole human race is truly redeemed and reconciled to God through Christ, who has merited for all the righteousness of God and eternal life by His perfect obedience, innocent suffering and death. It is God’s gracious will that these merits and benefits of Christ be proclaimed, offered, and given to all men by the Word and the Sacraments. Whenever and wherever the Gospel of Christ is preached, heard, and considered, there and then God the Holy Spirit is active and effectual through such Word and has the earnest purpose to convert men to true repentance and keep them in the true faith. All those who in true repentance and faith accept Christ, God justifies; that is, He forgives their sins and thus justifies them, graciously accepts and adopts them as His children and heirs of life eternal. Those so justified, God also sanctifies in love to Himself and their neighbor. God also protects them in their great weakness against devil, world,

and flesh, governs and leads them in His ways; when they fall, He lifts them up; and He comforts and upholds them in crosses and trials. God also desires to strengthen and increase the good work He has begun in them, and to keep them unto the end, if they cling to His Word, diligently pray, and faithfully use His gifts. Such faithful believers God will finally make eternally happy and give them life everlasting.

This is the way in which, according to Holy Scripture, God leads us to salvation. But this gracious work which God does in us here in time He already decided to do from eternity. In eternity He chose us unto the adoption of children and unto life everlasting, and having done so, no man shall pluck us out of His mighty hand. That we have been called by the Gospel, enlightened, sanctified, and kept in the true faith is the fruit of our eternal election by God in Christ Jesus. For God chose us unto salvation not because He saw anything in us that made us better than other people; nor did He choose us before others because He saw that we would accept the Gospel which others would reject: nay, He chose us only because of His grace which was given us in Christ Jesus. Jesus’ blood and righteousness induced the gracious God to predestinate us to life eternal. While our election to life took place in eternity, yet it could only take place in view of Christ’s work of redemption, wherefore we must look upon our election as a fruit and consequence of Christ’s suffering and death. Only for Christ’s sake did God in His boundless grace elect us unto His children and heirs of heaven. And the causes of our election and salvation thus lying wholly with God and in no way with us, we may and shall be sure that heaven is ours.

All this we find explicitly stated by St. Paul Eph. 1, 3—6: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [or, heavenly gifts] in Christ.” With these words the apostle reminds the Ephesians of their riches in spiritual blessings, those same blessings which have been referred to above: the preaching of the Gospel, regeneration, faith, forgiveness of sin, and the like. Then he continues: “According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself.” Here it is plainly said that that which God does with us in time to bring us to heaven He purposed to do

in eternity. Before the foundation of the world God chose us as His people and predestinated us, that is, foreordained us "unto the adoption of children," thus establishing heaven as our eternal inheritance. Such being the case, we cannot but reach eternal salvation on the way plainly revealed in Scripture. With all confidence we may and shall conclude: Before ever the world began God knew me, He remembered me, and purposed to give me His gifts, forgiveness of sins, life, and salvation.

The apostle says that we are blessed "in Christ," that we are chosen "in Him," that we are predestinated unto the adoption of children "by Jesus Christ to Himself, according to the good pleasure of His will." The suffering and death of Christ is the meritorious cause of our election. In Christ God chose us according to the good pleasure of His will. God has pleasure in life, for He is love, and so He graciously chose us unto life in His Son before the foundation of the world "to the praise of the glory of His grace." We shall be heirs of everlasting glory, for such is God's purpose. Not one of His sheep shall be plucked out of His hand. He has purposed that His elect shall be saved, and they will be saved; they will all tune their harps to the praise of His glory. Must not this give us consolation? As a consequence of my election God called me to His kingdom, He worked true repentance and faith in me, He justified, sanctified, and hitherto kept me: how, then, can I doubt that He will also glorify me? Rom. 8, 28—30.

God, from all eternity
In Thy Son Thou didst elect me;
Therefore, Father, graciously
In my course to heaven direct me;
Send to me Thy Holy Spirit,
That His gifts I may inherit.

F. J. L.

The Gentleness of Jesus.

The conversation of Christ with His disciples, when He took leave of them at His last supper, was most sweet, loving, and friendly, talking with them lovingly, as a father with his children when he must depart from them. He took their weakness in good part, and bore with them, though now and then their discourse was very full of simplicity; as when Philip said, "Show us the Father," etc.; and Thomas, "We know not the way," etc.; and Peter, "I will go with Thee unto death;" each freely showing the thoughts of his

heart. Never, since the world began, was there a more precious, sweet, and amiable conversation.

Is it not a shame that we are always afraid of Christ, whereas there never was in heaven or earth a more loving, familiar, or milder man, in words, works, and demeanor, especially towards poor, sorrowful, and tormented consciences. Hence the Prophet Jeremiah prays: "O Lord, grant that we be not afraid of Thee."

I expect more goodness from Kate, my wife, from Philip Melancthon, and from other friends than from my sweet Savior, Jesus Christ; and yet I know for certain that neither she nor any other person on earth will or can suffer for me what He has suffered for me. Why, then, should I be afraid of Him? This, my foolish weakness, grieves me very much. We plainly see in the Gospel how mild and gentle He showed Himself toward His disciples; how kindly He passed over their weakness, their presumption, yes, their foolishness. He checked their unbelief, and in all gentleness admonished them. Moreover, the Scripture, which is most sure, says: "Blessed is the man that trusteth in Him." Fie on our unbelieving hearts that we should be afraid of this Man, who is more loving, friendly, gentle, and compassionate towards us than our kindred, our brothers and sisters, yea, more so even than parents towards their own children.

Luther.

A Blessed Despair.

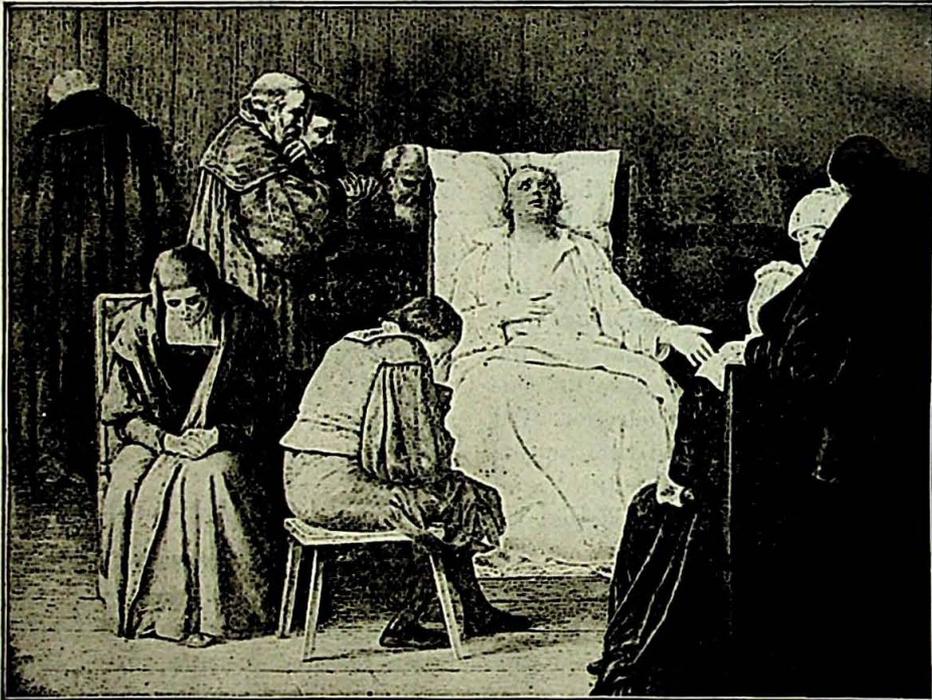
The more a Christian, in his fight against sin, learns to know his own sinful, corrupt nature, the more will he despair of his own self and of his own works, and will be driven to Christ as his only Refuge and Help. Such despair of one's own self and one's own worthiness and merits is a blessed despair. Luther therefore writes: "Dr. Staupitz used to say: 'More than a thousand times have I vowed to my Lord God that I would be a good, pious man, but I never kept it. Therefore I will no longer make such vows, knowing that I am not able to keep them. If God will not be gracious unto me for Christ's sake and grant me a blessed dying hour when I must depart from this world, I would never be able to stand before Him worthily with all my vows and good works, but would be lost forever.' This is, indeed, a fine, godly, and blessed despair which is confessed with heart and mouth by all who want and expect to be saved in Christ alone."

The Death of Luther.

The month of February brings us the anniversary of Luther's death. He departed this life at Eisleben, his native city, on the morning of February 18, 1546, surrounded by his two sons, two physicians, and several friends. His death was a blessed death, a departure of God's servant in peace after a long life of faithful labor in the Church of Christ whom he loved, and whom he served. As the years of conflict and toil passed by, Luther more and more longed for his heavenly home of rest and peace. A few months before his death he

he crossed the threshold of his bedroom, which was, within a few hours, to become his death chamber, he said: "In God's name, I am going to bed. Into Thy hands I commit my spirit. Thou hast redeemed me, O Lord God of truth."

Soon after midnight the death struggle began, but it was very short. When the cold sweat appeared on his forehead he prayed: "My heavenly Father, God and Father of our Lord Jesus Christ, Thou God of all comfort, I thank Thee that Thou hast revealed unto me Thy dear Son Jesus Christ, in whom I believe, whom I have preached and confessed, whom I have loved and exalted, whom the



The Death of Luther.

wrote to a friend: "I am sick of this world, and the world is sick of me; it will not be difficult for us to part, as a guest quits his inn. Therefore I pray for a peaceful end, I am ready to depart."

On the morning of February 17 he felt very weak and ill, but felt somewhat better towards evening, so that he sat with his friends at the supper table, edifying them with his remarks on death and eternal life. The question being asked whether in heaven we will recognize each other, Luther said: "As Adam, before the fall, awakening from his slumber, at once recognized Evê, whom he had never seen before, as flesh of his flesh and bone of his bones, thus the saints will surely recognize each other in eternal life." When, at the hour of ten,

wretched Pope and all ungodly men dishonor, persecute, and blaspheme. I pray Thee, Lord Jesus Christ, let my poor soul be committed unto Thee! O heavenly Father, though I must give this body and am snatched away from this life, I rest assured that I shall forever abide with Thee, and that no one can pluck me out of Thy hands." Afterwards he recited three times in Latin the passage, 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." Also Ps. 68, 20: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." Then he prayed three times in rapid succession: "Father, into Thy hands I commit my

spirit. Thou hast redeemed me, O Lord God of truth." After this he lay quietly, his eyes closed. When his friends, with a loud voice, called unto him: "Reverend Father, will you immovably stand with Christ and the doctrine as you preached it?" he answered distinctly: "Yes." And turning to his right side, he fell asleep in Jesus.

Eternity—Where Shall I Spend It?

Many years ago, when the elder Forbes Winslow was living, — the most eminent pathologist in diseases of the mind that England ever produced, — there came over from France a young Frenchman to consult Dr. Forbes Winslow. He brought letters of recommendation from many eminent men in France, among them one from Napoleon III, at that time Emperor of France. Dr. Forbes Winslow read the letters, and then turned to the young Frenchman and said:

"What is your trouble?"

- He said: "I don't know."

"Have you lost money?"

"No, not lately."

"Have you suffered in honor or reputation?"

"No, not so far as I know."

"Have you lost friends?"

"No, not recently."

"Then what is it that keeps you awake?"

He said: "Dr. Winslow, I'd rather not tell."

Dr. Winslow said: "If you don't tell, I can't help you."

"Well," said the young Frenchman, "my trouble is this: I am an infidel, and my father was an infidel before me. But strangely enough, every night when I lie down to sleep this question rises before me, 'Eternity, and where shall I spend it?' During the night I can't think of but one thing, and I can't sleep; or if I succeed in falling into troubled slumber it is more awful than my waking hours, and I start from some horrid dream all a-tremble. That question haunts me all the night, 'Eternity, and where shall I spend it?'"

Dr. Forbes Winslow said: "I can't help you, but I can tell you a Physician that can." He took his Bible from a table, and turned to Is. 53, 5, and read: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and by His stripes we are healed." There was a curl of scorn upon the Frenchman's lip. He said:

"Dr. Winslow, do you mean to tell me that a man in your eminent scientific position believes that effete superstition of Christianity?"

"Yes," said Dr. Forbes Winslow, "I believe in Jesus Christ and I believe in the Bible; and believing in Christ and the Bible has saved me from becoming what you are."

The man dropped his head for a moment. Then he said:

"If I am an honest man, I ought at least to be willing to consider it, ought I not? Will you teach me?"

Dr. Winslow consented, and the physician of the mind became the physician of the soul. He showed the young man from the Bible the way out of darkness into light. In three or four days his doubts were all gone, and he went back to France with his mind at rest, for he had settled the question of "Eternity, and where shall I spend it?" He would spend it with Christ in glory. —

"Eternity, and where shall I spend it?"

Thank God, I know where I shall spend eternity. Do you? — *Selected.*

Love Your Enemies.

Many years ago, during a time of persecution in Holland, a man was burned at the stake for his fidelity to Jesus. Several years afterwards, when the men of Holland were making a stand for freedom, the widow of the martyr discovered a fugitive at her door craving for shelter from his pursuers. On looking at the man the woman recognized the burgomaster who had condemned her husband to death. Nevertheless she answered, "In the name of Jesus Christ, come in!" and the poor fellow was hidden in safety till his enemies, in despair, had abandoned the search.

"Love your enemies; bless them that curse you," Matt. 5, 44.

A Mother's Good Advice.

When the gifted clergyman Valerius Herberger, to whom even at the present day thousands of souls owe a debt of gratitude for the sermons which he published, was about to be married, he prepared a list of the guests who were to be invited to the wedding. While thus engaged, his mother entered the room, looked at the paper, and said: "Valerius, by all means place the Lord Jesus at the top of the list!"

Immanuel Lutheran College.

December 20 Prof. Bakke moved into the new house built this fall by the Synodical Conference on the college grounds. Prof. Bakke is now within a three minutes' walk of our present location, and is thus enabled to supervise his work better than heretofore, when he lived one and a half mile from the college. As soon as everything can be arranged the house will be dedicated.

Immanuel Lutheran College had its Christmas celebration on the night of December 25. It consisted in the singing of Christmas hymns, two selections being sung by the college choir, a catechisation on the Christmas story, and an address by Prof. Bakke. While the tree was being lighted the students and the children were remembered with small gifts. There is a marked contrast between our Christmas celebration and that of the people round about us. Not knowing any better, they deem it no Christmas if they cannot roam about on the streets until midnight and shoot firecrackers, guns, and pistols, ring bells or bang something that will produce a noise, or delight in frolic of various kinds. These are the things that are necessary to produce the joy of their Christmas. Their joy is marred by their going to church to hear of the Child "that, though He was rich, yet for our sakes became poor, that we through His poverty might become rich." As though they feared "that the dearest Jesus, holy Child, might make Him a bed soft undefiled within their hearts," they cannot wait for the close of the service, but hasten out again to the din of the firecrackers. — Despite the cold weather at Christmas, we had a large audience in the country schoolhouse near by, where we had our celebration. Our present accommodations do not afford enough room at all, much less for such occasions.

Immanuel Lutheran College still occupies the building that it did when it was first transferred from Concord to Greensboro, N. C., a year ago September 12, 1906, a house in Jonesboro, on East Market St. Extension, formerly a residence. Although the house is the largest one in the neighborhood, it is rather inadequate for the purpose it is now serving. It has two stories, each divided into four rooms, and a basement partitioned for a kitchen and a dining room. The rooms on the first floor are used for study and recitation rooms. The largest one is 15×15 feet. We have now over seventy scholars distributed in five classes. As there

are only four professors, we must throw two classes into one during every period of the day as best we can. In doing this, two classes actually take up every square foot in the largest room except the space below the stove and the horizontal stovepipe two feet from the floor. When all scholars of the two classes are present, there is no space for the little table of the professor, no space for the chair of the professor, no space inside the room for the professor to *stand*, but he is content if he can *stand in the door*. In order that we may have *these conveniences*, one chair is placed next to the other, forming a solid line extending from side to side of the room, leaving no passage into nor out of the schoolroom. Of what advantage, then, is the map on the wall to the Geography class, the map which is partly blurred for nearly every scholar, the light falling upon it from the *one* window in the classroom, which is partly hidden by the porch roof? Or of what advantage is the blackboard for the Arithmetic class — the blackboard considered so useful by the teacher — since one out of every line must raise his chair to clear a passage for the one in the rear of the classroom called upon to appear at the board?

In this way the work at Immanuel Lutheran College is hampered. We are in need of room, room in the classrooms, room in the bedrooms, room in the dining room (some of the scholars are eating in the kitchen), room in the Model Graded School, which since October last has been continued in a room of the girls' dormitory and is now attended by between thirty and forty children, huddled together in a small room.

These are the inconveniences under which your work is carried on, dear reader, at Immanuel Lutheran College. But it is a glorious work. Though the work is at present hampered by our location, it is visibly prospered by God. His blessings we see day after day. Therefore, beloved brethren, "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," 1 Cor. 15, 58.

Contented.

A noble old Christian, who had suffered great losses, wrote in his diary: "I sometimes understand why my life has been spared so long. It is to prove that my life can be just as happy without my fortune as when I possessed it." 1 Cor. 7, 29—31.

Waiting.

In this world I'm only waiting
Till my life's last hour shall come,
And by angels carried upward,
I shall dwell with God at home,
Dwell with Him in that bright city,
Resting on His gentle breast,
Where there is no pain or sorrow
And the weary are at rest.

And when thus my life is ended,
And I'm resting on my bier—
Loving friends will gather 'round me.
Will they shed for me a tear?
Shall I then be soon forgotten
As beneath the sod I lie,
Or will kind friends oft be thinking
Of a humble thing as I?

I will, then, be ever watching
Till my Savior calls for me,
And within the pearly portals
His own shining face I'll see.
Oh, how sweet will be the meeting
In that land of endless day!
Here I'm waiting till the angels
Come and bear my soul away.

ESTHER PETERSON.

New Orleans Items.

MISSIONARY WORK EVERYWHERE is a hand-to-hand fight with the devil. Man may attempt this fight singlehandedly and relying on his own resources, but for him to overcome the devil by himself is an absolute impossibility as long as Satan remains the powerful and crafty spirit that he is. The Lord Himself must fight our battles for us if victory is to be ours. If, then, our missionary campaign during the past year is able to show victories won and new territory taken, this is most assuredly an evidence that God has been upon our side. Not that we believed God had forsaken us if we saw no evidence of His power and support, for His promises are still unshaken; but secable, readable, and figurative indications of His helping hand are surely worth dwelling upon for the sake of making a strong faith stronger still. Let us cast up our figures and see what there is to show.

THE NUMBER OF SOULS enrolled upon the lists of our three local congregations has during the past year increased by 46. That means, after the losses by death, of which there were about 15, by excommunication and removal to other cities, of which there were more than a dozen, have been deducted,

there still remains the above increase. There were 55 christenings, 13 of which were performed upon adults. Seven adults and 16 children were confirmed. There are 336 communicant members and 63 voting members on the rolls. It is true, not all of these have attended services, meetings, and the Lord's Table as regularly as they should have done. But all are willing to listen to instruction and admonition, and promise to do better, by God's help, in the future.

OUR SCHOOLS also are prospering. In St. Paul's School there are 312 pupils, as against 235 during the year 1905, and the increase in Mount Zion School is from 173 to 246, making a total increase for the two stations of 150 pupils. Bethlehem School alone shows a decrease in attendance. This is due to the fact that after Mr. Wolf and the Rev. Kossmann had left, their places could not immediately and adequately be filled. But the Messrs. Wilder and Odendahl have been and still are working heroically to keep and, if possible, to increase the attendance at the school. They are also conducting reading services on Sunday mornings in the absence of a regular pastor.

THE ATTENDANCE AT THE SUNDAY SCHOOLS has not been keeping up with that of the day schools. There are always some children who do not come because they—or their parents—think their clothes are not good enough. Others are compelled by father and mother to attend some other Sunday school and appear in ours only at irregular intervals. But there are also a great many who could do better if they would. We shall continue to labor, pray, and wait for more prosperous Sunday schools.

NOW FOR THE FINANCES. What one values one is willing to give money for. Measured by this principle, there is gratifying evidence of progress in the increased collections and contributions of our churches and schools. The total amount of moneys collected from the three stations is \$2241.32, the aggregate increase for Mount Zion and St. Paul alone being \$329.13, the figures for Bethlehem not being obtainable. Of the total given above, the sum of \$1092.25 was turned over into the general treasury and helped to pay the salaries of the missionaries.

AS TO NEW TERRITORY, we point to Napoleonville, which seems to be a very hopeful field indeed. The services there have been attended by an average

of 60 hearers, and Mr. Gehner, who at the beginning of November opened up a school, now has considerably over 40 pupils enrolled. Also his Sunday school is well attended.

TAKEN AS A WHOLE, the work among the colored people has been very prosperous during the past year. We owe this to the Lord, and we thank Him for it. We also pray that He may abide among us with His blessing.

Delay Not!

A prominent business man thus expressed himself to a Christian minister: "I am interested in church matters, and always glad to see ministers when they call; but I have thought the subject over long and carefully, and have come to the deliberate decision that I have no need of Jesus." A single week had not passed before that man was taken sick. His disease was accompanied with such inflammation of the throat as forbade his speaking at all. This enforced silence continued until the hour of death, when he was enabled to utter this one despairing whisper: "Who shall carry me over the river?"

Patrick Henry and the Bible.

William Wirt, in his "Life of Patrick Henry," says that not long before his death the great lawyer and famous orator was visited by a friend, who found him engaged in reading the Bible. "Here," said Patrick Henry, holding up the Bible, "is a book worth more than all the other books that were ever printed; yet it is my misfortune never to have found time to read it, with the proper attention and feeling, till lately. I trust in the mercy of Heaven that it is not yet too late."

The Difference.

Some wealthy Africans, with whom Kruger was traveling in the desert, found the food hampers gone astray.

"You are a great believer in miracles, Oom Paul," said one of them. "Why can't you arrange for heaven to send me victuals by the crows, as they were sent by the ravens to Elijah?"

"Because," said Oom Paul, dryly, "Elijah was a prophet with a mission—you are only a fool with an appetite."

BOOK TABLE.

DIE HERRLICHKEIT GOTTES IN DER NATUR. Von H. Weseloh, Pastor der ev.-luth. Immanuelsgemeinde zu Cleveland, O. Concordia Publishing House, St. Louis, Mo. Price, 50 cts.

An interesting and instructive book which should find many readers, especially among the young people, who are often tempted by the wicked boastings of infidelity and the vain babblings of science falsely so called. The book speaks of the glory of God in nature, setting forth God's power, wisdom, and goodness as seen in the wonderful works of creation and the manifold beauties of nature, thus leading the Christian reader to exclaim with the psalmist: "O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches."—The many illustrations given in the book do not merely adorn its pages, but explain and supplement its text.

VIERZIGSTER SYNODALBERICHT DES MITTLEREN DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 18 cts.

The doctrinal paper by the Rev. C. M. Zorn is a clear presentation of the doctrine of Holy Scripture and the Lutheran confessions concerning free will and conversion, showing that the conversion of man, dead in trespasses and sin, is entirely the work of the Holy Spirit and a miracle of God's grace.

Acknowledgment.

Received for *Colored Missions* from Immanuel Church in Greensboro, N. C., \$8.16; from Mount Zion Church in New Orleans, La., 35.00; from Bethlehem Church in New Orleans, La., 25.00; from St. Paul's Church in Mansura, La., 10.00; from St. Paul's Church in New Orleans, La., 35.00; from Grace Church in Concord, N. C., 10.00; from St. Paul's Church in Charlotte, N. C., 5.00; from Mount Zion Church in Meyersville, N. C., 2.50; from Bethlehem Church in Monroe, N. C., 2.50.

St. Louis, Mo., January 15, 1907.

A. C. BURGDOFF, *Treas.*

Evangelical Lutheran Colored Churches.

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.

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:

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

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

Club rates only allowed if all copies are to be sent to one address.—In St. Louis by mail or carrier, 35 cents.

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIX.

St. Louis, Mo., March, 1907.

No. 3.

Be Ye Reconciled to God.

By the Savior's agony
In sad, dark Gethsemane,
By th' amazing bloody sweat
Which His sacred body wet,
Hear the message sent abroad:
Be ye reconciled to God!

By the Savior's agony
On the cruel, bloody tree,
By the darkness from the skies,
By His awful dying cries,
Hear the message sent abroad:
Be ye reconciled to God!

By the Savior's rising day,
When He tore Death's bars away,
By the angel's cheering voice —
"He is risen! Rejoice! rejoice!"
Hear the message sent abroad:
Be ye reconciled to God!

Selected.

Christ the Sinner's Substitute.

A substitute is one who takes the place of another. Christ is the sinner's Substitute because He took the sinner's place, enduring sufferings and death in the sinner's stead. There was no fault in Him. He was "holy, harmless, undefiled, separate from sinners." But He took our place to bear our punishment. The prophet says of the suffering Savior: "Surely He hath borne *our* griefs and carried *our* sorrows. He was wounded for *our* transgressions, He was bruised for *our* iniquities." And the apostles tell us: "Christ died *for us*." "Christ died for *our* sins." "Christ has redeemed us from the curse of the Law, being made a curse *for us*." Christ "bare *our* sins in His own body on the tree." Thus the same Bible which tells us that we as sin-

ners deserve everlasting punishment also tells us that Christ bore the punishment for us, that He as our Substitute took all our sins and the curse and wrath of God upon Himself and satisfied the claims of divine justice in our stead. He thus redeemed us poor, lost, and condemned creatures from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death.

Yes, sinners are redeemed by Him who took the sinner's place. His rising from the dead is the proof that the work of redemption is finished. He was our Substitute, not only in His sufferings and death, but also in His resurrection. Therefore the apostle tells us not only that Christ was "delivered for *our* offenses," but also that He "was raised again for *our* justification." When Christ, the sinner's Substitute, was set free from the prison-house of the grave, we were set free in Him. When He rose from the dead, justified and absolved from sin, we were justified and absolved in Him. Had Christ, the sinner's Substitute, remained in the power of death, the victory would not be won. It would mean that Christ, laden with our sins, went into the realm of death in our stead and was held captive there, and therefore did not redeem us. It would mean that the burden of our sin and woe was laid upon Him and crushed Him. But, blessed be God, it was not thus. The Lord is risen! The sinner's Substitute gained the victory over sin, death, devil, and hell. His victory is our victory, as His battle was our battle. His life is our life, as His death was our death. His crown is our crown, as His cross was our cross. "He was delivered for *our* offenses, and was raised again for *our* justification."

If you, my dear reader, wish to enjoy all the benefits of the work of Christ, the sinner's Substitute, you must by faith accept Him as your Substitute, and doubt not that He did it all for you. Trusting in Him for salvation, you will enter into the gladness of knowing that "there is therefore now no condemnation to them which are in Christ Jesus."

Of Prayer.

"We have now heard what we must do and believe, and wherein consists the best and happiest life. Now follows the third part; namely, how we ought to pray. For since we are so situated that no man can perfectly keep the Ten Commandments, even though we have begun to believe, and since the devil with all his power, together with the world and our own flesh, resists our efforts to keep them, nothing is so necessary as that we should resort to the ear of God and call upon Him and pray to Him, that He would give, preserve, and increase in us faith and the fulfillment of the Ten Commandments, and that He would remove everything that is in our way and opposes us therein. But that we may know what and how to pray, our Lord Christ has Himself taught us both the mode and the words, as we shall see."

It is thus that Luther introduces his incomparable explanation of the Lord's Prayer in the Large Catechism, and shows the relation of the Third Chief Part to the First and Second. But before we enter upon the consideration of the Lord's Prayer in particular, it will be well for us to answer certain questions which pertain to prayer in general.

WHAT IS PRAYER?

The psalmist answers this question for us, Ps. 19, 14: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer." Prayer, according to this, is a conversation of the heart and lips with God. To pray is to have a heart-to-heart talk with our heavenly Father. Of course, as far as God is concerned, it is not necessary that we clothe our thoughts and desires in audible words at all; for He can hear the desires of our hearts and read our thoughts afar off, as He heard the crying of Moses by the Red Sea, though Moses never uttered a word. But it is for our own and other people's benefit that audible prayer is often desirable, since such audible prayer is an open con-

fession of our trust in God and also helps to increase our fervor and devotion. But mark well, while it is possible to pray with the heart alone, it is not possible really to pray with the lips alone. A mere prayer of the mouth is an abomination to God, and Christ condemns it when He says, Matt. 6, 7: "When ye pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking." On the other hand, a sincere, hearty prayer is acceptable to God, our heavenly Father, and is an act of worship at all times pleasing to Him.

From what I have already said it is plain that it is only the Christian, the believer, who can truly pray; for prayer is the conversation of God's child with his heavenly Father. Only they who by faith in Christ have become God's children and in all sincerity can address God with the words, "Our Father which art in heaven," have the right and are able to pray; only they who in true faith have accepted the Lord as their Strength and their Redeemer have the ear of God. All others may make a show as though they were praying, but all their so-called prayers are vain repetitions that will not be heard.

The Christian in his prayer brings his petitions before God and offers up praise and thanks to Him. The Lord, Ps. 50, 15, tells us: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me," and in these words shows us what the contents of our prayers shall be; and Luther in his explanation of the Second Commandment gives us the contents of God-pleasing prayer, saying that we shall call upon God in every trouble, pray, praise, and give thanks.

WHY SHOULD WE PRAY?

First of all, because God wants us to do so. It is an act of worship which God has commanded in the Second Commandment. Because it is God's will that we should pray to Him, the believer says with David, Ps. 27, 8: "When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek." A Christian is ever willing to please God and obey His commands; knowing, therefore, that his heavenly Father desires him to pray, he willingly obeys.

But God not only commands us to pray, — He also promises to hear us. He not only says: Ask, seek, knock; but also gives assurance that what we ask shall be given, what we seek shall be found, and when we knock it shall be opened. "Every

one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," Matt. 7, 7. 8. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them," Ps. 145, 18. 19. Blessed promise this, is it not? What better inducement could He give us to pray?

Then, finally, we need but to look at our own and our neighbor's need and the many blessings we have received at God's hands to see a further inducement to pray. When is the day that we need not God's help, or the day that we have not experienced His blessings? There are troubles of body and soul without number from which God only can relieve us; there are the countless temporal and spiritual blessings which deserve our praise and thanksgiving. Yes, surely, there is much to induce us to pray.

The Sufferings of Christ a Mystery.

Our human reason, flesh and blood cannot understand nor comprehend what the Scriptures say concerning the crucifixion of the Son of Man. Much less can we understand that this is His own will, and that He submits to it cheerfully. For we do not believe that we need it. We mean to deal with God by our own works. God therefore must reveal it through His Spirit in our hearts, over and above its being outwardly preached to our ears. Yea, even those to whom the Spirit reveals it inwardly, find it hard enough to believe it, and have to struggle over it. Such a great and wonderful thing it is that the Son of Man is crucified willingly, to fulfill the Scriptures, that is, for our benefit. It is a mystery, and remains a mystery:—*Luther.*

Two Victories.

Writing on what the Apostle Paul tells us of the victory of death and of life, Luther says:—

Paul distinguishes between two victories. The first victory, indeed, belongs to death, which rules over all the children of men, ever since Adam to the end of the world. Of this victory he treats Rom. 5, 12. It is the triumph of death which rules through sin, and has a just claim over all men, so that none shall escape, whether it be emperor, king, prince, or lord; whether he be rich, strong, and powerful—death will gain the mastery over him.

The other victory is that of life, which rules and triumphs against death, in and through Christ. For a long time death has been sounding forth its song of triumph: "I, Death, am king and lord over all men. Mine is the victory! I am the conqueror." But this song shall at last be stopped. On Easter-day another song went forth:

"Christ is now risen again
From all suffering and pain;
Let us all rejoice in this,
Christ for e'er our comfort is."

The Judge.

Paul saw in the cross a vindication of divine justice. Where else can the justice of God be seen so clearly as in the death of God Himself, in the person of His dear Son? If the Lord Himself suffers on account of broken law, then is the majesty of the law honored to the full.

Some time ago a judge was called upon to try a prisoner who had been his companion in his early youth. It was a crime for which the penalty was a fine, more or less heavy. The judge did not diminish the fine; the case was clearly a bad one, and he fined the prisoner to the full. Some who knew his former relation to the offender thought him somewhat unkind thus to carry out the law, while others admired his impartiality. All were surprised when the judge quitted the bench and himself paid every farthing of the penalty. He had both shown his respect for the law and his good will to the man who had broken it; he exacted the penalty, but he paid it himself.

So God hath done in the person of His dear Son. He has not remitted the punishment, but He has Himself endured it. His own Son, who is none other than God Himself, has paid the debt which was incurred by human sin.—*C. S.*

Good News.

In one of Tennyson's letters, written from a little village on the Lincolnshire coast, he says that he was housed with an old honest Christian couple. When he arrived he asked his hostess what news she had to tell, and she replied: "Why, Mr. Tennyson, there is only one piece of news that I know, that Christ died for all men." "Well," answered the famous poet, "and that is old news, and good news, and new news." The old, old story is ever new, and ever good, and ever true.

The Savior in Gethsemane.

"Go to dark Gethsemane,
Ye that feel the tempter's power:
Your Redeemer's conflict see,
Watch with Him one bitter hour;
Turn not from His griefs away;
Learn of Jesus Christ to pray."

of heart; for heart-anguish is indeed death. If a man could feel such anguish and distress as Christ felt, it would be impossible for him to endure it and his soul remain in the flesh, soul and body would part. Christ alone could endure this agony, and from Him it wrung 'sweat' which was as great drops of blood."



Christ's Bloody Sweat.

Dr. Martin Luther was once questioned concerning the deep spiritual sufferings and the "bloody sweat" which Christ endured in the Garden of Gethsemane. He said: "No, no man can know or even conceive what that anguish must have been. If any man were to experience such suffering, he would most surely die. You know many do die of sickness

Christ's Sacrifice for Sin.

However great our sin and the wrath which it deserves, the sacrifice and the death of the Son of God is infinitely greater, being a sure sign to us, that for its sake God will be gracious unto us and forgive our sins. — *Luther.*

"To know Christ is to know His benefits."

Confirmation.

O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend.
I shall not fear the battle
If Thou art by my side;
Nor wander from the pathway
If Thou wilt be my Guide.

O let me hear Thee speaking
In accents clear and still,
Above the storms of passion,
The murmurs of self-will.
O speak to reassure me,
To hasten or control;
O speak, and make me listen,
Thou Guardian of my soul!

O Jesus, Thou hast promised
To all who follow Thee,
That where Thou art in glory
There shall Thy servant be;
And, Jesus, I have promised
To serve Thee to the end:
O give me grace to follow
My Master and my Friend!

P. L.

Paul Gerhardt.

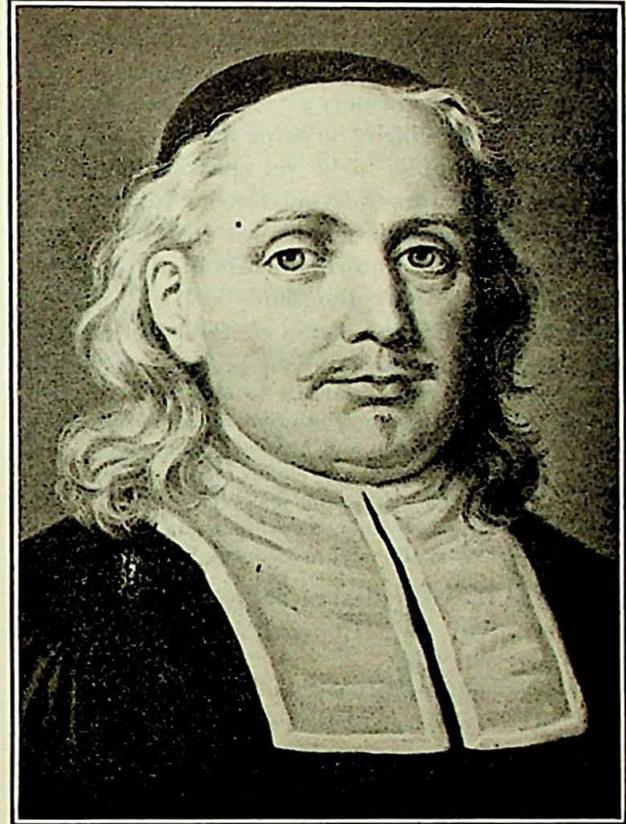
There is, we think, no Lutheran hymnal which has not some of the beautiful hymns of Paul Gerhardt. Also in the hymnal used in our colored Lutheran congregations there are a number of hymns at the end of which we find the name of Paul Gerhardt. Now, who was Paul Gerhardt? He was a faithful and conscientious pastor of the Lutheran Church in Germany, loyal to the pure doctrines of God's Word and ready to sacrifice all earthly advantages for the sake of truth. Next to Luther, he is considered the greatest hymn-writer of the Lutheran Church, and as such his praise is in all the churches, most of his hymns having been translated and taken as precious pearls into the hymn-books of many different nations.

Paul Gerhardt was born March 12, 1607. So the present year brings us the three hundredth anniversary of his birth, which will be thankfully remembered in many of our churches and schools. After having received a good Christian education in Lutheran schools, Paul Gerhardt entered the service of the Church, proving himself a zealous preacher, and a faithful, loving pastor, gaining the affections of his people.

He had to pass through much tribulation. In

his lifetime the dreadful Thirty Years' War raged in Germany with all its horrors and troubles. His own home was often darkened by deep sorrow. But "in the midst of his darkest sorrows he wrote his most beautiful hymns as the nightingale sings the sweetest in the darkness of night."

He spent the last seven years of his life as pastor at Luebben. When in his seventieth year the lonely widower felt his end approaching, he wrote in a paper which he left to his only surviving son:



PAUL GERHARDT.

"Having attained my seventieth year, and having the joyful hope that my dear, righteous God will soon deliver me from this wicked world and bring me into a better life than I have had upon this earth, I thank Him for all the kindness and faithfulness which He has bestowed upon me from the time of my birth to this day, bodily and spiritually. Moreover, I pray Him from the bottom of my heart to grant me a joyful departure at the hour of my death, to take my soul into His fatherly hands, and to give my body a gentle rest in the bosom of the earth till the last day, when I shall awake and rise again with all my kindred that have been before me and may be after me, and that I may see face to

face my dear Lord Jesus Christ, in whom I have believed, but whom I have never seen."

Tired of life, this devoted servant of God passed to his eternal rest on the 7th of June, 1676, comforting himself in his last hour with this verse from one of his hymns:

"Death can never kill us even,
But relief From all grief
To us then is given.
It doth close life's mournful story
Make a way That we may
Pass to heavenly glory."

His body was laid to rest in the main church at Luebben near the altar. His best monument, which will ever keep his memory green, are his many beautiful hymns, in which "he being dead yet speaketh." In his hymns of faith he yet speaketh, singing of the wonderful works of God for our salvation. In his hymns of consolation he yet speaketh, singing peace and comfort into the hearts of the sorrowing and afflicted. Many thousands still find comfort and rest in that sweet hymn of Paul Gerhardt:

"Commit thou all thy griefs
And ways into His hands,
To His sure truth and tender care,
Who earth and heaven commands;
Who points the clouds their course,
Whom winds and seas obey,
He shall direct thy wandering feet,
He shall prepare thy way."

And at the dying bed of many a believer the last two stanzas of Paul Gerhardt's beautiful Passion hymn are still heard:

"When hence I must betake me,
Lord, do not Thou depart!
O nevermore forsake me
When death is at my heart!
When soul and body languish,
O leave me not alone,
But take away my anguish,
By virtue of Thine own!

"Be Thou my Consolation
And shield when I must die;
Remind me of Thy passion,
When my last hour draws nigh.
My eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee.
Who dieth thus dies well!"

Salvation in the Blood of Christ.

In 1893, at a time of great famine, a Lutheran pastor in a German-Russian province was called to visit a poor Jewish family which was said to be

in great need. He found the family in great misery. The aged father lay on a bed of straw covered with rags. There was no fire to warm the miserable hut. Five children and four grandchildren were suffering from hunger and cold. To comfort the father, the pastor spoke to him of the promises of the Old Testament. After listening for some time, the old man, deeply moved, said: "Those are precious words of comfort, and I thank you for telling them to me, an old Jew. I know a still better medicine, a medicine which heals the deepest wound. It is the blood of Jesus Christ, God's Son, which cleanses us from all sin."

When the pastor asked him how he had come to that knowledge, he smiled, and drawing with a trembling hand a New Testament from beneath the straw, he said: "This is the fountain of life from which light and consolation have come into my soul. Here is Immanuel, God with us. Jesus is the only Savior."

"How did you come to know the New Testament so well?" asked the pastor.

Again the old man smiled and said: "Two years ago I traveled to Riga with my oldest son Saul. During our journey we one night took lodgings at an inn. We had to sleep in the hayloft. There my son found the New Testament. As it was dark and we were not permitted to have any light, we could not read the book. When we the next morning handed the book to the innkeeper, he said: 'That is a Hebrew book; I cannot read it. Old Simeon, who has been sleeping up in the hayloft for several weeks, must have forgotten it when he left. But he will not come back for a long time. So you may keep it. He will be glad to hear that I let you have the book.' In this way the treasure became ours. My oldest son died a blessed death, saved by the reading of this book. His last words were: 'Lord Jesus, remember me! Thou didst say to the malefactor on the cross, To-day thou shalt be with me in Paradise; and Thou wilt not reject my poor soul.' Then he turned toward me and said: 'Dear father, I am going home to Jesus. See to it that you and all the children also come to Jesus.' I heard him pray in a low voice: 'Jesus, Jesus, Jesus!' He then fell asleep in the Savior. I shall soon be with Him, saved by the blood which cleanses from all sin."

When the pastor the next day went to visit his old friend, he had gone home to be with the risen Savior in whose blood he had found forgiveness of sin and everlasting salvation.

Letter from Springfield, Ill.

The second Sunday after Epiphany was a day of great rejoicing for the mission station at Springfield, Ill. "This is the day the Lord hath made; we will rejoice and be glad in it." These words of the Psalmist expressed the sentiments of the members of the congregation, since on that day they received a pastor of their own in the person of the Rev. James Doswell. The members of Holy Trinity, together with a goodly number of students of Concordia Seminary and friends of the mission, filled the church. The installation sermon was delivered by Prof. L. Wessel. On the basis of 1 Pet. 5, 2—4, he dwelt upon the topic: "The Duties of a Faithful Pastor towards his Flock," and showed that they were principally three, viz.: 1. Feed the flock; 2. take the oversight thereof; 3. be an ensample to the flock. The installation proper was performed by Prof. J. Herzer. After the service the new pastor was heartily welcomed by the members of the congregation.

Rev. Doswell is not a stranger to the good people here. He received his education at Concordia College, Springfield, Ill. During his student years he was a member of the congregation, and assisted Prof. Herzer, who had charge of the mission, in visiting the people, instructing them now and then in the Sunday school, etc. After graduating, he accepted a call to the South, where he labored successfully for about two years, but, owing to the great needs of the Springfield station, the Board, upon the urgent requests of the congregation, transferred him to this place.

During the past years the Springfield station had to contend with many ups and downs, which are unnecessary to relate. A few years ago, Rev. L. Thalley, also a graduate of Concordia College, this city, took charge of the congregation. The outlook for Holy Trinity was hopeful. But after a brief pastorate of two and one half years, it pleased God in His wisdom to visit Rev. Thalley with a serious sickness. With a heavy heart his flock bade him adieu when he left for Colorado in the hope of there regaining his health.

During this and previous intervals, Prof. Herzer faithfully stood by the congregation, attending to its affairs, and, with the help of the senior class of Concordia, filling its pulpit.

In view of the frequent changes that have occurred here in the pastorates, and the long intervals that have obtained between them, it is not to be

wondered at that the membership of Holy Trinity is small, but the wonder is that there is any membership at all, which again goes to prove the power of the Word.

May the Lord in His mercy abundantly bless the labors of the Rev. Doswell and make him a blessing unto many!
L. W.

New Orleans Items.

THE MONTH OF FEBRUARY is usually an unfavorable month for our local missions. This is not the fault of the month itself, but of a remarkable custom practiced in this community. I am referring to the well-known Mardi Gras Carnival. Mardi gras is "fat Tuesday," and designates the day before Ash Wednesday, which is the first day in Lent. Lent is the season of preparation for Easter. The reader knows that in the Roman Catholic church fasting is prescribed and the indulgence of the flesh is prohibited during Lent. This means bidding farewell to the flesh, a ceremony not at all to the liking of man. So he has invented the Mardi Gras Carnival, which stands for an unlimited indulgence of every lust of the flesh preparatory to the separation—a sort of farewell banquet which reaches its climax on fat Tuesday. All classes of society participate in the carnival festivities, each in its special manner. One who knows his own flesh can easily imagine the boisterous looseness and licentiousness of a populace given to a frank and unlimited indulgence of the flesh. The temptations are too great even for many of our people. Led by their friends and acquaintances of the world they often at this time do things that blight their spiritual growth and become a burden of guilt and shame to them. However, to the praise of God and to the credit of many it may be said that even in these dangerous days they keep themselves unspotted from the world.

OUR SCHOOLS, too, suffer during the carnival days. There is so much going on which is calculated to captivate the eye and the ear of old and young that you can hardly blame the little ones for neglecting school over things that hundreds of even gray-haired men and women come thousands of miles to see and hear.

AMONG THE VISITORS to our town at Mardi Gras were a number of brethren and sisters from Rev. Wenzel's congregation at Mansura, La. They

took quarters with members of St. Paul's congregation and did not fail to attend services regularly, thereby setting an example to many Lutherans who visit this city, but never think of inquiring for the churches and the people of their faith.

OUR SOUTHERN DISTRICT held its annual synod at Mobile, Ala., February 6 to 12. A number of our missionaries were in attendance. The presidents of Luther College at New Orleans and of Immanuel College at Greensboro, N. C., were given an opportunity to report on the mission in general and also on the standing of the institutions they represented. Synod showed great interest in these reports on the progress of our work and resolved to publish them in full in its record of proceedings.

THE SUMS collected in the services and realized by the envelope system during the month of January amounted to \$28.65 for St. Paul, \$29.12 for Bethlehem, and \$30.15 for Mount Zion. Our membership is not large and our people are comparatively poor, therefore the above sums, though small in themselves, are a source of gratification to us.

PROF. GEHNER at Napoleonville now has close upon seventy pupils in his school.

PROFS. WENGER AND MUELLER of Luther College are suffering with an attack of the grippe. We hope they will soon be at their desks again.

Susan's Joy.

"What made your heart so glad, Susan?" asked a missionary in Western Africa of one of the black people among whom he labored.

"Ah! you see that poor thief you talk about; he no good at all; he be bad when they hang him on the cross. God teach him; He show him bad heart; He make him pray to Jesus Christ, 'Lord, remember me.' Jesus no say, 'Me no want you; you be too bad; thief too much.' No; He no say so, but take and tell him, 'To-day thou shalt be with me in heaven.' I see Christ take poor sinner, made me glad too much and made me sing. He take poor thief; He take me — me the same."

The Death of Christ.

The death of Christ was the opening of the all-cleansing fountain for sin and uncleanness. The Just died for the unjust; the Lord of glory was

crucified for sinners; the Beloved Son was forsaken, and His offering accepted, that the returning prodigal might be welcomed to the Father's house, and abide eternally there. Thus justice is satisfied, holiness vindicated, divine wrath appeased, truth fulfilled, the Law of God magnified, peace proclaimed, mercy flows out, the guilty are pardoned, and the lost saved; for "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." — *Selected.*

BOOK TABLE.

BERICHT DER EV.-LUTH. SYNODALKONFERENZ. Concordia Publishing House, St. Louis, Mo. Price, 18 cts.

The pamphlet contains the latest proceedings of the Ev. Luth. Synodical Conference. The doctrinal paper is an instructive and edifying essay on the words of the apostle: "Endeavoring to keep the unity of the Spirit in the bond of peace." The pamphlet presents also a very interesting and encouraging report of our mission work among the colored people.

Acknowledgment.

Received for *Colored Missions* from St. Matthew's Church in Meherrin, Va., \$22.00; Grace in St. Louis, Mo., 12.05; St. Paul's Church in New Orleans, La., 35.00; Mount Zion Church in New Orleans, La., 35.00; Bethlehem Church in New Orleans, La., 25.00; St. Paul's Church in Mansura, La., 10.00; Grace Church in Concord, N. C., 10.00; Mount Calvary Church in Sandy Ridge, N. C., 10.00; St. Paul's Church in Charlotte, N. C., 5.00; St. James' Church in Southern Pines, N. C., 3.00; Mount Zion Church in Meyersville, N. C., 2.00; congregation in Napoleonville, La., 10.00. St. Louis, Mo., February 16, 1907.

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. 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:

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

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

Club rates only allowed if all copies are to be sent to one address. — In St. Louis by mail or carrier, 35 cents.

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIX.

St. Louis, Mo., April, 1907.

No. 4.

Satisfied.

O Jesus! Friend unfailing,
How dear Thou art to me!
Are cares or fears assailing?
I find my strength in Thee!
Why should my feet grow weary
Of this, my pilgrim way?
Rough though the path, and dreary,
It ends in perfect day.
Naught, naught I count as treasure,
Compared, O Christ, with Thee!
Thy sorrow without measure
Earned peace and joy for me.
I love to own, Lord Jesus,
Thy claims o'er me and mine;
Bought with Thy blood most precious,
Whose can I be but Thine?
What fills my soul with gladness?
'Tis Thine abounding grace!
Where can I look in sadness,
But, Jesus, on Thy face?
My all is Thy providing;
Thy love can ne'er grow cold;
In Thee, my Refuge, hiding,
No good wilt Thou withhold.
Oh! worldly pomp and glory,
Your charms are spread in vain.
I've heard a sweeter story,
I've found a truer gain!
Where Christ a place prepareth,
There is my loved abode;
There shall I gaze on Jesus,
There shall I dwell with God!
For every tribulation,
For every sore distress,
In Christ I've full salvation,
Sure help and peace and rest,
No fears of foes prevailing!
I triumph, Lord, in Thee!
O Jesus! Friend unfailing!
How dear Thou art to me!

Selected.

Peace Through Christ.

When sin came into the world, peace between God and man came to an end; for sin is enmity against God, sin is rebellion against the Almighty.

In order that peace might be made between God and man, Christ came into the world to put away sin. When the Lord laid upon Him the iniquity of us all, when Christ bore our sins in His own body on the tree, suffering the punishment due to our sin, the chastisement of our peace was upon Him. He thus "put away sin by the sacrifice of Himself" and "made peace through the blood of His cross."

When Christ rose from the dead, it was made clear that the work which He came to do was finished. "The God of peace brought again from the dead our Lord Jesus, the great Shepherd of the sheep," says the apostle. By bringing Christ again from the dead God declared Himself perfectly satisfied with the work of His Son. He declared that sin has been put away, and that peace has been made.

The risen Savior, on the evening of Easter Day, therefore came to His disciples with the sweet greeting: "Peace be unto you!" The greeting was not a mere wish, the words were not empty words. No; they were the words of the risen Son of God, and God's words are not empty words, but are filled with blessing and bring that of which they speak. Luther therefore says: "God speaks not words, but things." When the risen Savior said to His sad and troubled disciples: "Peace be unto you!" He brought them the whole blessing of His finished work. He came from the cross and from the grave as the mighty Conqueror, and brought them peace

as the fruit of His great victory. In that word, "peace," He gave them all the blessings which He has secured for sinners: forgiveness of sin, deliverance from death and the devil, everlasting salvation.

These blessings Christ secured, not only for the disciples, but for all men; for He is the Savior of all. The peace which includes all blessings shall be brought to all, for the Gospel shall be preached to every creature. He therefore said to His disciples: "As my Father hath sent me, even so send I you." They were made His messengers bringing peace through the preaching of the Gospel to a peaceless, restless world of sinners. Through them Christ Himself preached peace to them that were afar off, and to them that were nigh, Eph. 2, 17.

We still have the Gospel in which Christ speaks peace to our souls. His Gospel words are not empty words, but are filled with all the blessings which He secured for us through His sufferings and death. They bring pardon and peace to all. Those who reject them thereby reject the peace secured for them and offered to them. They willfully remain in their sins as the enemies of God, and if they thus die without peace, they cast themselves into the everlasting restlessness of hell, where there is no peace. "There is no peace, saith the Lord, unto the wicked," Is. 48, 22. But all who by faith accept the Gospel have peace and enjoy all the blessings of the redemption which is in Christ Jesus. They are no longer under the wrath of God, but have forgiveness of sins and are "justified from all things," Acts 13, 39. And "being justified by faith, we have peace with God through our Lord Jesus Christ," says the apostle, Rom. 5, 1.

May you, dear reader, by faith enjoy the peace which we have through Christ, and which the world cannot give and cannot take away. You will then as a happy and thankful child of God also help to bring the Gospel of Christ to those who are yet in the misery of sin and know not the way of peace. All our mission work is "the preaching of peace" to poor restless sinners, and our missionaries in church and school are messengers of peace for whom we should pray and whom we should help in their mission of peace. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace," Is. 52, 7.

God pardons and takes to heaven *real* sinners, not *pretended* ones; for His mercy is not a *pretended*, but a *real* mercy. — *Luther.*

The Nature of Faith.

It is the nature of faith that it relies on the grace of God and trusts Him with full assurance that God would look upon him and not leave him. Without such confidence there is no true faith, neither is there a true prayer and seeking after God. But where faith is found, there it makes the heart bold and daring, that man brings his need freely to God and earnestly desires His help.

Again, it is the nature of faith, that it does not want to be assured beforehand whether it be worthy of God's grace and its prayer be answered, Hebr. 11, 1. God's goodness must be proclaimed by the Word, and we must build on it without feeling or trial.

Again, it is the nature of faith, that it does not advance any merits, to obtain God's grace through human works. It comes in utter unworthiness, clinging to the pure, unmerited grace and goodness of God. — *Luther.*

Of Prayer.

(Continued.)

TO WHOM SHOULD WE PRAY?

God answers this question for us very plainly through Asaph, Ps. 50, 15. There, namely, the Lord says to us and to all men: "Call upon *me* in the day of trouble: I will deliver thee, and thou shalt glorify *me*." It is to God, to God alone, that we shall address our prayers. And this God has revealed Himself to us as the Father, Son, and Holy Ghost. This triune God is the only true God, the only God to whom we have a right to pray. Those people who pray to God, but do not thereby understand this triune God, are addressing their prayers to some idol, to some god whom they only imagine. The Jews and Mohammedans do not, therefore, pray to the true God, neither do such secret societies, as the Free Masons, Odd Fellows, Knights of Pythias, and many others. The triune God, Father, Son, and Holy Ghost, says, "Call upon *me*!" This honor He reserves for Himself alone, and whoever gives worship to any other is committing idolatry.

"Call upon *me*," says God. That also means: Do not call upon saints or angels to help you. To pray to saints and angels is tantamount to saying that they are omnipresent and omniscient; for how should they else hear our prayers? But now we know that only God is omnipresent and omniscient;

therefore, by praying to angels and saints we apply to them divine attributes, and thus practice idolatry, and that, too, without any assurance of being heard. Aside from the sinfulness of praying to saints and angels, how foolish to address our prayers to beings who, if they actually knew of our prayers, yet must get the power and permission to help from God! Why not bring our cause directly to God who has commanded us to call upon Him and has promised to hear us?

WHAT SHOULD WE ASK OF GOD IN OUR PRAYERS?

The apostle answers, Phil. 4, 6: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." All our bodily wants and all our spiritual needs we may and shall make known unto God. There is nothing so small that we need be ashamed of asking God for it, and nothing so great that we need be afraid of laying it before Him.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,—
Take it to the Lord in prayer.
Are we weak and heavy laden,
Cumbered with a load of care?
Precious Savior, still our Refuge,—
Take it to the Lord in prayer.

But while we have the blessed privilege of carrying everything to God in prayer, let us remember that our needs and wants are of two kinds. There are some things which are absolutely necessary for our salvation, such as forgiveness of sin, faith, a blessed death, and the like; then there are other things which are very desirable, but yet not necessary, indeed, under circumstances, sometimes even harmful, and a hindrance to our salvation. This distinction we must never lose sight of in our prayers. When asking for blessings necessary for salvation, we may always be sure that they tend to God's glory and to our own and our neighbor's welfare, and so we need attach no condition. Concerning these gifts we know that God will give them. But as for all other blessings, we must ask them with the condition that God would give them to us if they tend to His glory and our own and our neighbor's welfare. Being so very shortsighted, we often ask for things which we think are pleasing to God and good for us, and yet, were God to give us the desire of our hearts, these expected blessings would turn out curses. Such being the case, let us pray for these things as did Jesus for the removal of the bitter cup: "Father, if Thou be willing,

remove this cup from me: nevertheless, not my will, but Thine, be done," and as did the poor leper, "Lord, if Thou wilt, Thou canst make me clean." And in praying thus to our heavenly Father let us be sure and certain that He will always hear us, giving us what we ask for if it be for our good, but graciously withholding from us the fulfillment of our desires if harmful. Yes, "this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us," 1 John 5, 14.

Not mine, not mine the choice
In things or great or small;
Be Thou my Guide, my Strength,
My Wisdom and my All.

F. J. L.

Christ's Gift of Peace.

"Can I do anything for you?" said an officer on a Southern battlefield to a wounded soldier who lay weltering in his blood.

"Nothing. Thank you," replied the soldier.

"Shall I fetch you a little water?"

"No; I thank you; I am dying; there is one favor you can do for me. In my knapsack there you will find a Testament. Please open it to the fourteenth chapter of John and you will find a verse that begins with the word 'peace.' Please read it to me."

The officer got out the book and read: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man. "I have got that peace; I am going to that Savior; I want nothing more."

When the darkness of night covered the bloody battlefield, the soldier had gone to his heavenly home to enjoy forever the peace the Savior had given him.

Trust God.

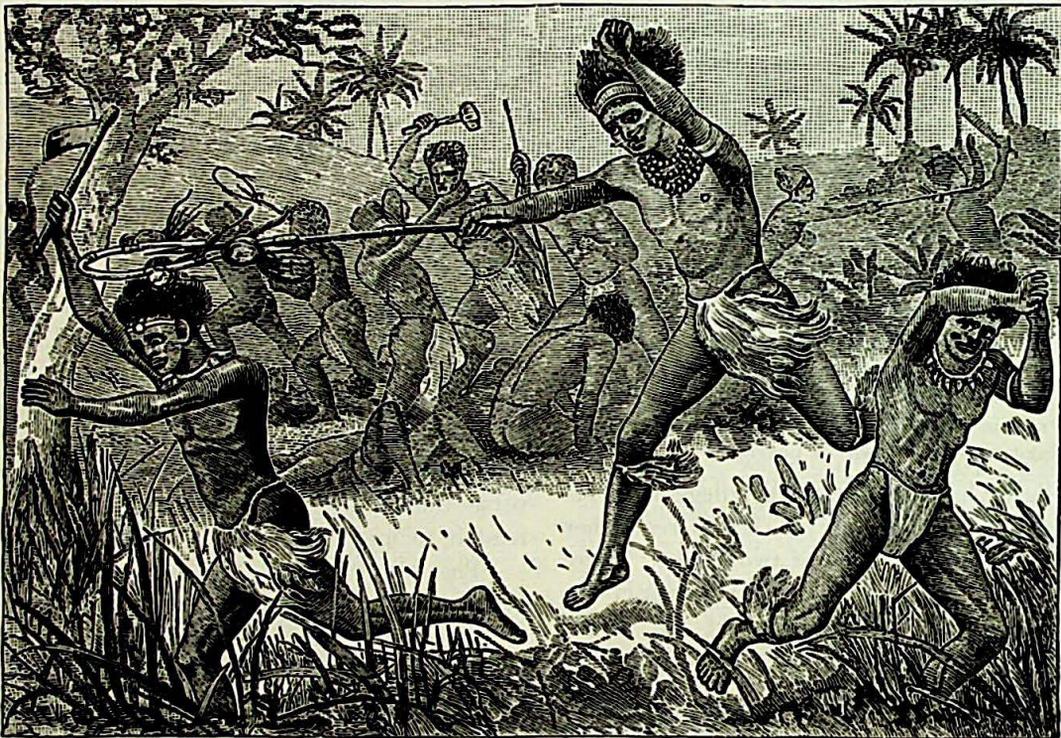
When God does not answer our prayers at once, then let us remember that He often puts perseverance to the test, and delay does not mean denial. Many a faithful mother's prayers for her children have brought down precious blessings upon them long after the sod has grown green on her grave. Said a simple-hearted old colored nurse to a mother who was worrying over her sick child: "Ma'am, you just trust God; He's tedious, but He's sure."

A Useful Life Ended.

The death of the Rev. Dr. Paton at Canterbury, Australia, on January 29, ended a most useful life on earth. Dr. Paton was the pioneer missionary of the New Hebrides islands in the Pacific Ocean. When he went there in 1858, the inhabitants were "heathen savages and cannibals, eating the flesh of human beings." God so blessed the faithful labors of this devoted missionary, that he lived to see a number of these islands almost completely Christianized. In one of his latest statements he

ing the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms."

Trusting in the protecting care of God, Paton entered upon his labors on the island of Tanna. There he "found the Tannese to be painted savages, enveloped in all the superstition and wickedness of heathenism." As bloodthirsty savages they warred among themselves, as you see in our picture, in order to get human flesh, which they as cannibals delighted to eat. Among these wild heathen the missionary's life was in constant danger. Time after time he stood with their guns pointed at his



SAVAGE ISLANDERS AT WAR.

was able to report that nearly 20,000 converts had been won from heathenism.

In early youth already Paton determined upon a life service "in the proclaiming of the Gospel." As a young man he was employed in city mission work in Glasgow, Scotland, for about ten years. When a call was made for some one to go out and do mission work in the New Hebrides islands, Paton offered himself for that distant mission field. When an old Christian gentleman said to him, "You will be eaten by the cannibals," Paton, in the true missionary spirit, replied: "Mr. Dickson, you are advanced in years now, and your own prospect is soon to be laid in the grave, there to be eaten by worms. I confess to you that if I can but live and die serv-

ing the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms." Time and again he was assailed with clubs. They also set his house on fire, intending to kill him as he should come out. But in all dangers and trials the Lord in whom he trusted protected His servant.

The Lord sustained him also in the great sorrow that darkened his lonely home soon after he had begun his mission work. Of this sorrow he wrote: "My dear young wife and I were landed on Tanna on the 5th of November, 1858, in excellent health and full of hopes. On the 12th of February, 1859, she was confined of a son; for two days or so both mother and child seemed to prosper, and our island exile thrilled with joy!

But the greatest of sorrows was treading hard upon the heels of that sorrow! My darling's strength showed no signs of rallying; she died on the 3d of March. To crown my sorrows, and complete my loneliness, the dear baby boy was taken from me after one week's sickness.

"Stunned by that dreadful loss, in entering upon this field of labor to which the Lord had Himself so evidently led me, my reason seemed for a time almost to give way. Ague and fever, too, had laid a depressing and weakening hand upon me. But I was never forsaken. The ever merciful Lord sustained me to lay the precious dust of my beloved ones in the same quiet grave, dug for them close by at the end of the house; in all of which last offices my own hands, despite breaking heart, had to take the principal share! I built the grave round and round with coral blocks, and covered the tops with beautiful white coral, broken small as gravel; and that spot became my sacred and much-frequented shrine during all the following months and years when I labored on for the salvation of these savage islanders amidst difficulties, dangers, and deaths. Whosoever Tanna turns to the Lord, and is won for Christ, men in after days will find the memory of that spot still green — where with ceaseless prayers and tears I claimed that land for God in which I had 'buried my dead' with faith and hope. But for Jesus, and the fellowship He vouchsafed me there, I must have gone mad and died beside that lonely grave."

For forty-eight years the devoted missionary continued his labors among his beloved islanders until the Lord called him home to everlasting rest.

Peace in Believing.

Mr. Patrick of Scotland once met with a woman who had long struggled with doubts and fears and could not find peace for her troubled soul. Looking far off for something not promised by the Lord, she had forgotten that God has said, "The Word is nigh thee," and in striving for peace in laboring, and peace in feeling, she overlooked the simple method of "peace in *believing*, and joy in the Holy Ghost."

Placing himself beside her, and looking her steadily in the face, Mr. Patrick said: "Do ye believe the Bible?"

"I do," she replied.

"Can ye tell me who made the world?"

She smiled a little contemptuously and after a pause said, "It was God."

To this he quickly replied, "How do ye know? Were ye there to see?"

"No, I was not there, but the Word of God says that He made it."

"Ah! well, ye believe all the Bible says, do ye?"

She said, "Yes."

"Ah! well, we'll see. 'This is my beloved Son in whom I am well pleased; hear ye Him!' Who said that?"

"The Father."

"Well, will ye do as the Father bids ye? He commands ye to hear the Son."

To this she assented.

"Well, then, what does the Son say? 'God so loved the world that He gave His only-begotten Son, that *whosoever* believeth in Him shall not perish, but have everlasting life.' Again He says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' And again He says, 'Him that cometh unto me I will in no wise cast out.' If ye do not believe that, ye do not believe Him. I tell ye, ye do not believe all the Bible."

The poor doubting woman saw her sin of not trusting simply in what God's Word says concerning the grace and the love and the saving work of Christ. Accepting the promises, she found "peace in believing," and looking up to her gracious God she was enabled to say with every true Christian:

"Thy grace first made me feel my sin,
It taught me to believe;
Then, in believing, peace I found,
And now I live, I live!"

"Jesus Redeemed Us from Sin, Death, and the Devil."

A pastor, as was the custom, was holding the yearly examination of his flock at which both old and young were asked to give a reason of the faith and hope within their heart. He asked which were the three greatest and most terrible enemies of the human race, and received the answer: "Sin, death, and the devil." He now turned to a child and asked which one of these three was the greatest enemy. The child answered: "Death. I want to go to heaven, but I do not want to die nor be buried in the grave." He then turned to a man and asked the same question and received the answer: "The devil. For when one thinks of hell, a shudder comes

over him and his hairs stand on end." Finally he turned with the same question to an old man who was wise and well instructed in the Word of God, and he answered: "Sin. For if this enemy had not first bound us with his chains, death and the devil could have no power over us." — C. W.

Immanuel College Items.

The house which, according to a resolution of the Synodical Conference, has been erected on the College land for the director was on the first Sunday in March dedicated to the services for which it was built. A few invited guests gathered with the family in the spacious reception hall where Rev. Prof. Wahlers conducted the service and delivered an appropriate and impressive address. May it always remind the inmates that it is but an ante-chamber and a waiting room to the mansion made without hands, eternal in the heavens.

In proportion to the progress which the new building is making towards completion the faces of professors and students are brightening. While much remains to be done, we expect with some degree of certainty to hold dedicatory services on the first Sunday in June. The Immanuel Conference, which has not met since October, 1905, has been invited to convene here, to participate in the dedication and to take in the commencement at the same time.

It may be of interest to the readers of the PIONEER to learn that two of the theological class have delivered their first sermons. In the opinion of those who heard them "they quit themselves like men." One of them, upon invitation, has delivered addresses on the education of children, at the closing exercises of public schools. Besides imparting useful knowledge to his hearers on a vital subject he advertises both the church and our schools.

For the third time the parochial school has moved. It now occupies temporary quarters in the dining room of the new building. Failing to secure a teacher it is conducted by students of the Seminary and the Normal classes. The attendance has been and still is very good.

For a few hours every day, when the weather is favorable, the college boys are improving the college premises. Hills of accumulated dirt and sand are gradually vanishing, ditches dug, walks and drives laid out, and holes filled.

Nor are the girls idle. They devote their spare hours to sewing, laundry work, or to helping in the kitchen and the dining room. No idlers are tolerated.

May the blessing of the Lord abide on these boys and girls and make them useful in Church and State! N. J. B.

Are Your Feet Untangled?

He was a little, old colored man, gray, and black, and bent. With ax in hand he came to cut a load of wood.

"What's your name?" I asked.

"Archie Brown, boss," was the reply.

"How old are you?"

"Gwine on eighty-fo', sah."

"Well, Uncle Archie, if the Lord were to call you to go home this afternoon, would you be willing to go?"

A thoughtful look swept over his face, and, pushing his hat back, he leaned on his ax, chuckled to himself, and said, "Boss, I'm just a-waitin' as God's child wid my feet untangled."

A few months later I heard that Uncle Archie was dead, and I thought it must have been easy for him to leave. His feet were not tangled in the things of this world. — *Ex.*

I Have the Peace.

A young lady was dying, and one Scripture which she had often heard when in health came to her at this time. It was the word of the prophet concerning the suffering Savior: "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." She was led by the Holy Spirit to trust for salvation in Him of whom the prophet speaks, and thus to find peace in Him.

A friend said to her one day, "You suffer much, I fear."

"Yes," she said; and pointing to her hand, she continued, "But there is no nail there. He had the nails, I have the peace." Laying her hand on her brow, she said, "There are no thorns here. He had the thorns, I have the peace." Touching her side, she said, "There is no spear here. He had the spear, I have the peace."

"Duty is ours, events are God's."

New Orleans Items.

WE ALL KNOW that the work of our Lutheran church among the colored people of the South is surrounded by many difficulties. All the hindrances with which Satan endeavors to block the progress of the Christian Church the world over, we find here. Slander, unjust criticism, persecution, open and secret antagonism, and whatever else may be mentioned in this direction, all this our mission meets with every day. Besides, we have conditions to contend with which are practically unknown in other territories of the Church and which tend to make the missionary activity still more the up-hill work that it is.

In view of these facts it is very encouraging to learn how prominent men of both races are slowly but clearly gaining the conviction that the only way in which the churches have any prospects for real and lasting success is the very way upon which God has thus far been leading our Lutheran church among the freedmen of this section. And the number of these men is increasing. We point in this connection to the strenuous endeavors of many local colored sectarian churches toward the organization of church schools such as we have in connection with our stations. We might also mention the ever repeated pleas of prominent colored churchmen and educators for a thorough religious training of the youth of the race. Recently, too, a noted Presbyterian preacher and professor, a white man of Southern extraction and training, addressed the congregation of a prominent local church on co-operation of both races for the betterment of spiritual conditions in the South. In the course of his address he advocated the adoption of plans almost identical with those followed out by our church in its mission work. In summing up his remarks he said: "I believe that Christianity is on trial in the South to-day, and on trial before the whole world. There is a battle going on between two forces—that of Christianity and human nature. We must get a firm grip on ourselves, or the human nature will sweep us off our feet."

We do not need such expressions as these to convince us that the course which our church has adopted is the only correct one. We have long ago gathered this conviction from the success with which God has blessed our work. But it might be well for all doubters to learn that our convictions and principles are being shared by men that are impartial and also sufficiently experienced.

A COURSE OF WEEKLY LECTURES has just come to a close in the Lutheran churches of this city. The subjects treated by the various pastors were: "The Twentieth Century Church," "Christian Giving," "Is Prosperity a Blessing?" "Impure Literature," "Miracles and the Bible," "Worldliness the Great Danger of the Church," "Education in the Lutheran Church," "Home Devotion," "Missions," "What is Christianity?" "The Folly of Unbelief," "Prayer." These lectures were also delivered in our colored churches and made quite an impression upon those who heard them.

THE ATTENDANCE AT SERVICES in our churches has lately shown an encouraging increase, and with it the opportunities for real missionary work have been improving. During Lent the number of strangers who visit our churches is always greater than at other seasons in the year.

THE RANKS IN OUR DAY SCHOOLS have been thinning out lately. There has been much sickness among the children here. A search for the missing pupils on the part of the teachers already often ends with the intelligence volunteered by the neighbors, "Gone to the country for the summer." This is the usual story every year.

THE WEEKLY ENVELOPE SYSTEM which has been introduced in our churches seems to be working very well. Mount Zion, for instance, during the months of January and February, realized \$43.85 from the envelopes.

CONFIRMATION will have been held in our churches by the time this issue has reached the reader. At Bethlehem station no children have been instructed this year owing to the fact that it has no resident pastor as yet. But there are prospects of a number of adults being admitted shortly after Easter.

PROF. GEHNER AT NAPOLEONVILLE already has more than 80 pupils in his school. It is only since November of the past year that this school has been in existence; most of the children, having come from various private schools which flourished for a time and then disappeared, are woefully deficient in various branches, and the majority of them have never before had religious instruction. One may imagine the difficulties our young teacher out there has to contend with. But God is blessing his labors, and his school is very popular.

THE PEOPLE OF BERTRANDVILLE, a little village in the neighborhood of Napoleonville, have requested that Lutheran services be held in their midst. Prof. Mueller, of Luther College, who recently visited the place, found prospects for a preaching station there to be quite encouraging and promised the people to preach them a sermon the next time he came out.

News from Salisbury, N. C.

Sunday, February 10, was a day of great rejoicing for the pastor and people of the mission station at Salisbury, N. C., for on that day the infant son of the missionary was received into the church by the holy rite of baptism. The child was baptized by the pastor of the congregation, Prince Yucon Mohammed acting as sponsor.

After the baptism was administered, Prince Mohammed preached to a large and attentive audience an able and well-prepared sermon on Ps. 92, 12. 13: "The righteous shall flourish like the palm tree." All seemed elated with the discourse. In the evening a large crowd reassembled at the little hall to again listen to a sermon of Prince Mohammed on Gen. 50, 15—22: Joseph's consoling answer to his brethren. He was given the best attention, and it is safe to say that every one enjoyed the service.

Much commendation is due to the pastor and congregation at Salisbury, for they are laboring under many disadvantages. For two years the pastor has been holding services and teaching parochial school in a little miserable hall over a grocery store and eating saloon. Taking all things into consideration, it is a wonder that pastor and people have kept up courage. As yet nothing has been done to erect the so much needed chapel.

Aside from holding services at five different stations, the pastor teaches school with no assistant up in the little hall. The children of the school have no place to play but the open public streets. And the pastor has all he can do to keep the children from danger during recess.

Despite the many difficulties confronting him, the missionary has not lost courage, but is working hard to have the chapel erected. The large audiences which greeted Prince Mohammed at the services mentioned show in what esteem the Lutherans are held by the people of that city. Eight ministers from other denominations were present to witness the baptism and listen to the sermons, besides a large number of people from other churches.

God grant the pastor and congregation much zeal, faith, and courage, that they may continue their work. And may the time be not far distant when the new chapel shall be built, where the Lutherans can, without being disturbed, assemble and praise God from whom all blessings flow. X.

BOOK TABLE.

SYNODALBERICHT DES CALIFORNIA- UND NEVADA-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 18 cents.

The California-District of the Missouri Synod met in San Francisco in the summer after the terrible earthquake which laid waste the larger part of that beautiful city. At their meeting the brethren considered a very timely paper on "God's hand and voice in the terrible visitation upon our coast, and especially upon the city of San Francisco." The pamphlet brings this instructive and edifying essay as well as an extensive report of the important educational and missionary work of our brethren on the Pacific coast.

Acknowledgment.

Received for *Colored Missions* from Grace Mission at St. Louis, Mo., \$5.00; Mount Olive Church, Catawba, N. C., 13.00; Grace Church, Greensboro, N. C., 24.00; St. Paul's Church, Mansura, La., 17.50; St. Paul's Church, New Orleans, La., 35.00; Mount Zion Church, New Orleans, La., 35.00; Bethlehem Church, New Orleans, La., 25.00; Grace Church, Concord, N. C., 10.00; St. Paul's Church, Charlotte, N. C., 5.00; Mount Zion Church, Meyersville, N. C., 2.00; St. James' Church, Southern Pines, N. C., 3.00; congregation in Napoleonville, La., 10.35.

St. Louis, Mo., March 18, 1907.

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.

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:

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

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

Club rates only allowed if all copies are to be sent to one address. — In St. Louis by mail or carrier, 35 cents.

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIX.

St. Louis, Mo., May, 1907.

No. 5.

Title Clear.

That I might read my title clear
Unto the home above,
The Father sent His only Son,
The Gift of His great love.

That I might read my title clear
The Savior in my stead,
To bear the penalty of sin,
Was numbered with the dead.

That I might read my title clear
In triumph did He rise
And prove the full sufficiency
Of Love's great sacrifice.

That I might read my title clear
Unto the title deed
Has God affixed the Spirit's seal,
My Comforter in need.

That I might read my title clear
To mansions in the skies
Unto the Savior's dying love
He opened my blind eyes.

L. C. W.

The Holy Spirit's Work.

Christ took our place under the Law and bore the curse and the punishment due to our sins. He thus redeemed us from sin, death, and damnation, and secured for all men forgiveness of sins and life everlasting. This is Christ's work for us, on which our salvation rests. But there must be a work done in us, if we are to enjoy the benefits of the work done for us by the Savior of sinners. The salvation which is in Christ Jesus for all men must become our own, if we are to enjoy its blessings.

This is the Holy Spirit's work. It is not man's work and cannot be man's work, for the Bible tells

us that man is "dead in trespasses and sin." Not merely weakened or somewhat injured by sin, but "dead in trespasses and sin." There is no life in a dead man, and there is no strength in a dead man to bring himself to life. So there is no spiritual life in man as he is by nature, and there is no strength whatever in him to bring himself to spiritual life or to assist in any wise in this work. It is altogether the work of the Holy Spirit. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned," says the Bible. And again it is written: "No man can say that Jesus is the Lord but by the Holy Ghost." No man can have a saving knowledge of Jesus as his Savior and Lord, unless the Holy Spirit works this knowledge in him. Therefore we confess in our Catechism: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him, but the Holy Spirit hath called me through the Gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith."

The Holy Spirit's work is done through the Gospel which comes to us in the reading and preaching of God's Word and in the holy Sacraments. The Holy Spirit works true faith in the sinner's heart through this Gospel, which is "the power of God unto salvation to every one that believeth." With the hand of faith the sinner takes the salvation of Christ offered to us in the Gospel. Thus we, by the Spirit's work in us, are made partakers of Christ's work for us, and enjoy all the blessings of the redemption which is in Christ Jesus. And He who works faith in the heart of man also preserves it unto the end, that the crown of life may

be obtained. "Ye are kept by the power of God through faith unto salvation," says the apostle. Through the Gospel the Holy Spirit comforts, and guides, and keeps us in the true faith until the end of our pilgrimage.

How great and important is the Holy Spirit's work! The Church has good reason to celebrate with joy and thanksgiving the day of Pentecost—"The festival of the Holy Ghost." May the celebration of this festival move us to greater diligence in the use of the Gospel for our own salvation and to greater zeal in the spreading of the Gospel for the salvation of others. The Holy Spirit does His work of grace through the Gospel, and whoever would be saved must therefore diligently use the Gospel; and whoever would save others must therefore diligently apply the Gospel. "I am not ashamed of the Gospel of Christ," says St. Paul, "for it is the power of God unto salvation to every one that believeth."

Christ Present With Us.

Christ has ascended into heaven. But that does not mean that He is no longer present with us. Visibly He did cease to be with His disciples. "While they beheld, He was taken up, and a cloud received Him out of their sight." His visible presence was thus withdrawn. But He is not therefore absent from us. No. Our ascended Lord is with us every day, though we see Him not. When He gave the great missionary command to preach the Gospel to every creature, He added the comforting promise: "Lo, I am with you alway, even unto the end of the world." He is present with us also in our mission work, and His presence gives comfort and strength and blessing to the laborers in the mission field.

When David Livingstone, the great African explorer and missionary, returned to Scotland after sixteen years' absence in Africa, he addressed a large meeting in Glasgow. After speaking of the hardships of a missionary's life to which he would soon return, he asked: "Shall I tell you what sustained me in my exiled life among strangers whose language I could not understand?" In the moment's pause that followed the question deep silence fell upon the audience and all eyes were directed upon the missionary, who stood before them gaunt and wrinkled with toil and hardship and the torture of twenty-seven fevers, blackened by years of African suns, and with one arm hanging useless

from a lion's bite. From his lips came the answer: "It was this that comforted me, '*Lo, I am with you alway, even unto the end of the world.*'"

Of Prayer.

(Concluded.)

HOW SHOULD WE PRAY?

We have already heard that only Christians can really and truly pray; and by Christians we mean those who really *are* Christians, and not such as only *say* they are. The reason this is so is because only the Christian prays in Jesus' name; that is, only the true Christian comes to God trusting in Jesus' merits and righteousness and asks gifts of God for Jesus' sake. Now, it is only such a prayer in Jesus' name that is acceptable to God. The only way of access to the Father is through His Son. While our heavenly Father will never turn a deaf ear to the name of Jesus when it is honestly pleaded, He will never hear us if we despise that blessed name. There is no other name by which we can hopefully approach the throne of mercy.

Let us, therefore, humbly and heartily plead the precious blood of our Lord Jesus Christ; for the force of prayer lies in this pleading the name and work of God's beloved Son. Let us hide ourselves behind the Lord Jesus, for we and our prayers can only be accepted in the Beloved, through the person, the merit, the sacrifice, the ever living intercession of the Lord Jesus Christ. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you," John 16, 23. *If we have not prayed in the name of Jesus, we have not prayed at all,* and what we supposed were prayers were only "*splendid sins.*"

God also wants us to pray to Him with firm confidence. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive," Matt. 21, 22. Whenever we bring our wants before God in prayer, we shall be firmly convinced that God will hear us, if it redound to His glory and our own and our neighbor's welfare. To pray in doubt is an insult to God, "for He has commanded us to pray and has promised to hear us." To pray in doubt is to doubt God's power or His desire to hear us; it is declaring God to be untruthful and faithless. Let us, therefore, pray to God firmly believing His promise that He will hear us; then our prayer will be a right prayer, a prayer well pleasing to our Father in heaven.

FOR WHOM SHOULD WE PRAY?

The apostle exhorts us to make supplications, prayers, intercessions, and to give thanks for *all* men, 1 Tim. 2, 1. And when the apostle says that we shall pray for *all* men, he does not want us to exclude ourselves. It is God's wish that we pray for ourselves and everybody else. You shall "pray for them which despitefully use you, and persecute you," Matt. 5, 44, as your Savior on the cross prayed for His enemies; you are to pray for friend and foe, for acquaintance and stranger, for your near neighbor and for those who live hundreds of miles away from you; in short, for *all* living men. I say, all *living* men, for we are not to pray for the dead. Our prayers for the dead would be useless, for from Scripture it is plain that judgment is passed upon the soul as it leaves the body, and this judgment of God no prayers can reverse. "It is appointed unto men once to die, but after this the judgment," Hebr. 9, 27.

It may be necessary to state here that the prayer which it is customary in our Church to speak at the death of members is not a prayer for the dead, but for the living. We do in this prayer indeed give thanks for what God has done to the deceased during life, but there is nothing in the prayer which can in any way be understood as though, by our prayers, we expected to change the state and condition of the soul of the departed.

WHEN AND WHERE SHOULD WE PRAY?

The apostle tells us that we shall pray everywhere. As God is omnipresent, it is certain that He hears us anywhere. But as far as we are concerned, it is sure that there are certain places which, owing to circumstances, are particularly suitable for prayer: the church during divine service and the privacy of our room. Concerning prayer during divine service, David says, Ps. 26, 12: "In the congregation will I bless the Lord," and with reference to prayer in the privacy of our room, Jesus gives the advice, Matt. 6, 6: "Thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

As to the time of prayer, God gives us no special commandment in His Word. But for our own sake it is well that we have special times of prayer. Morning and evening are appropriate times for prayer, and we should never sit down to take a meal or rise from the table without prayer.

Special times for prayer are the days of sickness and trouble in general. The apostle tells us, 1 Thess. 5, 17: "Pray without ceasing," and thereby informs us that our whole life should be spent in prayer; that is, our heart should always look to God and trust in Him.

F. J. L.

A Useless Member.

"Yes," said Aunt Sarah, looking at her bandaged wrist, "the doctor says it's a bad sprain; and the minister says, I know now how the church feels in not having the use of all its members. The minister didn't mean that just for a joke, either; he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when one of your own members is useless, and worse.

"I've never thought just what being a member of the church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let some one else do it instead. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in church — if it was that kind of work that suited me. I guess I've been about as useless a member to the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two.

"There's lots of things I need to do, but I can't use this member to do them — that's certain. That's the way the minister felt about me, I guess. I've been a useless member for thirty-five years, that's the long and short of it; and, if the rest of the members had been like me, the church would have been as paralyzed as old cousin Josiah Jones, who can't move hand nor foot. I'm ashamed of myself — I truly am — and things are going to be different from now on," and Aunt Sarah nodded her head with a firm determination, as she looked at the church spire from her window. — L. M.

The Office of the Holy Ghost.

Christ Himself indicates the office and preaching of the Holy Ghost when He says: "He shall bear witness of me, He shall glorify me; for He shall take of mine, and shall declare it unto you."

Go to Church.

It was a cold, bleak November evening. The evening meal over, husband and wife made themselves comfortable before the crackling fire in the old-fashioned fireplace.

"So our pastor is coming this evening?" he asked.

"That is what he said in the note which arrived this morning. But the weather being so disagreeable perhaps he will stay at home."

"Well, if he comes we must be prepared for a good, sound scolding on account of our frequent absence from church services."

"That is right," said she, "but we must admit that we deserve a reprimand; I believe that in the

look. He answered the look by saying, "Pastor, you need not say a single word; we'll be there next Sunday and, if possible, every Sunday thereafter."

He understood.

Do you understand?

The fireplace is God's house. The fire burning there is the Word of God, the Gospel of Jesus Christ, "which is the power of God unto salvation" (Rom. 1, 16). The coals are our hearts — yours and mine.

As long as we truly keep our hearts in the heat and glow of this Word, which dwells and is preached in His house, so long our hearts will be warm and light with the faith and love of God and Jesus. But remain away from church services, from preaching and His Word, and you will be removing your heart from this sacred "fire." The result? Your heart



Boys of Immanuel College at Work.

last six months we have been to church not oftener than once in three weeks, and you know that we used to go every Sunday."

"True," said he, "but we are just as good as some people who go to church every Sunday twice, and I am going to make it clear to our pastor, too, when he comes."

Just then the door-bell rang.

It was the pastor.

After a cordial greeting, and without another word, he went straight up to the fireplace, and with the tongs removed a live coal from off the fire and placed it on the hearth, then stepped back and silently watched it.

"How strangely he acts," said the husband to himself. But he also stood by and watched the coal while it slowly turned from the red glow of heat to a cold, black mass. Then the minister turned his eyes upon this member of his flock with an inquiring

will become colder and colder in its faith and love of Jesus and His Word. And the longer you remain away the colder the heart becomes, until, finally, it turns into a bleak, "black mass" of utter indifference toward God, His worship, His Word. The heat and glow of the old faith and love are gone.

Do you understand?

Will you say, "I'll be there next Sunday, and, God willing, every Sunday thereafter"? — *Selected.*

A Great Treasure.

The mother of Ziegenbalg, the great Lutheran missionary, was a pious, God-fearing woman. She died when her boy was six years old, and the circumstances connected with her death were graven indelibly on the boy's memory.

Around the bedside in the darkened room were

gathered the weeping children. Raising herself by a great effort, the mother in a feeble voice said: "My dear children, I am leaving you a great treasure, a very great treasure."

The eldest daughter, bending over the mother, said in tones of surprise: "A treasure, dear mother? Where is that treasure?"

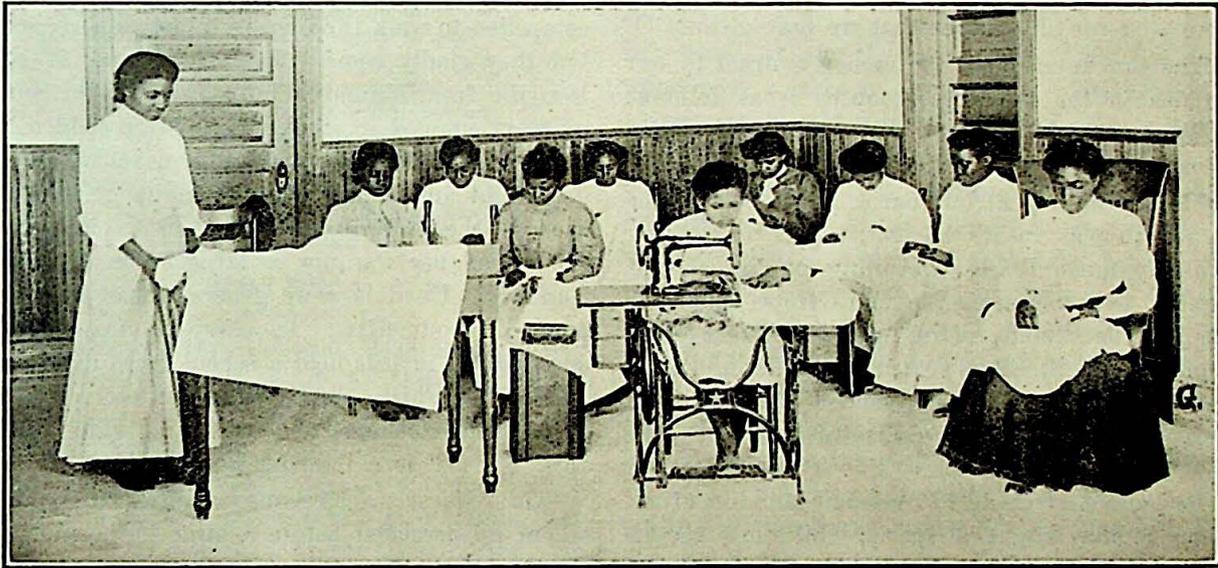
"Seek it in the Bible," the dying mother replied, "I have watered every page with my tears."

The boy never forgot the parting message of his dying mother. After the Bible had become in his own experience a great treasure, he resolved to devote his life to preaching the Word of God, and when called to go as missionary to India, he gladly

The Word of God's Book is still being made known in India by faithful, self-denying missionaries. May God open the eyes of many poor, blind heathen to see the great treasure, and may their hearts be moved to accept it for their souls' eternal salvation.

New Orleans News.

It is with the deepest regret that we report to the readers of the PIONEER and to friends of our Colored Mission that the Rev. C. Kretzschmar, one of the old and staunch missionaries of the Louisiana Mission field, has been compelled by the sick-



Girls of Immanuel College in the Sewing Class.

gave up all comforts and went to that distant land to bring to the poor heathen the great treasure of God's Word.

He arrived in India as the pioneer Protestant missionary in July, 1706, and after having learned the language of the country, he not only preached to the heathen, but began the translation of the New Testament Scriptures into Tamil, declaring that great progress in Christianity could not be expected until the people possessed the great treasure of God's Word in their own language.

On May 31, 1711, the translation of the New Testament was completed by Ziegenbalg. The day was celebrated by a service of praise and thanksgiving. Of the completion of this work the faithful missionary wrote: "This is a treasure indeed in India, which surpasses all of the fabled treasures of the Indies!"

ness of his wife to accept a call to a Northern congregation. During the many years of his activity among the colored of New Orleans he proved himself a conscientious and faithful pastor, and an able missionary. His absence will long be keenly felt by his collaborators as well as by the members of his congregations. May God richly reward him for his self-sacrificing, unselfish work, and may He also be with him in the future, graciously blessing his labors. May the Lord also send into His vineyard many faithful laborers to continue the glorious work of winning souls.

During and after the Eastertide a number of catechumens was again publicly confirmed in our churches. In St. Paul there were sixteen. The church was beautifully decorated with flowers, and a large attendance listened to the clear and ready answers and professions of the catechumens. May

the Savior guard and keep these His lambs from the many cunning wiles of the Devil, and may He grant them steadfastness unto the end. On Maundy Thursday night also four adults were confirmed in the same church. Having long and regularly attended our services, and having received special instruction in the Christian doctrine, they finally were eager to publicly profess their faith. It is a cause for great joy to behold how again and again God calls His sheep out of the darkness of unbelief and from the snares of sectarian congregations. — In Mount Zion only one catechumen was confirmed, and in Bethlehem two adults and one child have declared themselves willing for confirmation. These figures are not strikingly large, but let us be grateful to God for all sheaves that we may glean.

The sum total of all the money realized by our Missions in the last three months is as follows: St. Paul, \$300.35; Mount Zion, \$234.38; Bethlehem, \$154.12; total, \$688.85.

The attendance at our parochial schools in the last month was rather meager. This was owing mainly to much illness prevailing in all parts of the city. Diphtheria, measles, La Grippe, small-pox have kept back many of our pupils. The average attendance at St. Paul's is 200, at Mount Zion about 150. The Bethlehem school is coping with almost unsurmountable difficulties. Upon the whole, however, we must give this school full credit for its gallant struggle to overcome all difficulties. Easter Sunday night a special children's service was held, which was largely attended. The congregation is under the care of the Mount Zion pastor, but since in this wise only the most urgent duties can be tended to, the congregation longs to welcome their own pastor. May the Lord of the harvest soon provide them with a shepherd!

Two members, who some time ago had severed themselves from our congregations, have returned, wishing again to be admitted to the church. Gladly they were again received as members. Others are still receiving private instructions, and we sincerely hope that they will join our Lutheran congregations.

Luther College is still bravely struggling onward. The average number of students is thirty-five. We have been informed by the Principal of the College that two of our theological students are ready to preach their first sermons. We have four theological students who are studiously engaged in preparing themselves for the ministry. The library

has of late been enlarged by a collection of books donated to the institution. Since one of the recitation rooms of the College is being used by one of the school classes, the vestry of St. Paul's Church has again been transformed into a classroom. Recently the members of the local English congregation presented the College with a glass case which is of great use to our professor of science, who now knows where to keep his natural specimens.

The mission school at Napoleonville is steadily increasing. Eighty-five have enrolled their names as regular pupils. Prof. Gehner, although not well, still faithfully attends to his duties. If we could only have more help. The number of scholars would be still greater. We have children who are compelled to walk three miles to get to their school, but they gladly come. During our stay at Napoleonville from Maundy Thursday to Easter Sunday we were enabled to study this mission field a little more closely. Divine services were held Good Friday night and Easter Sunday night. Since, however, all the sectarian churches had special services, the attendance was not so large as on the former Sundays. Until now we generally had an attendance of about fifty. To carry on mission work successfully in this field a school building is sorely needed, for until now we have been obliged to rent a hall which belongs to lodges, and which, besides this, is used as a dancing hall, skating rink, etc.

On request we have also visited Bertrandville, where we preached before a large gathering. The people of Bertrandville are desirous of having a school in which their children may be instructed in the Christian religion. We have been asked to preach there again at our next visit to Napoleonville.

We have also visited a little village, near Napoleonville, by the name of Maidwood. Several of the families there have asked us to provide them with the preaching of the Gospel. At present no services of any kind are held there, and we have been assured of large attendances. In brief, the entire vicinity of Napoleonville seems to be a hopeful mission field, and it is our sincere prayer that God may soon send us laborers for this important field.

J. THEO. M.

ONE of the ancient fathers said: "A man should be prepared for death the day before, but as he does not know when that day is to be, he should always be prepared."

Kindness.

We should strive to do our duty
As we go along life's way:
Do some little deeds of kindness,
Comfort some sad soul each day.
This world is so full of sorrow,
If we look around, we'll see
Many deeds of love and kindness
Can be done by you and me.

We can help bear someone's burdens
If we will but do our part;
We can carry joy and sunshine
To some lonely, aching heart,
Gather up a bunch of flowers,
Lay them at a sick one's bed.
Bring the flowers to the living,
Do not wait until they're dead.

Just a kind word gently spoken
Will be heard with pleasure sweet.
Surely, you will not regret it,
It will make your joy complete.
We can help some way-worn trav'ler,
We can brighten this world's woe,
If we carry smiles and sunshine
Everywhere that we may go.

ESTHER PETERSON.

NOTES.

STATISTICS OF OUR COLORED MISSIONS. — From the *Statistical Year Book* of the Missouri Synod, recently issued, we take the following statistics of our missions among the colored people for the year 1906: The mission comprised 29 stations (19 in North Carolina, 5 in Louisiana, 3 in Virginia, 1 in Illinois, 1 in Missouri). At the close of the year 31 laborers were at work in this mission field: 12 white and 4 colored pastors; 6 white and 5 colored teachers; 1 white and 2 colored lady teachers; 2 white students. The mission numbered 1829 souls, 830 communicant and 225 voting members. 1360 children attended the parochial schools. During the year \$24,725.17 were received for the mission treasury, of which sum the colored congregations contributed \$1884.02.

CONOVER, N. C. — For some years our missionary at Salisbury has been doing some mission work among the colored people in Conover. The little band of colored Lutherans at this place need a chapel, and in their poverty they have themselves done what they could to supply this need. They have secured a lot and some building material; but it is impossible for them to do much more. They need help and would be very thankful for every assistance given them.

A FRIEND OF MISSIONS. — Bishop Warren tells of a girl who is a great friend of missions. She has been bedridden for fourteen years, but in that time has earned the magnificent sum of \$8000 for missions by making 75,000 Scripture book-marks, which a great number of sympathizing friends have sold for her.

"THE LORD'S BOX." — The Christian women in Ceylon have a method of their own for giving to missions. The Christian mother in each home, as she measures the rice for the evening meal, takes out each day a handful or more and puts it into a little box, called "The Lord's Box." At the end of each month, the treasurer of each church visits the Christian homes, collects the rice from these boxes, sells it, and the money goes to aid the native missionary society in supporting native Christians as missionaries in distant villages.

SELF-DENIAL. — Says *China's Millions*: In a certain city lives a girl who is out at service. By dint of economy she had saved fifty dollars, with which she had decided to buy herself a fur coat. Being filled with the Spirit of the Master, she went one day to her pastor, and told him her intentions, and added, "But I have changed my mind, and here are forty dollars for a missionary, and I will buy a coat with the rest." And now, as she turns in, weary, but happy, at night, she has a substitute in India, who turns out to do his share of work for the Master.

POWER OF GOD'S WORD. — The Rev. Dr. Henry Otis Dwight, of the American Bible Society, relates this personal experience which shows that God's Word alone is powerful to convince and convert the soul. He says:

"I once knew intimately an educated Moham-medan Kourid who believed in Jesus Christ, who earnestly worked for Him among Mohammedans, and who died in childlike trust that he would live again with his Lord. This Kourid had his attention called to Christianity while he was studying astronomy in Persia. It was about thirty years ago. The teacher was a fire-worshiper, eminent in all the region as a student of the stars. One day the Kourid urged his teacher to break through his pagan blindness and try to see the truth as taught by Mohammed. 'You call me a pagan,' said the teacher with a sad smile, 'you Mohammedans are the real pagans, for you all worship that black stone

down at Mecca. But now that you ask it, let me show you what religion is.' Then the Parsee took down from a high shelf a ponderous volume. It was Henry Martyn's Persian translation of the Bible. Opening it, the fire-worshiper, hidden in that distant Persian city and never known by any Christian missionary, taught the Mohammedan what is pure religion. He taught to such effect that the Kourid could not throw off the impression, but followed his strange teacher's advice and sought out the American missionaries, first at Urumia and afterwards at Mosul, and so found the way to believe in Jesus."

LOVE FOR THE BIBLE. — The following pleasant little glimpse of South Sea life is given in a letter received by the British and Foreign Bible Society from Raratonga: "The Bible is still the book of Raratongans. Passing along the road one sometimes sees the old people sitting outside their cottages, enjoying the warmth and the setting sun and reading diligently the sacred Word. Many of them read the daily chapter in connection with the Bible and Prayer Union. As regards the older church members, our experience is that they would sooner part with houses or lands than be deprived of their Bible. They can truly say; 'O how I love Thy Law! it is my meditation all the day.'"

General Lee and the Bible.

When, after the Civil War, friends of General Lee in England presented him with a copy of the Holy Scriptures as a token of their affection and esteem, the noble Christian soldier sent them a letter of thanks in which he says of the Bible: "It is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities has never failed to give me life and strength."

Redeemed.

Christ came down from heaven and became man, died upon the cross, rose again from the dead, and ascended into heaven, not to leave us eternally down here on earth in misery and wretchedness, much less under the earth in the grave and in death, in stench and among the worms, but to redeem us from all this and to take us to Himself into His everlasting kingdom, into heaven. — *Luther.*

Robert's Trial.

Robert had just been confirmed and he was so happy.

Last Monday he came home, hung his head and blushed, as he told his mother about a rude boy who had laughed at him and had sneeringly exclaimed, "Oh, now you are a church member!"

Then Robert's mother opened the Bible and read to him what the Apostle Paul says about not being ashamed of the Gospel of Christ Jesus.

"Mother," said Robert, "I am sorry I was ashamed. I will try to be brave like St. Paul and hold up my head next time as bravely as he did."

That night Robert's dear mother knelt down beside him and prayed that the dear Lord would guide and direct her treasured boy, so that, no matter where or when he might be subjected to ridicule, he could be strong, bravely to confess, without shame, his faith in his Lord and Savior Jesus Christ. — *Ex.*

Acknowledgment.

Received for *Colored Missions* from Grace Church, St. Louis, Mo., \$10.00; 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., 12.50; Grace Church, Concord, N. C., 10.00; Holy Trinity Church, Springfield, Ill., 10.00; St. Paul's Church, Charlotte, N. C., 5.00; Bethlehem Church, Monroe, N. C., 2.50; Mount Zion Church, Meyersville, N. C., 2.50; Immanuel Church, Greensboro, N. C., 12.30; congregation in Napoleonville, La., 16.15.

St. Louis, Mo., April 16, 1907.

A. C. BURGDOFF, *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.

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; James Doswell, Pastor.

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

TERMS:

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

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

Club rates only allowed if all copies are to be sent to one address. — In St. Louis by mail or carrier, 35 cents.

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIX.

St. Louis, Mo., June, 1907.

No. 6.

Yet There Is Room.

Ye dying sons of men,
Immerged in sin and woe,
The Gospel's voice attend
Which Jesus sends to you:
Ye perishing and guilty, come;
In Jesus' arms there yet is room.

No longer now delay,
Nor vain excuses frame;
He bids you come to-day,
Though poor, and blind, and lame;
All things are ready; sinner, come;
For every trembling soul there's room.

Believe the heavenly Word
His messengers proclaim;
He is a gracious Lord,
And faithful is His name;
Backsliding souls, return and come;
Cast off despair, there yet is room!

Selected.

The Gospel Invitation.

The Gospel invitation invites men, not to hard work, but to a great Supper. Christ says: "A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready," Luke 14, 16. 17. He who prepared the supper is God. He prepared it by sending His Son into this world to suffer and to die for sinners. His Son bore our sins and procured for all men forgiveness of sins, life, and salvation. These blessings are the food on that great supper table prepared by God Himself and to be enjoyed by man. The Gospel invitation is, "Come; for all things are now ready." We are not to make things ready; but all things *are* ready. God Himself has made all things

ready. Redemption is finished, salvation is prepared. We are simply to enjoy these things that are now ready. The Gospel invitation calls upon us to come and partake of the great Gospel feast, prepared by the sufferings and death of God's own Son.

Since the Supper has been prepared for all, the invitation is extended to all. Man may exclude himself, but God does not exclude him. When many excluded themselves, and made excuses, and would not come, the master said to his servant: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." And when this had been done and the servant said, "Yet there is room," the master said, "Go out into the highways and hedges, and compel them to come in that my house may be filled." The great Supper is for all, and the invitation should be brought to all. No nation, no age, no class of men is excluded. The greatest sinners, the worst of men, poor and degraded though they be, the outcasts along the highways and hedges — they all are invited, earnestly invited: "Come; for all things are now ready." And though a large number make excuses and will not come, still there are many that are brought in to the Gospel feast by God's grace, and His house is being filled. But yet there is room, and therefore the Church carries on mission work, and her servants go forth with the Gospel invitation: "Come; for all things are now ready."

"Yet there is room! The many ransomed there
Suffice not for His love;
He longs that every one His grace should share,
His saving mercy prove;
For still He stands with sinners pleading,
His voice in heaven still interceding,
Yet there is room!"

"Be Not Conformed to This World."

ROM. 12, 2.

In these words the apostle Paul warns all Christians against conformity to this world. The world consists of those who are not born again and who still live according to the flesh. Christians should not have their aims, nor adopt their principles, nor imitate their ways, nor follow their customs, nor admire their tastes, nor engage in their pleasures. The Christian confesses with St. Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," Gal. 6, 14. The Christian is God's friend and cannot at the same time be the world's friend; for the world is God's enemy. "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God," James 4, 4.

There are thousands who sneer at all this as out of date and as "old fogyism;" but no matter what people say or think, the word of the Lord abideth forever: "If any man love the world, the love of the Father is not in him," 1 John 2, 15.

The Lord's Prayer.

Matthew and Luke (Matt. 6, 9—13; Luke 11, 1—4) tell us that Jesus Himself taught His disciples the prayer which we duly prize as the gem of all. Upon a certain occasion one of His disciples came to Him and said, "Lord, teach us to pray, as John also taught his disciples." In answer to this request, Jesus said, "When ye pray, say, Our Father, which art in heaven," etc. For this reason, because Jesus is its Author, we call this prayer the Lord's Prayer.

This prayer we Christians use upon all occasions. It was spoken at our Baptism. It is spoken at the celebration of the Lord's Supper, at the marriage altar, at the sick- and deathbed, in days of sorrow and days of joy. It is the best and most perfect of all prayers. Yet how often is it not thoughtlessly spoken! Luther once said, "The Lord's Prayer is the greatest of martyrs on earth, for it is ill-treated and abused by everybody." Such being the case, let us endeavor to get at the meaning of this prayer of prayers, so that we may pray it according to God's will.

The Lord's Prayer is divided into three parts: the Introduction, the Seven Petitions, and the Conclusion.

THE INTRODUCTION.

Christ teaches us to address our God as "Our Father, which art in heaven." Christ might have told us to address God as Lord, Creator, etc., but instead of doing so, He tells us to say, Father. Why does God want us to address Him as Father? For it is plain that since Jesus is God, that it is God Himself that teaches us so to pray. If we give the matter a little thought, it will become clear to us that God desires to encourage us by the use of this winning name. As Luther puts it: "God would by these words tenderly invite us to believe that He is our true Father, and that we are His true children, so that we may with all boldness and confidence ask Him, as dear children ask their dear father." A true father is one who loves his children, and true children are those which the father recognizes and loves as his own. This is, indeed, a wondrous love on the part of God, that He should acknowledge us as His children, a love so great that John at the thought of it cries out in joyful amazement: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" 1 John 3, 1. Therefore, to remove all doubt and fear, God here bids us to address Him as Father. In and through Christ, for Christ's sake, God has adopted us as His true children and given us the blessed privilege of calling Him Father, and by faith in Jesus' merits we receive the Spirit of adoption, whereby we cry, Abba, Father, Rom. 8, 15, and enter the blessed family in heaven and earth which is named of our Lord Jesus Christ, Eph. 3, 14, 15. Though we are sinners, yet through faith in Christ we are God's children, and we pray with firm confidence that our heavenly Father will hear our prayer in Jesus' name for Jesus' sake.

But Jesus bids us say, "Our Father." Why not, "My Father"? Because all believers in Christ are the children of God, and therefore brethren and sisters in Christ who should love each other. And this love which Christians have for each other must also reveal itself in their prayers. We must not selfishly think of ourselves only, but of our fellowmen, and make our intercessions for them. And what an exalting thought is this, that, as we are praying for others to our Father, they are also including us in their prayers! We are not alone, but everywhere holy hands are uplifted in prayer

and intercession for us. We are in great distress, but not our prayer only ascends on high for deliverance, but every brother and every sister in the holy family of God is pleading for our succor in a holy and sincere "Our Father."

Finally, let us yet notice that Christ bids us say, "Our Father, *which art in heaven.*" Of course, we know that Christ does not want us to believe that God is inclosed in heaven, and that therefore He is not on earth, for we know that God is everywhere. If God were not omnipresent, how could He hear our prayer? This expression, "which art in heaven," is to strengthen our faith and increase our confidence. It reminds us of the fact that we are not addressing an ordinary father, whose love and power is limited, but a heavenly father, whose love is unbounded and whose power to help has no limits. Earthly fathers may cease to love their children, but this heavenly Father's love is eternal; earthly fathers often find it beyond their power to help, but this heavenly father always finds a way, and never is at a loss for means to help His beloved children.

"Our Father, which art in heaven!" O blessed thought! We are the children of God, therefore heaven is also our home; our Father's mansion is also ours. As God's children we have the blessed hope that we will share this heaven with God, His angels, and all the blessed.

"O happy day, and yet far happier hour,
When wilt thou come at last,
When fearless to my Father's love and power,
Whose promise standeth fast,
My soul I gladly render?
For surely will His hand
Lead her, with guidance tender,
To heaven, her Fatherland."

F. J. L.

Resist the Devil.

"Resist the devil and he will flee from you," James 4, 7. — An honest Christian farmer had sold a large quantity of wheat to be delivered. The purchaser, relying on his well-known integrity, left him to measure up and forward the grain. While measuring it, as he filled the half-bushel and struck it off evenly, this suggestion each time was thrust into the farmer's mind: "Strike a little under, and you will save a bushel before you are done." He resisted it, of course, and it still kept coming. At length the honest old man turned his head and said, "Satan, if you don't let me alone, I will heap the bushel every time."

A Little Boy's Explanation of the Fourth Commandment.

An old schoolmaster said one day to a pastor who had come to examine his school, "I believe the children know the Catechism word for word."

"But do they understand it? That is the question," said the pastor.

The teacher only bowed respectfully, and the examination began.

A little boy had repeated the Fourth Commandment: "Honor thy father and thy mother," and he was told to explain it. Instead of trying to do so, the little fellow, his face covered with blushes, said almost in a whisper: "Yesterday I showed some strange gentleman over the mountain. The sharp stones cut my feet, and the gentleman saw they were bleeding and gave me money to buy shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she could."

No Fear of Death.

One day, writes an old pastor, I went to see a little girl who was very sick and who we all thought had not many days to live. Finding her very calm, I asked: "Have you no fear of death?"

"None at all," she replied, "since my experience with the bee."

"How was that?" I asked.

"Last summer," she said, "a bee came flying, and I was very much afraid of being stung. Then my dear mother said, 'You keep quiet; I shall hold my arm in front of you; then the bee will not harm you.' The bee flew nearer and stung my mother's arm, thus losing its sting. Then mother said to me, 'You see, that is what the Savior did for us. He tasted death for us. He permitted death to sting Him, and so robbed death of its sting. By nature we must perish with the fear of death; but if we trustingly lie down in the arms of Jesus, we are safe and death cannot harm us. Jesus has taken away the sting of death.'

"And now," added the little girl, "whenever fear of death tries to creep into my heart, I think of the bee which lost its sting."

Happy child! "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God which giveth us the victory through our Lord Jesus Christ," 1 Cor. 15, 55.

Gen. Robert E. Lee's Prayer Books.

General Lee asked me if I ever had calls for prayer books among the soldiers. I told him that I frequently had, and he replied: "Well, you would greatly oblige me if you would call at my quarters and get and distribute a few which I have. I bought a new one when in Richmond the other day, and upon my saying that I would give my old one, which I had carried through the Mexican war and had kept ever since, to some soldier, the bookseller offered to give me a dozen new prayer books for the old one. I, of course, accepted so good an offer; and now I have a dozen to give away instead of one."

I called at the appointed hour; the general had been called away from his quarters on some important matter, but he had (even amid his pressing cares and responsibilities) left the prayer books with a member of his staff, with directions concerning them. In each one he had written, in his own well-known handwriting, "Presented to _____, by R. E. Lee." Had I been disposed to speculate, I am quite sure that I could easily have traded each one of these books containing the autograph of our great chieftain for a dozen others, and I know that the soldiers to whom I gave them have treasured them as precious mementos, or handed them down as priceless heirlooms. I saw one of these books several years ago in the hands of a son whose father was killed on the retreat. It was not for sale. Indeed, money could not buy it.

Rev. J. William Jones.

A Pillow for Jesus.

A little boy read from his Testament the words: "The Son of man hath not where to lay His head." He sobbed aloud. His mother asked him what was the matter. At last, as well as his sobs would let him, he said:

"If I had been there, I would have given Him my pillow."

"Why, my dear," replied the mother, "you can give a pillow or any other thing to Jesus, if you, out of love to Him, give it to the needy among His disciples. Just look up Matt. 25, 40, and read what Jesus there says."

The boy looked up the passage and read:

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Next Sunday Night.

The following sad story we heard some years ago from the pastor of a large city church.

A Christian lady one day came to the pastor weeping in her sympathy with a sorely afflicted friend. This friend was, a few days ago, the happy wife of one of the most successful merchants in the city. They were blessed with two beautiful little girls, and they lived wholly for the enjoyment of this world. Like thousands of others, they never attended any church, but were entirely and intensely occupied with the pursuit of wealth and pleasure.

It seems, however, that the wife's conscience must have troubled her, for in answer to her Christian friend's earnest invitation, she had promised to listen to the Word of God next Sunday night. She had also spoken to her husband about it, and he had agreed to go with her. But before next Sunday night, while in the possession of perfect health and in the strength of young manhood, he was suddenly attacked by a violent pain in the chest, and was taken in a carriage from his place of business to his house. A doctor was called, but he could not do much for the sufferer, who soon fell into a stupor, in which he did not even recognize his wife and children, and from which he never recovered. In three short days he was a corpse.

The pastor was asked to visit the stricken widow, and it was a sorrowful scene that met his gaze as he entered the desolate home. The crushed young wife was lying upon her couch, and her hands were literally quivering from the agony that was rending her heart. Beside her were kneeling two sweet children, weeping bitterly. Scarcely had the pastor taken his seat when the mother almost shrieked, "O if he had only lived till next Sunday night! but he is dead, dead, dead!"

Yes, the young man who had risen rapidly in the business world and had gained much wealth and worldly honor, was lying dead in the elegantly furnished drawing-room, and the terrified wife was like a bruised reed, without strength and comfort.

"Hasten, O sinner, to return,
And stay not for the morrow's sun,
For fear thy lamp should fail to burn,
Before the needful work is done."

If we just thanked God for every mercy and pleasure received, we should find no time to complain of our ills.

A Funeral in India.

A missionary writing from India says:

"The other day as I was driving through the city on my way to visit the Hindoo Girls' School, I was detained a little by a funeral procession. Some Hindoo had died; this I knew at once by the direction they were moving, as they take their dead out to an island in the river and burn them, while the Mohammedans take theirs to the other side of the city and bury them. The body is carried on a rude bier made of a broad board, with cross

would come to a standstill, and the women would wail and tear their hair and beat their breasts. Just as they reached the river side we passed on our way, but I knew what they would do next. The bier would be placed on a flat boat and taken out into the river to the island and burned. This is done by placing the body on some wood, more wood placed over it, and oil or melted butter poured over the wood; then the nearest relative would set fire to the pile, and thus the body would be consumed to ashes. The next day the women of the house would go and gather up the ashes or little bones and put



PLOWING IN INDIA.

sticks at either end for the carriers to lift and carry it by. Often poor people, who have no money to spend, take off the door of their one-roomed house and use it to carry their dead. It is not the custom for women to go outside of their own home to wail after the bier, but still there are always some women of low caste in the crowd of people that follow.

"First came the men beating the drums and blowing on horns, making a deafening noise. One man walked by the side of the bier waving a bunch of pea-fowl feathers; another walked behind. He had an earthen pot of rice, raisins, and small coins. Every once in a while he scattered a handful around among the crowd of low-caste children, who eagerly picked them up. Every little while the procession

them away until they could be taken to the river Ganges. This is their sacred river. It is several hundred miles from here, but poor people will save up and starve themselves that they may have money to get there with the ashes of their dead. They believe the water of the river washes away all sin."

A Poor, but Grateful Sailor.

Sir Frederick Treves, the eminent London surgeon, has in his possession a gift from a poor Norwegian sailor, which he prizes more than the valuable presents he has received from the rich and the noble of England. The gift is a Norwegian coin

worth perhaps a little over three dollars. The doctor himself recently told the story of this gift in a meeting of Christians in London.

A Norwegian sailor, who had been disabled by illness and could not follow his employment, had drifted into the London Hospital, and so into Sir Frederick's care. An operation restored his health and working power, and some time afterwards he called at the surgeon's house. He looked very ill, very poor, and Sir Frederick naturally supposed he had come to beg. But no. He took out the gold coin and told its history. His wife had sewed it into his belt when he left Norway three years earlier, and had made him promise never to part with it unless he were starving. That coin had stood all these years between him and hunger. Since he left the hospital, he had been in dire straits, without work, or food, or shelter. But he had kept the gold coin. "And now," he said, "I have found a ship, and I want you to accept this from me. Please, do not refuse. And may God bless you!" "Can you wonder," said Sir Frederick when he had told the story, "that such a gift is more prized than the most costly piece of plate or showy ornament?"

He Left It All.

A number of railroad directors from different parts of the country, representing many millions of dollars, met for the discussion of business matters. Before the meeting was opened and while they were waiting for some director who had not yet come, one said to another in a loud tone which attracted the attention of the others, "Have you heard that — is dead?"

"Why, no; you surprise me. I saw him on the streets last week, apparently in the enjoyment of perfect health. When did he die?"

"He died day before yesterday."

A moment of silence followed, and one of the gentlemen said to the first speaker, "He was rich, was he not?"

"Oh, yes, very."

"How much did he leave?"

"*He left it all,*" was the answer, spoken with a deep, solemn voice, as if on purpose; and another silence fell upon the company of millionaires.

"We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content," 1 Tim. 6, 7, 8.

True Courage.

When Frederick the Great of Prussia was ridiculing Christ and Christianity before a company of his nobles and generals, who were convulsed with laughter at the king's coarse witticisms, there was one brave general who remained gloomily silent. It was Joachim Von Ziethen, one of the ablest and bravest generals there.

Rising at last, and shaking his gray head solemnly, he said to the king:

"Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country; but there is One above us who is greater than you and I, greater than all men: He is the Savior and Redeemer, who has died also for your Majesty, and has dearly bought us all with His own blood. The Holy One I can never allow to be mocked or insulted, for on Him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine, at the same time, the welfare of your state. I salute your Majesty."

Frederick looked at the man in admiration, and then and there, in the presence of the illustrious company, apologized to him for what he had said.

What is Your Influence for Christ?

The grandchild of the well-known wealthy Jew Moses Montefiore, who owned several millions, had an American Christian young lady as governess. Under the influence of this Christian servant the child was brought to a saving knowledge of the Lord Jesus Christ. For Christ's sake the rich heiress willingly renounced her inheritance, and after her baptism in Berlin offered herself as a deaconess to the service of the Master. Being buffeted and hindered in her intentions by her Jewish relatives and former friends, she gave herself to the mission work among the heathen women in China. The late Dr. Hudson Taylor, the founder of the great China Inland Mission, said of her: "She is my worthiest colaborer in the service of the Lord."

What is *your* influence for Christ?

"THE Bible is an anvil which has worn out many a hammer."

There Are No Blind Ones There.

Beside her lonely bed
A blind girl knelt in prayer:
She murmured as she bowed her head,
"There are no blind ones there."

"Dear Jesus full of love,
Come, listen to my prayer,
And take me home to heaven above,
There are no blind ones there."

Before the morning's light
Had come into her room
Her weary soul had taken flight,
No more she'd walk in gloom.

Above where sang the birds
They placed a marble fair,
And on it were these simple words:
"There are no blind ones there."

ESTHER PETERSON.

New Orleans Items.

It may interest the readers of the PIONEER to learn that our theological students, Messrs. Thompson and Wiley, have recently preached their first sermons. The members of the various congregations who were present at the services were greatly delighted in listening to the Word of God resounding from the lips of those who have come out of their own midst. May God bless these firstfruits of our Luther College, so that they may become faithful, humble, active servants of Christ.

The students of Luther College are diligently preparing themselves for the commencement exercises to be held at the close of the schoolyear. It appears as though the enrollment of students will be a large one the coming year, since several young men have already declared themselves willing to enter our College next fall.

For the present, Prof. Wenger of Luther College has taken charge of the Bethlehem congregation, while the undersigned assists in Mount Zion and at Napoleonville. Another missionary is, however, sorely needed.

Our Mission School at Napoleonville is still making progress. Recently a plat of land has been offered to us at the price of \$350.00. The offer has been submitted to the Board. The locality is very suitable for a school building. The value of this property is about \$700.00, but, being interested in our work among the colored people, Mr. Godcheaux has greatly reduced the price of the lot. We hope that with the help of God a school build-

ing may be erected upon it during the coming summer months, so that our school may receive the large number of pupils flocking to it. Who will assist us?
J. M.

NOTES.

OUR COLORED SCHOOLS IN NEW ORLEANS.—The Catalogue of Luther College and the Parochial Schools in New Orleans for the present school year has been received. From it we learn that the College was attended by 47 students and the three parochial schools had an enrollment of 720 pupils. The Catalogue gives an interesting account of the work done in these schools. Our Colleges and parochial schools are doing an important and blessed mission work among the colored people by giving them a Christian education. A Southern writer recently said: "Secular and industrial education alone will not do the colored race much good. Such an education without Christianity has no tendency to promote morality in any one. It is claimed that more criminals are now found among the educated colored people than among the ignorant ones. If so, it is for lack of Christian training, and I fear that many who do school work among the colored race, also Booker Washington, do not realize the importance of this."

May God bless our Christian colleges and schools and make them more and more a power for good in our colored mission field!

IMMANUEL COLLEGE.—We are glad to hear that the beautiful building for Immanuel College at Greensboro, N. C., is quite near completion and will be dedicated in the beginning of June at the close of the present schoolyear. All friends of our mission will rejoice with our brethren, and will join them in the prayer: "God bless Immanuel College!"

BIBLE WORK.—At the recent annual meeting of the British and Foreign Bible Society in London it was stated that the Bible had been translated into 409 different languages, and distributed in various parts of the world.

PRAY FOR THE MISSIONARIES.—A Christian traveler, who has journeyed in many distant lands, writes: "In my journeyings I have met over two thousand missionaries, and they presented one unbroken appeal for *more prayer* on the part of home Christians. Prayer is the greatest force that we

Christians can wield. Let us not forget to pray for our representatives in the mission field."

It was the great missionary apostle who wrote: "Brethren, pray for us," 1 Thess. 5, 25. And again he wrote: "Continue in prayer and watch in the same with thanksgiving; withal *praying also for us* that God would open unto us a door of utterance, to speak the mystery of Christ," Col. 4, 2, 3.

A LAWYER'S TESTIMONY.—A few years ago an English lawyer in India said to a missionary: "I hate to have your Christians as witnesses; for whenever they give false evidence, they instantly falter and are caught by the opposing counsel. A Hindoo when he gives false witness will tell a straight story. But your Christians are too much affected by twinges of conscience." What was annoying to the lawyer was encouraging to the missionary, as he saw at least a beginning of the love of truth among his people.

THE COST OF CONFESSION IN INDIA.—Persecutions of those who renounce their pagan religion is not of rare occurrence in heathen lands. Many Hindoos will ignore, or even favor, missionary schools until one of their family shows a leaning toward Christianity. Then all is changed. A lady belonging to a Mohammedan family in India bravely confessed her faith in Christ to her husband and father. On one occasion the father put an iron into the fire, then down upon her foot, saying: "Repeat the Kalima" (There is no god but God; Mohammed is the prophet of God). She said: "I cannot." He said: "You will not!" Then he put the iron into the fire again and placed it on the other foot, saying: "Now you will!" She replied: "No, I cannot, for I am a Christian." Her life is not safe, even though she has not yet been baptized. Do we sufficiently appreciate our Christian privileges and the blessings of the Gospel?

A Book of Three Leaves.

An old minister, it is said, used to carry about with him a little book with only three leaves, and no words in it. The first leaf was black, the next scarlet, the last white. Day by day he looked at it, and at last told what it meant, somewhat in this way: "Here is the black leaf that shows my sin, and what it deserves. Then comes the red page to tell me of Jesus' blood. I look at it, and weep,

and look again. Lastly comes the white leaf—a picture of my dark soul washed in the cleansing fountain and made clean."

BOOK TABLE.

SYNODALBERICHT DES OESTLICHEN DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 18 cts.

Besides the President's address and a comprehensive account of the mission work carried on by the Eastern District of the Missouri Synod in several of our Eastern states, the pamphlet contains an instructive treatise on Abraham, whose life is rich in suggestive lessons for all believers.

THE LORD'S PRAYER. By *William Dallmann*. American Lutheran Publication Board, Pittsburg, Pa. Price, \$1.00 postpaid.

A valuable exposition of the Lord's Prayer in the author's well-known clear and popular style. Helpful, fresh, and practical.

"THE EQUITABLE FRATERNAL UNION." Northwestern Publishing House, Milwaukee, Wis. Price, single copies 5 cts.; 100 copies \$5.00.

A brief but convincing proof of the anti-Scriptural character of the "Equitable Fraternal Union."

Acknowledgment.

Received for *Colored Missions* from Concordia Church, Rockwell, N. C., \$5.35; 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., 12.50; Grace Church, Concord, N. C., 10.00; Holy Trinity Church, Springfield, Ill., 5.00; Bethlehem Church, Monroe, N. C., 2.50; St. Paul's Church, Charlotte, N. C., 5.00; Mount Zion Church, Meyersville, N. C., 2.50; congregation in Napoleonville, La., 19.40; Zion Church, Gold Hill, N. C., 5.00; St. Peter's Church at Dry's Schoolhouse, N. C., 5.00.

St. Louis, Mo., May 18, 1907.

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.

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TERMS:

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

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

Club rates only allowed if all copies are to be sent to one address.—In St. Louis by mail or carrier, 35 cents.

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIX.

St. Louis, Mo., July, 1907.

No. 7.

That Dear Love of Thine.

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

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

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

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

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

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

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

Selected.

"He First Loved Us."

The Apostle John writes: "We love Him, because He first loved us," 1 John 4, 19.

God first loved us, and only when we know and believe God's love to us is it possible for us to love Him. Therefore Luther says: "Certain it is that He must first love us. Yea, if He should not make the beginning, we would never be able to love Him. For no one can love Him unless he believes that he is first loved by Him."

The reason why this is so can be easily seen. We are sinners by nature, and as such cannot love God, but must fear Him as the righteous and holy Judge. He is to us a consuming fire, and the thought of Him fills us with terror and trembling. Our heart is in rebellion against Him, and we fear His punishment as the slave fears the whip of his master. In our conscience we feel His wrath and would fain hide ourselves from His presence. In that state it is impossible to love Him. We hate and fear Him, but do not love Him.

All this is changed when the Holy Spirit through the Gospel leads us to know and believe the love which God has toward us. "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins," 1 John 4, 9, 10. "God commendeth His love toward us, in that while we were yet sinners Christ died for us," Rom. 5, 8. Yes, "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3, 16. And God the Son "hath loved us and hath

given Himself for us an offering and a sacrifice to God," Eph. 5, 2.

Thus the Gospel reveals God's unspeakable love to us poor sinners; and as the Holy Spirit through this Gospel brings us to faith, "the love of God is shed abroad in our hearts," and kindles in our souls love to Him who first loved us, and makes the service which we render Him a service of love. "We love Him, because He first loved us."

Let us therefore not be among those who think that they must love God first and render themselves pleasing to Him, before He can love them. No. God is love. He first loved us poor sinners, and He proved His love by preparing our salvation, and He still exercises His love by earnestly in the Gospel calling sinners to come to Him just as they are for pardon and peace. If He had not first loved us, there would be no hope for us. All our hope rests upon God's love toward us. His love to us is our trust, the foundation and ground of our peace. It is the source of our joy, the well-spring of our confidence and consolation in the days of trial and sorrow, the inspiration of our work, also our mission work, in the service of Him who loved us and gave Himself for us.

"We love Him, because He first loved us."

The Lord's Prayer.

(Continued.)

Having addressed our God as our heavenly Father, we now proceed to lay before Him the wants of our body and soul. This we do in seven petitions. In the first three we pray God for spiritual blessings, thus showing that these blessings are of the greatest importance. In the fourth petition we ask God to supply our temporal wants. In the last three petitions we ask God to turn away from us that which is harmful to body and soul.

THE FIRST PETITION.

Hallowed be Thy name.

What does this mean?

God's name is indeed holy in itself; but we pray in this petition that it may be holy among us also.

How is this done?

When the Word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it. This grant us, dear Father in heaven! But he that teaches and lives otherwise than God's Word teaches profanes the name of God among us. From this preserve us, heavenly Father!

God's name is God as He has revealed Himself to us. This we already learned whilst considering the Second Commandment. And this name of God is holy, and we cannot make it holier. We, therefore, do not here ask that God's name be *made* holy, but that we may *keep* it holy, that we may always regard and use it as a holy name. And how necessary it is, indeed, that we should ask God for help and strength to honor and glorify His holy name in word and deed! How weak and frail are we, how prone to dishonor and profane the name of our heavenly Father!

God's name is hallowed by us when we believe and teach it in its truth and purity. In His Word God has revealed Himself to us as He is. This Word of God is the truth, John 17, 17, and therefore it shall be taught just as Christ, the prophets, and the apostles proclaimed it. We are to teach it in its truth and purity, taking nothing away from it and adding nothing to it. Wherever this is done, there God's name is hallowed, for there God's great love in giving His Son for our redemption, and God's saving grace in Christ is proclaimed and praised. In order that this blessed teaching may be preserved among us, we pray: "This grant us, dear Father in heaven!" Therefore we also pray: "Almighty and most merciful God, the Father of our Lord Jesus Christ: we most heartily beseech Thee so to rule and govern Thy holy Christian Church with all its pastors and ministers, that it may be preserved in the pure doctrine of Thy saving Word, whereby faith toward Thee may be strengthened, and charity increased in us toward all mankind."

But this truth which we have in God's pure Word is also to sanctify us, so that we, as the children of God, may lead a holy life according to it. We are to let our light shine before men, that they may see our good works, and by them be induced to glorify our heavenly Father, Matt. 5, 16. What shining lights were the early Christians in this respect! Many a heathen came to be a Christian by first seeing the good works of those who bore Christ's name. The Christian's life is the unbeliever's bible; if in this bible he sees acts and deeds of faith and love, it may cause him to stop and think, to read God's Bible, believe it, and be saved. O let us therefore pray God to grant us strength that our life may redound to His honor, that we may ever walk as it becometh the children of a heavenly Father. Let us look to Him in distress, praise Him in prosperity, and if our works prosper, give all the glory to God. Thus our whole life will redound

to His glory, and His name will be hallowed among us.

But if God's name is hallowed by pure doctrine and a holy life, it necessarily follows that it is profaned by false doctrine and an unholy life. Every departure from the rule of God's revealed Word is a desecration of His holy name. To teach a different way to heaven from that which God's Word teaches, or to teach anything at variance with the Bible is virtually declaring that God is a liar. Thus when men say that Christ is not true God, but a mere man; that Christ's blood does not cleanse us from our sins; that we are not saved by grace only, but also by our works; that God does not love the whole world, but only those whom He has chosen to life eternal; that if a man only tries to do right, even if he does not perfectly succeed in his endeavors, he will go to heaven; that our conversion is not the work of the Holy Ghost only, but also depends upon our good behavior; or if men go even so far as to say: There is no God, no heaven, no hell, and death is the end of man, — such lies are a desecration and profanation of God's name, and God will surely not hold such men guiltless. Therefore we pray God to preserve us from all false doctrines.

But God's name is profaned also by an unholy life. Let us not only be hearers, but also doers of the Word. When children lead bad lives, they bring shame not only upon themselves, but also upon their parents; when they that bear the name of God's children lead unholy lives, they cause the name of God to be blasphemed among those who do not profess to be Christians. Good children do not despise their parents, but strive to please and honor them. If we really are God's children, we shall earnestly strive to honor and hallow His name by our life. Thereby we can learn whether we be really God's children, if our daily prayer is: Grant, dear Father in heaven, that we honor Thee and hallow Thy name by our life!

Thy name be hallowed! Help us, Lord,
To keep in purity Thy Word,
And lead according to Thy name
A holy life, untouched by blame;
Let no false teachings do us hurt,
All poor deluded souls convert.

F. J. L.

WHOEVER seeketh his own and does not love Christ above all things, so that for His sake he can give up all his own honor, glory, and righteousness, is of no use in Christ's kingdom. — *Luther.*

The Difference.

"Are you a believer in the Christian religion?" asked an aged Christian of a chance acquaintance.

"Oh, certainly," was the reply.

"You are a member of some church, then, I suppose?"

"Member of a church? No, indeed. Why should I be a member of a church? It is quite unnecessary. The dying thief wasn't a member of a church, and he went to heaven."

"But of course you've been baptized? You know the command" —

"Been baptized? Oh, no. That is needless. The dying thief never was baptized."

"But surely you do something to show your faith? You give of your means — you help the cause in some way?"

"No, sir, I do nothing of the kind. The dying thief" —

"Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career; but, mind you, there is one important difference between you and him. He was a dying thief, with a penitent heart — and you are a living one, with an impenitent heart."

Beware of Idleness!

A crooked twig makes a crooked tree, and lazy boys make lazy men, and lazy girls make lazy women. It is said that the largest portion of the criminals in our prisons and of the paupers in our poorhouses have come to what they are by being brought up in idleness. Beware of idleness!

"An idle soul shall suffer hunger," Prov. 19, 15.

"If any would not work, neither should he eat," 2 Thess. 3, 10.

The Law and Man's Nature.

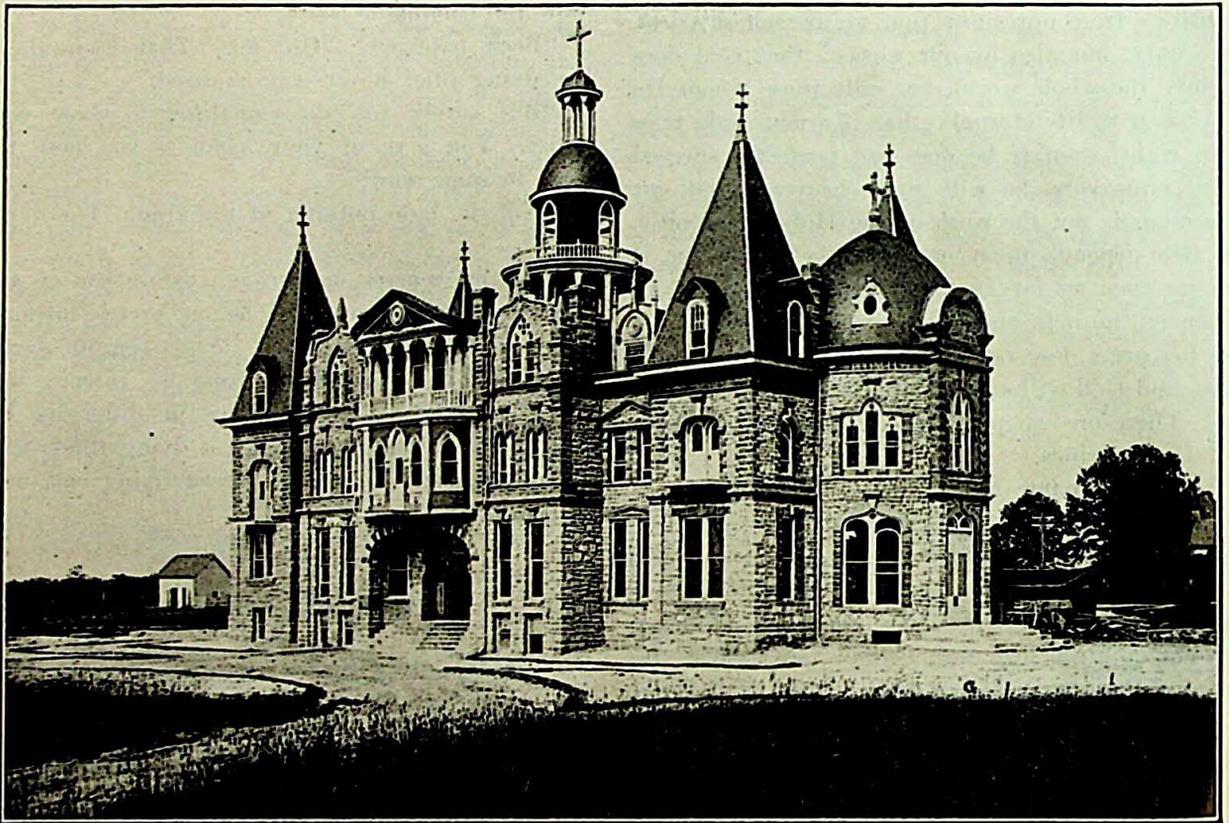
Our nature is so wicked that it cannot and will not adapt itself to the Law. And our human race is so corrupt that you cannot find a man who does not transgress all the commandments of God. When Law and nature meet and come to know each other, then the conscience is aroused and sin is understood. Man sees how radically wicked he is in his own heart, how great his sin. — *Luther.*

Festival Days in Greensboro, N. C.

DEDICATION OF IMMANUEL COLLEGE. — MEETING OF IMMANUEL CONFERENCE. — COMMENCEMENT EXERCISES.

The first week in June was a red-letter one in the history of Lutheranism in North Carolina. Greensboro was the Lutheran Mecca this week. The events that brought us and many visitors there were the Dedication, the Conference, and the Commencement.

At 3 o'clock in the afternoon, a large and intelligent audience greeted the President of the Board of Negro Missions, the Rev. Chas. F. Obermeyer, of St. Louis, who preached the dedication sermon, having for his text Gen. 12, 2b: "Thou shalt be a blessing." The sermon was very encouraging, and the speaker touched the hearts of all as he spoke of the love that gave us the college, and the great work it is to do for the race. He said the name Immanuel is our assurance: God with us. The ceremony was then read by Rev. J. C. Schmidt



Immanuel Lutheran College at Greensboro, N. C.

On Sunday morning, notwithstanding the inclement weather, the college chapel was filled at the hour of service. This service was conducted by the Rev. J. P. Schmidt, of Concord, N. C., who preached a very scholarly and appropriate sermon from Prov. 4, 7: "Wisdom is the principal thing. Therefore get wisdom; and with all thy getting get understanding." After this sermon Rev. Prof. Bakke delivered the address to the communicants, based upon 1 Cor. 6, 20: "For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." A large number partook of the Lord's Supper at this service.

of Greensboro, and Immanuel College was dedicated to the service of the Triune God.

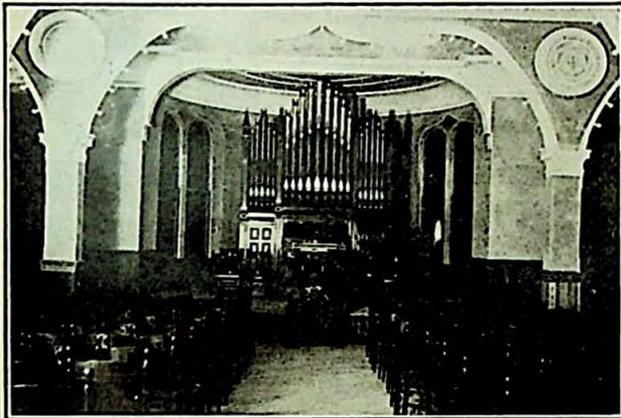
At night, Prof. Geo. Romoser, President of Concordia College, Conover, N. C., delivered an instructive as well as eloquent address on Christian Education.

Monday night the Dedicatory Organ Recital by Prof. M. Lochner, assisted by the Students' Chorus, took place. This was a musical treat and was enjoyed by the unlettered as well as by the elite. The house was packed, and the instrument seemed a living creature under the touch of the master hand, thundering, weeping, and sighing, according to the

bidding of a young Jubal. The instrument is a fine one, of which the institution may be justly proud.

On Tuesday Immanuel Conference began its sessions. At this conference two papers were read and discussed. The first day's discussion was on "The Inspiration of the Bible," led by the undersigned. Rev. Lash, of Salisbury, preached an able and truly Lutheran sermon at night from Eph. 2, 8—10. The gist of his discourse was salvation through grace by faith in our Lord and Savior Jesus Christ.

Wednesday the Rev. J. McDavid, of Charlotte, read a timely and instructive paper on "The Training of Children." This was discussed at great length by the brethren and delegates. Divine service was conducted that night by Mr. Mohammed,

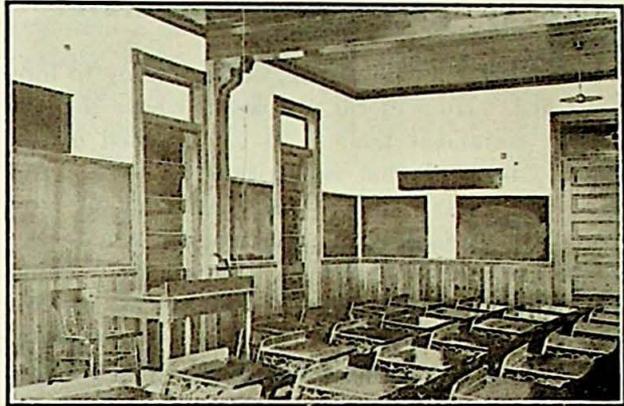


The Chapel and the New Organ.

stud. theol., who preached from John 21, 15—17. His theme was: "True Love for Christ the Test of a True Disciple." It was a pleasure to see and hear Brother Mohammed.

Thursday afternoon the closing exercises of the College took place. Four young persons graduated from the Normal Course. Many were present to hear these young people speak and to shake their hands. Miss Eliza Johnston, of Charlotte, delivered an essay on "The True Home." Miss B. V. Sutton, of Concord, had for her subject: "The Use of History." Mr. Will Hill, of Greensboro, delivered an oration on "Life's Stepping Stones," and Mr. Artemas B. Cash, of Winston, spoke on Music. The graduates did well. Their essays and orations indicate that the young people at Immanuel are receiving a thorough intellectual as well as a thorough Christian training.

Dear reader, these are some of the things we saw and heard while in Greensboro. We realize



The Large Classroom.

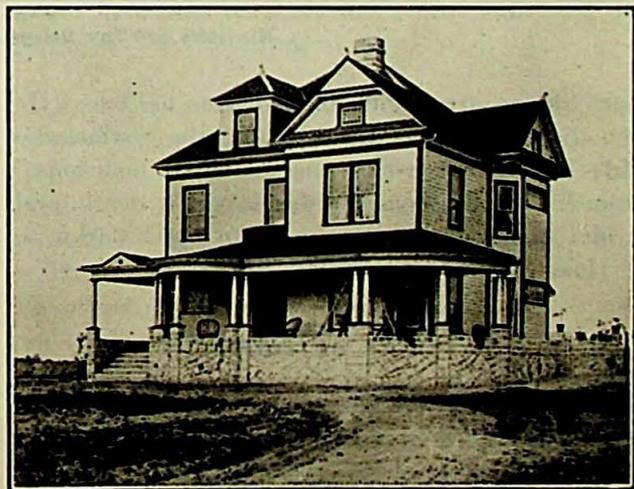
that we have left the half untold and only half told what we did tell, but hope that we have said enough to give you a glimpse of the great things the Lord is doing for us, and of which we are glad and grateful.

The new College is a beauty surpassed by none and equaled by few. We cannot describe it in this small space. Come and see, is the answer we make to inquiring friends.

May God bless our Lutheran work in the South! May He raise up friends for us as He has done in the past. May He bless Immanuel College and make it a blessing unto our benighted race, until Ethiopia shall stretch forth her hands unto the living God.

S. DOSWELL.

WHOEVER hopes to be justified and saved by works goes astray from the faith and falls from heaven; for the blood of Christ alone must justify and save us. — *Luther*.



Residence of Prof. Bakke.

Have You a Home beyond the Grave?

A wealthy man lay dying, death coming to him unexpected. He sent for a notary to have his last will and testament made. As he disposed of his property, he said that his wife should keep the house. This was heard by his child who sat near by and who had been told that papa was going to another country. The little one asked: "Papa, have you a house in that country where you are going?"

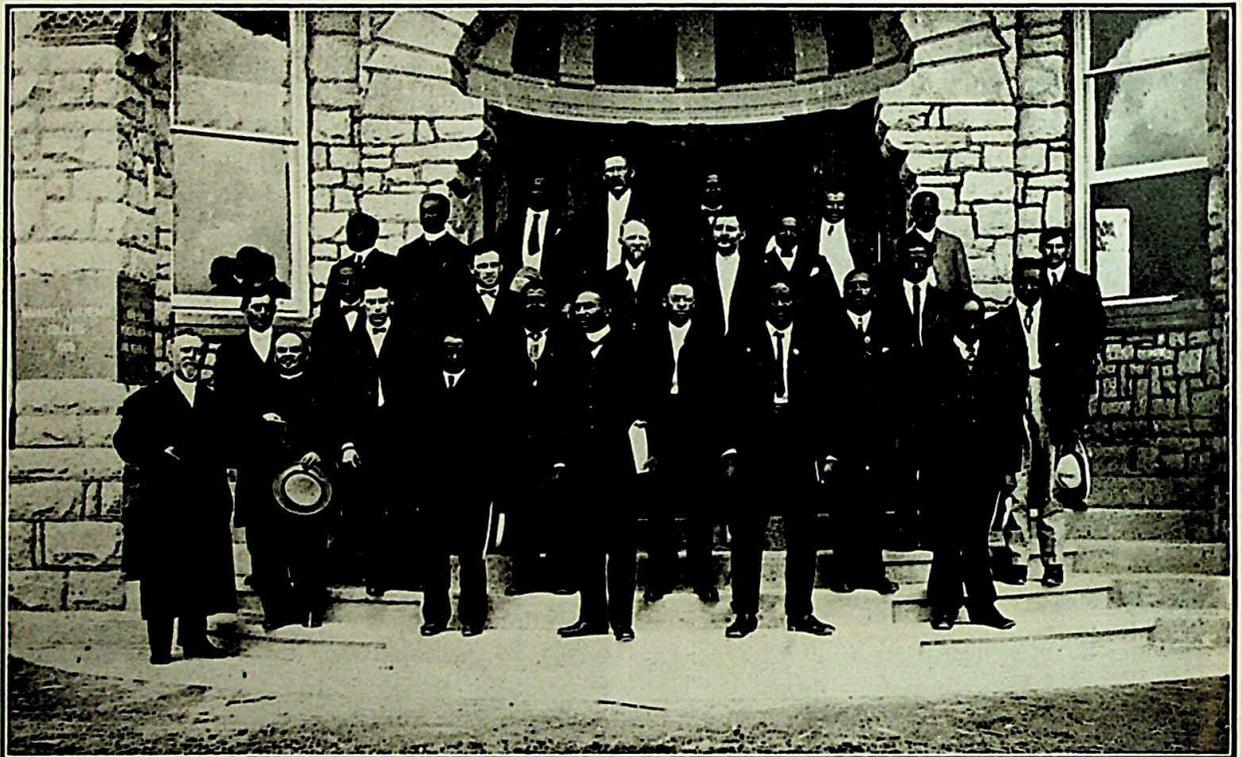
The child's question pierced the dying man's

"Oh," replied the pastor very calmly, "that can be easily remedied. In future you can always pray: 'I proud and haughty tailor confess unto Thee.'"

The tailor had nothing more to say and went home quietly.

Stopped from Shouting.

The following incident, which is said to have occurred in a Southern Methodist church, suggests a novel way of stopping a man from shouting in church.



Ministers and Lay Delegates of Immanuel Conference.

heart like an arrow, but alas! it was too late. He soon died in despair, not knowing the Savior who said: "In my Father's house are many mansions." From his earthly home he was taken by death, and beyond the grave he was cast into outer darkness.

Have you a home beyond the grave?

The Proud Tailor.

A tailor once came to a minister and said: "I do not like it at all that every Sunday in our prayers among other things we also pray: 'I poor sinner confess unto Thee.'"

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

Brother W. later on asked Bro. H., "What did you say to that old man that quieted him so promptly?"

Brother H. replied, "I asked him for a dollar for missions."

New Orleans News.

The missionaries in New Orleans are struggling bravely to preserve the mission work from retrogression. Under present conditions they can do no more than retain that which already has been gained. True it is, Mr. G. Kramer, a graduate of the Seminary at St. Louis, has been called, and the undersigned will remain in his present capacity, but more help is needed. Especially is this the case with regard to Napoleonville. We fear lest sooner or later the work there will turn out a failure, if no missionary is stationed there. Lord, send us men!

Of St. Paul Station it may be reported that through the untiring zeal of the teachers the Sunday school has had a large attendance throughout the entire year, the average attendance amounting to 80. Also the attendance of the day school has been a good one in the past month. The school will close at the end of June.

Bethlehem and Mount Zion congregations have been gladdened by being apprised of the fact that at least one candidate has been granted them, and they anxiously await his arrival. Bethlehem School is making preparations for special closing exercises at the end of June.

The students of Luther College are getting ready for the final examinations, which will take place June 19 to 21. Special closing exercises are to be held June 26. The theological students are busy assisting the missionaries in preaching. Each of them has now preached three times, and the various congregations have listened to them with great pleasure. Next fall we expect several students from the country. This will necessitate the renting of a home for them in which they might room and board. Considering the great importance and the extreme necessity of our College, we ought not to be discouraged by this expense, but help with all the greater cheerfulness and willingness.

The fifth Annual Conference of the Mount Zion, St. Paul, and Bethlehem churches was held in St. Paul's Chapel, May 12th to 14th. It was well attended. Prof. Wenger delivered a lecture on "Christian Brotherhood and its Duties, especially its Relations toward Other Brotherhoods." The Rev. Director Lankenau spoke on "Christian Charity," while the undersigned delivered a sermon on "Spiritual Growth." Several other papers and essays were read by the teachers and by lay members. The people at Napoleonville are delighted to

hear that a school building will be erected in their midst. They have declared themselves willing to contribute according to the best of their ability. A local pastor ought to take charge of this promising mission field. J. M.

North Carolina Items.

SUMMER SCHOOLS.—Several churches that applied for students to teach school during the summer months were disappointed. Only five were available. The three theological students, John Alston, Charles Peay, and Fred Ford, are to assist the missionaries in Cabarrus and Rowan counties. The three missionaries of these counties serve 13 congregations and teach school five days a week for ten months. They need help. Mr. William Hill, who enters on the study of theology, goes to Meherrin, Va., to assist Rev. Schooff in the school work. Miss Beulah Sutton, a graduate from the Preparatory Department, has been assigned to The Rocks in Rowan Co. May God abundantly bless the labor of these young workers!

THE COLLEGE CHOIRS of Immanuel College at Greensboro were frequently heard during the festive days in the first week of June. The anthems and choruses, English and German, were well rendered, some excellently. Much credit is due to the instructors, Professors Lochner and Wahlers, who have taken great pains in developing the voices of the singers. The beautiful pipe organ, built by Kilgen and Son, St. Louis, and installed shortly before dedication, was the admiration of all. Our colored delegates had never "in their born days" seen a man play with his feet before, and they did not know what to think of it.

PROF. LOCHNER is a master on the pipe organ. At the organ recital Monday night he gave the lovers of music, white and colored, a musical treat, which will not soon be forgotten. He was ably assisted by the College choir. The auditorium, which has a seating capacity of 400, was filled to the utmost, and many were standing in the hall and at the open windows.

BETWEEN 50 AND 60 GUESTS were entertained by Immanuel College during the festive week. With the exception of one hired cook, the students performed the work and did it well. Perfect order and harmony prevailed at all times, and it was a

pleasure to entertain our guests. The Ladies' Society of Rev. Wunder's congregation, Chicago, had generously provided the dining hall with table cloth, and the committee on decorations furnished the tables with fresh flowers every morning.

THE COLLECTION raised on dedication day amounted to \$84.00. During Conference \$20.00 more were added.

AMONG THE DISTINGUISHED GUESTS that attended dedication and conference were Rev. Chas. F. Obermeyer, St. Louis, Mo.; the Professors G. Romoser and A. Weiss, of Concordia College, Conover, N. C., and Rev. Lauterbach, of Ridgeway, N. C.

N. J. B.

Just Shine.

It is a great deal better to live a holy life than to talk it. We are told to let our light shine, and if it does, we won't need to tell anybody it does. The light will be its own witness. Lighthouses don't ring bells and fire cannon to call attention to their shining — they just shine.

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BOOK TABLE.

HANDBOOK FOR THE BEGINNER'S HOME STUDY IN THE WORD OF GOD. By C. M. Zorn. Translated by H. M. Zorn and J. M. Rimbach. Concordia Publishing House, St. Louis, Mo. Price, \$1.25.

Many, no doubt, will thank the Revs. H. Zorn and J. Rimbach for giving to the Church this excellent book in a good English dress. In simple style, in plain language, and in a captivating manner the book presents the Christian doctrines on the basis of Catechism and Bible History, and will prove a valuable help in the mission work of the Church. Of late years we have been repeatedly requested by missionaries and pastors to recommend some suitable book for the instruction of adults in the Christian doctrine. We gave the best advice we could under the circumstances, but we always felt that our advice fell far short of what was really wanted, and are glad that a long-felt want has been so well supplied by this *Handbook*. May God abundantly bless its mission in our American Lutheran Church to the glory of His name and the salvation of many souls.

SYNDICALBERICHT DES WESTLICHEN DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 25 cts.

This pamphlet contains the inspiring address of the President of the Western District of the Missouri Synod on the words of St. Paul: "Let us not be weary in well-doing," an instructive doctrinal paper on the doctrine concerning the Holy Trinity, and an encouraging account of the various mission work carried on by the Western District in its important mission field.

Acknowledgments.

Received for *Colored Missions* from Grace Church in Concord, N. C., \$10.00; St. Paul's Church in New Orleans, La., 35.00; Mount Zion Church in New Orleans, La., 35.00; Bethlehem Church in New Orleans, La., 25.00; St. Paul's Church in Mansura, La., 12.50; congregation in Napoleonville, La., 10.00.

St. Louis, Mo., June 17, 1907.

A. C. BURGDORE, *Treas.*

Thankfully received of H. Kutzbach, Chicago, Ill., \$1.00 for *Colored Missions*.

R. A. B.

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25 Copies..... 5.00

50 Copies..... 9.00

Club rates only allowed if all copies are to be sent to one address. — In St. Louis by mail or carrier, 35 cents.

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIX.

St. Louis, Mo., August, 1907.

No. 8.

Jesus Alone.

Jesus, the Holy One,
God's well-beloved Son,
The great salvation won,
Jesus alone.
On Him my sin was laid;
He full atonement made;
He all my debt has paid;
I am His own.

He keeps me every day,
He guides my upward way,
He helps me watch and pray,
Jesus, my Lord!
When tempests dark arise,
And cover all the skies,
On Him my soul relies,
And His sweet Word.

O praise His holy name!
His mighty love proclaim,
And spread abroad the fame
Of His great worth.
Glory and honor be
To His great majesty,
Throughout eternity,
In heaven and earth!

Selected.

Christ — the Way to Heaven.

"I am the way," says Christ; "no man cometh unto the Father but by me," John 14, 6.

Christ is the way to the Father, the way to the heavenly home, the only way. He does not say, "I am a way," as if He were one of several ways that lead to the same place. No. He says, "I am the way." There is only one way to heaven, and that way is Christ. Just as there is only one Savior, only one Mediator who through the blood of His cross made peace between God and man, and

redeemed us from sin and all its woe. That one Mediator, that one Savior is Christ, and Christ only. St. Paul says, "There is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all." St. Peter says of Jesus: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." All the prophets and apostles point to Christ as the only One in whom we have "redemption through His blood, the forgiveness of sins." Therefore the saints in heaven, who surely know how they got there, give all praise and glory to Christ, singing at the throne of the Lamb: "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation," Rev. 5, 9. Every one that gets to heaven will join in that song; for Christ is the only way to that happy place. Those who try to get there by their own righteousness or by any other way than by Christ will never succeed. Christ says, "I am the way;" "no man cometh unto the Father but by me." And it is plainly written: "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him," John 3, 36. Christ is the only way to heaven. Every other way leads to hell.

"I am the way," says Christ. Not part of the way, but THE WAY. He is the ONLY way, and He is ALL the way to heaven. He paid ALL the debt we owed; He suffered ALL the punishment we deserved; He did ALL the work God required to be done, "that He might be just, and the Justifier of him which believeth in Jesus." Therefore Christ is ALL the way to heaven. Not half the way, nor two-thirds of the way, nor nine-tenths of the way,

but ALL the way. It is not the work of Christ and something added that brings us to heaven, but the work of Christ alone, apart from anything and everything we can do or feel. He that tries to get to heaven by partly trusting in Christ's work and partly in his own work is like the man who tried to cross a stream by walking on a sound plank and on a rotten plank at the same time. He fell into the water. So they who partly trust in the righteousness of Christ and partly in their own righteousness will surely fail of eternal life. For Christ says, "I am the way." Trust in Him, in Him alone, for salvation. You will then be on the only way that leads to heaven, and knowing the blessedness of such a one you will surely wish to bring others into the same way, so that they also may enjoy true happiness and be made heirs of eternal life. There are so many that know not the only way to heaven, so many that choose their own ways, by which they are led into everlasting woe. To these the Gospel of Christ must be preached, by which they are brought into the way to everlasting bliss. This is done by our missionaries in church and school. Let us help them with our prayers and our gifts!

The Lord's Prayer.

THE SECOND PETITION.

Thy kingdom come.

What does this mean?

The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it may come unto us also.

How is this done?

When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word, and lead a godly life, here in time, and hereafter in eternity.

In the First Petition we asked that God's name be hallowed; here we pray that God's kingdom come. These two go hand in hand. Just as a king's name is honored in his own kingdom, so God's name is hallowed by the people of His kingdom. Of course, the kingdom of God for whose coming we here pray cannot be the kingdom of power, since this kingdom already includes all creatures in heaven, earth, and hell, and hence cannot increase. Nay, the kingdom here spoken of is that kingdom to which Luther refers in his explanation of the Second Article when he says that Christ has

redeemed me from the power of the devil, that I may be Jesus' own, "and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness." It is a kingdom that begins here in time through the Word and faith and continues forever in glory. By nature we are the slaves of the devil and lie in the bonds of sin, awaiting with fear and trembling the hour of death which will be followed by judgment and hell. But Christ has founded a kingdom in opposition to this empire of the devil, a kingdom of grace, in which He offers and gives His subjects forgiveness of sin, peace with God, life, and salvation. Here in time the subjects of Christ's kingdom live in peace and happiness under the gracious rule of their King, and when He comes again, He will lead them into His eternal kingdom of bliss and glory.

The kingdom of grace has indeed now already come to us without our prayer, of itself. God sent His Son, Jesus Christ, into the world to redeem us from our enemies and make us His own, and He has, besides, given us His Holy Ghost to enlighten and strengthen us by His holy Word in the faith. All this He did without our prayer; for it was not until He had made us subjects of His kingdom of grace that we knew how to pray. And yet we pray, "Thy kingdom come" to us! In us still dwells our wicked flesh, and this flesh is a part of the devil's kingdom and is loyal to its king. We therefore here ask God that He would increase our faith by the Holy Ghost through the Word, so that, day after day, we may grow in holiness and die unto sin. In short, we here ask God to make us better Christians, more loyal subjects of His kingdom of grace.

But we do not pray for ourselves only: in our prayer we also include those who are not yet the subjects of the King of grace. Christ tells us John 3, 5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Knowing this to be the case that no man can come into God's kingdom except he be born again, and also knowing that this complete change of mind, this regeneration, can only be brought about by the working of the Holy Ghost through the Word and the Sacraments, we pray God that He would give His Holy Spirit to others as He has done to us, that they may become our fellow-citizens in the kingdom of grace and heirs with us of the kingdom of glory. We pray the Lord of the harvest that He would send forth laborers into His harvest, Matt. 9, 38, that is, preachers and mis-

sionaries with the everlasting Gospel which alone can save.

O may God speed the day when the blessed story of Jesus, which was our delight in childhood, which soothed us in our youth, which affords us strength and comfort in the troubles of manhood, and is the only sure stay in tottering old age, will be carried out farther and farther and be preached to every creature! May the glorious banner of the Gospel of Christ be carried far and near, and may day after day more and more poor sinners be induced to gather around it, and in its wake march on to victory over sin, death, and hell,—march on to glory and heaven, where they will then serve Him, their triumphant King, in everlasting righteousness, innocence, and blessedness.

Thy kingdom come! Thine let it be
In time and through eternity!
O let Thy Holy Spirit dwell
With us, to rule and guide us well;
From Satan's mighty power and rage
Preserve Thy Church from age to age!

F. J. L.

The King at a Death-Bed.

George III, King of England, was one day out hunting. Much excited, he followed a deer and was separated from his attendants. At last he noticed that his horse was being tired out. So he gave up the chase, dismounted, and led the horse by the bridle. As he thus passed through the woods, he suddenly heard the pitiful cry: "O my mother! my mother! God have mercy on my mother! God bless my mother!"

The King tied his horse to a tree and went in the direction from which the voice came. He found in the shade of a large old oak tree a litter of grass, half covered over with a kind of tent. On the grass lay a middle-aged gipsy woman struggling with death. Before the woman knelt her eight year old little daughter praying pitifully for her mother. As the king looked at this sad scene, another daughter came running from the woods, bringing medicine which she had fetched from the city. She very politely greeted the stranger, hastened to her mother, knelt at her side, kissed her pale lips, and broke out into tears.

The king then asked this older daughter: "What can be done for you, dear child?" She replied: "O sir, my dying mother wished to see a clergyman who would talk with her and pray with her. I ran this morning before break of day into the city,

but found no clergyman who could come with me to pray with my mother."

The king then sat down on a bundle of clothes near by, took the hand of the dying gipsy woman into his own, and talked to her about her sin, but also about Jesus, who came into the world to be the Savior of all men, and who died on the cross for all, even for the most wretched sinner. With a short, fervent prayer he commended her to His mercy. The woman understood it all, and took comfort and hope from his words. Her eyes beamed with joy, and with a peaceful smile she fell asleep in Jesus.

At this moment the king's attendants arrived, who had been looking for him. He rose, gave the children some money, promised to take care of them, and pointed them to their God and Savior. He then wiped the tears from his eyes and mounted his horse.

Thus the king spent a half hour in the service of Him who came to seek and to save that which was lost.

The Importance of Christian Schools.

Speaking of Christian schools, Luther says: "Whenever schools increase, the Church will flourish and will remain good and true if the doctrine be pure. Young scholars are the seed of the Church and students its irrigating streams. For the sake of the Church Christian schools must be kept and maintained."

Such schools, Luther points out, are important also for the welfare of the state. "The absence of schools," he says, "will result in a wild, desolate, and devilish condition of things; again, a good school is the foundation of order and prosperity in the state."

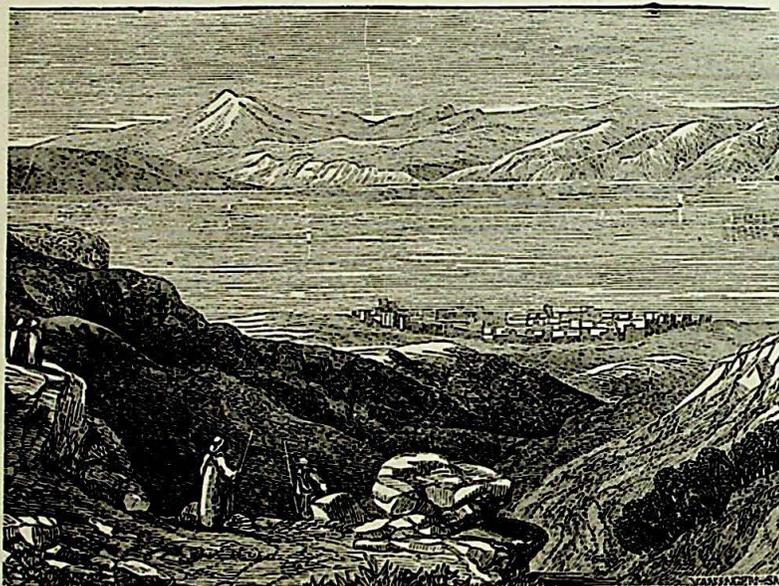
God Knows Best.

In asking for temporal blessings, true wisdom lies in putting the matter into the Lord's hand, and leaving it there. He knows our sorrows, and if He sees it is good for us that the water should be turned into wine, He will do it. It is not for us to dictate: He sees what is best for us. When we ask for prosperity, perhaps the thing we want is trial. When we want to be relieved of a "thorn in the flesh," He knows what we want is an apprehension of the fact that His grace is sufficient for us. So we are put into His school and have to learn the lessons He has to teach us. — *Hay Aitken.*

Who Will Go?

Through the doors that open stand
 Who will go?
 Calls invite on every hand,
 Who will go?
 You whom Christ from sin has freed,
 Hear the Lord of glory plead
 For the lands that lie in need.
 Who will go?
 Soul, does Jesus speak to you,
 Will you go?
 Has He work for you to do?
 Will you go?
 He has borne the cross before,
 He will keep the crown in store,
 Enter, then, the open door!
 Will you go?

Selected.



The Sea of Galilee, with Tiberias.

The Sea of Galilee.

The Sea of Galilee, called also Sea of Tiberias and Lake of Gennesaret, is well known to Bible readers. On this sea Jesus, when a great tempest arose, filling the disciples with fear, rebuked the winds and the sea, so that there was a great calm and the men marveled, saying, "What manner of man is this that even the winds and the sea obey Him!" Matt. 8, 26. On this sea Simon Peter, at the word of Christ, let down his net and caught a great multitude of fishes, Luke 5. At this sea Jesus, after His resurrection and shortly before His ascension, showed Himself again to the disciples, addressing to Peter the searching question: "Simon, son of Jonas, lovest thou me?" and giving him the command: "Feed my lambs! Feed my sheep!"

So the Sea of Galilee has a double claim to distinction. To its natural beauty, which is said to be unsurpassed, is added the glory of having been closely connected with the life of Christ on earth. On its shores the Savior performed many miracles and often preached to the people. On its northwest coast was the city of Capernaum, where He dwelt after leaving Nazareth, and which is called "His own city." Of the ten or more cities that stretched along its shores in the time of Christ, there remains only the city of Tiberias, on the west side of the sea.

The sea, walled in by high hills, is some twelve miles in length, by six or eight in breadth. The river Jordan flows through it and carries away its overflow. In the time of Christ the sea was the scene of busy life. It was full of fish, and the gospels furnish abundant proof of the importance of fishing as an industry at that time.

The Sea of Galilee, beautiful as it is with its clear water and its picturesque surrounding, is a treacherous body of water. Its surface is swept by sudden gusts of wind, and tempests often lash it until its waves beat high upon the shore. "A resident of Tiberias," says a last year's traveler, "told us that he had seen it when it might be mistaken for an ocean, so violently was it agitated, and he bore testimony also to the unexpected squalls that visit it. We spent two days on the sea, and in crossing it found the wind so variable that probably half a dozen times the sail became useless and it was necessary to resort to the oars. The uncertainty of the weather has been attributed to the numerous ravines or canyons which run down from the mountains round about the sea, and as these are the same that they were two thousand years ago, travel upon the lake is attended with the same risk that it was then, and in earnest prayer we, during our voyage, commended ourselves to Him who walked on the waters of this sea and said to His troubled disciples: 'Be of good cheer; it is I; be not afraid!'"

I REMEMBER no one sin that my conscience does so much accuse and judge me for as doing so little for the saving of men's souls and dealing no more fervently with them for their conversion.

Richard Baxter.

New Orleans News.

The busy bustle around our Lutheran schools has now ceased, and the pupils and students who have so studiously pursued their studies are enjoying their vacations. Richly has the good Lord bestowed His blessings upon our schools during this past school-year. 300 pupils were enrolled in St. Paul's School, 200 at Mount Zion, and about 150 at Bethlehem. This evidences the fact that our

cided progress. The enrollment of pupils there amounted to 95. Prof. Gehner has certainly done good work. Everybody was perfectly satisfied with him, asking him surely to return next fall. We have now purchased the plat of land of which I made mention the last time. We hope that we shall be able to receive the old pupils in a new building next fall. Opposition and competition work is greatly jeopardizing our school at this place. The people there are exceedingly interested in the crea-



Faculty and Students of Luther College.

schools have again been progressive and flourishing. True it is, our schools have also met with great difficulties. Satan has continually been on the alert, waiting for an opportunity to destroy, or, at least, to hamper the noble work. Especially does this hold true with regard to Bethlehem School. The departure of the pastor, the change of teachers, the establishment of a public school in the immediate vicinity, all these circumstances have proved exceedingly harmful to our school. But considering everything, we cannot but gratefully acknowledge the rich blessings of the Lord.

Also at Napoleonville our school has made de-

tion of our school building, and \$40.00 have already been subscribed for that purpose. Many families are faithfully clinging to us, but Baptists, as well as Papists, are counteracting our work with frenzied madness.

The commencement exercises of Luther College were held on the 26th of June. A large gathering had assembled. Pastor Lankenau delivered an address on "Trifles." Other numbers on the program were: orations, reading of essays, recitations, piano duets, etc. The program and the rendering thereof showed marked progress made by the various students during the last school term.

Prof. R. A. Wilde of Luther College has taken up the study of Theology under the tutorship of his colleagues. In this wise he will be of greater service to the Mission, which stands in great need of preachers.

Mr. Theo. Wilder, until now teacher at Bethlehem School, has accepted a call to Mount Zion School, where he is sorely needed. A graduate of the Teachers' Seminary at Addison, Ill., will occupy Mr. Wilder's former position at Bethlehem.

It is interesting to learn how our mission work is being looked upon by outsiders. The *Conservator*, a weekly paper edited by negroes, writes the following about it: "The Lutherans are making friends and followers here right along. They have a mission here that is certainly doing good work. They have already done well enough to establish a high school in our midst. They have several primary schools, and these schools work so well that they keep Luther College working right along. The college has turned out several graduates who have been set to work as teachers in the primary schools. This has been quite an encouragement, and more of our people are going with the Lutherans than is generally believed." J. M.

A Problem for Mathematicians.

A young man, who had graduated at one of the first colleges in America, and was celebrated for his literary attainments, particularly his knowledge of mathematics, settled in a village where a faithful minister of the Gospel was stationed. It was not long before the clergyman met with him in one of his evening walks, and after some conversation, as they were about to part, addressed him as follows: "I have heard you are celebrated for your mathematical skill. I have a problem which I wish you to solve." "What is it?" eagerly inquired the young man. The clergyman answered with a solemn tone of voice, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The youth returned home, and endeavored to shake off the impression fastened on him by the problem proposed to him, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question still forcibly returned to him, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" It finally resulted in his conversion, and he became an able advocate and preacher of that Gospel which he once rejected.

"The Wicked Flee."

A pastor one day visited a family in his congregation. The daughter saw him coming and slipped out of the house through a side-door. She loved the world and the things that are in the world, and did not like to hear about spiritual things and heavenly treasures. She therefore felt uneasy whenever she met the faithful pastor and friend of her parents.

When he had left, she came back into the room and asked her mother whether the pastor had inquired after her. "Yes," the mother replied, "and he also left something for you. Here it is; he marked the passage." With these words she handed the Bible to her daughter, who read Prov. 28, 1: "The wicked flee when no man pursueth; but the righteous are bold as a lion." She read the words very attentively, and they seemed to make a powerful impression upon her; but she did not say a word.

Not long after, she went to the pastor and told him how that Bible passage had entered her heart and had made her restless as it opened her eyes to see her sad condition. The pastor pointed her to Jesus, the Savior of all poor sinners; and in His blood she found pardon and peace.

Fruits of Mission Work.

A seaman, on returning home to Scotland after a cruise in the Pacific, was asked, "Do you think the missionaries have done any good in the South Sea Islands?"

"I will tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of those islands, where I knew that eight years before a ship was wrecked, and the crew murdered by the savage natives; and you may judge how I felt at the prospect before me, if not dashed to pieces on the rocks, to survive for only a more cruel death. When day broke, we saw a number of canoes pulling for our poor ship, and we prepared for the worst. Think of our joy and wonder when we saw the natives in English dress and heard some of them speak English words. On that very island the next Sunday we heard the Gospel preached. I do not know what you think of missions, but I know what I do."

FAITH is not a work, but mistress and the real life of all works. — *Luther*.

NOTES.

COLORED LUTHERANS IN PORTO RICO. — In a recent letter, describing his first Sunday's labors in Porto Rico, a Lutheran missionary says that after mission services among Porto Ricans his last service in the evening was in the "English congregation composed of colored people, the majority of whom are from St. Thomas and adjacent islands. A great number of them have been brought up as Lutherans and are very much devoted to their Church. The sincerity and piety of these people is noticed as soon as one meets them. They are a good class of people with a fair education, some holding good positions. This service was also well attended."

BIBLE WORK. — The ninety-first annual Report of the American Bible Society has recently been made public. From it we learn that the total issues of the Society during the year amount to 1,910,583. The grand total of issues for the ninety-one years is eighty million, four hundred and twenty thousand, three hundred and eighty-two. The work of the Society is very widespread, and every effort is made for the thorough circulation of the Bible, particularly in broad but sparsely settled regions. Among the colored people 26,365 volumes of the Scriptures were distributed, nearly half of this number being the complete Bible. In the Philippine Islands the circulation has been 156,886 volumes for the year, Porto Rico has had 5460 volumes, and 17,936 have been distributed in Cuba.

A LITTLE MISSIONARY. — "Dr. Luther's Small Catechism," says an exchange, "may well be called a little missionary. It is already translated into sixty 'foreign mission tongues'—25 Asiatic, 24 African, 3 American, and 8 Australian. Let us never forget or overlook the fact that the first translation ever made into an American Indian language was that of Luther's Small Catechism into the tongue of the Virginia Indians in 1648 by John Campanius, the second pastor of the Swedish Lutheran settlement on the Delaware. He 'stands foremost among the pioneer missionaries to the American Indians,' although some writers on missions seem not to know of him. It is on record that he was 'engaged in teaching the neighboring Delaware Indians in the truth of the Christian religion.' Luther's Small Catechism has been translated into many languages, and has been of valuable help in the mission field."

HEATHEN CRUELTY. — A young Hindoo, writes a missionary in India, who had become a Christian went home and told his mother. She was a widow, and he could not bear to think of leaving her. He begged to stay where she was, but though his mother wept when she thought of the separation, she said, "No, you cannot eat with me nor stay with me." The son replied, "But, mother, your dog is not of your caste, and you give him food; let me eat with him!" But his mother was firm, and kept to her first decision. The dog could be tolerated, but a Christian son, never! This shows what it costs in India for a Hindoo to become a Christian.

AN AFRICAN'S PRAYER. — An African's prayer for home-returning missionaries was: "May they be preserved from storms at sea; be kept in health; have moonlight on their journey; meet their friends in peace; and may their friends be willing to let them return."

A LONELY MISSION STATION. — One of the loneliest mission stations is to be found on Herschel Island, in the far-off Northwestern Territory of Canada. The nearest postoffice is 2000 miles distant, so that the station receives letters and other mail matter only twice a year. The island is very rugged and hardly inhabitable. In winter the sun does not rise there for four months, and there is hardly any vegetation. The Eskimos, however, among whom mission work is carried on, are said to take kindly to the missionaries.

LUTHERAN CITY MISSIONS IN MILWAUKEE. — The report of our city missions in Milwaukee for the past year must fill every Christian heart with joy and gratitude. The labors of our missionary, the Rev. E. Duemling, have been abundantly blessed. The Gospel has been preached regularly in the various public institutions, and the way of salvation has been made known to the destitute, the sick, and the dying. Most of the fruit of this work will be seen on the great harvest day, but already here the missionary has again and again seen the blessed fruit of his patient labors. The work has grown so that it is purposed to call another laborer for this important field.

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

Item from Concord, N. C.

We feel joyful in the knowledge that the Lord is blessing His work entrusted to us in this community. On Trinity Sunday five young people were confirmed as members of the church. These were children from the parochial school. Our school grew numerically during last session, and we hope that spiritual growth also was continued in the hearts of the children. M. N. C.

Why They Went.

A missionary and his family, after a little rest in the far-away American home, were returning to their place of labor on the high plains of Iran. They had toiled long and wearily up through a mountain pass, and at last a panoramic view of the plain burst upon them.

It was dusty and cheerless. Far away, on a distant hillside, blistering in the sun, lay the city which was to be the scene of their future labors, as it had been the scene of their past.

As they gazed upon it, one of the dear little ones of the family looked up into his mother's face, and said most pathetically, "Mamma, it is not as nice as America."

With the heart of a true missionary, she calmed her own emotion, and looking lovingly into his face, said, "No, dear, that is why we have come."

Selected.

Trust in God.

Several German princes were once extolling the glory of their realms. One boasted of his excellent vineyards; another of his hunting grounds; another of his mines. At last Abelard, Duke of Wuerttemberg, took up the subject and said: "I own that I am a poor prince, and can vie with none of these things; nevertheless, I, too, possess a noble jewel in my dominion; for were I to be without attendants, either in the open country or the wild forests, I could ask the first of my subjects whom I met to stretch himself upon the ground, and confidently place myself upon his bosom, and fall asleep without the slightest apprehension of injury."

Was not this a precious jewel for a prince? I, however, have something better, for I can rest my head and heart in the lap of God's providence, and upon the bosom of Jesus Christ with a perfect assurance that neither man nor devil can touch me there. — *Gotthold.*

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St. Louis, Mo., July 16, 1907.

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.

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; James Doswell, Pastor.

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

TERMS:

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

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

Club rates only allowed if all copies are to be sent to one address. — In St. Louis by mail or carrier, 35 cents.

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

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A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIX.

St. Louis, Mo., September, 1907.

No. 9.

Come, Labor On!

Come, labor on!

Who dares stand idle on the harvest plain
While all around him waves the golden grain,
And every servant hears the Master say,
"Go, work to-day"?

Come, labor on!

Away with gloomy doubt and faithless fear!
No arm so weak but may do service here;
By feeblest agents can our God fulfill
His righteous will.

Come, labor on!

No time for rest, till glows the western sky,
And the long shadows o'er our pathway lie,
While a glad sound comes with the setting sun,
"Servants, well done!"

Come, labor on!

The toil is pleasant, the reward is sure,
Blessed are they who to the end endure;
How full their joy! How deep their rest shall be,
O Lord, with Thee!

Scl.

Harvest Lessons.

The harvest with which our land has again been blessed teaches us the lesson of thankfulness, as it calls upon us to give thanks unto God from whom all blessings flow. We therefore celebrate our harvest-home festival with praise and thanksgiving, knowing that it is God who blesses the farmer's toil and gives us the fruits of the field. It is He that regulates the seasons and causes the harvests to return in their time. We owe this, like all other blessings, to His bountiful goodness, without any merit on our part, as we confess in our Catechism: "He daily provides me abundantly with all the

necessaries of life, protects me from all danger, and preserves me and guards me against all evil; all which He does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank, praise, serve, and obey Him." We should not forget this when we reap the blessings of the harvest, but should give thanks to God, not only in words, but also in deeds, helping those that are in need, especially helping the Church in her work of spreading Christ's kingdom among men. Christians thank God "with hearts and hands and voices." They are not among those who heed not the lesson which the harvest teaches, and who refuse to give thanks unto the Lord, ascribing the plenty which they enjoy to their own labor. God has indeed commanded the labor, but it is He that gives the increase.

"We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's Almighty Hand;
He sends us snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.
All good gifts around us
Are sent from heaven above,
Then thank the Lord, O thank the Lord,
For all His love."

There is another lesson which the harvest teaches us. It is a shadow of spiritual things and reminds us of the spiritual harvest, the harvest of souls. Of this harvest the Savior says, "Lift up your eyes, and look on the fields; for they are white already to harvest," John 4, 35. And again He says, "The harvest truly is great, but the laborers are few;

pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest," Luke 10, 2. All around us are large fields white to harvest, and the Church is to enter the fields and gather in the harvest of souls bought with the precious blood of Christ. But, alas! the laborers are so few, and the few are often in distress, because members of the Church do not show the interest and do not give the support which the work requires. May the Church arise and realize the glorious opportunities offered to her in the many mission fields white to harvest. May her members be filled with the true missionary zeal and become more and more like Christ who said: "My meat is to do the will of Him that sent me, and to finish His work," John 4, 34.

"Gather the harvest in;

The fields are white, and long ago ye heard
 Ringing across the world the Master's word —
 Leave not such fruitage to the lord of sin;
 Gather the harvest in.

"Gather the harvest in;

Ye know ye live not to yourselves nor die;
 Then let not this bright hour of work go by;
 Souls must be saved from Satan's pow'r and sin;
 Gather the harvest in."

To another lesson which the harvest teaches we should give earnest heed for our own salvation. The great harvest which is the end of the world is approaching. Of this harvest the Savior says: "The harvest is the end of the world; and the reapers are the angels. As the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear!" Matt. 13, 39—43. Let us see to it that on that great harvest day we be not found among the tares which shall be burned in the fire that shall never be quenched, but among the wheat which shall be gathered into the heavenly garner. It would be dreadful if to any of us the prophet's words should be applied: "The harvest is past, the summer is ended, and we are not saved." We still live in the time of grace, and God in mercy still sows the seed of His Word among us. Let us not reject it or neglect it, but let us accept it in true faith. We can then with longing joy look forward to that

great harvest which is the end of the world and which every passing day brings nearer.

"Come, O Lord of mercy, come,
 Bid us sing Thy Harvest-home!
 Let Thy saints be gathered in,
 Free from sorrow, free from sin;
 All upon the golden floor
 Praising Thee forevermore.
 Come, with thousand angels, come;
 Bid us sing Thy Harvest-home!"

The Lord's Prayer.

THE THIRD PETITION.

Thy will be done on earth as it is in heaven.

What does this mean?

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also.

How is this done?

When God breaks and hinders every counsel and will which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our flesh: but strengthens and preserves us steadfast in His Word and faith unto our end. This is His gracious and good will.

We pray in this petition that God's good and gracious will be done. This will of God is, that His name be hallowed and that His kingdom come. This is indeed a good and gracious will, since its sole purpose is to help all men and make them eternally happy.

God's good and gracious will is done perfectly in heaven; for there the heavenly host and the saints in light hallow God's name by joyous and willing obedience, and there has begun the kingdom of glory where is peace and joy and pleasures at the right hand of God forevermore.

So, also, is the good and gracious will of God done upon earth, though but imperfectly. That His gracious will might be done God chose the people of Israel to be His own. To this people He gave His Word through Moses and the prophets, and when the fullness of the time was come, God sent His only-begotten Son to be the Savior of mankind, and the Gospel of Christ He has published to the world. Thus our heavenly Father has done all to save men and make them eternally happy.

True, great and mighty enemies arose who did their utmost to hinder God's will. Powerful nations sought to destroy God's chosen people, and the

power of sin in Israel resisted the will of the Lord. But most wonderfully did God protect Israel till the time was fulfilled, and all the enmity against Christ, the crucifixion of the Savior, the bloody persecutions, the whole power of Rome, could not hinder God's will. Christ was triumphant and is triumphant, and God's will is ever done.

Yes, God's good and gracious will is done in heaven, it is done on earth, and it is done without our prayer. But is it also done among us? Is it done *in* us and *by* us? It is for this that we pray in this petition.

God's good and gracious will is done in us and by us when we hallow His name and let His kingdom come. This includes that we believe with our whole heart in Jesus Christ as our only Lord and Savior and lead a godly life to His honor and glory. It is not enough that we say, Lord, Lord, but we must also do the will of Him whose people we claim to be. Neither is it sufficient if we gladly serve the Lord in days of health and prosperity, but we must also patiently submit ourselves to His will in days of adversity. We should ever be ready to humble ourselves under the mighty hand of God, and patiently bear the cross which the hand of our loving Father puts upon us. And though our trials be sore and our losses great, let us not despair, for as Christians we have possessions which no disease, no adversity, no power of the world can take away from us. We have Christ, of whom no one can deprive us; we have heaven, of which no power can rob us. Though panting under the heavy load of the cross, we know that God who sent it can help us, and that He knows best how to end all our woe. Even death cannot harm us, but can only bring us relief from all grief, and close life's mournful story by taking us to heavenly glory where we shall join the angels and saints in hallowing God's name in His eternal kingdom.

Fighting and striving against this good and gracious will of God is the evil counsel and will of a mighty triumvirate. There is, first of all, the will of the devil, who from the day he successfully tempted Adam and Eve is continually plotting and planning to break and hinder God's will and bring about man's damnation. He is ever busy taking the Word from our hearts, lest we believe it and be saved. As the hungry lion prowls about for prey, so the devil walks about to devour our souls, 1 Pet. 5, 8.

Then there is the will of the world, of the unbelieving and ungodly men among whom we live.

Not satisfied with profaning God's name and refusing to become the subjects of Christ's kingdom for themselves, they are always striving to keep us from Christ and His grace. By means of enticing words and evil example they seek to draw us upon the broad road that leads to destruction; or, if we still continue upon the narrow path, they threaten us with their enmity and persecution. Thus it was in the days of the apostles, and thus it is to-day.

But the devil and the world would have no power over us, and all their guile and might would avail nothing, were it not for the evil will of our own flesh. This will of our own flesh is the most dangerous, just as an enemy within the fort is more dangerous than a thousand without.

That this evil counsel and will of devil, world, and flesh be broken and hindered is our earnest prayer. We pray God to deaden the lusts of the flesh and all our evil thoughts, to humble our pride, to bar every evil path, and, if necessary, to chastise us as does the loving father his son; we pray God to shield us against the temptations of the devil, against his deep guile and furious onslaughts; we pray God to preserve us against the snares of the world in which we must live, and to keep us unspotted from its contaminating touch. To this end we further implore Him to keep us steadfast in His Word and faith unto our end, and thus bring to a happy end the good work He has begun in us.

Thy will be done on earth, O Lord,
As where in heav'n Thou art adored!
Patience in time of grief bestow,
Obedience in weal and woe;
Our sinful flesh and blood control
That thwart Thy will within the soul.

F. J. L.

A Christian Keeps Christ's Word.

No one is a Christian unless he keep the Word of Christ. And no one keeps it unless he love God. To keep His Word does not mean to keep the word of Moses or the teachings of the Law, but the Gospel of His death and resurrection, of His love and grace which He shows us in taking our sins upon Himself and giving His body and blood for them, so that we may be comforted thereby and learn to know and to experience His love. And all that He demands of us is, that we should believe this and be thankful for it, abide in such faith and confession, and love each other even as He has loved us, and thus advance His kingdom in love to Him and for His honor. — *Luther.*

Why God Tests Us.

An earnest Christian blacksmith was approached by an intelligent unbeliever with the question, "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square,' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God, his troubles were over. Isn't that what the parsons tell us?"



WOMEN AT WORK IN INDIA.

With a thoughtful but glowing face the blacksmith replied: "Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red hot and then plunge it in a tub of ice-cold water. This I do many times. If I find it is taking 'temper' I beat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle to take temper; they cracked the first blow I struck. So I threw them on the scrap pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and his listener nodded. The black-

smith continued: "God saves us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smile means heaven. But He wants us for service, just as I want this piece of iron. And He has to put the 'temper' of Christ in us by testing us with trials. Ever since I saw this truth I have been saying to Him: "Test me in any way you choose, Lord, only don't throw me on the scrap pile.'"

Exchange.

Jesus Only.

One day, writes a pastor, I stood at the dying-bed of a little girl, a beloved pupil of our school. Her mother also stood at her bedside, and the little girl, looking up into her mother's face, said: "Mother, I cannot see you very well; it is growing dark." Then she closed her weary eyes, and there was silence for a brief space. Presently she opened them again. There was a glad light in their filmy blue as she added, "But I can see Jesus!" And I thought within myself, how blessed, if, when earthly lights pale and fade into the night of death, when I tread the valley of the shadow of death, when earthly ambitions, hopes, and friends and relatives vanish and fail me, I can exclaim amidst the darkness and the loneliness: "But I can see Jesus!"

Believing in Christ.

What does it mean to believe in Christ? Not only to know and believe as true what is being preached of Christ, that He is true God reigning in heaven in equal power and majesty with God the Father, that He died, etc. For the devil also knows this and believes it as well as all Papists. But this is to believe in Christ, that I hold Him to be a gracious God unto me, that He has taken *my* sin upon Himself and reconciled *me* with God, that *my* sins are *His*, and His righteousness be *mine*, that there is a complete exchange between Him and myself, He being the mediator between myself and the Father. — *Luther.*

Make Use of the Scriptures.

"What helps it," says Luther, "that we have and hear the Scripture so richly and yet make no use of it?—like a maiden who sits with flowers springing all around her, yet breaks off none to weave herself a garland."

The Little Harvester.

"I help to gather in the wheat,"
The reaper's daughter said,
With dimpled smile and accent sweet
And toss of golden head.

The child was young and very fair,
Her cheeks were all aglow;
Her eyes like purple pansies were,
Her teeth a shining row.

"You help to gather in the grain?
You are too young, my child!
You could not fill the creaking wain.
Why speak a thing so wild?"

"I am a harvester, I say,
And papa says so, too;
I bear his dinner every day
To yonder shady yew.

"And though I cannot cut the blade,
Nor fill the creaking wain,
I do my part," she gently said,
"Toward gathering in the grain."

To do her part, what more could she?
Could you or I do more?
The lesson still abides with me,
I can it o'er and o'er.

Oh, rich would be the golden yield,
If each would do his part
Upon the mission harvest field,
With brave and earnest heart.

Sel.

"To-Day."

Rao was the name of a Hindu who had often listened to the message of the missionary, and who had time and again said, "It is all true and correct."

"But why will you then not believe and become a Christian?" asked the missionary.

"I will think over the matter," was Rao's persistent reply; "Jesus Christ was a good man, a great man, perhaps even the Son of God. Your religion is a good religion, and it may be that I shall accept it, but it takes time, much time."

Time passed on. The missionary told Rao that time is precious and that it is dangerous to put off repentance, yea, that it may become fatal to delay accepting God's message of grace.

"Now I don't like to hear you any more," said Rao; "I have time enough, I never do anything in haste. God is gracious and merciful, He will surely not have anything against my considering the matter well; He also is not in haste."

Again time wore on. One night a messenger

came to the missionary with the news that Rao was sick and wished his friend to come and see him. "But quick, quick," said the messenger, "time is precious." The missionary went to Rao, who lay upon his couch pale and trembling with fear.

"Give me something that can make me well," he begged. "Dear Missionary, help me; I must not die just now."

"Life and death are in God's hands," replied the missionary, who was also a physician and who examined the sick man. "I will do what I can to help you. But results are with God, not with me."

The Hindu looked at him very anxiously. "I would like so much to live," he said, "I do not like to die at all."

The missionary left, taking with him a servant who was to fetch the medicine which he intended to prepare for Rao. As he prayed for the poor heathen, a thought suddenly came into his mind. He filled a bottle, put a label on, and gave the medicine to the servant, saying: "Take this to Rao."

On the label the missionary had written this direction: "A tablespoonful to be taken for the first time a year from to-day."

"A year from to-day!" exclaimed Rao as his feverish hands, which had reached out for the medicine in trembling haste, sank upon his coverlet. "A year from to-day! That must be a mistake. Quick, quick! Run back and ask for medicine which is to be taken right away, just now. I cannot wait till a year from to-day. I might die in the mean time."

Again Rao got a bottle from the missionary, but with this direction: "To be taken a month from to-day."

Cold sweat ran down the sick man's face as he again and again read the direction without comprehending its meaning.

"Away! Away!" he cried. "Tell the missionary that he is mistaken. I am dying. I want help immediately, just now. Who knows where I shall be a month from to-day!"

"Is it now all right?" asked the messenger, as he brought Rao a new bottle, on which was written: "To be taken to-morrow."

"No!" cried the Hindu in despair. "No! What good will the medicine do me which I am to take to-morrow? Now I am sick; now it is a question of life and death. Go and ask the wise teacher to come to me himself; I must speak with him."

The missionary came and gave the sick man the medicine he needed.

"Friend," he then said, "you could not wait when you felt that your life was at stake. Can you, dare you wait when the salvation of your soul is at stake, when the question is of everlasting life and everlasting death?"

Now the Hindu understood his friend and did no longer say, "I will wait." He by faith accepted Him who says: "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die," John 11, 25. 26.

"To-day if ye will hear His voice, harden not your hearts!" Hebr. 3, 15.

True Love.

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

One day they left their knife up above, and rather than go up for it they cut the fuse with a sharp stone, which made the fuse take fire.

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

One man instantly leaped out and said to his comrade, "Up with you! I'll be in heaven in a minute." With lightning speed the bucket was drawn up and the man in the bucket was saved.

The explosion in the mine took place, and soon after men went down, expecting to find the mangled body of the other miner. But the fact was that the charge had loosened a mass of rock, and it lay across the shaft, and with the exception of a few bruises and a little scratching, the man was unhurt.

He was asked, "Why did you insist on the other man's hastening up?" This was his noble answer:—

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

The Queen at a Sick-Bed.

The Rev. A. Rowland, of England, recently related the following touching incident in the late Queen Victoria's life. It occurred in connection with one of his own parishioners.

A district secretary of the London City Mission visited a small cottage at Windsor with a garden of sweet-smelling flowers in front. On taking a seat upon a Windsor chair, which had been dusted for him, he was told, "That is the Queen's chair." He was then told that one of the Royal Princesses had one day stopped her carriage to look at the flowers, and upon hearing from the daughter that her mother was ill, had gone in to see her. The next day another royal carriage drove up, and the Queen herself stepped out, with the help of her servant. "And of course," the daughter told the secretary, "we were greatly flurried; but the Queen said, 'Don't be put about; I come not as a Queen, but as a Christian lady. Have you got a Bible?' She was given one, and the Queen sat down on the chair, and said, 'I heard from my daughter of your long and sad illness, and I came to comfort you.' She then took mother's poor, wasted hand in hers and said, 'Put your trust in Jesus, and you will soon be in a land where there is no pain. You are a widow, so am I; we shall soon meet our loved ones.' She then read the 14th chapter of the Gospel according to St. John where Jesus says, 'Let not your heart be troubled.' Then she knelt down on the floor and prayed for my mother. That was not the only visit; for always since, when the Queen came to Windsor Castle, she came to see my mother once or twice a week, and always read the Word of God, and always prayed."

On the Day of Judgment Jesus will say to them on His right hand: "I was sick, and ye visited me." And when they ask: "When saw we Thee sick, and came unto Thee?" Jesus will answer: "Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Matt. 25.

Confessing Jesus as the Lord.

To confess Jesus as the Lord means to acknowledge ourselves as His servants, to seek His glory alone. And this, undoubtedly, can only be done through the Holy Ghost. "No man can say that Jesus is the Lord, but by the Holy Ghost," 1 Cor. 12, 3. — *Luther.*

NOTES.

THE GREATEST DISCOURAGEMENT.— One of the missionaries in India, being asked what were the greatest difficulties and discouragements in his mission work, made this answer: "I have never known discouragement, except when I heard the Church at home was losing interest in the work." Not the hard labor, not the isolated life, not the sacrifices he had to make discouraged the faithful missionary so much as the lack of interest in the work on the part of home supporters. When missionaries hear again and again of an empty treasury, when members of the Church spend large sums for luxuries and give only pennies and nickels to spread the Gospel of Jesus Christ, how the ardor of zeal chills in the hearts of the missionaries! With souls perishing on every hand, who know not Jesus, the Savior of the lost, how the missionary becomes dazed at the thought that Christian members of the Church can be so indifferent to the welfare of souls for whom Christ shed His precious blood. A revival of true active interest for the work of spreading the Gospel would bear untold comfort, strength, and hope to the hard-working laborers in the mission field.

A CHEERFUL GIVER.— A servant girl once called on her minister, and placed a sovereign (about \$4.84) in his hand for mission work. "But surely you can't afford it?" exclaimed the clergyman. "Oh, yes, I can," she replied. "But you will have to go without the things you need," he said. "Oh, no, I shan't." "Do take it back to-night, and if after thinking over it during the night you still wish to give it, you can send it," said the pastor, and departed. Well, the next morning the clergyman received a note containing two sovereigns; and a friend who was with him said, "Will you take it?" to which he replied, "Oh, yes, I shall—I must, for if I send it back she will send four next time!" — "The Lord loveth a cheerful giver."

A NOBLE EXAMPLE.— At a missionary meeting an effort was made to raise funds enough to send another laborer to a certain foreign mission field. A teacher in a home mission school was seen by her hostess to slip a gold ring from her finger and put it on the collection plate. Asked by the lady whose guest she was why she did it, she replied: "Because I had no money, and because I knew what it would mean if this effort to send this missionary failed." Not long before, she had been told that

she would have to give up her own school because there were no funds to support it. But, though somewhat discouraged, she would not give it up. She held on with Christian heroism, and she contributed the ring to help another to do what was so dear to her own heart. Hers was a noble example of free-will sacrifice prompted by love for the cause of her Lord. And her example had a stimulating effect upon a number of others, who, touched by her example, at once contributed at least five dollars apiece to that object, so that the needed sum was soon given. What is needed in all Christians is the spirit of free-will sacrifice in behalf of the cause which they profess to love.

DARKNESS IN ROMISH COUNTRIES.— At a recent gathering of missionaries a mission worker from Italy lamented the ignorance and superstition prevailing in Roman Catholic countries. He stated that out of 33,000,000 in Italy 13,000,000 were illiterate, and out of every 100 in Spain 68 could neither read nor write.

A LESSON FROM AN OLD INDIAN.— Says an exchange: Some white men might learn a lesson from an old Indian on the Kakima reservation. He is a Christian. A lady had bought several cords of wood of him. When the wood was measured he found that it lacked just a few pieces of full measure. The lady said, "Oh, that is all right." A few days afterward, however, he came with enough wood to fully make it up. The lady said, "Why, I told you that was all right." But the Indian replied, "Me want no short cords of wood to meet me in heaven."

A Word in Season.

Kilstein, a pious German minister, once heard a laboring man use the most awful curses and imprecations in a fit of passion, without reproving him for it. This so troubled him that he could scarcely sleep the following night. In the morning he rose early, soon saw the man coming along, and addressed him as follows:

"My friend, it is you I am waiting to see."

"You are mistaken," replied the man; "you have never seen me before."

"Yes, I saw you yesterday," said Kilstein, "whilst returning from your work, and heard you praying."

"What! heard me praying?" said the man. "I am sure now that you are mistaken, for I never prayed in my life."

"And yet," calmly but earnestly replied the minister, "if God had heard your prayer you would not be here, but in hell; for I heard you beseeching God that He might strike you with blindness and condemn you to hell fire."

The man turned pale and tremblingly said: "Dear sir, do you call this prayer? Yes, it is true; I did this very thing."

"Now, my friend," continued Kilstein, "as you acknowledge it, it is my duty to beseech you to seek with the same earnestness the salvation of your soul as you have hitherto its damnation, and I will pray to God that He will have mercy upon you."

From this time the man regularly attended upon the ministry of Kilstein, and ere long was brought in humble repentance to Christ as a believer.

"A word in season how good it is!" "Be instant in season, and out of season; rebuke, reprove, exhort with all long-suffering and patience."

The Lever.

A Good Promise.

Robert Moffat's mother made him promise, on leaving his Scottish home, that he would daily read his Bible. "She was my mother," Mr. Moffat said, "and I was going to leave her and my father; I might never see them again. I could not resist her prayer and her tears. I knew that if I made the promise I must keep it; and oh, I am happy I did make that promise."

It was a good promise and proved a blessing, not only to Robert Moffat, but to thousands of souls, as can be seen from his fifty years of self-sacrificing mission work in South Africa.

A Beautiful Swiss Custom.

Here is a traveler's description of the manner in which the Swiss mountaineers greet the approach of night. Certainly it is a beautiful custom described:

"As soon as the sun has disappeared in the valleys, and its last rays are just glimmering on the snowy summits of the mountains, the herdsman who dwells on the loftiest peak takes up his horn and trumpets forth, 'Praise God the Lord!' And

all the herdsmen in the neighborhood take their horns and repeat the words. This often continues a quarter of an hour, while on all sides the mountains echo the name of God. Solemn stillness follows, and every shepherd, on bended knees, with uncovered head, offers his secret prayer. By this time it is quite dark. 'Good night,' trumpets forth the herdsman on the loftiest summit. 'Good night,' is repeated on all the mountains from the horns of the herdsmen and the clefts of the rocks."

BOOK TABLE.

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Acknowledgment.

Received for *Colored Missions* from Mount Zion Church in New Orleans, La., \$35.00; St. Paul's Church, Concord, N. C., 10.00; Bethlehem Church, New Orleans, La., 25.00; Bethlehem Church, Monroe, N. C., 3.00; St. Paul's Church, Charlotte, N. C., 5.00; St. James' Church, Southern Pines, N. C., 2.50.

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St. Louis, Mo., August 16, 1907.

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TERMS:

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

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

Club rates only allowed if all copies are to be sent to one address. — In St. Louis by mail or carrier, 35 cents.

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCIOFF, Conover, Catawba Co., N. C.

The Lutheran Pioneer.

A MISSIONARY MONTHLY

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

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

Vol. XXIX.

St. Louis, Mo., October, 1907.

No. 10.

Jesus, With Thy Church Abide.

Jesus, with Thy Church abide,
Be her Savior, Lord, and Guide
While on earth her faith is tried:
We beseech Thee, hear us!

Arms of love around her throw,
Shield her safe from every foe,
Comfort her in time of woe:
We beseech Thee, hear us!

Keep her life and doctrine pure,
Grant her patience to endure,
Trusting in Thy promise sure:
We beseech Thee, hear us!

May she one in doctrine be,
One in truth and charity,
Winning souls to faith in Thee:
We beseech Thee, hear us!

T. B. Pollock.

Reformation Day.

The last day of this month is Reformation Day. It is a day which reminds us of the great blessings which God conferred upon the Church through His servant, Dr. Martin Luther. The greatest of these blessings is the restitution of the Gospel.

The Gospel is the divine doctrine of the gracious forgiveness of sins through faith in Jesus Christ unto eternal life. This precious doctrine, the sinner's only comfort, God has revealed to man in the Bible, and the Bible was in the world before Luther's time, and it contained the Gospel then as well as now. But the people had no access to that precious book. Even those who were called to be the teachers of the Church had mostly never seen it, much less had they ever read it. They were blind leaders of the blind. They taught doctrines of

human invention, and led the people in ways in which peace and salvation cannot be found. Souls were pointed, not to Christ, the only Savior, but to human saviors who can do sinners no good. They were told to trust for salvation, not in the finished work of Christ, but in their own works and in the works of the saints. Thus souls were left in darkness and despair; for there is no peace to be found in the way pointed out in the Romish church.

Luther experienced this when he, anxious for salvation, did as he was bidden to do in the Romish church. He sought peace and the assurance of salvation in human works and righteousness. But it was all in vain. He found no peace for his troubled soul until God in His great mercy opened to him the Bible, from which he learned the Gospel way of salvation. He learned that the sinner is justified and saved by grace through faith in Jesus, "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." By faith in this Gospel he obtained peace and the assurance of salvation, and his soul was filled with joy. He himself says, "I felt as if I were new-born; I had found the gates of paradise wide open."

The Gospel which brought him such great blessings Luther made known for the salvation of others. He proclaimed and defended it in his preaching and in his writings. Thus he became the Reformer of the Church, God's own messenger, of whom it is written: "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him," Rev. 14, 7.

We still have the Gospel which God restored to the Church through the Reformation, and well may we celebrate Reformation Day with joy and thanksgiving. That we have an open Bible and the Savior, whom the Bible presents for our salvation, is owing to the Lutheran Reformation, and we should not fail to appreciate the blessing and give God thanks for His great mercy. Let us manifest our gratitude by the proper use of the Gospel for our own salvation and by ever-increasing zeal in bringing the Gospel to others, that they also may be saved. Reformation Day calls upon the children of the Reformation to prize more highly the blessings of the Gospel, and to become more diligent in spreading the Gospel for the salvation of sinners.

Influence of Luther's Translation of the New Testament.

Luther's translation of the New Testament brought the heavenly light of Gospel truth to thousands who had been groping in Romish darkness. Of its great influence Cochlaeus, an enemy of Luther, testifies as follows: "Copies of this New Testament have been multiplied to an astonishing amount, so that shoemakers, women, and laymen of all classes read it, carry it about with them, and commit its contents to memory. As the result of this they have within a few months become so bold that they have dared to dispute about faith, not only with Catholic laymen, but with priests and monks, yes, even with Magisters and Doctors of Theology. At times it has even happened that Lutheran laymen have been able to quote offhand more passages of Scripture than the monks and priests themselves; and Luther has long ago convinced his adherents that they should not believe any doctrine that is not derived from the Holy Scriptures. The most learned Catholic theologians are now looked upon by the Lutherans as ignorant in the Scriptures, and here and there laymen have been heard to contradict the theologians in the presence of the people and to charge them with preaching falsehood and things of man's devising."

Luther's Catechism in the Indian Language.

According to statements made and authorities cited in "Early Days along the Delaware," Swedish Lutherans were the first Protestant missionaries among the Indians in this country. Of the Rev.

John Campanius, Lutheran preacher in the colony of New Sweden on the Delaware, from 1642 to 1648, the following statement is made from Clay's "Swedish Annals:"

"In addition to his duties as chaplain, Campanius kept a copious journal of his voyage to America and his observations in New Sweden. The Indians frequented the house of Campanius, who never wearied in discussing with them the tenets of his church, and recorded that he found them able to comprehend the doctrines of his creed. Struck with the patience, aptness, and docility of his pupils, Campanius studied their language and translated the Lutheran Catechism into the Lenni Lenape dialect of the Algonquin tongue. This book was printed by royal command at Stockholm, in Indian and Swedish, in 1696."

Clay declares: "The Swedes may claim the honor of having been the first missionaries among the Indians, at least in Pennsylvania, and that, perhaps, the very first work translated into the Indian language in America was the translation of Luther's Catechism by Campanius."

Luther's Trust in God.

Martin Luther once wrote to his wife Catherine, in reply to a letter in which she expressed great anxiety for his safety, the following:

"Dear Kate: Read John's Gospel and the Small Catechism, of which you once said: 'Everything in this book is said of you.' You are so anxious about your God, just as if He were not almighty. He can create ten Dr. Luthers, if the old one were drowned in the Saale, or put out of the way in any other fashion. Do not bother me with your anxieties; I have a better protector than you and all the angels are. He lies in the manger at the breast of His mother, but at the same time is seated at the right hand of God, the Almighty Father. Hence do not be uneasy. Amen."

How Luther Preached.

"When I preach," says Luther, "I sink myself down. I regard neither doctors nor magistrates, of whom there are above forty here in this church. But I have an eye to the multitude of young people, children, and servants, of whom there are more than two thousand. I direct myself to them that have need thereof."

Luther in the Garden and in the Field.

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

The Pope's Love for America.

The people of our country are often informed that the pope, in addressing American pilgrims, "expressed great love for the United States." Well, the pope's love for our country is like the love of the fox for the chicken yard. Do you remember the story? The sly fox said to the rooster: "I am so very fond of poultry and want all of your hens

to think well of me. They may all be sure that I have a very deep and warm affection for them. Why will they harbor such base suspicions of me? I am so fond of them that I would do almost anything to induce them to permit me to dwell among them."

"So, so," said the rooster, "you are fond of us, are you? Are you not the fellow that stole into the coop the other week and carried off the plumpest hen? Is that your fondness for us?"

Raising his warning cry, the rooster called the farmer, who soon had the sly robber driven away.

So the pope professes great tenderness and love for Americans, "Protestants and all." But we know that it is the pope who every year curses all Protestants with a solemn curse. We know that it was the popes who caused the blood of the Lord's saints to be shed. The pope's church is "the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus," Rev. 17, 6.

"Lord, keep us in Thy Word and work,
Restrain the murderous Pope and Turk
Who fain would tear from off Thy throne
Christ Jesus, Thy beloved Son.

"Lord Jesus Christ, Thy power make known,
For Thou art Lord of lords alone;
Shield Thy poor Christendom, that we
May evermore sing praise to Thee."

The Only Weapon Against Heresy.

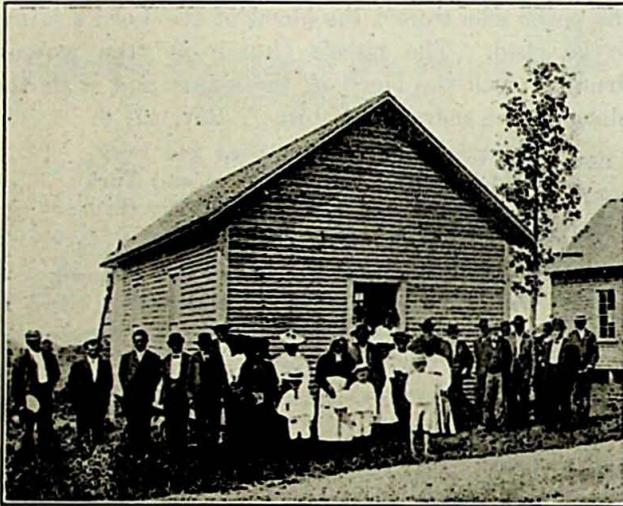
"Heresy," says Luther, "can never be restrained by force. It must be grasped in another way. This is not the sort of battle which can be settled with the sword. The weapon here is to be God's Word. If that does not decide, the decision will not be effected by worldly force, though it should drench the whole earth with blood. Heresy is a thing of the soul; no steel can cut it, no fire can burn it out, no waters can drown it. God's Word alone can destroy it."

God's Word the Only Rule.

If the Church loses the Word of God and admits idle talkers into her pulpits, who set forth their own artifices, the Church is lost and the people will be like their preacher. Likewise, if men neglect to order their lives according to the Word of God, each one in his own vocation, only seeking to become rich, they will soon be cold and lazy Christians, fall into error, and finally despise God, His will and Word. — *Luther.*

Mission at Conover, N. C.

Sunday, August 25, was a glad day for our mission at Conover. Heretofore we had only the small public schoolhouse for worship and instruction, and that was not always to be had. On the aforesaid day our commodious new chapel was consecrated to the service of the Triune God. Missionary W. H. Lash, of Salisbury, conducted a service such as is customary in consecrating churches. A beautiful and appropriate dedication sermon was preached by Prof. Ad. Haentzschel, of Concordia College, from Rev. 3, 20. Following, Prof. J. S. Koerner preached from Acts 20, 20. 21. 27, showing "the better way in religion."



Colored Lutheran Chapel in Conover, N. C.

About one o'clock there was a recess, and lunch was served. Then Mr. Walter Bischoff, on request, took a photograph of the chapel and the members and visiting friends. Several members of our Mount Olive congregation, which is some seven miles east of Conover, were present, sharing in our joy. Pastor S. S. Keissler was also a visitor.

In the afternoon, student Charles Reay, who has completed one year in the theological course in Immanuel College, preached a good sermon on 1 Tim. 2, 5. 6. He was followed by Pastor Lash, who spoke very earnestly from Luke 18, 9—14. At night, Prof. G. A. Romoser preached from 2 Cor. 10, 3—5. He showed very ably from the Holy Scriptures that Christians must stand for righteousness, as does our dear Lutheran church.

The offerings amounted to over \$6.00. The building is 18×35 feet, costing complete \$238.00, the cost of the lot being \$25.00. One hundred dol-

lars of the cost were provided by our Mission Board. The congregation now consists of three members, who, with limited strength and means, are willing to do all they can. We still need good seats, an organ, and a bell.

Missionary Geo. Schutes, then at Salisbury, began preaching here once a month about five years ago. His successor, Rev. Lash, continued these services, instructed and confirmed two members, one of whom died in the faith last year.

Mary Mobley, one of the members, teaches a Sunday school. Most of the colored people here are Methodists, but some are without church connection. A missionary stationed in this county could work in two or three other towns. Our mission here began with colored people who were Lutherans before the Civil War. The slave bore his master's family name and often embraced his religion.

Tom Smyre was a slave child on Gen. George Washington's plantation when the father of his country died. He was born in 1792. With others he was brought to this part of the country in the year 1803. As early as any one now living knows, Tom was owned by Elias Smyre, a German Lutheran in Catawba County, N. C. Later he belonged to Cornelius Fry, son-in-law of Mr. Smyre. Tom could read and speak both German and English. He was a devoted Lutheran, knew well our doctrine, and was well acquainted with the Book of Concord. In 1866 Revs. P. C. Henkel and J. M. Smith, by authority of the Tennessee Synod, examined Tom as to his fitness to preach the Gospel and authorized him to labor in the Word among the negro slaves. We cannot learn how long Tom preached, but he became blind and then ceased to preach. He was not an orator, but could preach the truth. When quite old he recovered his sight and again enjoyed reading his Bible, holding daily family worship, and teaching the Catechism.

In 1882, for some months the writer preached for the colored people at Conover, and taught a Sunday school for them, assisted by his wife and Mr. J. S. Shell. Uncle Tom Smyre was present at some of the services, ninety years old. He died a few years later.

J. S. KOENER.

THAT is not yet knowing the Gospel, if thou knowest the teachings, and commandments, but when the voice comes which says to thee that Christ is thine own with His life, teaching, works, death, resurrection, and all that He is, has, does, and is able to do. — *Luther.*

A Noble Confession.

In the year 1552, Dionysius Peloquin was put into prison by the papists on account of his faith. When asked what he would call the Holy Scriptures, he answered:

"They are the infallible, certain, and perfect truth of God in the Old and New Testaments, to which no man shall add to, nor take away from; for nothing is omitted that is necessary to our salvation. Therefore I hold them to be the only rule of the Christian religion." The pope's agent grew very angry and asked, "Who told you they were the Holy Scriptures, and how can you know it if the Church has not assured you of it?" Peloquin knew very well that he meant the Romish church, and he replied: "No church need assure me of this; the Holy Spirit, through the Word, assures me of it, and bears witness to my heart and conscience that the Scriptures are the eternal truth, to which I am obedient, and by which I desire to live and die. The Scriptures do not need the testimony of your church; but the true Church is founded on the doctrine of the prophets and apostles of our Lord Jesus Christ, as St. Paul testifies in his letter to the Ephesians." (Eph. 2, 20.)

As Peloquin continued in this noble confession in spite of all the tortures and threatenings of the pope's people, he was burned alive September 4, 1553. To his last breath, the noble martyr did not cease to implore God's mercy for himself and for his enemies.

Hiding God's Word.

Once a Bible was baked in a loaf of bread. That was in faraway Austria. Some wicked papists came into the house to find the Bible and burn it, but the woman who owned it was just going to bake bread; so she rolled up her Bible in a big loaf and put it in the oven. When the men went away, she took out the loaf, and the Bible was not hurt a bit. That was a good place to hide a Bible, wasn't it? But I'll tell you a still better way. David knew of the place when he said: "Thy Word have I hid in mine heart."

In that way the Protestant Christians in the southeast of France hid God's Word from its enemies during the terrible persecutions which they had to suffer at the hands of the Romish people in the first half of the eighteenth century. They could meet for religious services only with the greatest

secrecy in some secluded spot among the mountains, and that at great risk of being surprised by their persecutors. There came a time when so few Bibles were left to them that there were not enough to supply one to each group of families accustomed to worship together. To remedy this, and to guard against the entire loss of the Word of God, should all the remaining copies be seized, societies were formed among the young people for the purpose of learning it by heart, each member committing to memory a certain portion. This was done with the greatest precision, and whenever a congregation gathered for worship the members of the society stood beside the pastor and recited to the listening people whatever portion of Scripture he might call for. They dearly loved God's Word and could say with the psalmist: "Thy Word have I hid in my heart."

Comfort in Time of Trouble.

At a time of great trouble, Luther, Melancthon, and other friends were considering what measures they should take for the welfare of the Church. After they had spent some time in united prayer, Melancthon was suddenly called from the room, and went out much depressed in spirits. During his absence he had an interview with several elders of the Evangelical churches, who were accompanied by a few of their parishioners and their families. Some of the older children were engaged in prayer, while some were present who were still at the breast. Reminded by this fact of the prophet's words: "Out of the mouths of babes and sucklings hast Thou ordained strength, because of Thine enemies, that Thou mightest still the enemy and the avenger," Melancthon returned to the room of conference with a joyful mind and a cheerful face.

Astonished at this sudden change in his friend, Luther said, "What now? What has happened to you, Philip, that you are become so cheerful?"

"Oh, sirs," replied Melancthon, "let us not be discouraged, for I have seen our noble protectors, and such as I will venture to say will prove invincible against every foe. They are the wives of our parishioners, and their little children, whose prayers I have just witnessed — prayers which I am satisfied our God will hear; for as our heavenly Father and the Father of our Lord Jesus Christ has never despised or rejected our supplications, we have reason to trust that He will not do so in the present alarming crisis."

The Kingdom Ours Remaineth.

In a certain town in Saxony most of the citizens had adopted the Augsburg Confession, and supported their own minister, who preached to them the pure Word. When in the year 1547, at the battle of Muehlberg, the Elector John Frederick of Saxony was overcome and taken a prisoner by the Emperor Charles V, great sadness and consternation spread among these Evangelical Lutheran citizens.

The papistic burgess of the town, however, rejoiced and was jubilant. In derision he asked the Lutherans: "Where is your Gospel now? Where are your Sacraments? From this glorious victory can be seen where the right and true Church is!"

He then instituted a great banquet and was jovial with his companions. But after midnight, when about to retire to rest, great pain seized him, pain which could not be relieved, but constantly increased. In his anxiety and despair the sick man sent for the Evangelical Lutheran minister, whom he had at all times scorned and despised, in order that from him he might hear words of comfort in his great anguish. But before the minister could arrive the burgomaster had given up the ghost.

The Tangled Yarn.

A woman had put a skein of yarn on a reel, in order to wind it off into a ball; but as it was much tangled, and the thread would not run as she wished it to do, her patience soon tired out—she tore at the yarn, and pulled it this way and that, and so made bad worse, for she broke so many ends that she could no longer find out which was the right one.

Gotthold sat by silently watching her, and thinking within himself: By this example I see clearly how it is that quarrels so often arise between neighbors, and become more and more tangled and difficult to unravel—because every one brings to the matter more intemperate zeal and selfish conceit than patient wisdom and sensible, self-distrusting moderation. Thus many trifling matters become complicated and entangled which might be easily unraveled, if one only managed the business patiently, and took the self-willed and somewhat self-conceited heads that have to do with it by the right end, like the threads. They get worse, more obstinate, and more confused, if pulled too harshly the wrong way—just like this yarn. Weak they are,

like the thread, and must therefore be patiently and gently handled.

Many of the world's quarrels are like this tangled yarn. He who does not bring a wise, judicious, gentle, and prudent mind to the settlement of them will only make them worse.

It is the height of folly in any man to fancy that he can mold all things according to his own ideas of right; and he is much wiser who makes the best of what he cannot help, and yields so far as he can do so with a clear conscience.

Many blame the tangled yarn, the whimsical and capricious people with whom they have to do, and do not see that as many whims and caprices are, perchance, hidden under their own hats, and that others have quite as much reason to complain of our whims and fancies as we of theirs.

O my God, I must daily encounter many tangled yarns, grant me a wise and gentle heart and a true judgment, so that I may deal with them quietly, prudently, and gently, as I ought to do.

"Sing, My Daughter, Sing!"

After Dr. Martin Luther's death, when Wittenberg, in 1547, fell into the enemy's hands, Melancthon, Luther's most intimate friend, and two other pastors, three distinguished divines, had to flee sorrowfully to Weimar. On the way they were greatly comforted by hearing a little girl singing, "A mighty fortress is our God."

Melancthon called the child and said to her: "Sing, my daughter, sing! You know not what great people you are now comforting."

In Want of Light.

The Rev. A. Monod, the well-known French Protestant pastor, one day dined with King Louis and sat at the same table with the Romish Archbishop. The Archbishop thought he would have a joke at the expense of Monod and said: "Yesterday I passed a Protestant chapel and noticed the people gathered around the stove to keep themselves warm. Protestant churches seem to be cold places."

"Do you think so?" said Monod; "yesterday I passed your church and noticed that candles were burning at high noon; Roman churches must be in want of light."

The Lord's Corn.

The mission station in the Indian Territory, says a missionary, was at one time my house. Tobaccowell, one of our neighbors, was a member of the little mission church, and like many a white professor, was spasmodically zealous for the glory of God. One Sunday he listened to a sermon from Gen. 28, 22, "And of all that thou shalt give me, I will surely give the tenth unto Thee." At the close of the service he said to the missionary, "Me plant big corn field next week. Me make it ten pieces; plant it all, then one piece be the Lord's corn."

He did so; the part of the field to be devoted to the Lord was plowed and planted with great care. But when the time for hoeing had arrived, our neighbor hoed his own corn, but did not find it convenient to hoe the Lord's. As the season advanced, the Lord's corn, uncultivated and dwarfed, and Tobaccowell's well hoed, tall and thrifty, produced a sad and striking contrast.

The sight of that cornfield has been a life-long lesson to me; and whenever I find myself more devoted to my own personal interests than to the glory of God, I say to myself, I am neglecting the Lord's corn.

Avoid Temptation!

Secker wisely says — "To pray against temptation, and yet to rush into occasions, is to thrust your fingers into the fire, and then pray that they may not be burned. The fable saith, 'that the butterfly enquired of the owl what she should do with the candle which had singed her wings. The owl counseled her not so much as to behold smoke.' If you hold the stirrup, no wonder Satan gets into the saddle."

Comfort in Death.

On a certain occasion Valerius Herberger, the well-known Lutheran pastor at Fraustadt, was called to visit a dying man who had grown up in the Romish church, but who for a long time had been attending Herberger's preaching. As he was about breathing his last, he said to the pastor: "I have never been rightly on your side, for I was brought up in the papacy; but now, on my death-bed, I feel that in your Gospel alone I can find comfort and peace for my soul."

A Mighty Fortress.

The Elector Frederick III, when asked why he did not build more fortresses in his country, replied, "A Mighty Fortress is our God." I have faithful subjects, well-disposed neighbors, and, in case of need, a goodly number of such warriors as will not only resist my foes with armor of steel, but especially with prayers to Almighty God."

Luther's Modesty.

Luther closes a letter to Hans von Taubenheim thus: "Although I am nothing, and am now of almost no account anywhere, yet Christ must have such a poor, frail, patched-up instrument, and must tolerate me behind the door in His kingdom. May God help me to be worthy of this! Herewith I commend you to God. MARTINUS LUTHER."

NOTES.

CONFIRMATION AT ELON COLLEGE, N. C. — August 25th was Confirmation Sunday at Elon College. In the presence of a large assemblage the Rev. J. C. Schmidt confirmed three girls, two of them being grandchildren of the Rev. Sam Holt, the colored Lutheran preacher who was helpful in bringing our mission to North Carolina.

CONFIRMATION AT GREENSBORO, N. C. — On the evening of August 28, five persons were added to the church at Greensboro by confirmation. Three of these had been pupils in our parochial school and two were married women, who had for some years attended our Lutheran services.

FAREWELL SERVICE AT GREENSBORO, N. C. — Sunday, September 1, the Rev. J. C. Schmidt, who, after thirteen years' faithful service in the North Carolina mission field, accepted a call as city missionary to Pittsburg, Pa., held a farewell service at Greensboro, N. C., and in the presence of a large gathering preached his farewell sermon on Acts 20, 27. May God's richest blessings attend his labors in the new mission field!

IMMANUEL COLLEGE. — Speaking of our College at Greensboro, N. C., the Philadelphia *Lutheran* says: "If we can judge from the Catalogue, Immanuel Lutheran College for Colored Boys and Girls is a most creditable institution which is equipped to do excellent work for the colored race

and reflect credit on the Lutheran church. In addition to regular courses there is a theological department, a normal course, and industrial training. Exactly 100 students were catalogued during the past year."

FIRST CHINESE CHURCH IN NEW YORK.—Plans are under way for the first Chinese church to be built in New York City. It is an outgrowth of the Protestant Chinese Mission. The minister will be the Rev. Huie Kin. Mr. Kin has been in America forty years. His wife is an American woman, and is his greatest help in his work among the Chinese. There are 8000 Chinese in New York.

ROMISH IDOLATRY.—"Indulgences," says an exchange, "are by no means a thing of the past. One of the most popular Romish idols in our sister-republic of Mexico is the 'Sandal of the Virgin.' It is a piece of paper seven inches long which professes to be 'the exact measure of the foot of the most Holy Virgin, Mother of God.' The slip has printed upon it the statement that any one who kisses this measure three times and says three *Ave Marias* will have three hundred years of indulgence."

LUTHERANS FIRST.—The first Protestant church in Alaska was Lutheran. The first book translated into the language of the American Indians was Luther's Small Catechism. The first translation of the Bible into any language in India was the translation made by the Lutheran missionary Ziegenbalg, the first Protestant missionary in that heathen country. The first Bible printed in the United States was Luther's German version, printed in Philadelphia, 1743. — *Ex.*

HONORABLE SONS.—A German farmer in Westphalia, who had become deeply interested in foreign missions, shortly before his death set aside \$6000 out of his estate, to be given for this purpose. There was no notary present to certify the matter, so that, when the will was opened in court, with the statement by the six sons that there was an addition to it, the judge stated that this was not valid in law, and they need not pay the money to the missionary society. Here one of the sons rose and said: "What?—that not valid which our father wrote?" And at once the missionary inspector was called, and before the six sons divided the inheritance, they paid over, like the honorable men they were, the \$6000 according to the desire of their father.

A MEMORIAL.—It is proposed to erect in the city of Canton, China, a memorial building to Robert Morrison, the pioneer Protestant missionary to China. \$200,000 is the sum asked for, one tenth of which has already been subscribed for in Canton itself, where Morrison arrived September 8, 1807, and where he spent the first years of his missionary life in constant danger and under great difficulties. Before he went to China, he wrote: "I desire that God will station me in that part of the mission field where the difficulties are greatest, and to all human appearances insurmountable." And when the owner of the ship on which Morrison embarked with a scornful smile said: "And so, Mr. Morrison, you really expect that you will make an impression on the great Chinese empire?" the brave missionary replied, "No, sir, I expect God will." His greatest work was his translation of the Bible into the Chinese language, which proved of the greatest value and help to all later workers in the great mission field of China.

Acknowledgment.

Received for *Colored Missions* from Grace Church in Concord, N. C., \$10.00 and 6.50; Mount Zion Church in New Orleans, La., 35.00; St. Paul's Church in New Orleans, La., 35.00; St. Paul's Church in Mansura, La., 12.50; Mount Calvary in Sandy Ridge, N. C., 25.00; St. Peter's Church at Dry's Schoolhouse, N. C., 10.00; Mount Calvary in Mount Pleasant, N. C., 5.00; Zion Church at Gold Hill, N. C., 25.00.

St. Louis, Mo., September 16, 1907.

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.

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

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

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

SPRINGFIELD, ILL.

Holy Trinity Church; James Doswell, Pastor.

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

TERMS:

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

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

Club rates only allowed if all copies are to be sent to one address. — In St. Louis by mail or carrier, 35 cents.

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIX.

St. Louis, Mo., November, 1907.

No. 11.

Jesus Only.

In vain we seek for peace with God
By methods of our own:
Jesus, there's nothing but Thy blood
Can bring us near the throne.

'Tis Thy atoning sacrifice
Hath answered all demands;
And peace and pardon from the skies
Are blessings from Thy hands.

'Tis by Thy death we live, O Lord;
'Tis on Thy cross we rest.
Forever be Thy love adored,
Thy name forever blest!

Selected.

Grasping at Straws.

In a letter recently received a traveling missionary in one of our Western states relates the following incident:

"On my way to one of my preaching stations I recently waited for my train at a railway station, when my attention was attracted by a number of persons passing in and out of a tool-house. I crossed the track and entered the house. There I saw the body of a man found early that morning at the foot of a steep embankment, not far from the station. In one hand was grasped a straw. The man evidently had grasped it while falling, thus trying to get hold of something by which to save himself. There he lay dead, with a straw in his hand. Of this incident I am often reminded as in my missionary work I meet persons who are clinging to some false hope for salvation."

Such persons are grasping at straws, which cannot save them from eternal death. They imagine

themselves good, or at least better than many other people, better also than many professing Christians, and they trust for salvation to their own goodness, their own morality, their own works and merit. These are straws, mere straws! They are grasping at straws.

Again, there are some that trust for salvation in their religious exercises. They go to church, they go to communion, they say their prayers, they give something to the treasuries of the church. They, however, do all this not out of love to God with thankful hearts as His redeemed and blessed children, but they do it all in order to earn heaven. They think the mere doing of these things will insure to them eternal salvation. These are straws, mere straws! They are grasping at straws.

The fact is, there is salvation in Christ only, "in whom we have redemption through His blood, even the forgiveness of sins." "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. Those that trust for salvation in any other than in Christ, in any other work than in Christ's work, in any other righteousness than in Christ's righteousness, are simply grasping at straws and are lost. That old sailor was right who, in his dying hour, when his comrade tried to comfort him by reminding him of some good deeds he had done for others, replied: "No, Jack, I cannot cling to these straws; they cannot save me from drowning; I cling to Jesus and His blood. That plank carries!"

UNLESS our hearts are constantly fired through the Word, with preaching and singing, we are sure to fall away from Christ. — *Luther.*

The Lord's Prayer.

THE FOURTH PETITION.

Give us this day our daily bread.

What does this mean?

God gives daily bread indeed without our prayer, also to all the wicked; but we pray in this petition that He would lead us to know it, and to receive our daily bread with thanksgiving.

What, then, is meant by daily bread?

Everything that belongs to the support and wants of the body, such as food, drink, clothing, shoes, house, home, field, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like.

The Lord Jesus always teaches us to think first of the soul. "Seek ye first the kingdom of God and His righteousness," he says Matt. 6, 33. Accordingly, He also teaches us to pray, first of all, for those things which our soul stands in need of. For such spiritual benefits we ask the Lord in the first three petitions.

But, now, we have a body, too, and this body stands in need of various things. May we ask the Lord for such needful things? Most certainly; for He Himself teaches us to ask for them in the Fourth Petition where He tells us to pray: "Give us this day our daily bread."

The Lord tells us to ask for daily bread, and what the word *bread* here includes Luther explains to us. Not only does daily bread in this petition include all food and drink, but clothing, shoes, house, and home, yes, even a pious husband or wife, good children, etc. Our Catechism names over twenty of the most necessary things included in daily bread. Besides these necessities there are many others; for, as Luther tells us, daily bread here includes everything necessary to the support and wants of the body. Of course, you will not be able to think of all these things when you say the Lord's Prayer. Therefore, think of those things which at the time you need most. If you are a farmer and there has been a long dry spell, think of the needful rain at the word "bread"; if you or one of your dear ones is ill, then let "bread" mean health; or if you have a disobedient child, then let "daily bread" spell a pious child, etc.

Our petition teaches us to ask *God* for our daily bread. It is God that gives it. True, we have to

work; but of what use is all our work if God does not give His blessing? The farmer may be ever so diligent and careful in plowing and sowing: if God holds back the rain and sunshine, the harvest will be a failure. And thus it is with the work of us all: God's blessing is needed to make it a success.

That God should give us daily bread is pure goodness and mercy on His part; there is no merit or worthiness on our part that could prompt Him to do so. In His wonderful goodness, God even gives daily bread to all the wicked, who never ask and never thank Him for it. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," Matt. 5, 45.

Our daily bread thus being God's free gift, should we not gladly ask Him for it and by such prayer acknowledge Him as the Giver? But, alas, how often do we forget to do so! How often do we not take the bountiful gifts of God from His hands without thinking these things are God's gifts, and without thanking the Giver! O how sad to see so many people receiving their daily bread without petition or thanksgiving!

Remember, God can make us to know that daily bread comes from Him, by sending want and sickness. Do we want to learn our lesson in this way? O no; let us rather deplore the ingratitude of our hearts, and pray God to give us His Holy Spirit that through Him we may be led to know from whom all good gifts come, and receive them with thanksgiving.—

The Lord Jesus not only in general bids us pray for daily bread, but gives us special directions concerning such prayer.

Jesus bids us pray for *our* bread. This little word *our* is to remind us of the fact that we have the right to eat that bread only which we have worked for. Paul writes 2 Thess. 3, 10—12: "If any would not work, neither should he eat." Neither should any goods unjustly got be mingled with that which we call our property. We are to eat *our* bread, bread which we earned by our work; all bread got by needless begging, cheating, and stealing is not ours. Of course, if we should be unable to work because of sickness or some other good cause, we need not hold back from asking God to give us *our* daily bread; and the bounteous Father in heaven will surely be pleased to give us what we need.

Further Jesus bids us ask for our *daily* bread, for that bread which we need for the day. We must not ask for riches and plenty, but "having food and

raiment, let us be therewith content," 1 Tim. 6, 8. Yes, the Lord would have us to be content with the necessities of life and would warn us against sinful cares and envy. We should not worry about the future, but remember that the bountiful Father who *this day* gave us our daily bread has in store never-failing plenty and riches. Therefore, why anxiously care for the morrow? Let the morrow take thought for the things of itself.

God never will forsake in need
The soul that trusts in Him indeed.

Finally, let us not forget that we shall say, "Give us this day our daily bread." It would be selfish and therefore displeasing to God, if we did not include all men in our prayer for daily bread. Since the eyes of all must wait upon the Lord to open His hand and satisfy their needs, it necessarily follows that we should intercede for all and commend them to God in our prayer.

Give us this day our daily bread
And all that for this life we need;
From war and strife be our Defense,
From famine and from pestilence,
That we may live in godly peace,
Unvexed by cares and avarice.

F. J. L.

The Christian and Good Works.

Luther says, and says truly, because so the Scriptures clearly teach: "Good works do not make a Christian, but one must be a Christian to do good works. The tree brings forth the fruit, not the fruit the tree. No one is made a Christian by works, but by Christ; and being in Christ he brings forth fruit for Him."

It is folly to imagine that one is a Christian simply because he does a work which people are pleased to call good. Heathen can do that too. That which makes a Christian is his embracing the righteousness of Christ by faith. But one that does this will necessarily as a child of God be active in mission work and in other good works to the glory of our heavenly Father and out of thankfulness to "our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works," Tit. 2, 14. If you are a Christian, your fruits will not be wanting.

MEEKNESS and patience are needful, if you would overcome the devil and the world. — *Luther.*

Self-Sacrifice in Giving.

A missionary's wife in India tells in the *Children's Missionary* of a most remarkable instance of self-denial that came under her observation. She writes:

"One question that is frequently asked of the returned missionary is, 'Do Christians in our missions contribute anything towards carrying on the mission work that is being done among them?'"

"In answer we would say this: If the Christian people in our church at home gave, according to their means, one-tenth as generously to the support of the cause as the Christians in India do, great things would be accomplished for the advancement of Christ's kingdom which now, for the lack of funds, must be left undone.

"To begin with, it ought to be said that the people of India are the most poverty-stricken people on the face of the earth — not even excepting the Chinese. And yet how out of abject poverty they give to God the following instance, we think, will show:

"During the famine several years ago there were one thousand people in the famine camp at Guntur. They were awful-looking human beings. Many of them were emaciated until there was little left of them but skin and bones. On the first Sunday after the camp was opened, the missionary in charge held a Christian service among them. He did not think of taking up an offering. He was about to pronounce the benediction when a catechist sprang to his feet and said, 'Wait a moment, father; you have forgotten the offering; the people are ready.' The missionary could scarcely believe that he heard aright. 'Offering! How can these people make an offering? What have they to give?' For he knew that there were not fifty cents among all that thousand people. The catechist replied, 'They have grain to give.'

"One could scarcely believe, but it was a fact that those people, from a scanty allowance of twenty-two ounces of grain a day, had saved a little each day for their offering on Sunday. A mat was spread upon the ground in front of the missionary, and many of those half-starved people came forward, some staggering as they came, and dropped upon the mat the handful of grain they had saved for an offering to God. This may seem a small offering to you in America, but it meant much to them. It meant that they went just that much more hungry every day. That was giving until people felt it."

Festival Day at Salisbury, N. C.

Among the colored Lutherans of Salisbury the 15th of September was a day on which every heart throbbed with gratitude to God, who is the Giver of every good and perfect gift. As is known to the readers of this paper, our Lutheran chapel in Salisbury was destroyed by storm a few years ago. By the grace of God, through the missionary zeal of His servants, another building has been erected in which to glorify His name. On the above date



Colored Lutheran Chapel in Salisbury, N. C.

every heart was attuned to the psalmist's song of praise: "This is the day which the Lord hath made; let us rejoice and be glad in it! Let us come before His presence with thanksgiving, and enter into His courts with praise."

Corner-stone laying, dedication, and confirmation were the features of the day's exercises. At 10 o'clock in the morning Rev. McDavid, of Charlotte, N. C., preached an instructive sermon based on 1 Cor. 3, 11. At the close of this service the pastors and the congregation went outside, where, with an appropriate and impressive service, the corner-stone was fitted into its place. After this service the congregation again took their places in

the church. The Rev. Prof. Koiner, of Conover, N. C., then preached from Acts 20, 20. 21. At the 3 o'clock service the Rev. Prof. N. J. Bakke, President of Immanuel College, came before the people with the Lord's message as contained in Acts 9, 6. The pastor, Rev. W. H. Lash, then examined a confirmation class of 7 young persons. They showed an extensive knowledge of the Catechism and a deep interest in the same, and proved themselves well-grounded in the Bible doctrines of our dear Lutheran church. The pastor then confirmed the class and delivered to them a very touching address based on John 6, 67: "Will ye also go away?" At night, Rev. McDavid closed the day's exercises with a sermon from Phil. 3, 20. The congregation brought as a thank-offering collections amounting to \$83.16.

The chapel is a neat, comfortable little structure of which the pastor and people are duly proud. It is a frame building 28 by 36 feet, with a seating capacity of 150. It is pleasantly and also advantageously located. We hope that from the vicinity many sheaves will be brought in to fill the Lord's storehouse.

It was indeed a festival day for our people in Salisbury. The occasion, the services, and every feature made a deep impression upon the writer. It caused him to reflect upon the possibilities of the Lutheran church among the colored people in the South. It caused him to realize how good the Lord is, that God's Word and Luther's doctrine pure is freely dispensed among the freedmen of these states.

Let us pray the Lord to bless and continually prosper the work which now, beyond a doubt, has a firm hold upon the hearts of many of the colored people in this land.

M. N. C.

They Do Not All Pray.

An aged Christian one day took dinner at a house where he found himself in the company of a number of young and jovial people. When sitting down at the table, he silently offered up prayer to God.

One of the guests, intending to have some fun with him, said: "I suppose at your house all pray, do they not?"

"No, not that I know of," was the reply.

"What, do not all pray there?"

"No, I have two hogs in my pen — they never pray when they are fed."

The young man was silenced.

Loved Ones Wait for Me.

On that bright and happy shore
Where the sorrows come no more,
And where angels robed in white
Sing sweet songs with pure delight:
In that city fair and free,
There the loved ones wait for me.

In that sweet and happy place
Where the Savior's loving face
Welcomes all that spirit band
That has joined the heavenly land,
Gathered 'round the crystal sea:
There the loved ones wait for me.

And beyond this grief and care
There are many waiting there;
Little children full of love
Sing around the throne above.
Where the angels sing with glee,
There the loved ones wait for me.

ESTHER PETERSON.

God's Ways.

During the siege of Port Arthur a Japanese soldier lost both of his eyes by a cruel bullet. Again and again he begged his comrades to kill him, but of course they would not. He was brought to one of the military hospitals in Tokio to be cared for until able to return home.

Here also he pleaded with the other soldiers to end his life, and as he began to recover his health, he became more and more sad. One day he said, "Well, I will go home and let my family see me just once, then no one can prevent my killing myself. No harm in putting an end to my own misery."

Every few days a missionary visited this hospital, taking the soldiers flowers, Gospel tracts, etc., and taught them about Jesus. Some of the officials of the hospital said to the missionary, "There is a man who has lost his eyes and seems quite lonely. If you have time, we should like to have you visit him."

They did not tell how he had wanted to die, and how he had threatened to kill himself. The missionary went to his bedside and talked to him several times. At first the soldier did not take very much interest in anything he said, but gradually he became quite friendly.

Finally the missionary asked him if he would not like to learn to read, and he was so surprised at such a question, for while he could read before going to battle, how could he ever do so again? But the missionary taught him to read the blind man's Bible, just as blind people in America are taught

to read, and he was as happy as the blind man whom Jesus healed. Day by day he read the Bible, and became a happy Christian.

The other soldiers could not believe that he could read, and tried to tease him. So he said, "You may pick out any verse you please, and I will show you that I can read." So they kept selecting, and to their astonishment he could read everything and enjoyed doing so, all the more because he wanted to teach the Bible to the other men.

When this blind soldier was able to return home, some one said to him just as he was leaving the hospital, "Are you going to kill yourself after you have seen your family?" and he replied, "No, I am going home to teach my wife and children Christianity; I am glad that I was wounded, for now I am a Christian." — *C. S.*

The Little Loaf.

In the time of famine a rich man permitted the poorest children of the city to come to his house, and said to them: "There stands a crate full of bread. Each of you may take a loaf from it, and you may come every day until God sends better times."

The children at once surrounded the basket, striving and quarreling over the bread, because each desired to obtain the finest; and they finally went off without a word of thanks.

Only Franziska, a clean, but poorly clad little girl, remained standing at a distance, then took the smallest of the loaves left in the basket, kissed her hand gratefully to the man, and went quietly and becomingly home.

On the next day the children were equally ill-mannered and Franziska this time had a loaf which was scarcely half as large as the others; but when she reached home and her mother broke the bread, there fell out quite a number of new silver pieces. The mother was frightened, and said, "Take the money back at once, for it certainly got into the bread by accident."

Franziska did as she was bid, but the benevolent man said to her, "No, no, it was not an accident. I had the silver baked in the smallest loaf in order to reward thee, thou good child. Ever remain as peace-loving and satisfied."

He who would rather have a smaller loaf than quarrel about a greater will always bring a blessing to the home, even though no gold is baked in the bread. — *E. R.*

New Orleans News.

Refreshing, breezy fall has now ousted the scorching heat of our Southern, sultry summer, and a lively activity has superseded the quiet, which during this time had held sway in our mission circles. Rest has ceased, and work has begun. Luther College has entered upon its sixth scholastic year with an enrollment of forty-eight students. The distribution of students is as follows: Theological Department, 4; Normal Grades, 7; Preparatory College, 37. We record this enrollment with gratitude towards God, who has guided these pupils to us, imploring Him to bestow His divine blessings upon them, and to render them fit and competent instruments in the good cause of spreading the Gospel among the colored population of the South. Luther College is, indeed, a school of prime importance. On it the future success of our mission work is largely dependent. Upon this institution we look as the future alma mater of the many preachers and teachers and helpers, whom we so sorely need in our great and glorious work of winning souls. What has mostly hampered our work in the past was the lack of able and skillful men who were willing to devote their lives to the service of Christ. We have not been able to expand and enlarge our mission field because of this reason. Luther College is, therefore, not merely an educational institution, intended to render competent its students for the work and living of this world; nay, it is something more; it is a school which aims to train young men and women for the great and noble calling of being harbingers of the Word of Truth and Salvation. May the good Lord bless our Luther College, filling the hearts of the teachers with love towards the pupils entrusted to their care, and granting to the pupils and students confidence in the sincerity of their teachers, so that by the combined and harmonious efforts of both, teachers as well as pupils, the grand aim may be attained.

The enrollment of pupils in our various parochial schools is also a very high one. The exact numbers are as follows: St. Paul, 175; Mount Zion, 165; Bethlehem, 65. The prospects of having large attendances in our schools are, therefore, very favorable.

Sunday, August 18th, was a day of gladness for all the members of the Bethlehem congregation; for on this day they could witness the installation of their new pastor, Rev. G. Kramer, who was ordained and installed by the Rev. M. J. Vonderau. The ar-

rival of this young minister was all the more a cause for rejoicing and thanksgiving, since it was obvious to all the members of the congregation that now their ardent supplications for a pastor had been heard and granted. Under the faithful efforts of Rev. Kramer the members are trying to pay off the debt caused by recent repairs. May God bless this congregation and their new pastor!

From the enrollment it may be inferred that also the Bethlehem school is making good progress. Mr. J. Bruns, who of late has been stationed there, has already gained the confidence of his pupils. This school is certainly in need of an able and loving teacher, and we do not doubt that Mr. Bruns will prove himself the man so sorely needed. Mr. Odendahl, who in the past years conducted the instruction in the lower grades, will also during the ensuing year teach these grades. His untiring zeal deserves commendably to be mentioned in connection with the Bethlehem school.

Mr. A. Wiley, second teacher at the St. Paul's school, has temporarily taken charge of the school at Napoleonville. His classes, in the mean time, are being taken care of by the other teachers of the school.

The Rev. F. J. Lankenau, who with his family spent his summer vacations with relatives and friends in Indiana, is again busily engaged in performing his manifold duties as pastor of St. Paul's congregation, and as professor at, and president of, Luther College.

Prof. F. Wenger, who some time ago was taken ill, is rapidly recovering, and his physicians believe he will soon be able to take up his work as professor at Luther College.

The writer recently made a trip to Napoleonville, and the good people there told him that they still have good hopes of soon seeing their school building erected. They are willing to aid us financially as much as they can. God grant that their hopes and prayers may soon be realized! J. M.

A Noble Confession.

When General Lee was told by a friend that the chaplains of the army took deep interest in his welfare, and that their most fervent prayers were offered in his behalf, tears started in his eyes as he replied: "I sincerely thank you for that, and I can only say that I am a poor sinner, trusting in Christ alone, and that I need all the prayers you can offer for me."

NOTES.

A BLESSED WORK. — We are glad to learn from papers recently received that the good work done for the sick in the Lutheran Sanitarium at Denver, Colo., is being richly blessed. The sick there enjoy the best of care, not only as to their bodily, but also as to their spiritual welfare. The Gospel is brought to them for their comfort and salvation. "Some," we are told, "who were utterly without faith and hope on entering the institution, confessed with dying lips that Jesus Christ is the Lord, to the glory of the Father. Such experiences are wonderful and precious, and if you could realize the great mission work which is successfully carried on within the Evangelical Lutheran Sanitarium, you certainly would rejoice in taking part in such a glorious endeavor."

INDIAN MISSIONS. — The Lutheran Synod of Wisconsin has now four missionaries laboring among the Apaches in Arizona, the Rev. Harders having recently entered that promising mission-field. According to the latest statistics there are 38,000 Indians in Arizona, and the results of the missions among them are said to be very encouraging.

SELF-SUPPORT OF NATIVE AFRICAN CONGREGATIONS. — In his recent report on the Hermannsburg Missions in South Africa, Director Harms touches upon a point of great importance for the future development of the mission, namely, the training of the native congregations in the direction of self-support. "It is to be regretted," he says, "that we neglected to give due heed to this important matter from the very beginning of the work, and it is hard to make up for what has been lost." The missionaries have a hard time of it trying to make plain to the people that all their contributions are applied to their own welfare. "Their last argument is, 'We are poor.' If they would say 'lazy,' it would be nearer the truth. And yet we dare not grow weary or give up; we must train our congregations to support and maintain their churches and schools. It is really not a question of money, but it concerns a most important method and measure of education and culture that cannot be neglected without loss to the congregations."

LIBERAL GIVERS. — Twenty-seven hundred dollars for missionary purposes, it is reported, were collected at one service in the month of August.

The congregation which gave that amount was not a wealthy city congregation, but was composed of Indian women, who were camping in tents on the Rosebud Reservation in South Dakota.

JOYFUL EXPERIENCES. — There are many disappointments and sad experiences in a missionary's life; but there are also joyful experiences, which gladden his heart. A Lutheran missionary in South Africa, writing of a young African woman who died of consumption, says: "She was always contented and resigned to God's will, only lamenting at times that the Lord seemingly delayed so long to come and deliver her from suffering, as she had a desire to depart and be with Christ. I shall never forget the hours I spent with her during her sickness. I went down to her house to comfort and strengthen her from God's Word, and I always went home comforted and strengthened myself." And another missionary writes from his mission field in South Africa: "The wife of my teacher departed in the firm and joyful faith in her Redeemer. For her it was no easy departure, for she had to leave her husband with seven small children, the youngest only a few days old. Her sufferings were at times intense. She often exhorted her husband and children to remain faithful Christians. Repeatedly she expressed her desire to depart and be with Christ. She had a clear understanding of the way of salvation and was well advanced in Christian knowledge. As often as she would come to speak of her sinfulness and guilt, she would immediately find comfort in the merits of her Savior, to whom she would turn in full assurance of childlike faith."

A Faithful Neighbor.

Writing of her work among the poor, a deaconess says: "I dropped into a poor home one day, a very poor home, and found a woman sweating over a washtub. Her face was cheery, even though her head was tied up with a handkerchief, and there was an odor of camphor in the air. It was hot, and the room was in fearful disorder. The children, dirty but happy, had turned their chairs upside down and were playing streetcars. The little mother at the washtub explained that across the way a dead baby was lying in its coffin, and as its mother had six children while she had but three, and as the other mother was quite ill, while she only had a headache, she had brought the other mother's family washing over to do it for her."

From Darkness to Light.

A missionary, who labored among the Indians in the West for many years, relates the following:

"Some years ago an Indian stood at my door, and as I opened it, he knelt at my feet. Of course I bade him not to kneel. He said: 'My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with him.'

"Then he said, so sadly, as he looked into my face:

"'You don't know what I mean. You never stood in the dark, and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit.'

"That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again, he said, as he laid his hand on his heart:

"'It is not dark; it laughs all the while.'"

BOOK TABLE.

PROCEEDINGS OF THE TENTH CONVENTION of the Evangelical Lutheran Synod of Missouri and other States. American Lutheran Publication Board, Pittsburg, Pa. Price, 20 cts.

Besides encouraging reports on the important educational and missionary work of our English brethren, this pamphlet contains an instructive doctrinal paper on Conversion, very clearly setting forth this important doctrine in accord with Holy Scriptures and the Confessions of the Lutheran Church.

AMERIKANISCHER KALENDER fuer deutsche Lutheraner auf das Jahr 1908. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This useful annual will, no doubt, again be welcomed in thousands of German Lutheran homes. Besides the usual calendar and statistical matter, it this year contains 27 pages of instructive and edifying reading matter. It brings also a beautiful colored picture representing the risen Savior with the two disciples at Emmaus, and illustrating the pilgrims' prayer: "Lord, abide with us!"

From American Lutheran Publication Board, Pittsburg, Pa., we have received two excellent Christmas Programs:

THE CHRISTMAS MESSAGE. A Festival Service for English Lutheran Schools.

THE CHRIST-CHILD. A Program for a Children's Service at Christmas.

Price, each 5 cts. per copy, postpaid; per dozen, not postpaid, 50 cts.; per hundred, not postpaid, \$3.50.

Acknowledgment.

Received for *Colored Missions* from Mount Zion Church at New Orleans, La., \$35.00; St. Paul's Church, New Orleans, La., 35.00; St. Paul's Church, Mansura, La., 12.50; St. Paul's Church, Charlotte, N. C., 5.00; Mount Zion Church, Meyersville, N. C., 2.50; Grace Mission, St. Louis, Mo., 5.00; Holy Trinity Church, Springfield, Ill., 31.00; Grace Church, Concord, N. C., 10.00.
St. Louis, Mo., October 19, 1907.

A. C. BURGDORF, *Treas.*

NOTICE.

All subscribers whose periodicals are mailed directly to their address will always find the date up to which their subscription has been paid on the wrapper of each number. "Jan. 08" means to say that the paper has been paid to January 1, 1908, while "Jan. 07" or "Jan. 06" calls attention to the fact that the subscription is still due for the entire year of 1907 or 1906, respectively. Those in arrears are asked to kindly remit at their earliest convenience; and since the year is drawing to a close, the amount for next year's subscription would also be welcome. Those subscribing through an agent will kindly pay their agent in the near future, so as to enable him to balance his accounts with us before the end of the year. But as the agent cannot send us each single remittance separately, the subscriber should not feel alarmed if the change of date has not been made on the next wrapper.

If every subscriber is willing to do his share, all the arrears on our books ought to be canceled within a short time, at any rate, by the first of the new year.

Finally we wish to state again that since we are putting the expiration date of the subscription on the wrappers of our periodicals we have discontinued sending receipts to our subscribers. The change of date on the wrapper fully tells the tale.

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Evangelical Lutheran Colored Churches.

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

Mount Zion Church, Franklin and Thalia Sts.

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

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

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

SPRINGFIELD, ILL.

Holy Trinity Church; James Doswell, Pastor.

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

TERMS:

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

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

Club rates only allowed if all copies are to be sent to one address. — In St. Louis by mail or carrier, 35 cents.

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

All communications concerning the editorial department to be addressed to Prof. R. A. BISCHOFF, Conover, Catawba Co., N. C.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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

Vol. XXIX.

St. Louis, Mo., December, 1907.

No. 12.

Christmas.

Hail to the day when Christ was born!
A day for gladness and for song;
A day for earth its gifts to bring,
A grateful tribute to its King.

That day He made His glory known
Who sits eternal on His throne;
That day proclaimed "good will to men,"
And "peace on earth" that ne'er shall end.

The angel choirs begin the song;
Let men the joyous strains prolong;
Let heaven and earth in concert sing
Hosannas to the new-born King.

Glory to God who dwells on high!
Let the glad anthem greet the sky!
Lo, Christ is born! Let man rejoice—
Praise Him with psalter and with voice!

F. M.

A Blessed Christmas.

The shepherds who, in the holy Christmas night, kept watch over their flocks on the plains of Bethlehem, enjoyed a blessed Christmas. They not only heard the glad message of the Savior's birth, but they believed the good tidings of great joy. They did not doubt that the angel who brought them the Christmas tidings was God's messenger, and that his message was God's message. When, therefore, the angel had left them, "the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." The angel's message was to them the Lord's own message, and in simple faith they hastened to Bethlehem, where they found the Child Jesus. By faith in Him as their Savior from sin and all its woe they enjoyed

a blessed Christmas. No wonder they wished others to enjoy the same blessing and therefore "made known abroad the saying which was told them concerning this Child."

All may enjoy such a blessed Christmas. The good tidings of great joy were intended not only for the shepherds, but are unto "all people," and the Savior whose birth the tidings make known is the Savior, not only of the shepherds, but of the whole sinful world. "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," John 3, 16. The Savior born at Bethlehem is the "Lamb of God, which taketh away the sin of the world," John 1, 29. "He is the propitiation for our sins; and not for ours only, but for the sins of the whole world," 1 John 2, 2. In Him "the grace of God that bringeth salvation hath appeared to all men," Tit. 2, 11. To all men the Christmas message comes: "Unto you is born a Savior, which is Christ the Lord." It is God's own message to every sinner, even to the chief of sinners. Whosoever — no matter who he is and what he is — whosoever believes the message and takes as his own the Savior who comes to him in this message with good will and peace from heaven, has forgiveness of sin, and life, and salvation, and all the blessings of the Savior's birth. He, like the shepherds, will enjoy a blessed Christmas and will gladly help to make known to others the salvation which is in Jesus, so that they also may share the blessings that fill his heart with joy and thanksgiving.

We wish all our readers a blessed Christmas!

THE more faith there is, the more joy and freedom; the less faith, the less joy. — *Luther.*

The Lord's Prayer.

THE FIFTH PETITION.

And forgive us our trespasses, as we forgive those who trespass against us.

What does this mean?

We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny our prayer; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace; for we daily sin much, and indeed deserve nothing but punishment: so will we also heartily forgive and readily do good to those who sin against us.

Through faith we have been justified before God and have received forgiveness of sins; yet we stand in daily need of forgiveness, for we daily sin much. We all offend in many things, in so many things that no man can begin to understand his errors, Ps. 19, 12. Not a day passes that we do not transgress God's commandments a countless number of times.

But by all these sins, we have loaded great guilt upon ourselves, a great debt which bears us down. Christ compares us in one of His parables to a servant that owed his master millions of dollars. The debt we have brought upon ourselves by our disobedience in thought, word, and deed during all the years, months, weeks, and days of our life is great indeed, so great that it is as impossible for us to pay it, as it was impossible for the servant to pay his debt amounting to millions. The wicked servant was cast into prison, till he had paid all, which, of course, means forever, since he could never expect to pay what he owed his master; and so we could expect no other lot than eternal damnation if God should charge up our debt against us, Ps. 130, 3.

But, thank God! our good Lord does not wish to mark our iniquities; He has told us to come unto Him with our load of sin and guilt, and has promised to give us rest, to relieve us of it, Matt. 11, 28. Therefore we go to God with trusting though contrite hearts, and ask Him not to look upon our sins. With David we pray: "Hide Thy face from my sins, and blot out all mine iniquities," Ps. 51, 9. We well know that because of our many sins we are worthy of none of the things for which we pray, neither have we deserved them; we know that we are unworthy of the least of God's mercies,

and yet we ask Him not to deny the prayers which we bring before Him in the Lord's Prayer. Fully aware of our utter unworthiness, we yet ask God with David: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me," Ps. 51, 10, 11.

And may we be really certain that our prayer will be heard? O how wretched were our lot if we could not be certain of forgiveness! But thank God! we can have this certainty. How? Not by presenting our supplications before God for our righteousness, but for His great mercies, Dan. 9, 18. Many think that because besides their sins they also have some good deeds to show up, God ought to be lenient with them; others think that the many sorrows and trials they have had in life ought to atone for their sins; some think the tears they have shed because of their sins ought to wipe them out; and yet others think they have merited forgiveness by their deeds of charity and benevolence. But all that think thus are not on the road to get certainty of forgiveness. Those who think thus will receive forgiveness as little as did the Pharisee in the temple. Nay, certainty of forgiveness can be had only by trusting in God's mercy and grace, by asking God to grant us all our petitions by grace. This grace has been procured for us by Christ, and if we trust in this grace merited by Christ's blood, and pray in the name of Jesus, who has paid our debt, we may be sure that our prayer is heard. No sooner do we pray, "Forgive us our sins and do not impute them unto us," than comfort and peace will enter our hearts, and we shall receive the blessed certainty that all our sins are forgiven and our debt is canceled. —

In grateful acknowledgment of God's gracious forgiveness, we promise to forgive others the sins they have done against us. By no means do we make this promise to induce God to forgive us, for a promise made under such conditions would be an insult to God, who cannot be bought, but does what He does alone by grace. Neither are these words to be understood to mean that God is to give us measure for measure, that is, forgive us to the same extent that we forgive others. No; these words make no comparison between our forgiveness and the forgiveness of God, but they are a simple promise that we will also forgive those who have offended us. And we promise that our forgiveness shall be hearty, that is, a sincere, ready, full, and continuous forgiveness. To heartily forgive those

who have done us evil is by no means an easy matter; for flesh and blood will fight bitterly against it, but God will give us grace to overcome our flesh, and fill us with love to them who have offended us. And in thus forgiving our neighbor we have a pledge and seal that God has forgiven us; for only he whom God has forgiven can truly forgive his neighbor; only the true child of God can forgive. The hearty desire to forgive our debtors unmistakably marks us as God's children and partakers of His grace.

On the other hand, those who refuse to forgive their debtors will fare as did the wicked servant in the parable; they, by praying this petition, invoke God's wrath upon themselves; they, instead of praying for forgiveness, actually ask God to retain their sins; they, as it were, say to God: Do with my sins as I do with the sins of my debtors: I will not forgive my debtors, so do not forgive me my debts. Horrible! Surely, it has been truly said that this petition is the dangerous petition, for every unforgiving person that prays it prays himself into hell.

God grant us a forgiving heart, ready to forgive those who offend us, and a loving heart, willing to do good to those who sin against us.

Lord, all our trespasses forgive,
That they our hearts no more may grieve,
As we forgive their trespasses
Who unto us have done amiss.
Thus let us dwell in charity,
And serve each other willingly.

F. J. L.

Justification Before God.

(A paper read before Immanuel Lutheran Conference, and published by its request.)

The final issue involved in the doctrine of justification is so weighty, that it cannot be wholly grasped by our minds. To fully realize it, we must have a complete notion of eternal duration; we must be able, on the one hand, to picture ourselves fully compassed about with the sorrows of hell, and, on the other hand, to imagine ourselves dwelling in the presence of God, where there is fullness of joy. That the question of everlasting life or everlasting death is decided by the doctrine of justification will be seen in the progress of our discussion.

Since all of us shall either enter the home of endless happiness or be cast into the abode of devils, no question can concern us more than that of jus-

tification. But oh, how childish are men! Alas, how great is the folly of many that profess themselves wise! To whom shall we liken them? Shall we say that they are like sailors in a sinking ship playing cards, not leaping for their lives? Consider, they are "as a bowing wall," "as a tottering fence," Ps. 62, 3, which may at any moment fall to the ground and be dashed to pieces: yet they take no thought as to how they shall stand before the judgment seat, but are busily occupied with what are but trifles. How many are greatly concerned about such things as will perish with the using, but are not concerned as to whether or not they themselves shall perish forever. Some are ever ready to discuss the various styles in clothing; they think much of what they shall wear, so that they might appear in correct dress and, perhaps, incite others to envy, but they are not at all interested in the question whether they will appear before God clothed with the garments of salvation, or stand there naked and ashamed in their sins, laid bare before the eyes of the world. Many are anxiously asking, "What shall we eat? or, What shall we drink?" but do not care to hear how they may reach those heavenly pastures where they shall hunger no more, and thus escape being tormented in the flames of eternal perdition without a drop of water to cool their tongue. How entertaining to talk about earthly wealth, as, houses, land, crops, business, etc., but how wearisome to consider whether we are rich or poor in the sight of the Lord, and what we shall have when the world and all that is therein shall have passed away! What the people will think or say engages man's attention more than what the Lord affirms with an oath.

Thus we might go on indefinitely. You need but call to mind what the people like to read about, politics, court news, rumors of war; what they like to talk about; what they like to hear, even at church: and you will find that men generally seem to prefer any other discussion to that of how God views them. Have men no knowledge, are they altogether without understanding, because they take no interest in the most interesting question as to how they might stand before God and be saved? May the ministers of our Lutheran church ever continue to give the prominent position in their teaching to this doctrine, and may ever more of her members realize the necessity of letting this doctrine predominate in the preaching of the pastors. God graciously grant that the discussion of this subject may be profitable!

I.

Our justification before God is the reverse of condemnation, and consists in the forgiveness of all our sins.

1.

Before taking up other questions pertaining to this doctrine, we ought to clearly understand what the term "justification before God" signifies. To know this, it is first in order to examine the meaning of the word "justify." What do we, what does Scripture mean when using this word? *To justify* in ordinary language means *to show to be just*, or *to declare just*. In the latter sense it is used when the Bible speaks of our being justified in the sight of God. If all would admit this, we could go on to another point; but Roman Catholics deny this and say that the word "justify" in this doctrine means "to infuse righteousness" into a sinner, so that he becomes just in his life and walk. If you say that we are "justified by grace," they answer that "grace" denotes the spiritual powers that God gives, which enable one to do right; if you say that we are "justified by faith," they say that faith justifies you by moving you to do good; if you say that we are justified "without the deeds of the Law," they perhaps may say that we are not justified without the works of faith. Thus they cling to the perversion of one term by perverting the other Scriptural terms. Of "grace" and "faith" we shall speak later.

We claim that Scripture, when speaking of our justification before God, is treating of the verdict God renders, of the sentence He passes upon us. To state this plainly, our theologians say that justification does not take place in man, but outside of man, in the mind of God. They also say that *justify* here denotes a forensic or judicial act, and such an act only, by which is meant that God as a Judge gives His decision, hands down His opinion.

A number of passages in Scripture indicate, by other words in the passage, that the Bible uses "justify" to point to the verdict of someone sitting in judgment. The psalmist prays: "Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified," Ps. 143, 2. The words "enter not into judgment" tell us that to "be justified" refers to God's judgment upon man. "Behold now," says Job, "I have ordered my cause; I know that I shall be justified," Job 13, 18. This means, in other words, — Job is ready for trial, and is sure of a decision in his favor. Rom. 8, 33 we read: "Who shall lay anything to the charge of God's

elect? It is God that justifieth." Because God justifies the elect, no one dare — if any one dare, it is in vain — to arraign them, to try to prosecute them; hence, the words, "It is God that justifieth," give us the opinion handed down by the Supreme Judge.

In some passages the word "justify" is directly opposed to the word "condemn." Now, all will admit that "to condemn" does not mean to put evil into a person, but to pass judgment against him. If "justify" is the opposite of "condemn," "justify" does not mean to put righteousness into a person, but to pass a sentence in his favor. A passage where we have both words is Job 9, 20: "If I justify myself, mine own mouth shall condemn me." Again, Prov. 17, 15: "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." We condemn the just if we "take away the righteousness of the righteous from him," as it is expressed Is. 5, 23.

These passages — and many more can be quoted — prove that the Bible uses the word "justify" to denote a judicial act, and tell us, also, that justification denotes that act of a judge which is the reverse of condemnation.

J. PH. S.

(To be continued.)

From Heaven into Misery.

Christ came from heaven to earth and shared our misery as we sing in the Christmas hymn:

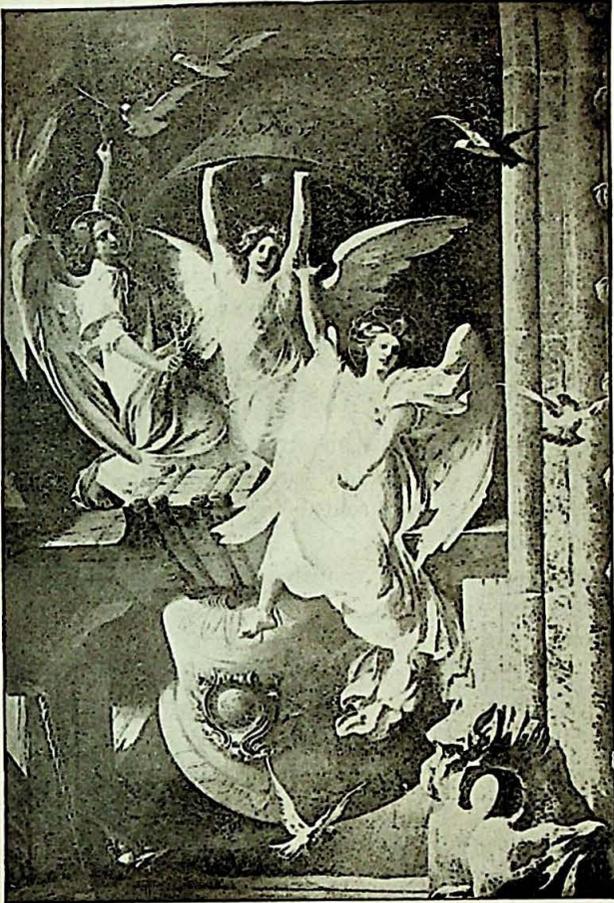
"Welcome to earth, Thou noble Guest,
Through whom the sinful world is blest!
Thou com'st to share my misery,
What thanks shall I return to Thee?"

The divers and pearl-fishers sink many fathoms deep into the sea to seek for pearls, and miners are lowered hundreds of feet into the earth to dig gold, silver, and other precious metals. How precious, then, must the human soul be in heaven when on its account the Lord Jesus did not hesitate to let Himself down into the bitter sea of human misery.

Scriver.

Christ in the Bible.

Most beautifully did Luther say: "In this Book are found the swaddling clothes and the manger in which Jesus lies, whither the angel also directs the shepherds. Plain, indeed, is the clothing, but O how precious is Christ, contained therein!"



The Christmas Chimes.

The Christmas chimes are pealing high
 Beneath the solemn Christmas sky,
 And blowing winds their notes prolong,
 Like echoes from an angel's song.
 "Good will and peace, peace and good will,"
 Ring out the carols glad and gay,
 Telling the heavenly message still
 That Christ the Child was born to-day.

Immanuel Conference.

From October 24 to 27, the Immanuel Lutheran Conference of North Carolina and Virginia held its regular fall session at Charlotte, N. C.

The first day was devoted to short discussions of some theological subjects, to matters pertaining to local work, and miscellaneous business. Only the pastors and teachers attended these meetings. The discussions proved very satisfactory and profitable to all the brethren.

On Friday morning public sessions began with many visitors, friends, and delegates in attendance from all the nearby congregations. After devotional

exercises Rev. J. McDavid made the welcome address and was responded to by Prof. M. N. Carter, of Concord, N. C. The chairman then declared conference open and ready for business.

The subject of the paper read and discussed was: "Justification before God." Rev. J. Ph. Schmidt, of Concord, N. C., presented this paper, and how ably our essayist treated this grand and glorious doctrine we will leave for our readers to judge, as it will appear in the PIONEER. Conference voted to publish it in this organ, so that all our members can get the benefit of it.

Divine services were held each night during the week and all day Sunday with the celebration of the Lord's Supper at the 11 o'clock service. All the services were well attended, and a large number communed.

The absence of three familiar faces at this conference was quite conspicuous, and the ripe scholarship and wide experience of the absent were missed. The brethren to whom I refer were Prof. N. J. Bakke, Rev. J. C. Schmidt, and Rev. D. H. Schooff. Prof. Bakke's absence was due to sickness in his family. Revs. Schmidt and Schooff have accepted calls elsewhere, and hence their absence. Conference regrets the fact that Revs. Schooff and Schmidt will be with us no more. They have been in the field many years, were among the founders of the conference, and have done much good among our people. We pray, however, that the Lord's blessing will attend their labors in their new fields. Their leaving makes us two men short, and this reminds us that the harvest is great, but the laborers are few. Pray, dear readers, that the Lord may send forth laborers into our mission field.

The next meeting will be held at Concord, N. C., in the month of August, 1908. Instead of two sessions conference decided to have but one, and that one to be in midsummer — a time suitable alike to farmers and professors.

It would be doing the people of Charlotte an injustice, were we unmindful of the kindness and many courtesies extended to us while there. Many who were not of our faith received us into their homes and made us welcome. We are very thankful for such kindness, and I know that I express the sentiments of all the visitors and delegates when I say that Rev. McDavid and his congregation cannot invite us back too soon.

The Charlotte congregation is growing, and we hope for its continued growth under its young and energetic pastor. All were greatly surprised at the

appearance of the church. We hardly knew the place. During the summer the members raised the church some eight or nine feet and made a neat basement beneath, which is now being used as school-rooms. The old schoolroom has been converted into a parsonage, and now the whole place has a different appearance. 75 per cent. has been added in appearance and usefulness to the property. May God's richest blessing rest upon pastor and congregation!

Conference closed Sunday night. Prof. Ed. Buntrock made the closing address, and Hon. H. Jackson of the local church responded.

"God be with us till we meet again!"

S. DOSWELL.

Napoleonville, La.

At the time of the report in the last PIONEER our school in Napoleonville was still an orphan; our former teacher had accepted a call elsewhere, and the new teacher assigned to Napoleonville had not yet arrived. Thanks to God this situation has changed. Teacher Eberhard has arrived, and with him a new and healthy stir came into the school and people at this mission station.

On the 25th of October Mr. Eberhard reached New Orleans, and during his stay of a few days among the local teachers and missionaries his fellow-laborers did all they could to encourage this our youngest worker in our Colored Mission.

October 27, Prof. J. Mueller accompanied Mr. Eberhard to Napoleonville, and installed him in his office there the following evening, the 20th Sunday after Trinity.

On the following morning Teacher Eberhard found himself for the first time in the midst of the little lambs that henceforth were to be intrusted to his care, and whom he is to direct to their Savior. As it is impossible for Prof. Mueller to do the work at Napoleonville in addition to all his other work, the undersigned was asked by the other missionaries to take charge of that mission station.

On the first Sunday in November the undersigned made his first visit to Napoleonville without having any great expectations. But, contrary to his expectations, the Mission is making good progress. Teacher Eberhard is proud of his school, and is happy and contented. He has an enrollment of 42 pupils, and they are attending school very regularly. Napoleonville with its surroundings is now in the "grind," that is, in the sugar-cane harvest.

As soon as this harvest is over, we may expect from 90 to 100 and more pupils to fill our school, and, sad to say, must then begin to turn others away for want of room and another teacher. Representatives from surrounding plantations came to Teacher Eberhard, asking him to come to them and open a school in their midst. What shall we do? What are we to answer these people who are eager to have Christian instruction for their children? Oh, if we only had laborers in this vineyard, what a promising field Napoleonville and its surroundings would prove to be!

On the evening of the 21st Sunday after Trinity, the undersigned held his first service in Napoleonville, in the hall rented for our school. The hall was crowded, every seat being taken. About 115 people attended the service, and almost all remained after the service to inquire about the new school and to ask the pastor to remain with them, so that they might have a service every Sunday. What should he answer? He assured them that he would be glad to remain with them if his work would permit him to do so, but that two other mission stations were requiring all his time and attention. He promised to come again in about five weeks and to send some one else in the mean time.

And as to the new school building? The writer looks to all friends of the mission for an answer to this question. Have they no answer for these anxiously inquiring people? Certainly they have. Here it is: "Yes, Napoleonville shall have a school building of its own! God's boundless goodness and mercy has given unto us, undeserving sinners though we be, the treasures of His precious Gospel; ever since our childhood we learned these 'glad tidings;' on our mother's lap we already heard this 'good news,' that 'unto us a Child is born, unto us a Son is given,' a Savior for us and for *all mankind*, and therefore we will cheerfully open our earthly treasures and help towards having these 'glad tidings,' this 'good news' proclaimed also to the people at Napoleonville." — Napoleonville shall have its school!

Dear Christian, should you not gladly, as a good and faithful steward, give back to the Lord a small portion of the earthly goods and riches God has intrusted to your care? Here God has given you an opportunity to prove yourself a faithful steward. Make good use of this opportunity! Let us work while it is yet day: the night cometh when no man can work. May God's kingdom come also to our new mission field at Napoleonville!

G. M. K.

Items from Greensboro, N. C.

Under more favorable circumstances than heretofore our work at Immanuel Lutheran College was begun this year on September 11th, when opening took place. For an encouragement and for an exhortation to be heeded in the pursuit of their studies, Prof. Bakke addressed the scholars, basing his discourse on Luke 10, 42, urging them, above all, to remember the one thing needful, namely Jesus, and to grow in His saving knowledge.

Although the number of scholars present at the opening was not so large as might have been expected, they have come later, and the number is still growing. Students are rather slow at the beginning to put in their appearance, which circumstance is also deplored by other colleges. In connection with this we should like to express our surprise that parents cannot understand that they should send their children at once, at the opening of the school. The scholar's coming late is disadvantageous to the school and to himself; he must begin to lay a foundation while his classmates are building the structure. And in most cases he lays no foundation at all.

The inadequate apartments of the Old Holley House are things of the past. Immanuel College has its own quarters, where we have sufficient room and light, and instructing has been greatly facilitated in the classroom, especially in regard to discipline.

Walter Baumhoefener, of Young America, Minn., student of theology at Concordia Seminary, St. Louis, has kindly consented to assist the Faculty for this year.

Our parochial school now has 131 scholars on the roll, and the daily attendance thus far has been good. The school was opened on the 2d of September under the direction of Frank Alston, who is one of the first-fruits of Immanuel College. The room in which this school was to be conducted soon became too small, and the Seminary class vacated its room to make place for the increasing number in the school. This room also is crowded. Willie Hill, a member of the second Seminary class, was placed in charge of the second division. He is now pursuing his studies, and Mary Martin has taken his place in the division he taught, while at the same time she is further preparing for this work. Considering the promise of the Lord recorded Is. 55, 10. 11, it is truly a blessing that God has permitted us to instruct such a large number of children from

this community in the Christian doctrines and principles.

To furnish water for the College and the President's house, a waterplant has been installed. Water pumped into an iron tank on a thirty-foot structure affords sufficient water power.

For the sake of improving the grounds, which is still necessary, our boys work daily.

Our library now has some hundred and seventy volumes. Donations of good and useful books—especially in the line of theology, literature, good novels, English-German and German-English dictionaries, atlases, biographies, etc.—are highly appreciated.

On November 3d we celebrated the festival of the Reformation. The program consisted of a prelude on the organ by Prof. Lochner, preliminary remarks by Prof. Bakke, addresses by Fred Foard and Charley Peay, of the Seminary class, on "The Condition of the Church before the Reformation," and "The Effects of the Reformation," respectively, two selections by the College choir, and the singing of hymns by the audience.

Since September of this year Grace Congregation and the station at Elon College are served by the Faculty. At the parochial school of the congregation some eighty children are enrolled. Also here Reformation was celebrated with three services.

F. W.

News from Our Mission in Springfield, Ill.

Sunday, October 13, the members of the Evangelical Lutheran Holy Trinity Church celebrated their annual mission festival. The forenoon service was conducted by Rev. H. G. Schwagmeyer, of Chapin, Ill., who delivered an able sermon on mission work in general. The afternoon service was conducted by Rev. J. G. Kuppler, of Pleasant Plains, Ill., an old friend of the colored mission in Springfield. He also delivered an able sermon, advocating the importance of mission work. Immediately after this service four children were received into the church by Holy Baptism. The night service was conducted by a student from Concordia College and Prof. L. Wessel. The student, Mr. Harre, preached first, then followed Prof. Wessel, who delivered a short, but appropriate sermon on John 1, 38—42. He is one who is always welcomed and gladly heard in our midst.

The people turned out well to these services. At night, chairs had to be placed in the aisles, in order

to accommodate the visiting friends. The collections amounted to \$33.07, of which \$31.00 were sent to the mission treasury.

Since October 13th the people of the church have succeeded in raising \$35.00 for the repairs on the furnace and the church building. They now have their furnace in nice shape, and at this writing the carpenters are working every day on the church building and belfry, which is in great need of repairs. The necessary repairs will cost about \$140.00. Several of the German congregations have contributed very liberally towards these repairs. I wish to herewith extend our hearty thanks to them for what they have done. May God richly bless those cheerful givers!

The mission in Springfield is progressing very well considering the existing circumstances. It must be remembered that this mission has had many misfortunes and hindrances. But by God's help it is recovering and trying to help itself and others. May the Lord richly bless our mission in Springfield!

JAS. H. D.

Item from Meherrin, Va.

The Rev. H. D. Schooff, who for many years labored faithfully and successfully in the mission field at Meherrin, Va., has accepted a call to Gravelton, Mo. May God's richest blessing be with him also in his new field of labor!

X.

NOTICE.

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St. Louis, Mo., November 18, 1907.

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Club rates only allowed if all copies are to be sent to one address. — In St. Louis by mail or carrier, 35 cents.

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

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