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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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No. 1.

The Changeless One.

"The years come in, the years go out,
The moments fly away,
But Thou, O Christ, dost never go,
For Thou hast come to stay.
Or come the days of bleakest storm,
Or brightest sunlight's gleam,
Thou passest with me, Changeless One,
A-down life's moving stream."

The Time Is Short.

The time of our life is short. This is the lesson of the passing years. Our life is like the wind that rushes by, like a flower of the field that flourishes, and the wind passes over it, and it is gone, and the place thereof shall know it no more. It is like the grass which flourishes and grows up in the morning, and is cut down in the evening and withers. "Go to now, ye that say, 'To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away,'" James 4, 13. 14. Let us, therefore, number our days and apply our hearts unto wisdom.

The time of grace is short, in which salvation is offered to us in the means of grace, salvation through Him whose name was called Jesus, because He saves us from sin. If you have not this salvation through faith in Jesus, you are on the road to everlasting woe. For it is written: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16, 16. The

time is short. Every passing year brings you nearer the grave and the judgment. Therefore neglect not your soul's salvation. "To-day, if ye will hear His voice, harden not your hearts."

The time for service is short. Christians are God's servants. They are to live, not for themselves, but for God and their fellow-men. They are to be God's witnesses and missionaries for the salvation of sinners. As the years pass by, thousands are hastening to eternity and have no hope, for they know not the Savior. Christians must see to it that the Savior is made known to those that know Him not. If they will not do this work, who else will do it? The time is short, and there is so much work to be done, and what we have to do must be done while it is day, before the night cometh when no man can work. Therefore, "whatsoever thy hand findeth to do, do it with thy might," and remember that "he which converteth the sinner from the error of his way shall save a soul from death."

The time of our suffering is short. Christians must pass through much tribulation. "In the world ye shall have tribulation," says Christ. The passing years bring sorrows, and troubles, and afflictions, and sufferings also to God's children. But it is only for a little while; only "for a small moment;" only "for a season." Therefore the apostle says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. 4, 17. And again he says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," Rom. 8, 18.

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The time is short, and we suffer but for a little while. "Swift to its close ebbs out life's little day." Soon all the Christian's sorrows will be swallowed up in everlasting joy.

"A little while of mingled joy and sorrow,
A few more years to wander here below,
To wait the dawning of that golden morrow,
When morn shall break above our night of woe."

The Lord's Prayer.

THE SIXTH PETITION.

And lead us not into temptation.

What does this mean?

God indeed tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world, and our flesh may not deceive us, nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome, and obtain the victory.

In the Fifth Petition we prayed for forgiveness of sins, and we firmly believe that our prayer is graciously heard and granted. But as we look into the future and remember our weakness, we have reason to fear that we shall commit new sins, and it is for this reason that we pray, "Lead us not into temptation."

Before we proceed to the consideration of this petition, however, it will be necessary to remember that the word *temptation* is used in a twofold sense in the Bible; namely, in a good and in a bad sense. In a good sense God tempts His people in order to prove their faith and to strengthen them in that which is good. Thus the Bible speaks of God's having tempted Abraham when He told him to sacrifice his son Isaac. Abraham dearly loved Isaac, but greater than his love for Isaac was to be his love for God. And by this trial Abraham's faith in God was strengthened and his love increased. Such trials of faith God also sends us, that thereby we may be strengthened and learn to cling the closer to Him and His precious promises.

That such temptations cannot be meant in the Sixth Petition is plain, since we rather pray God that He would try us and see if there be any wicked way in us, and to lead us in the way everlasting.

The temptation spoken of in this petition is the temptation to evil, to sin and wickedness. Such temptation, however, does not come from God. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither

tempteth He any man; but every man is tempted, when he is drawn away of his own lust, and enticed," James 1, 13, 14. God indeed tempts no one unto sin, for He is holy and hates the evil, and He wants us to be holy as He is.

From whom, then, do the temptations to sin come? The answer is easily given: From the devil, the world, and our sinful flesh. These are the enemies of whom we already heard in the Third Petition. These three implacable foes are ever busy in their attempts to deprive us of our soul's salvation. The devil arouses sinful thoughts and desires in us. Thus he tempted Adam and Eve, thus he led on Judas to betray his Master, and thus he brought Peter to fall. — Then there is the world, which seeks to draw us away from God. She coaxes with honeyed words, as did Potiphar's wife, or she derides us because of our conscientiousness, or she invites us to take part in her sinful pleasures, to come to the dance, the theater, the gambling room, the saloon, and the like. And if she does not succeed in these endeavors, she will use threats, and even go so far as to persecute us. — And, finally, there is a third enemy, the flesh, the most dangerous of the three. We should never need to fear the world or the devil, if we had not this wicked flesh to carry about with us. If we could but get rid of our flesh, we would be delivered from our worst enemy, for truly in us, that is, in our flesh, dwelleth no good thing. Our flesh is always enticing us to sin. Our irritable temper, or covetous disposition, or levity, or pride, or despondency, are always besetting us and leading us to do evil.

These our enemies seek to deceive and seduce us. When Satan tempted our first parents, he deceitfully led them to believe that by disobeying God's command they would gain greatly, and having thus deceived them, it was but a second step to seduce them upon the path of disobedience and sin. Thus, also, devil, world, and flesh to-day endeavor to deceive us into believing that the service of sin is more pleasant than the service of God, and having succeeded in making us believe this, it is an easy matter for them to lead us from the right path, the path of obedience and faith, upon the path that begins with misbelief and ends only too often with despair and other great shame and vices. As our first parents' trust in God was replaced by misbelief and mistrust, so the devil is always desirous to sow the seed of misbelief, mistrust, superstition, and unbelief in our hearts, and if he has succeeded in casting his victim into the arms of despair, he re-

joices over his hellish success; for let a poor victim once believe that there is no help for him, as did Cain and Judas, then Satan feels almost positively certain of his prey.

But if our enemies do not succeed in casting a man into despair, they yet will try to keep him in their power by further seducing him into all kinds of shames and vices: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like. These are works which the flesh of man delights in, and it will do its utmost to cause the Christian to succumb and become guilty of these vices. And certain it is, were we left to ourselves to withstand our foes, not one of us would escape. Therefore, then, we go to our heavenly Father for help and pray, "*Lead us not into temptation,*" that is, "Do not permit the devil, the world, and the flesh to succeed in their evil designs." We do not ask God to keep all temptations from us; for we know that were we to be free from all attacks of devil, world, and flesh, we should soon grow secure and indifferent and forget our God. What we do ask is, that God permit not the temptations to be greater than we can bear, or, in other words, that God would guard and keep us in the day of temptation, preserve us steadfast in His Word and faith, and help us finally to overcome and obtain the victory. And such prayer God will hear. He will give us strength to battle with our enemies; He will open our eyes to see the dangers encompassing us, He will give us His Word, the sword of the Spirit, and by His Holy Spirit grant us grace to wield it successfully and to ward off all the attacks of our foes. And finally, after the heat of the battle, He will place upon our brows the crown of victory and take us home in triumph.

Into temptation lead us not;
And when the Foe doth war and plot
Against our souls on every hand,
Then armed with faith, O may we stand
Against him as a valiant host,
Through comfort of the Holy Ghost.

F. J. L.

Justification Before God.

(A paper read before Immanuel Lutheran Conference, and published by its request.)

I.

Our justification before God is the reverse of condemnation, and consists in the forgiveness of all our sins.

2.

If we are justified, we are not condemned, we are not declared guilty. As a consequence, we need fear no penalty, for punishment is the execution of the sentence of condemnation. While the fact of not being condemned is worth a great deal to a prisoner before the bar of justice, yet we should desire more if brought into court. Sometimes a man is not condemned, because the case had to be dismissed for want of evidence; the "Not guilty" of the jury often means: We do not say the accused acted right, but we have not sufficient proof to say he did wrong, and therefore we cannot declare him guilty. We ought to wish the "Not guilty" to truly mean that we actually are not guilty, and not merely that we cannot be condemned. Our justification in the sight of God means that we are pronounced just, righteous.

That God's "Not guilty" always means that we are righteous in His sight, may be seen from Rom. 4, 6—8, where St. Paul says: "Even as David also describeth the blessedness of the man unto whom God imputeth the righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Our English Bible explains what "impute" means when, instead of it, it uses the words "counted" (vv. 3. 5) and "reckoned" (vv. 4. 9. 10). If sin is not put to a man's account, he is not condemned.

But mark how St. Paul introduces David's words. David says: "Blessed is the man to whom the Lord *will not impute sin.*" St. Paul says: "Even as David also describeth the blessedness of the man unto whom God *imputeth righteousness* without works." Hence, according to St. Paul, when God does not impute sin, He does impute righteousness. If God does not condemn us, He declares us just. In God's court it is not possible, as in human courts, that there should be a lack of evidence; there all the facts of a case are known. Since, as we learn from St. Paul, God's "Not guilty" means, "You are righteous," "justify," the word Scripture opposes to "condemn," denotes that act of God whereby we are not only not condemned, but declared to be just in His sight.

Our explanation of the word "justify" is further sustained, and we are assisted in understanding this doctrine if we notice that our justification is the imputation of righteousness. This is clearly seen from the fourth chapter of Romans. There St. Paul proves his doctrine of justification from the Old

Testament. He takes up the question, How was Abraham justified? Instead of saying that Abraham was *justified* by faith, he says that Abraham's faith was *counted, reckoned, imputed, to him, for righteousness*. In bringing in David as a witness, he uses the expression "imputeth righteousness" for "justifieth." Therefore, if we ask when we are justified before God, it is the same as asking when God places righteousness to our account. If God, in His book or in His mind, credits us with righteousness, He justifies us. So, then, the word "justify" cannot mean to drive sin out of our hearts and to fill them with righteousness, but to *pronounce us just*.

If you thus understand this word, you see with what an important question we are dealing when treating of the Scriptural doctrine of justification. When the Bible speaks of our being justified, it is speaking of the question, When will God, instead of condemning us, acquit us and declare us righteous? Do you not also see that the answer to this question also answers the question, What must I do to be saved? Surely, if we are not condemned, we shall be saved from the wrath to come; if we are pronounced righteous, the promises God has given the righteous belong to us—we shall enter heaven. Hence, we ought to pay particularly good attention when we read passages in the Bible or in sermons which speak of being justified, for then we are being taught how to obtain everlasting salvation.

Being concerned that you should fully understand what we are speaking of in this doctrine, we say that our justification before God consists in the forgiveness of all our sins. We do not say that the word "justify" means to forgive, but that God justifies us by forgiving us. If we are justified, we have been forgiven; if we have received forgiveness, we are justified. This also proves us correct in our understanding of the word "justify." Or will anyone be foolish enough to say that "to forgive" means to take sin out of the heart and put righteousness in its place? That our justification and forgiveness amount to the same thing we learn from Rom. 4, 6—8, the passage we quoted above. St. Paul proves the doctrine of justification by David. David speaks of forgiveness, but though he does not use the expressions "justifying," "imputing righteousness," yet St. Paul uses David's words speaking of forgiveness as treating of justification before God. Hence, St. Paul certainly teaches that if you have forgiveness, you are justified.

Our justification is sometimes defined as consisting of the forgiveness of sins and the imputa-

tion of righteousness. We are not to think, however, that justification consists of two parts: of the forgiveness of our sins *and* of the imputation of righteousness to us. Both expressions denote the same act. We are not to look upon forgiveness as doing away with the sins of commission, and upon the imputation of righteousness as doing away with the sins of omission. When David says, "Blessed are they whose iniquities are forgiven, and whose sins are covered," no one has the right to say that half of the sins are not forgiven. When David says, "Blessed is the man to whom the Lord will not impute sin," no one has a right to think that some sins are charged to that man. A man either has forgiveness, or he has not forgiveness. If he has forgiveness, all of his sins are forgiven. There is no such thing as partial forgiveness. If some persons think they have forgiveness for part of their sins and must still work to get forgiveness for the other sins, they are talking of something not taught in Scripture, and really do not know what forgiveness is, as we shall prove later on. When we have forgiveness, we have forgiveness for all our sins of commission and of omission. God forgives those sins which we committed by doing what He has forbidden, and He also forgives those sins which we committed by not doing what He has commanded. In forgiving us, God looks upon us as though we had not done the sinful things we have committed, and as though we had done the good we failed to do. In imputing righteousness to us, God looks upon us as though we had kept the Law, both in respect to what the Law commands and what it forbids. Both terms, "forgiveness" and "imputation of righteousness," denote one and the same act, which act we also call "justification."

Scripture often calls the very same thing by different names. It uses different expressions for one and the same act. That ought to help us to a better understanding of that thing or act. If we study each expression and thus, so to say, look at the thing from different points of view, we get a more complete picture of it in our mind. "Justification" and "imputation of righteousness" both draw our attention to the fact that we are by God declared *just*, considered *righteous*. "Forgiveness" draws our attention to the fact that God acquits us, though we are sinners and deserve to be condemned; in other words, that God justifies us *without works*. This last statement is the point we shall take up next, asking, What moves God to justify man?

(To be continued.) · J. PH. S.

The Merchant in the Parsonage.

The coach of a rich merchant was upset, and repairs were absolutely necessary. Being compelled to remain over night in the nearest village, he found lodging with the pastor of that place. In the room into which he was shown he saw a large Bible lying on the table. Many years had gone by since the merchant had looked into a Bible. The love of money had possessed him so strongly that his whole time was occupied in the pursuit of wealth. He now took up the Bible and carelessly turned from leaf to leaf.

As he turned the pages of the New Testament he came to the 12th chapter of St. Luke, where he read of the rich man whose field had yielded an abundant harvest, and who said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The merchant read also the concluding words of the parable: "But God said unto him, *Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?*"

These words made a strong impression upon the merchant. There rose within him these questions: "If you had lost your life to-day when you were in such great danger, what would have become of you? What have you now gathered for eternity?" "This night my soul might be required of me," he thought; and he could not get rid of the thought. For the first time after many years he again turned to God in prayer, and vowed that he would henceforth seek those things which are above. He asked the pastor to let him have that Bible which had been such a blessing to him, and that book became his constant companion. The merchant grew more and more rich toward God, rich in faith and in the hope of a blessed eternity. He learned to lay up treasures in heaven.

Ye Shall Reap if Ye Faint Not.

In 1810 the London Missionary Society was on the point of abandoning their work at Tahiti. For fourteen years had their missionaries labored in that field without converting even a single heathen. But a few men of faith opposed the idea of giving up



the work. They contended that those interested in the good cause should be more earnest in their prayers, also, that the directors should write hopefully to the discouraged missionaries. This was done. Soon after the news was brought to London that idolatry in Tahiti had been completely overthrown, the cause of Christ having finally triumphed.

What a lesson to all of us, amid the trials and discouragements of church work! We could all help the good work of the Church very much if we would be more earnest and incessant in our prayers.

Savior, Be Thou Nigh!

Savior, be Thou nigh,
When in grief we sigh;
When our life seems dark and dreary,
When our hearts grow faint and weary.
Grant that we may then
Thy sweet solace ken.

Helper, firm and strong,
Lead us safely on!
When dark clouds soar threat'ning o'er us,
Let despair not overpower us;
Let Thy mighty arm
Shield us from all harm.

When our toils are o'er,
Open Thou the door,
Leading, after pain and sadness,
To the realms of heavenly gladness.
Lord, our Savior, come,
Lead us to that home!

J. MUELLER.

God's Sparrows.

A Christian woman was visiting among the poor in London one cold winter's day. She was trying to open the door of a third-story room, in a wretched-looking home, when she heard a little voice inside say, "Pull the string up high — pull the string up high!" She looked up and saw a string; she pulled it, when it lifted the latch, and the door opened into a room where she found two little half-naked children, all alone. They looked cold and hungry.

"Do you take care of yourselves, little ones?" said the woman.

"No ma'am, God takes care of us," replied the elder of the children.

"You have no fire on this cold day. Are you not very cold?"

"Oh! when we are very cold, we creep under the quilt, and I put my arms round Tommy, and Tommy puts his arms round me, and we say, 'Now I lay me,' and then we get warm," said the little girl.

"And what do you have to eat, pray?" asked the visitor.

"When granny comes home she brings us something. Granny says we are God's sparrows, and He has enough for us; and so we say, 'Our Father,' and 'daily bread,' every day. God is our Father."

Tears came into the eyes of the woman. She had sometimes felt afraid that she might be starved; but these two little "sparrows," perched alone in that cold upper room, taught her a sweet lesson of trust in the power of God which she felt that she could not soon forget.

God's Providence.

The Rev. Dr. Guthrie, the well-known Scottish minister, one morning felt a strong conviction that he must visit an old and helpless woman of his flock whose daughter was obliged to leave her alone all day while she earned their daily food in a flax mill. The old woman was paralyzed and unable to move hand or foot, yet she was a trusting and uncomplaining child of God, and her sweet patience had taught the pastor many a lesson.

He could not understand the longing he had to go and see the poor woman on this particular morning. It was not his regular time for visiting her, and other duties claimed his attention. But he started on his long walk to the woman's humble dwelling.

On his way down to the lonely dell he met a friend with whom he had important business, but in the midst of their talk he broke off suddenly as if he had to hurry on.

He did hurry on, and as he opened the door of the little house, he found that the fire on the hearth had toppled down in a burning mass and was flaming at the very feet of the poor, helpless woman, who in another moment would have been on fire. Her eyes were lifted toward heaven as if in prayer, and after the flames were put out, she said brokenly, "I knew the Lord would send somebody."

God's children have an almighty Father in heaven of whom we confess: "He defends me against all danger, and guards and protects me from all evil." Of Him Luther sings:

"He cares for us by day and night,
All things are governed by His might."

And Paul Gerhardt sings:

"For means it fails Thee never,
Thou always find'st a way."

Luther a Man of Prayer.

Melanchthon, a friend and colaborer of Luther, says: "Often have I myself gone to him unawares and found him dissolved in tears and prayers for the Church of Christ. He devoted a certain portion of almost every day to the solemn reading of some of the Psalms of David, with which he mingled his own supplications amid sighs and tears."

OUR faith clings to the Word alone, and not to what it sees or feels. — *Luther.*

NOTES.

A NEW VOLUME. — With this number we begin the thirtieth volume of THE LUTHERAN PIONEER. May the good Lord open many new homes for our paper and bless its work also in the future. We tender our thanks to all friends of our missions who have helped in the circulation of our little monthly, and earnestly ask their continued and hearty co-operation. Since all the profit derived from our mission papers is put into the mission treasury, the wide circulation of these papers would also be a help for our mission work. We sorely need such help, as by God's blessing the work is increasing from year to year, and is calling for greater efforts and larger contributions.

EPIPHANY. — The Epiphany Festival reminds us of our missionary duties. The wise men from the East, to whom the Christ-child was manifested, were Gentiles. From this we learn that the Savior born at Bethlehem is the Savior, not only of the Jews, but also of the Gentiles. He is the Savior of all men, and it is God's will that this Savior be manifested to all. This the Church does in its mission work, by which the Gospel light is brought to them who yet sit in the darkness of sin. Those who have found the Savior should be willing to help in this work with their prayers and also with their gifts. When the wise men from the East found the Savior, they not only worshiped Him, but opened their treasures and presented their gifts unto Him.

LIBERAL GIVERS. — At an annual meeting of poor Zulu Christians in Africa a few years ago, it was reported that the average annual giving was one dollar and seventy-five cents.

A CHANGE. — In November, 1893, a sailing vessel was wrecked on the coast of Formosa, near a village containing a mission chapel. The pastor, a native convert, beat a drum to summon the people to the rescue, and all the crew and passengers were saved. That evening twenty-one Europeans and one hundred and forty-six natives united in a thanksgiving service. Twenty-five years before, the crew would have been murdered and the vessel plundered by those same natives.

FROM CEYLON. — It is a pleasure, writes a missionary of Ceylon, to go about upon this great island, and to find in the midst of the heathen land

mission stations, Christian churches and schools. Thousands of natives of varying shades of countenance go to the temple of the Lord, believe in Christ as the only Savior, and sing His praise in various tongues. Some time ago after the service a poor man came to my study to talk with me about "my great Lord." The conversation with him was exceedingly pleasant. I read to him a selection from the Word of God. He reverently rose, folded his hands, after a while raised them up to heaven while the tears flowed down his brown cheeks, and said, "O my Lord, those are precious words!"

MISSION WORK IN CHINA. — During the year 1907 fifty new laborers have joined the ranks of the workers in the China Inland Mission, which brings the total number of mission workers up to eight hundred and seventy-five. There has also been a marked increase in the number of Bible schools for the further instruction of new converts.

GROWTH OF BIBLE WORK. — In 1800 only one-fifth of the human family had the Bible in languages they could read; now nine-tenths of the people have the Bible in languages and dialects known to them.

The Deacon Enlightened.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow Brown's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team; but who is to pay me for it?" The pastor, somewhat annoyed, replied, "I will pay you for it, on condition that you read the first three verses of Ps. 41 before you go to bed to-night." The deacon consented, delivered the wood, and at night opened the Word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make his bed in his sickness." A few days after, the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "O!" said the now enlightened man, "do not speak of payment. I consider it a privilege to have been able to supply the old widow's wants."

Amid Snow and Ice.

Greenland has long ceased to be a "green land." Bitter experience writes it a land of snow and ice, and of weather that is fearfully cold. In Upernavik, the most northern colony, the missionaries report that, in a room warmed by fire, the wine has frozen in the cup during the celebration of the Holy Supper. During the short summer, the nights are seldom without frost. In May, the snow yet lies on the ground to the depth of five or six feet. Only in June does the ice covering the land-sea vanish, to appear again in September. During the fourteen summer weeks, the heat is quite perceptible; but it soon passes away, and leaves a place so cold that we, in this latitude, can form no proper conceptions of it. In this inhospitable clime, missionaries of our Church have been at work since the days of Hans Egede, and several thousand members, as well as some native pastors, attest the success of their labors. — *Our Church Work.*

A Christian's Care for Others.

A Christian cannot be so heartless that he should not care for other men, whether they believe or not. He must remember all men, always sighing and praying for them: "that God's name may be hal- lowed, His kingdom come, His will be done," and that the will of the devil, who is a liar and mur- derer from the beginning, should be hindered and brought to naught. — *Luther.*

The Faith of a Child.

A little boy lay very sick. His minister came to see him, but finding him weak, spoke few sen- tences. Before parting, however, he gave the child a verse of five words to remember, a word for each finger of one hand. The sick boy counted over the words on his pale fingers. Yes; there they were, five only, and one for each knuckle: "The — Lord — is — my — Shepherd." "And 'my' is the best of the five," he said.

A few days later another visit was paid to that same home. At the door the sorrowing mother met the minister. "It is all over," she said; "my little son is dead. But come and see him." And she led the way to the darkened room. Very thin and white was the little face, very peaceful was the counte- nance of the little sleeper. Then the mother drew

down the coverlet, and turning to the minister, said: "That's the best." The little hands were crossed, and on the fourth knuckle of the left hand rested still a finger of the other hand. In silence the life had sped with the hands clasped to utter, "The Lord is my Shepherd." — *Selected.*

BOOK TABLE.

SYNODALBERICHT DES CALIFORNIA- UND NEVADA-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 25 cents.

The pamphlet contains an instructive doctrinal paper on the comforting doctrine concerning the resurrection of the body, and also a timely treatise on the heathen cus- tom of cremating the bodies of the dead.

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St. Louis, Mo., December 21, 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. 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.; 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.

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No. 2.

Call Them In!

"As many as ye shall find, bid to the marriage."
Matt. 22, 9.

"Call them in,"—the poor, the wretched,
Sin-stained wanderers from the fold;
Peace and pardon freely offer;
Can you weigh their worth with gold?
"Call them in,"—the weak, the weary,
Laden with the doom of sin;
Bid them come and rest in Jesus,
He is waiting—"call them in!"

"Call them in,"—the Jew, the Gentile;
Bid the stranger to the feast:
"Call them in,"—the rich, the noble,
From the highest to the least.
Forth the Father runs to meet them,
He hath all their sorrows seen;
Robe, and ring, and royal sandals
Wait the lost ones—"call them in!"

"Call them in,"—the broken-hearted,
Cow'ring 'neath the brand of shame;
Speak love's message low and tender,
'Twas for sinners Jesus came.
See the shadows lengthen round us,
Soon the day-dawn will begin;
Can you leave them lost and lonely?
Christ is coming—"call them in!"

Selected.

"Come and See!"

In the first chapter of the Gospel according to St. John we twice read the invitation: "Come and see!" It was first given by Christ Himself to the two disciples of John who followed Him after they had heard John say of Jesus: "Behold the Lamb of God!" One of the two that followed Jesus was

Andrew, Simon Peter's brother. Having accepted the invitation and having found the Messiah, the promised Savior, he longed to bring others to Him. Therefore, when he met his brother Simon, he said to him, "We have found the Messiah." And he brought him to Jesus. The day following, Jesus found Philip and said unto him, "Follow me!" Philip obeyed, and thus found Him of whom Moses and the prophets did write, and having himself found Christ, he also longed to bring others to Him. He at once told his friend Nathanael about Jesus and said, "Come and see!" And he brought him to the Savior.

Jesus is still with us in the Gospel, and the invitation still goes out to every sinner: "Come and see!" Come and see Jesus in the Gospel! Come and see what He has done for you; see how He loved you and gave Himself for you; how He lived and suffered and bled and died for you! Come and see what gifts He has for you: forgiveness of sins, and peace, and salvation. Come and see how ready He is to receive you and to bless you with His love and His everlasting joy!

Thousands have accepted the invitation and have by faith found and seen Jesus, their Savior, in the Gospel, and their hearts have been filled with joy and also with the desire to bring others to the same happiness. Those who have found Jesus in the Gospel and can say with Philip: "We have found Him," will also long to say to others: "Come and see!" They will tell others of Jesus' love, and will help in all mission work by which the story of that love is brought to poor dying sinners. There is no sweeter invitation for you to hear and no sweeter invitation for you to give than the invitation: "Come and see Jesus!"

Christ Only.

Trust in Christ only for salvation. They trust not in Christ at all who do not trust in Him alone. He that stands with one foot on a rock and with another foot on quicksand will sink as surely as he that has both feet on quicksand.

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

The Lord's Prayer.

THE SEVENTH PETITION.

But deliver us from evil.

What does this mean?

We pray in this petition, as the sum of all, that our Father in heaven would deliver us from every evil of body and soul, property and honor, and finally, when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven.

Great is the number of evils on earth, and many are the tears caused by these evils, wherefore this earth may truthfully be called a vale of tears. Luther in his explanation of this petition mentions four kinds of evils: evils of the body and soul and evils of property and honor. Who is able to enumerate the evils of the body? The number of different diseases is judged to be almost 3000. And how many persons are blind, deaf, or suffer from the want of a limb! And those who suffer from want of food, drink, clothing, or shelter, do they not all suffer evils of the body? And even worse than the evils of the body are those of the soul, such as grief, anguish, pangs of conscience, melancholy, sorrows, and care. Then there are all the different kinds of evils of property: floods, droughts, fire, bad weather, war, and the like. Finally, Luther mentions the evils of honor. Solomon says that a good name is to be chosen rather than riches. The loss of our good name is worse than the loss of money. Therefore we also pray against the defaming of our good name and reputation.

And when we now ask, Whence are all these evils? the answer is: Sin is the mother of all evil, and sin is of the devil. The devil and sin are, therefore, the two greatest evils, and against these we pray in particular.

We ask God to deliver us from all these evils. In the Litany we pray:

From all sin; from all error;
From all evil; from the crafts and assaults of the devil;
From sudden and evil death;
From all pestilence and famine;
From war and bloodshed;
From sedition and rebellion;
From lightning and tempest;
From all calamity by fire and water;
And from everlasting death: Good Lord, deliver us!

We ask God to spare us from those evils, if possible, entirely, but if He sees fit to afflict us with a cross, that then He would either take it from us again, or help us to bear it, and turn it to our benefit. And we know that God hears our prayer; we know that God preserves us against many evils in answer to our prayers. In answer to the petition, "Deliver us from evil," God has again and again preserved us against impending evil, and thus brought home to us the truth of His promise: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," Ps. 91, 10.

But not in every case does God hear our prayer in this manner and preserve us against the threatening evil entirely. In His wise providence He often sees fit to afflict us with a cross. "We must through much tribulation enter into the kingdom of God," Acts 14, 22. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," Hebr. 12, 6. Yet even then we need not fear, for we know that, in answer to our prayer, He will either take the evil from us, or else help us to bear it, and turn it to our benefit. The leper's prayer: "Lord, if Thou wilt, Thou canst make me clean," was answered by his immediate cleansing from the dreadful disease; Paul's prayer, however, to be delivered from the "thorn in the flesh, the messenger of Satan to buffet" him, was not answered by the removal of the cross, but he was given the divine assurance, "My grace is sufficient for thee." Yet Paul's prayer was just as certainly heard as was that of the leper, for being assured of God's grace, the evil was no longer an evil, but rather a wholesome cross, a benefit and a blessing. Though the evil was present, yet it could not touch him, Job 5, 19. Therefore,—

We cry to God in our distress,
His mercy hears our calling;
Our Savior sees our helplessness,
And keeps our feet from falling.

While God in His wisdom may not take the load entirely from us, yet He will help us to bear it, give us patience under the trial, and comfort us by His

Holy Spirit. Though He may not restore our body to health, He will render the sickness of the body a blessing by giving greater health to the soul. Though He take from us our beloved ones, He will assure us of the blessed fact that He will never leave us nor forsake us. Though He lets us suffer the loss of property, He will make us certain of our inheritance with the saints in light. Though He lets us experience our own weakness, He will lead us to know that His strength is made perfect in weakness.

for Jesus Christ's sake whom we have taken hold of with the hand of faith. In being granted such a blessed end in Jesus, we know that we shall be delivered from every evil of body and soul, property and honor, and shall enter perfect bliss and happiness; for we shall be with God, at whose right hand are pleasures forevermore. Then we shall be in heaven, where "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more



"Deliver us from Evil."

In short, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. 4, 17.

Of course, as long as we are in this life, we shall never be entirely free from evil. All our evils will only end with a blessed end. Therefore we also pray, "When our last hour has come, that our Father in heaven would grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven." God has appointed an hour of departure from this life for everyone of us. This our last hour we pray our heavenly Father to make blessed, that we may depart in peace, knowing that our sins are forgiven

pain: for the former things are passed away," Rev. 21, 4. With Paul every Christian longs for the hour of his departure and says: "I have a desire to depart, and to be with Christ: which is far better," Phil. 1, 23. And with Paul every believer also has the certain hope that God will graciously satisfy his longing, saying with the apostle, "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom," 2 Tim. 4, 18. —

Luther calls this petition the sum of all petitions, and such it truly is; for when God has taken us to Himself in heaven, then all the petitions have been fulfilled. In heaven God's name is hallowed, there

is His kingdom of glory, there His will is done perfectly, there we shall truly thank Him for the bread He daily gave us here; there we shall need no forgiveness and no guarding against temptation; for there we shall be delivered from every evil. From the dark depths of this vale of tears we shall then have ascended to the hilltops of glory, where no evil can befall us, and where we shall live in everlasting righteousness, innocence, and blessedness in most intimate communion with God and all the blessed.

From evil, Lord, deliver us!
The times and days are perilous;
Redeem us from eternal death;
And when we yield our dying breath,
Console us, grant us calm release,
And take our souls to Thee in peace.

F. J. L.

Justification Before God.

(A paper read before Immanuel Lutheran Conference, and published by its request.)

II.

God justifies us without works, for His own sake.

1.

Having seen what the term "justification before God" signifies, we ask, What moves God to declare man just? In answering this question we say, Our works do not prevail upon God to justify us. There is no work you can do that might cause God to pronounce you righteous. Though you bestow all your goods to feed the poor; though you give your body to be burned; though you cry aloud and shed tears from morning till night and from night till morning; though you wail and gnash your teeth like the damned in hell, — by no work of yours can you procure God's verdict of acquittal. It is altogether impossible for fallen man to bring about a reversal of the sentence of condemnation: even if we could cease to do evil, we could neither work overtime in obeying the Law, nor could we ever do more than is required in God's Law, which demands constant obedience of all the members of the body and of all the powers of the soul; the pangs of remorse and all other sufferings of a transgressor, viewed as the reward of iniquity, are but payment in part, if the wages of sin be eternal.

When the question of standing in the judgment is presented, man naturally answers, Do right, then you will be declared righteous. The Law says the same: "The man that doeth them shall live in them," Gal. 3, 12. We cannot, however, expect to

escape damnation in this way; for "there is no man that sinneth not," 1 Kings 8, 46. If we are not altogether blind as to man's lack of righteousness, we must still ask, How shall we be delivered from the wrath to come? How shall we be justified? We have already taken note of the fact, that Roman Catholics claim "justify" to mean to "infuse righteousness," and so we know their answer. Many others, however, who do not thus explain this word yet present the matter in this manner: God is willing to help man by granting him spiritual powers to lead a godly life; if man uses the powers God gives, he becomes more and more just until he is finally declared to be perfectly just by God. We do not dream of denying that God by His Spirit enables Christians to walk in His ways, but we deny that this is the justification taught in Scripture. Many will admit the need of forgiveness, but they deem it necessary to earn remission of sins. We declare it impossible to obtain forgiveness by works, by any work that man may do. But will not prayer move God to forgive sin? Whoever looks upon prayer as a work he performs to move God to forgive does not know what Christian prayer is, — the voice of faith addressed to God, — nor does he know what forgiveness is.

That God justifies us without works Scripture teaches time and again and in a variety of expressions. Let us take the word "forgiveness." It is to be feared that thousands of people who call themselves Christians do not know what forgiveness means. They claim to pray for forgiveness when they really do not desire forgiveness, but want God to justify them on account of their works. What is forgiveness of sin? We have already noticed that St. Paul, in Rom. 4, 6—8, brings in David as a witness for his doctrine of justification. We have also drawn attention to the fact, that, according to this passage, our justification and forgiveness amounts to the same thing. But now mark especially which point in the doctrine David's words on forgiveness should prove. "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." It is to prove that we are justified *without works* that St. Paul adduces David's words: "Blessed are they whose iniquities are forgiven." According to St. Paul, David teaches justification without works, and yet there are even preachers in our time who think the people of the Old Testament did not know our doctrine of justification. If God forgives us, He justifies us without works.

Let us look at David's prayer for forgiveness in Ps. 51: "Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me." "Wash me, and I shall be whiter than snow." David wants to stand before God free from his sins, wholly clean, so that he is whiter than snow. In order that he might so appear, he asks God to wash him, to cleanse him, by blotting out his sins. Why should God do this? "Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions," he says. He does not ask God to look at his good works; for what is troubling David is just this, that according to his works he is guilty and deserves to be condemned, for he says: "For I acknowledge my transgressions: and my sin is ever before me." Because his sins are staring him in the face, he pleads for mercy, for this mercy, that God will not look upon his works, but look upon him according to His own loving-kindness, according unto the multitude of His tender mercies. He prays in Ps. 25, 7: "Remember not the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me for Thy goodness' sake, O Lord." Again, v. 11: "For Thy name's sake, O Lord, pardon mine iniquity; for it is great."

Now, if we do not want God to declare us just without regarding our works, we do not want Him to remember us according to His mercy for His goodness' sake; we do not want Him to blot out our transgressions according unto the multitude of His tender mercies; we do not want forgiveness. If you think God will declare you free from sin because of your groaning and crying, because of your much praying, because of your earnestness, because of your good intentions, what are you really trying to do? You are trying to atone for your sins, to pay the debt; in this way you are trying to make satisfaction. And because this is the thought in their heart, therefore, I presume, some people imagine that they are partly justified, have forgiveness for some sins, while there are still some sins for which they must obtain forgiveness, thus making manifest that they are endeavoring to make atonement. If we think that God in judging us ought to consider that people cannot truthfully speak evil of us, that we have not done such deeds as murder, theft, adultery, and the like; or if we wish God to take

into account that we go to church, help to support the minister, and give to the poor; or if we think that God in rendering His verdict ought not to overlook the fact that we are upright in heart, that we truly love Him and our neighbor: then we do not want forgiveness, we want to be justified by our works. If we do not, then, expect to be wholly justified by our works, we at least wish to be declared righteous partly for what we have done, and partly by forgiveness.

But there is no such forgiveness or justification in God's sight taught in Scripture. If there were forgiveness with God based upon such considerations, though it be only in part, forgiveness would not be the same as justification without works. What are we doing, if we want God to consider these things in forming His opinion of us, even we who are Christians and who to some extent have done God's will? We are then asking God to enter into judgment with us, and what that means we may learn from Ps. 143, 2: "And enter not into judgment with Thy servant: for in Thy sight shall no man living be justified." We can have God to consider our good works, He will if we insist on it; but then woe unto us! Then we wish God to deal with us according to the Law, and according to law and justice He must condemn us, as it is written James 2, 10: "Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all." And again, Gal. 3, 10: "For as many as are of the works of the Law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them." If God marks how we keep the Law, we are lost; He must condemn us. Let us, therefore, plead for forgiveness, justification without works.

J. PH. S.

(To be continued.)

Not Brought Up for the World.

One evening, in the parlor of a hotel, the young people were dancing. One young lady did not take any part in the exercise. "Does not your daughter dance?" asked a lady of this young lady's mother.

"No," was the reply.

"Why, how will she get on in the world?"

"I am not bringing her up for the world," was the quiet answer.

That young lady is now a wife and mother, and the influence of her consecrated life is felt in many of the Christian interests of a great city.

Rest a While with Jesus.

Tired, weeping pilgrim,
Are you sad and lone?
Does the way seem dreary,
Are you weary grown?
Look beyond the care and grief!
If you want to find relief,
Come, rest a while with Jesus!

Do not be discouraged,
Drive away the care,
Enter paths of blessings
Through the gates of prayer.
When the burdens heavy grow,
And you know not where to go,
Come, rest a while with Jesus!

Leave it all with Jesus,
He will be your Guide;
Do but simply trust Him,
Do not leave His side.
Dear heart, faint not by the way;
When discouraged grown, I pray,
Come, rest a while with Jesus!

ESTHER PETERSON.

A Sermon from a Pair of Boots.

Many years ago there lived in Berlin a shoemaker, who had a habit of speaking harshly of all his neighbors that had not, in every respect, exactly the same religious experiences and feelings as he had.

Woltersdorf, the pastor of the parish in which the shoemaker lived, heard of this, and felt that he must give him a lesson. He did it in this way. He sent for the shoemaker one morning, and when he came he said to him, "Master, take my measure for a pair of boots."

"With pleasure, your reverence," answered the shoemaker. "Please to take off your boots." The clergyman did so, and the shoemaker measured his foot from the toe to the heel, and over the instep, and noted all down in his pocketbook, and then prepared to leave the room.

But as he was putting up the measure, the pastor said to him, "Master, my son also requires a pair of boots."

"I will make them with pleasure, your reverence. Can I take the young gentleman's measure?"

"It is not necessary," said the pastor. "The lad is fourteen, but you can make my boots and his from the same last."

"Your reverence, that will never do," said the shoemaker with a smile of surprise.

"I tell you, master, to make my boots and my son's on the same last."

"No, your reverence, I cannot do it."

"It must be — on the same last."

"But, your reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking to himself that the old pastor's wits were leaving him.

"Ah, then, Master Shoemaker," said the clergyman, "every pair of boots must be made on their own last, if they are to fit; and yet you think that God is to form all Christians exactly according to your own last — of the same measure and growth in religion as yourself. That will not do, either."

The shoemaker was abashed.

Then he said, "I thank your reverence for this sermon, and I will try to remember it, and to judge my neighbors less harshly in future."

A Blind Girl and Her Bible.

Would you know the value of the Bible? Let me introduce you to a scene of deep and thrilling interest as related by a minister, an eye-witness. A young woman, completely blind and deaf, was brought before a number of eminent surgeons to see if anything could be done for her. Her sad condition had been produced by a violent pain in the head. The only method of communicating with her was by tapping her hand, which signified *no*, and by squeezing it, which signified *yes*. The surgeons concluded that her case was incurable, and, in reply to her earnest inquiries, she received the unwelcome *tap*. She immediately burst into tears and wept aloud in all the bitterness of anguish. "What," she said, "shall I never see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?" A friend who was present took up the Bible and placed it to her breast. It was a touching and beautiful act. She placed her hands on it, and asked, "Is this the Bible?" Her hand was squeezed in reply. She immediately clasped it and exclaimed, "This is the only comfort I have left; I shall never more be able to look upon its blessed pages, but I can think of the blessed promises I have learned from it;" and then she began to repeat some of its promises, "Cast thy burden on the Lord, and He will sustain thee" — "Call upon me in the day of trouble, and I will deliver thee" — "My grace is sufficient for thee," etc. She dried her tears, became submissive to the will of God, and was happy.

Mission News from North Carolina.

While the noisy world around us ushered in the Christmas festivities with blowing of horns, ringing of cowbells, shooting of guns and firecrackers, making it dangerous for pedestrians to be on the public thoroughfare, the Lutheran missionaries gathered with their people around Christmas trees in their sanctuaries and with appropriate services worshiped the Manger-Child, which is Christ the Lord.

The Christmas vacation at Immanuel College lasted only two days. On Christmas Eve a large concourse of people gathered in the college chapel, where a beautifully decorated tree attracted the attention of all. The catechetical services were conducted by Mr. Frank Alsten, teacher in the Primary Department. The college choir gave a few selections. Useful presents were distributed to students and children. It was a beautiful Christmas service. The large crowd conducted itself in a manner becoming the occasion.

On the second day of January a conference of missionary workers was held at the college. All the missionaries and teachers, with the exception of Mr. Carter from Concord, were present. The writer submitted a paper on "Proselyting," which was discussed in three sessions. Proselyting was condemned as a sin which we must shun. It is as damnable when a Lutheran as when a Methodist commits it. In the last session Mr. Yuka Mohammed offered a sermon for criticism. On Thursday night Rev. McDavid preached a New Year's sermon to an appreciative audience. After two days' hard work the missionaries returned to their respective fields of labor fully convinced of the truth: "It is good for brethren to dwell together in unity and love."

Mr. John Alsten, who studied theology at Immanuel College last year, has been assigned to Charlotte as the assistant of Rev. McDavid. Brother McDavid has a large field, and a school which needs two teachers. Mr. Alsten intends to resume his studies next year.

Miss Elizah Johnston of Class '07 is in charge of the mission school at Salisbury. She has succeeded in gathering a large crowd of children about her. Rev. Lash, pastor of the Lutheran church there, wishes to thank the congregation of Rev. Marcus Wagner, at Forest Park, Ill., for a box of children's clothes which were distributed at the Christmas tree to the delight of the little ones.

Several new scholars have been added to the Primary Department of Immanuel College, and the

class rooms are so crowded that three children are compelled to sit in one seat. Mr. Evans Reid, who some years ago graduated at New Ulm, Minn., and taught in Charlotte for a time, conducts the lower class of this department.

In the College Department all classes are busy in preparing for the midwinter examinations. The theological students are rendering valuable services in supplying churches with preaching that cannot be reached every Sunday by the professors. High Point, about 17 miles from Greensboro, is a new field, which the students help to work.

Our beneficiary fund, from which poor students are supported, is exhausted. We are financially in distress and ask the readers of the PIONEER to come to our help.

May God in the future, as in the past, continue to bestow His blessing upon the labor of His servants!
N. J. B.

NOTES.

VISITING MISSION STATIONS.—The *Southern Lutheran* of New Orleans reports the following: "During the past month our local Colored Mission stations were visited by the official Visitor of the Mission Board, the Rev. Richard Kretzschmar, of St. Louis, Mo. He spent several days here attending services and meetings, also visiting the schools and Luther College. From here he went to Napoleonville and Mansura, La., on a similar mission."

KOREA.—One feature of the mission work in Korea, it is stated, is that the Koreans themselves are supporting the established churches and schools and in addition, during the past year, the native churches raised over \$40,000 for educational and home expenses. The opinion among American missionary boards in general is that Korea, under Japanese occupation, stands in the forefront of missionary fields.

ALL CONVERTS MISSIONARIES.—A bishop once asked a returned missionary: "How many missionaries have you now on your station?"

"Three thousand," was the reply.

"I did not ask you how many converts you had," said the bishop, "but how many missionaries."

"I quite understand your lordship, and again I can reply, three thousand, for all our converts are missionaries."

MISSIONARY SPIRIT. — One of the medical missionaries in Siam has twice been offered the position of medical inspector of the province, at a salary of four thousand dollars in gold a year. He says, "I love the Siam Mission and its workers and prefer to remain with them."

FAMILY WORSHIP. — In an introduction to a recently published book of prayers, a Christian lady, who has been a resident in the island of Samoa for several years, says: "In every Samoan household the day is closed with prayer and the singing of hymns. The omission of this sacred duty would indicate, not only a lack of religious training in the house chief, but a shameless disregard of all that is reputable in Samoan social life. Servants, dependents, all, are summoned to this religious service."

It is not so very long since Samoa was in the benighted darkness of heathenism, and such is the change that the Gospel of Jesus Christ has wrought.

SUCCESS OF MISSIONS. — Within the last seventy-seven years 300 of the islands of the Pacific have been evangelized. Many of them have become altogether Christian, with no professing heathen left. They have not only self-supporting churches, but are engaged in mission work among their heathen neighbors on other islands.

A CHRISTIAN KING'S LAST WORDS. — When the late King of Sweden was nearing his end, the Queen, kneeling by his deathbed, whispered in his ear, "The blood of Christ cleanses us from all sins," at which the dying King distinctly said, "Jesus, I thank Thee!" These beautiful words were the last words of King Oscar of Sweden.

CHINA. — Missionaries in China are hoping for better times, since by a recent decree of the Emperor Chinese magistrates are admonished to make no distinction between Christians and non-Christians in the dispensing of justice, and Chinese officials are commanded to afford protection to the lives and property of missionaries.

A CHANGE. — There is a Moravian mission in Northeast Australia among the Papuans, a treacherous and cruel tribe of cannibals. Twenty years ago no vessel dared to venture there. Now vessels put in there for repairs. Fifteen years ago a shipwrecked crew was rescued from nearby cannibals by these Christian Papuans.

Come and See.

The testimony of Robert Louis Stevenson, the engineer and traveler, is instructive. He says: "I had conceived a great prejudice against missions in the South Seas, and had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who speak against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done; they will see a race being forwarded in many different directions, and I believe, if they be honest persons, they will cease to complain of mission work and its effects."

WE must be assured that our doctrine is right and true before God, no matter what men may think of it. — *Luther.*

Acknowledgment.

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St. Louis, Mo., January 15, 1908.

A. C. BURGDORF, *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.; 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.

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No. 3.

For Sinners Slain.

"Lamb of God, for sinners slain,
Slain for me;
Who didst suffer grief and pain
On the tree;
I to Thee my all resign,
Bought with blood.
May I evermore be Thine,
Lamb of God!"

The Lamb of God.

Jesus is the Lamb of God. Of Him John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world." He was delivered as a sacrifice for the world's sin "by the determinate counsel and foreknowledge of God." Therefore He is "the Lamb slain from the foundation of the world."

When the fullness of the time was come, He, the Son of God, became man to make atonement for sin, for the world's sin. In Him there was no sin. He was "a Lamb without blemish and without spot." He was "holy, harmless, undefiled, separate from sinners." But on Him were sins, our sins, the sins of the world. "All we like sheep have gone astray; we have turned every one to His own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth. He is brought as a lamb to the slaughter," says the prophet.

In the holy season of Lent we behold the Lamb of God, laden with the world's sin, brought to the slaughter to be sacrificed for us upon the altar of the cross. He shed His blood in bitter sufferings and unspeakable agony that we might have redemp-

tion through His blood, even the forgiveness of sins. He died that we might live.

Thus we were redeemed, "not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. 1, 18, 19. Therefore the saints in heaven, who have washed their robes and made them white in the blood of the Lamb, sing the song of praise at the throne of the Lamb: "Thou wast slain and hast redeemed us to God by Thy blood," Rev. 5, 9.

Nothing less than the blood of God's own Son could atone for sin. His blood alone can cleanse us from all sin. Therefore John the Baptist pointed sinners to Him as the Lamb of God which taketh away the sin of the world, and the Church, in all her mission work, directs every one to Him as the sinner's only help. She preaches Christ and Him crucified; and in this preaching Christ Himself is brought to every sinner with all the blessings of His salvation. Woe to those who reject this Gospel of the Lamb of God and count His blood an unholy thing. They reject their only salvation and will in vain seek a hiding-place from the wrath of the Lamb on the great day of judgment, Rev. 6, 16, 17. But blessed is every sinner that heeds the Gospel call and comes to Jesus, just as he is, for salvation. In the blood of the Lamb he will find cleansing from all sins, and clothed in the righteousness of Christ in which the saints of God are arrayed, he will be among the blessed in heaven that are called to the marriage supper of the Lamb, Rev. 19, 7-9.

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

The Lord's Prayer.

THE CONCLUSION.

For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Conclusion of the Lord's Prayer is a doxology, a glorification and praise of God to whom we have addressed our prayer. In this doxology we give the reason why we have with such confidence brought our petition before God.

"*Thine is the kingdom,*" we say. God is a king, He is the King of kings, and, in particular, the King of the kingdoms of grace and of glory. He is our King, our true and faithful King, who takes a true interest in the welfare of His subjects. Therefore we say, "*Thine is the kingdom,*" as though we would say: "Dear heavenly Father, we have asked much of Thee, but we know that Thou takest the greatest interest in us, Thy subjects; Thine is the kingdom, Thou art our King, we are Thy subjects; our welfare, we know, is Thy earnest desire, and we are ever certain of Thy fatherly sympathy."

"*Thine is the power,*" we continue. God can hear our prayer, for His power is unlimited. We need not entertain any fear of asking Him anything beyond His power to give. With God nothing is impossible, therefore He can hear our every prayer. What can Satan, as strong as he is, do against our almighty God? To God belongs the power: if He be for us, who shall be against us? We are certain that our prayer is heard, for He to whom we pray is the King; we are certain that we shall receive that for which we ask, for He to whom we pray is the Almighty.

We add: "*Thine is the glory.*" The God to whom we pray is the glorious God. In hearing the prayers of His children, the glory of our heavenly Father is magnified; for all the world will see that to Him belongs all glory, honor, and praise. We are confident and certain that God will hear us for the glory of His name.

Finally we say, "*For ever and ever.*" The kingdom, power, and glory of earthly kings is inconstant and perishable. How comforting, therefore, that He to whom we pray is unchangeable and that His kingdom, power, and glory have no end! As Moses prayed almost four thousand years ago, so may we pray to-day: "Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God," Ps. 90, 1. 2.

Thus this doxology in reality says just what the introduction to the Lord's Prayer says: "Our Father, which art in heaven." In this manner we, at the end of our prayer, return to where we began; we went out from heaven, passed through all the needs and wants of earth, and now again arrive in heaven.

Joyously and confidently we end our prayer with "*Amen.*" In the doxology we gave expression to our reasons for praying so confidently; by this word "*Amen*" we express our confidence, the certainty of our faith that God will hear our prayer. This little word at the end of our prayer means that we are "certain that these petitions are acceptable to our Father in heaven, and heard; for He Himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, Yea, yea, it shall be so."

But may we really be so certain of our prayer being heard? Do not many complain that their prayers have not been heard? It is true that such complaints are often made, but they are unjustly made, for *God hears every true prayer.* Every true Christian prayer leaves the time and manner of help entirely in God's hands and also includes the provision (even though not expressed in so many words) that if, because of the shortsightedness of him that prays, anything foolish or hurtful be asked for, God would mercifully not do as He is asked to do. A Christian prayer is a prayer that tends to God's glory and to our own and our neighbor's welfare, and such a prayer God always hears in His own manner and at His appointed time, though under the weight of trouble it may happen, indeed, it often does happen, that we do not observe the helping hand of God.—

Thus we have now completed our meditations upon the Lord's Prayer. And I am sure we are all ready to say with Luther: "The Lord's Prayer is a prayer above all prayers, the noblest prayer, which our most exalted Master has taught us, and in which He has comprised all spiritual wants. It is truly the most powerful comfort in all temptations, trials, and in the last hour." Such being our estimation of this prayer, let us never use it thoughtlessly, as so many do. Let us think of the depth of meaning found in its words and ever add a joyous and confident Amen.

"Amen! that is, So let it be!
Confirm our faith continually,
That we may doubt not, but believe
That what we ask we shall receive.
Thus in Thy name and at Thy Word
We say: Amen; O hear us, Lord!"

Justification Before God.

(A paper read before Immanuel Lutheran Conference, and published by its request.)

II.

God justifies us without works, for His own sake.

2.

People generally do not like to hear that man can do nothing to move God to count him righteous; but you will readily admit, if it is the truth, it ought to be brought out plainly and often for the very reason that men naturally think otherwise. If we read the Bible carefully, we find that the Spirit does not tire of telling us that we cannot be declared just because of our works. St. Paul states three times in one verse that we are not justified by the works of the Law. Speaking to St. Peter, he says: "Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified," Gal. 2, 16.

Some persons might try to get round the plain teaching of Scripture by laying hold of the expression, "the works of the Law," and claiming that this phrase denotes mere external works. Not by outward obedience, they will argue, can you be justified, for God "looketh on the heart." If, however, your obedience comes from the heart, God will consider it and count you righteous. Now, while God does condemn those who outwardly appear righteous unto men, but within are full of hypocrisy and iniquity, this does not prove that we are able to obtain justification before God by spiritual observance of the Law. And St. Paul, in declaring it impossible for man to be justified by the works of the Law, cannot mean to say: You cannot be justified by mere outward conformity to the Law, but you can be justified by obeying it in your heart or spirit. He says Rom. 3, 20: "Therefore by the deeds of the Law there shall no flesh be justified in His sight: for by the Law is the knowledge of sin." Why does St. Paul teach justification without the works of the Law? Because "by the Law is the knowledge of sin." If you truly know the Law and apply it to yourself, you behold yourself a sinner. And by the Law you get just this knowledge, that the thoughts and imaginations of your heart and mind condemn you. St. Paul evidently thinks thus: The Law proves every man a sinner, and for this reason no man can be justified by the deeds of the

Law. Would it not be foolish to explain "the deeds of the Law" as being outward obedience to the Law and thereby make St. Paul's argument run thus: The Law proves every man a sinner, and therefore you are justified, not by external works, but by inward obedience to the Law? Must we not rather take "the works of the Law" to denote all that the Law demands, also inward obedience, and understand St. Paul as teaching that we cannot be justified by keeping the Law because the Law reveals our sins?

Furthermore, if you want to make "the works of the Law" mean the external observance, what will you do with the words "*without* the deeds of the Law"? Will you say that outward obedience is not necessary; if you but inwardly obey, outwardly you may do as you please? You will, perhaps, ask, What do you make of it? If you claim that "the deeds of the Law" designate all that the Law demands, must you not say then, that God does not look for any obedience to His Law in us when He justifies us? Yes, and that St. Paul means to say just this, we see from his using the phrase "without the Law" in Rom. 3, 21, where he speaks of "the righteousness of God without the Law," which, according to the context, must mean that we are justified without the Law. He also says: "No man is justified by the Law," Gal. 3, 11. Therefore we are not justified by the Law at all, neither by mere external works, nor by spiritual obedience to the Law, but without the Law, in that God does not deal with us according to the Law when He justifies us.

Nor can we get round this teaching of Scripture by claiming that when the Bible speaks of justification without the Law, it is not speaking of the moral law, but is treating of the Jewish law, of circumcision, etc. It is true that St. Paul also speaks of the Jewish law, as is clearly seen in the Epistle to the Galatians. This does not prove, however, that he is not also thinking of the moral law; on the contrary, he includes the moral law. He says Gal. 3, 21: "If there had been a law given which could have given life, verily, righteousness should have been by the Law." That passage certainly takes in the Ten Commandments, the moral law, and declares that by them we cannot get righteousness and life. Furthermore, St. Paul teaches that Abraham was not justified by works, Rom. 4. He does not say, "works of the Law," but simply, "by works." Again, according to the same chapter, David describes the blessedness of the man

that is justified "without works." How well the Holy Spirit took care to leave no loophole for those who want to teach justification by our own doings! "Not by the works of the Law," "without the deeds of the Law," "not by the Law," "without the Law," "not by works," "without works," — such are some of the expressions which ought to leave no doubt in our minds that we cannot be justified by any work of ours.

J. P. H. S.



He Died for Me.

"His name is Jesus, and He died
For guilty sinners crucified;
Content to die that He might win
Their ransom from the death of sin.
No sinner worse than I can be,
Therefore I know He died for me."

THE Word pictures to us the mercy and goodness of God. Faith makes that we cling to it with perfect assurance and follow the Word. — *Luther.*

A Pastor's Call.

"Good morning, Mrs. Minty!" observed the pastor, as the door opened to his knock.

The door seemed to have a surly way with it, and opened scarcely wide enough to let the pastor in, although Mrs. Minty invited him to enter, and brushing some invisible dust from a chair with her apron, asked him to sit down.

The pastor saw at a glance that Mrs. Minty was not pleased, but he could not surmise what was the matter. He had accidentally heard that day of the sickness of her daughter, and at the first opportunity called to see the young girl. Not seeming to notice the mother's manner, he said, "I hear that Miss Maria is sick."

"Yes! and she might ha' died for all she's seen of you!" replied Mrs. Minty, with an energy that almost shook the pastor out of his seat. The pastor was a meek man, and overlooking the readiness of her reply, he asked:

"How long has she been sick?"

"Two weeks, and over," said the mother.

"Have you had a physician?" inquired the pastor.

"Had a physician? What a question! Why, the girl has been almost dead! I wonder you got here before she was dead! Had a physician!" These last words Mrs. Minty fairly ground out between her teeth with ill-suppressed scorn.

It now became evident that Mrs. Minty on each day of her daughter's sickness, and the pastor's delay in calling, had added to her wrath, and it had now reached a degree of intensity that suggested strategy or flight. The pastor resolved to try the former first.

"Ah! you have had a physician!" he observed. "How did he happen to call?"

"How did he happen to call? Well, did anyone ever hear such a question?"

"Perhaps some one told him Miss Maria was sick; or perhaps he was passing, and dropped in," the pastor put in.

"Do you suppose I'd let my own daughter lie sick in the house and not send for the doctor?" fairly screeched Mrs. Minty.

"Ah, you sent for him!" said the pastor.

"Do you think he'd come if we didn't send for him? How'd he know Maria was sick?" replied the mother, looking at the pastor as though she pitied his stupidity.

"Do you always send for the physician when you want him?" asked the pastor with provoking mildness.

"Well, I declare!" exclaimed Mrs. Minty. "What do you ask such questions as that for?"

"I did not know," said the pastor, "but that as you expected the clergyman to find out as best he could that your daughter was sick, without sending for him, you might do the same with the physician."

Something had been gradually dawning upon the mind of Mrs. Minty, which the last words of the pastor, uttered with inimitable good-nature, resolved into a full intellectual surmise. Her severe face relaxed into a broad smile. "Ha, I see!" she exclaimed. "I thought them was mighty queer questions. Well, I guess I had ought to ha' sent for you, too, seeing as how I sent for the doctor. And you didn't know Maria was sick?" — *T. F. C.*

Bought with Blood.

A cruel African chief one day ordered a slave to be killed for a very small offense. An Englishman who overheard the order at once went to the chief and offered him many costly things if only he would spare the poor man's life. But the blood-thirsty chief turned to him and said: "I don't want ivory, or slaves, or gold. I can go against yonder tribe and take all they have. I want no favors from the white man. All I want is blood." Then he ordered one of his men to shoot an arrow at the heart of the poor slave.

The Englishman instinctively threw himself in front and held up his arm, and the next moment the arrow was quivering in the white man's flesh. Then, as the Englishman pulled the arrow from his arm, he said to the chief: "Here is blood. I give my blood for this poor slave, and I claim his life."

The chief had never seen such love before, and he was completely overcome. He gave the slave to the white man, saying: "Yes, you have bought him with your blood, and he shall be yours."

The poor slave at once threw himself at the feet of his deliverer, and with tears flowing down his face, exclaimed: "You have bought me with your blood; I will be your slave forever."

The Englishman could never make him take his freedom. Wherever he went, the rescued man was with him, and no work was too hard, no task too hopeless for the thankful slave to do for his deliverer.

If the heart of a poor heathen can thus be won by the wound on a stranger's arm, shall not we, who are "redeemed by the precious blood of Christ," give our lives also to His service?

"Jesus, Savior, whose I am,
Purchased Thine alone to be,
By Thy blood, O spotless Lamb,
Shed so willingly for me,
Let my heart be all Thine own,
Let me live for Thee alone!"

Trusting in the Blood of Christ.

An old shepherd in England was taken to a London hospital to die. His grandchild would often go and read to him from the Bible. One day she was reading in the first chapter of the First Epistle of John, and came to the words: "The blood of Jesus Christ, His Son, cleanseth us from all sin." The old man raised himself up and stopped the little girl, saying with great earnestness:

"Is that there, my dear?"

"Yes, grandpa."

"Then read it to me again — I never heard it before."

She read it again: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

"You are quite sure that it is there?" said the old man.

"Yes, quite sure, grandpa."

"Then take my hand and lay my finger on the passage, for I want to feel it."

The little girl took the old blind man's hand and placed his bony finger on the verse, when he said:

"Now read it to me again."

With a soft, sweet voice she read: "And the blood of Jesus Christ, His Son, cleanseth us from all sin."

"You are quite sure that it is there?"

"Yes, quite sure, grandpa."

"Then, if any one should ask how I died, tell them I died trusting in these words: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

With that the old man drew back his hand, his head fell softly on the pillow, and he silently passed into the presence of Him whose blood cleanseth from all sin.

A Beautiful Incident.

A man blind from his birth, a man of much intellectual vigor and with many engaging social qualities, found a woman, who, appreciating his worth, was willing to cast her lot with him and become his wife. Several bright, beautiful children became theirs, who tenderly and equally loved both their parents.

An eminent French surgeon, while in this country, called upon them, and examining the blind man with much care, said to him:

"Your blindness is wholly artificial; your eyes are naturally good, and if I could have operated upon them twenty years ago, I think I could have given you sight. It is barely possible that I can do it now, though it will cause you much pain."

"I can bear that," was the reply, "so you but enable me to see."

The surgeon operated upon him, and was gradually successful. First there were faint glimmerings of light, then more distinct vision. The blind father was handed a rose; he had smelled one before, but had never seen one. Then he looked upon the face of his wife, who had been so true and faithful to him; and then his children were brought, whom he had so often fondled, and whose charming prattle had so frequently fallen upon his ears.

He then exclaimed: "Oh, why have I seen all of these before inquiring for the man by whose skill I have been enabled to behold them! Show me the doctor." And when he was pointed to him he embraced him with tears of gratitude and joy.

So when we reach heaven, and with unclouded eyes look upon its glories, we shall not be content with a view of these. No; we shall say, "Where is Christ—He to whom I am indebted for what heaven is? Show me Him, that with all my soul I may adore and praise Him through endless ages."

"As Unto the Lord."

She was only a poor, plain, freckled woman, whose clothes were of a fashion her mother might have worn, yet, day by day, as she busily plied her iron, many a humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G., who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet sing so cheerily?"

"Ah, my dear lady," she replied, "the Lord has given me this work to do; so when I'm tired and out of sorts, I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see Him standing by my side and He knew I had an unwilling heart for His tasks. Then I sing my brightest hymns, and, while my iron smoothes out the wrinkling in the clothes, I'm planning how to smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind, too. When I sing, it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Green in the room above me has a weakness in his back, and lies in his cot bed from morning till night. His mother works in a factory and doesn't come home till dark. When he's lonely, and sick with the pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water, and bits of picture papers that come wrapped round the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others. What shall we render unto the Lord for all His mercies to us?

A Dying Child's Request.

The little daughter of a native judge, in one of the mountain towns of Japan, whose wife had become a Christian, loved to hear her mother read the New Testament, and was particularly fond of St. Luke's Gospel. She listened eagerly to the story of the Savior's birth in Bethlehem and all the wonders of His life and death, and was eager to tell her playmates the news of His love and mercy. But she was taken sick with diphtheria and soon lay at the very door of death. While her mother sat weeping beside her, she opened her eyes and said, "Mother, please put your Gospel of Luke under my head for a pillow; it is so beautiful; from it I learned all about Jesus." It was done, according to her wish, and while she thus rested on her beloved Savior's Word, the Good Shepherd gathered this little lamb to His bosom, and the little child was at rest.

NOTES.

REPORTS FROM NEW ORLEANS. — *The Southern Lutheran* publishes the following statistical reports of our three Colored Lutheran Mission stations in New Orleans for the past year: 728 souls, 307 communicant members, 57 voting members, 7 teachers, 1 assistant teacher, 508 pupils, 40 baptized, 25 confirmed, 586 communicants, 13 marriages, 19 burials, 505 Sunday school pupils.

A VALUABLE MISSIONARY AGENCY. — Speaking of our colored Lutheran schools and colleges, an exchange says: "These schools are a most valuable missionary agency in the mission work among the colored people, and the Synodical Conference is therefore the most successful Lutheran body in America in dealing with the colored problem."

SHE PREFERRED THE PAROCHIAL SCHOOL. — A writer in one of our Lutheran exchanges says: "A janitor of a public school in Cleveland told me that one of the teachers had said to him that if the public schools would continue as they are doing now, and she had any children to send to school, she would send them to a parochial school, for they would learn more there that is really necessary in life."

REMARKABLE BIBLE KNOWLEDGE. — At a recent examination in a mission field of the China Inland Mission many of the Chinese converts showed a remarkable Bible knowledge. One examiner writes: "For two hours a young farmer repeated Scripture and only dropped three or four characters. When we came to Solomon's prayer, he said quietly, 'May we kneel as the great king did?' And reverently and beautifully, without a slip, he repeated the 39 verses comprising that prayer. Ere we separated he handed me a dozen pages of carefully prepared manuscript showing quite an extensive acquaintance with Christian commentaries. One knelt the whole time, more than two hours, and his summary of St. Mark's Gospel was a magnificent achievement. Beginning with the first chapters he repeated, consecutively and correctly, no less than 96 items."

A WIDOW'S MITE. — After a missionary meeting at Brighton, England, a poor widow of the parish presented herself before the pastor and gave him a sovereign (\$4.86). He knew the widow's great poverty, and, accordingly, refused to accept the coin,

remarking at the same time that it was too much for her to give. The widow seemed disconcerted and afflicted, and begged him to accept it. "Oh, sir," added she, "I have often given pieces of copper to the Lord. Two or three times I have had the joy to give Him pieces of silver, but it was the grand desire of my life to give Him a piece of gold before I die. For a long time I have been putting by all I was able to make this sum. Take it, I pray you, for the missionary cause." The minister did not refuse further. He added to the collection this precious offering of a loving heart.

THE POWER OF GOD'S WORD. — Two German missionaries, chatting with some Australian converts, asked how many of them had committed murder before conversion. Out of nine present, only one had never killed a man. And yet these men had, by the power of God's Word, been changed into meek and loving followers of Christ.

ANOTHER ILLUSTRATION. — The following is another illustration of the power of God's Word to reach even the most degraded cannibals that eat human flesh: "In an English mission school in British New Guinea the scholars were lately asked how many of them had ever tasted human flesh. Only one could deny the accusation. A mission in such surroundings is like a forlorn hope in warfare; when it attains success, the result is worth the long and terrible struggle. And it would be a futile struggle and a vain hope, were not the Gospel the power of God unto salvation, quick and powerful with divine promise to accomplish that whereto it is sent and preached."

ALL FOR CHRIST. — On his birthday, one year before his death, David Livingstone, the famous African explorer and missionary, wrote in his journal: "March 19, 1872 — Birthday. My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be."

All Things Working Together for Good.

Lying on his death-bed fatally wounded, Stonewall Jackson said: "I consider these wounds a blessing; they were given me for some good and wise purpose, and I would not part with them if I could."

Be not Weary in Well-Doing.

Let us be liberal and bountiful towards all men, and that without weariness. For it is an easy thing for a man to do good once or twice, but to continue, and not to be discouraged through the ingratitude and perverseness of those to whom he has done good, that is very hard. Therefore he does not only exhort us to do good, but also not to be weary in doing good. And to persuade us he adds: "For in due season we shall reap if we faint not." As if he said, "Wait and look for the eternal harvest that is to come, and then no ingratitude or perverse dealing of men shall be able to pluck you away from well-doing; for in the harvest time ye shall receive most plentiful increase and fruit of your seed." — *Luther.*

How Do You Spend Sunday?

To a Christian friend who asked this question a business man laughingly replied: "Oh, I have no time to go to church; I spend Sunday in settling my accounts." "Permit me to remind you," said the other solemnly, "that the judgment day will be spent in the same way."

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

Please Take Notice!

According to the amended postal regulations publishers of monthly periodicals must collect all subscriptions within four months of expiration date, otherwise the postal authorities threaten to compel payment of postage at a much higher rate on all unpaid copies sent out. This would not only require considerable extra time and labor in getting the PIONEER ready for the mails, but would entail an additional cash outlay of twelve cents per annum, which amount, in all fairness, would have to be charged the delinquent subscribers. We therefore politely beg of our esteemed subscribers to take due notice and kindly remit all amounts due within the prescribed time. If you are subscribing through an agent, please pay the agent.

CONCORDIA PUBLISHING HOUSE.

BOOK TABLE.

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St. Louis, Mo., February 15, 1908.

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St. Louis, Mo., April, 1908.

No. 4.

Easter Victory.

The happy morn is come!
The Savior leaves the grave!
He triumphs o'er the tomb,
Omnipotent to save!
Captivity is captive led,
Since Jesus liveth that was dead.

Who to our charge shall lay
Iniquity and guilt?
The curse is done away
By Him whose blood was spilt;
Captivity is captive led,
Since Jesus liveth that was dead.

Conquered is Death and Hell!
Believers now are free;
The glorious tidings tell,
Bear them o'er land and sea:
Captivity is captive led,
Since Jesus liveth that was dead.

All hail, blest Savior, hail!
The Resurrection, Thou!
Thy kingdom ne'er shall fail;
To Thee shall nations bow.
Captivity is captive led,
Since Jesus liveth that was dead.

Thomas Hawcis.

Jesus Has the Keys.

When the risen and ascended Savior appeared to St. John on the island of Patmos, He said to the frightened apostle: "Fear not; I am the First and the Last. I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death," Rev. 1, 17. 18.

Jesus has the keys of hell and of death. What does that mean? It means that He has conquered hell and death and has become their Master. As a

victorious warrior who has stormed and captured a fortress receives the keys in token of surrender and as a sign that he is the master, so Jesus is the Conqueror of death and hell. These two strongholds of Satan, whose subjects we had become through sin, have been taken by the Captain of our salvation. He has the keys.

"For this purpose the Son of God was manifested that He might destroy the works of the devil," 1 John 3, 8. He became man, "that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage," Hebr. 2, 14. 15. To redeem us from this bondage, into which we had come through sin, Jesus took upon Himself our sin and bore the punishment in our stead. He who is the First and the Last, the Source of all creation, the Lord of glory, the Prince of life, was dead. And when He was dead and was laid in the grave, it seemed as if He had lost the battle which He fought for us; it seemed as if Satan had gained the victory, and as if we had to remain in his power forever; it seemed as if there were no redemption for us from death and hell. But it only seemed so. It was not possible that death should hold the Prince of life. On the third day He came forth from the grave in great triumph as the mighty Conqueror who had overcome the enemy, and who now has the keys of hell and of death. He that was dead lives and is alive for evermore; for "Christ, being raised from the dead, dieth no more; death hath no more dominion over Him." He has "abolished death, and has brought life and immortality to light." "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Jesus lives and has the keys of hell and of death. Blessed Easter tidings! His victory is our victory. All that trust in Him enjoy the blessings of that victory and have nothing to fear. In His resurrection they see their own justification and the pardon of all their sins; for it is written: "He was delivered for our offenses, and was raised again for our justification." In His resurrection they see their deliverance from death and the grave; for the risen Savior says: "Because I live, ye shall live also." In His resurrection they see their redemption from everlasting damnation; for it is written: "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Jesus lives for evermore and has the keys of hell and of death. "Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

"Hallelujah! Hallelujah!
Finished is the battle now:
The crown is on the Victor's brow!
Thence with sadness!
Sing with gladness,
Hallelujah!"

Justification Before God.

(A paper read before Immanuel Lutheran Conference, and published by its request.)

II.

God justifies us without works, for His own sake.

3.

GOD JUSTIFIES US FOR HIS OWN SAKE. Thus we read Is. 43, 24—26: "Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." Here God, as it were, calls Israel into court and bids the people declare why they should not be condemned, upon what grounds He should justify them. They must confess that they have not served Him as they should have done, but, instead, have grieved Him with their manifold sins. Looking at them as they were, God found no reason to declare them just, yet He justifies them. Why? "For mine own sake," He says. And Israel should know and mark this well.

To express this truth, that God justifies us for His own sake and that there is nothing in us to win a verdict of acquittal, Scripture declares justification to be by grace, Rom. 3, 24. Grace which justifies us is unmerited favor, that is, wholly undeserved on our part. To deny this means to deny all that we have so far said in proof of justification without works. "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work," Rom. 11, 6. Here the apostle places "by grace" and "of works" in direct opposition to each other, like *yes* and *no*. It is either the one or the other. We must change the meaning of either the word "grace" or the word "work," if we wish to include our works when the Bible says "by grace." If we can be justified by doing something for it, — regardless of whether you think of works done in our own strength or by the power of the Holy Spirit, — then it cannot be said that God justifies us by grace. But since the Bible teaches justification by grace, all works of man — no matter how wrought nor what name you give them — must be excluded. If we work for it, it is not by grace, as we read Rom. 4, 4: "Now to him that worketh is the reward not reckoned of grace, but of debt." In the next verse St. Paul asserts that God justifies "the ungodly," thus expressing very plainly that God does not look for good works in man in justification.

Justification is pronounced a gift in Rom. 5, 16, 17. Some person might think of an exchange of gifts, but that is excluded here, because St. Paul speaks of a free gift, that is, a gift of grace, as he also says Rom. 3, 24: "Being justified freely" — that is, receiving it as a gift — "by His grace." We may speak of an exchange, an exchange of guilt for righteousness, but then all the credit belongs, as every one will admit, to God. We can claim no credit at all in justification, as we read Rom. 3, 27: "Where is boasting then? It is excluded."

To deny that God justifies us without works, for His own sake, means not only to go contrary to such Scriptural proofs as we have brought, but also to deny the teaching of Scripture concerning Christ's redemption of sinners, of which we shall treat next. It furthermore means to deny that we are to preach that Gospel which we are commanded to proclaim, and also to deny that we are justified by faith — of which we shall speak in the fourth part. In concluding this part, let me say that it is disastrous for a Christian to forget that he is justi-

fied in the sight of God without works. We read Gal. 5, 4: "Christ is become of no effect unto you, whosever of you are justified by the Law; ye are fallen from grace." Then the person no more desires to stand before God by grace; he, so to say, goes to law about the matter and must take what the law allows him, which is, as every Bible reader ought to know, a place in prison till the last penny be paid. Glory be to God that He wishes to deal with us without the Law, so that we may boldly appeal from the Law to the throne of grace!

J. PH. S.

The Debt Is Paid.

The shop in a mountain village was kept by an old woman, who would carefully mark on the back of her shop door how much each customer owed her. There, in white chalk, was written the name of each debtor with the exact amount of the debt. When the debt was paid, the chalk marks were rubbed out.

Among the old woman's customers was one whose conscience sorely troubled her on account of the debt of her sins, and who dreaded the opening of the books when small and great shall stand before the great white throne and be judged. She knew that her sins could never be blotted out by her own doings, and that unless they were blotted out she must be everlastingly lost.

"Why do you mourn so?" a friend one day said to her. "Why do you not believe what God says of the work of our Savior? Has He not raised His Son from the grave and so declared that our debt is paid? You never trouble about your debt at the shop after the money is put down and the chalk marks on the shop door are rubbed out. Can you not also rest in what Christ has done to pay the debt of sin? I will go to the shop and see what the old woman has against your name, and will pay it all; she will then rub out the chalk marks, and when you next go there, she will tell you that not a mark stands against your name, and you will believe her and be glad that the debt is paid. Will you not?"

"Yes," replied the woman, "and I shall thank you ever so much."

"Well," continued her friend, "so it is with the debt of your sins, which you yourself could never pay. That debt is paid with the precious blood of God's own Son. He Himself says of His blood: 'shed for you for the remission of sins.' And that

payment has been accepted by God the Father; for by raising Jesus from the dead He declared Himself perfectly satisfied with what His Son has done. The debt is paid. Why are *you* not satisfied? Why do you not believe what God says in the Gospel? The moment you believe the Gospel you will be glad over the assurance that your debt is paid."

The anxious sinner soon did believe. Her troubled soul found peace, and her heart was filled with joy and thanksgiving.

God Not Dead.

At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the Church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. "Do you not know?" she replied; "God in heaven is dead." "How can you talk such nonsense, Katie!" I said; "how can God die? Why, He is immortal, and will live through all eternity." "Is that really true?" she asked. "Of course," I said, still not perceiving what she was aiming at; "how can you doubt it? As surely as there is a God in heaven, so sure is it that He can never die." "And yet," she said, "though you do not doubt that, yet you are so hopeless and discouraged." Then I observed what a wise woman my wife was, and mastered my sadness.

Luther.

Neither Hope nor Fear.

Robert Owen, the well-known infidel, once visited a gentleman who was a believer. In walking out they came to the gentleman's family burial place. Speaking of death, Owen said, "I am not afraid to die; if some of my business were settled, I should be perfectly willing to die at any moment."

"Well," said his Christian companion, "you say you have no fear of death, have you any hope in death?"

After a solemn pause, the infidel replied, "No!" "Then," replied the Christian, pointing to an ox standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear."

THE grave, on receiving Christ, imagined it had received a victim; but, on the morning of the third day, it discovered it had received a conqueror.



Jesus Lives!

“He lives to silence all my fears,
He lives to wipe away my tears,
He lives to calm my troubled heart,
He lives, all blessings to impart.”

A Word in Season.

“Be ye also ready!” said an old woman to a young man as they stood alone at the coffin of a common friend. The arrow struck home, and the young man left the house of mourning troubled in spirit. Those solemn words, uttered in the presence of death, entered his soul as the voice of God. It was the word spoken by a poor, illiterate woman, and not the eloquent appeal of the gifted preacher, which God chose to use as the instrument in this young man’s conversion.

No matter who you are, you may speak a word in season for some sinner’s salvation.

“Jesus Lives.”

One Sunday, after the morning’s service, there came to a mission station in Egypt a Moslem, accompanied by his wife and three children. He desired baptism for himself and family.

In his youth the man had attended a Mohammedan school and had for six years learned by heart the Koran, “the holy book of the Mohammedans.” For another six years he thoroughly studied the doctrines of Mohammed, the false prophet. But he felt that the more he studied, the less he knew of the living God. At last the thought seized him that it was impossible to know anything about God and divine things. This, however, made him very unhappy.

In his despair he procured a Bible and began to read it page after page. The longer he read, the more he loved the book. By the grace of God he came to faith in the Savior, and his heart rejoiced in this faith and in the assurance of salvation. Nor was he frightened by the thought that for his faith he might have to suffer persecution and even death. His wife, whom he led to the same faith, he admonished again and again to remain steadfast in love to the Savior, no matter what might come. “Remember,” he said, “when I am no longer with you: Jesus lives, but Mohammed is dead.” This was also her answer when asked why she went to the missionary to be baptized: “Jesus lives, but Mohammed is dead.”

The missionary who relates this incident says: “Such an experience fills the missionary’s heart with joy. The fact that Jesus lives and proves Himself a living Savior by winning the hearts of His enemies through the power of the Gospel, is to the missionary a source of encouragement and support. It helps him to make sacrifices cheerfully, to bear burdens gladly, and to meet difficulties bravely. He that was dead liveth and is alive forevermore. He is with us in our work and in our trials.”

WHERE Christ is, there surely the Gospel is being preached; where it is not preached, there Christ is not. — *Luther.*

For Confirmation Day.

Thine, Jesus, Thine,
No more this heart of mine
Shall seek its joy apart from Thee;
The world is crucified to me,
And I am Thine.

Thine, Thine alone,
My joy, my hope, my crown;
Now earthly things may fade and die,
They charm my soul no more, for I
Am Thine alone.

Thine, ever Thine,
Forever to recline
On love eternal, fixed, and sure,—
Yes, I am Thine for evermore,
Lord Jesus, Thine.

Then let me live,
Continual praise to give
To Thy dear name, my precious Lord,
Henceforth alone, beloved, adored,
So let me live—

Till Thou shalt come,
And bear me to Thy home,
Forever freed from earthly care,
Eternally Thy love to share,—
Lord Jesus, come!

*Selected.***Live for Christ.**

Many years ago a young man, during the gold fever, went from New York to California, leaving his wife and little boy behind him. Just as soon as he was successful he was going to send money.

Time went on, and at last a letter came enclosing a draft and telling his wife to come on with the boy. The woman, full of hope and joy, took a passage in one of the fine steamers of the Pacific line. They had not been out many days when a voice went ringing through the ship, "Fire! fire!" The pumps were set to work, but the fire gained upon them. There was a powder magazine on board, and the captain ordered all the boats to be instantly lowered. He knew whenever the fire reached the powder they would all be lost. The people scrambled into the boats, and the mother and boy were left on deck. As the last boat was being pushed off, the woman begged to be taken in. The majority thought only of their own safety and insisted the boat was too full, and wanted to push off. But one man put in a word for her, and they said they could take in one more, but no more.

What did the mother do? Did she go on board and leave her son? No. She put her boy into that

lifeboat and told him, "If you ever live to see your father tell him I died for you." And the boat pulled away from that ship and left the mother standing there. The ship went on burning. Soon an explosion was heard, and all was buried in the ocean.

Now, suppose you met that young man and spoke to him about what his mother did for him, and suppose he turned round and made fun of it. "Why," you say, "that miserable, unthankful wretch doesn't deserve to live." But that is what all those are doing who scoff at the sufferings and the death of Christ by which they were redeemed. Yea, they are far more unthankful than that boy would be. Christ laid down His life for you. He died that you might live. Will you speak contemptuously about Him? Will you speak lightly of the blood shed for you? Rather fall down upon your knees, and thank God that you have such a Savior. Live for Him who died for you! "He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them, and rose again," 2 Cor. 5, 15.

God Governs the World.

When Whitelock, in 1655, was about to go to Sweden as Cromwell's messenger, he was much disturbed in mind the night before he left England, as he thought of the troubled state of the English nation. A servant, who slept in a bed nearby, on seeing that his master could not sleep on account of worry, said: "Pray, sir, will you give me leave to ask you a question?"

"Certainly."

"Pray, sir, don't you think God governed the world very well before you came into it?"

"Undoubtedly."

"And pray, sir, don't you think He will govern it quite well when you are gone out of it?"

"Certainly."

"Then, sir, pray excuse me, but don't you think you may as well trust Him to govern it as long as you are in, it?"

To this question Whitelock had nothing to reply, and turning about, soon fell asleep.

A Warning.

Every beat of our hearts marks our progress through life, and admonishes us of the steps we make toward the grave. We are thus every moment reminded to prepare for our summons.

First Mission among the Red Men.

John Eliot has been styled "the Apostle of the Indians," and Bancroft speaks of him as, "the Morning Star of Missionary Enterprise." The facts are, however, that a Swedish Lutheran missionary on the Delaware began mission work among the Indians in 1642, four years before Eliot began his mission work in New England; and that as early as 1624 Gustavus Adolphus, the Lutheran King of Sweden, planned a mission among the Red Men of America, although the unsettled condition of the state of affairs in Europe kept back the beginning of that work until 1638. This, however, was eight years before Eliot's work began.

To those early Lutheran settlers belongs the honor of inaugurating the peaceful policy toward the Indians which gave Penn so much of his fame. That policy, too, was dictated by the State that sent over the colonists and the missionaries. Among the instructions given these pioneers of civilization on the Delaware (then written De La Ware) were such as these: "The wild nations bordering on all sides the governor shall treat with all humanity and respect, and so that no violence or wrong be done them . . .; he shall rather exert himself that the same wild people may be instructed gradually in the truths and worship Christian religion. . . . Especially shall he . . . impress upon their minds that neither he, the government, nor his people, are come . . . to do them any wrong or injury, but much more for furnishing them with such things as they may need for the ordinary wants of life."

This policy was the guide of the Swedes at all times. They lived in peace with the Indians — did them no injury and received no injury from them, and the Red Men continued to speak of them with confidence and affection long after their power had been destroyed by the Dutch (Hollanders).

Campanius (the elder) was the missionary of Sweden, who first busied himself in efforts to win the Indians to Christianity. He published dialogues and vocabularies of the language of the Delawares, and these, with the translation of Luther's Small Catechism in the same tongue, are supposed to have been the first attempts at reducing to writing the language of our North American Indians. The Catechism was printed in Sweden at the king's expense, and was sent over to America with the missionaries.

To the Swedes also belongs the honor of first translating that same Catechism into the English

tongue, in connection with their missions and colonies on the Delaware. It was issued from Dr. Franklin's printing office, and the translation made by Dr. Magnus von Wrangel, then the Provost of the Swedish churches. — *The Young Lutheran*.

Misdirected Magic.

It sometimes happens that evil intent results in good. The following is a case in point:

A few years ago a missionary near Bulawayo was regarded with much suspicion by the Matabele of the neighborhood. What most excited their fears was a force pump in his garden. To them it was an entirely novel piece of machinery, and the only explanation that occurred to their minds was that it must be some kind of magic. So they watched the missionary very carefully when he was using it, that they might be able to direct his magic against himself.

Soon afterwards they decided to turn their newly-acquired knowledge to account. So one bright moonlight night a small group of Matabele warriors might have been seen making their way to the bank of the stream where the pump was. They found, to their delight, that they were able to work the handles. Taking this duty in turn, they kept the pump going for two hours, by which time they thought a sufficient supply of magic would be directed against the missionary.

The next morning the missionary's wife found the tank full, and felt very grateful.

The Gospel.

"I have tried the Gospel," said an aged Christian; "I have put it to the proof. I know what it is and what it can do. Tell me that food does not strengthen the weak; tell me that water does not refresh the weary; tell me that light does not cheer the disconsolate, and then you may tell me that the Gospel does not help when all other help comes to naught, does not comfort the poor sinner when all other comfort fails. Men can afford to give up all other things rather than to part with the Gospel. Men might better give up the sun than quench that heavenly light of comfort which cheers our lives and dispels the darkness of the grave."

"It is well that God answers our needs rather than our wishes."

NOTES.

NOT WEARY IN WELL-DOING. — An unknown and unnamed giver has for the eleventh time brought to the treasurer of our Mission Board his annual contribution of \$500.00 for our mission-work among the colored people. The need of our mission treasury cries for many more liberal givers, who do not grow weary in well-doing.

A MOTHER'S GIFT. — The newspapers, says *The Lutheran Witness*, recently told a touching story in connection with the dedication of a large bell in one of our German Lutheran churches in a Western city. The donor of the bell was an aged woman, now past 70 years of age, who had saved her scanty earnings for a dozen years until she had \$300.00 with which to purchase the bell. She cultivated a patch of strawberries and worked many a day in the scorching sun to gather the fruit. She also picked gooseberries, and the money that she realized from the sale of these berries went toward the bell fund. Finally she saw the fruition of her hopes. The \$300.00 bell was hung in the church. Not until then did her relatives learn of the plan she had carried out. When asked why she had been so steadfast in her purpose, she replied: "When I was saving all these years, the one thought was uppermost in my mind that when I am gone from this earth and that bell rings forth Sunday morning my children will say, 'That is mother calling us to church, and we must go.'" The spirit that prompted such sacrifice moved this mother, no doubt, to shrink from no cost to train up her children in the way they should go.

A THANK-OFFERING. — The Santal Christians, belonging to the Scandinavian Mission, sent as a thank-offering a large sum of money to the agent of the British and Foreign Bible Society at Calcutta for the manifold blessings received through the Sacred Scriptures printed in their own tongue by said society. The Santals, as a rule, are a poor people; their liberality might make better-situated people feel ashamed.

SAD. — A New York paper recently brought the following telegraphic report: The Rev. Alexander McLoughlin, a missionary, was devoured by cannibals on St. George Island, of the Solomon group, and his bones are now in the possession of the Government of New Zealand, having been conveyed to Auckland by a gunboat sent to punish the

cannibals. McLoughlin was not heard from in several months after he started for the Solomon group (against the advice of his fellow missionaries) to attempt, unaided, to convert the natives to Christianity. News of his fate finally reached Pago Pago, being conveyed there by a small trading vessel. Word was sent to Auckland, N. Z., and Premier Ward sent the gunboat *Hinemoa* to punish the cannibals. This gunboat shelled a village on St. George Island, where the chief offending tribe lived. To stop the bombardment the natives sent the missionary's bones out to the warship, together with fifty tons of pearls worth \$1000.00 a ton as indemnity.

THE PLAGUE IN INDIA. — The plague in some parts of India is appalling. One of the mission journals of India says that in less than half a year the number of deaths is only a few thousand short of a million, and that in a single week they reached a total of 67,000. The journal remarks: "Twenty-four thousand English soldiers died in the Crimea, 22,000 in South Africa. Add them together and contrast the total with the 67,000 deaths which the plague caused in India during the single week for which we have the last official record."

THE LABORERS ARE FEW. — It is said that if two missionaries were set aside to every fifty thousand heathen, the present working force of all the churches would touch but 325,000,000, leaving 675,000,000 of heathen still unreached by any form of Christianity. And yet there are those who say there are too many missionaries. The harvest is great, but the laborers are few.

A CHURCH OF ICE. — The Rev. E. I. Peck, who has been a missionary for thirty years among the Eskimos far away up North, writes of some queer church buildings used by the people among whom he labored. One church he built entirely out of large blocks of ice. The altar and the pews, or seats, were also made of ice. This church of ice, he says, served its purpose very well and afforded the missionary and his hearers sufficient protection against the severe, bitter cold of the Arctic regions.

ANOTHER QUAIN T CHURCH. — Another quaint church was built by Missionary Peck out of seal-skin and whalebone, the skeleton of a large whale being covered with the skin. It was soon after attacked by dogs, who devoured the skin and literally ate up the church.

BIBLE CONQUESTS.—A missionary of the Swedish Mission at Eritrea, Africa, writes that the Bible is making wonderful conquests in Abyssinia. In many cases he has found "the Book" worn to shreds through having been read and re-read by so many families.

"The Gospel for the Wicked."

The Rev. Forstmann, a pious minister in Solingen, published, in the year 1743, a sermon bearing the title: "The Gospel for the Wicked." He had preached the sermon at the funeral of a young man who had on his sickbed come to the knowledge of his Savior and had by God's grace died a blessed death. To the sermon was added a sketch of the young man's life. The publication of this sermon in many thousand copies was attended with great blessing. The following is one of the remarkable instances:

A young nobleman, who was leading a very wicked life in all kinds of sin and vice, decided to leave Germany and go to some other country, in order to find new sinful enjoyments. Without the knowledge of his family he went to Holland, hoping to find an opportunity for a voyage to India. In Holland he had to stay several days, and to pass the time, he one day entered a book store, where he found a booklet with the title: "The Gospel for the Wicked." Jokingly he said, "That might be a book for me," and bought the sermon.

In his room he read half of the book, but felt so troubled that he laid it away. Some time after, however, he took it up again and read the sermon through. By the power of God's Word he was convinced of his lost and ruined condition and was led to repentance and faith. He learned to believe that Jesus died also for him, the wicked sinner, and to trust in the Savior who was delivered for our offenses and was raised again for our justification. He now lost all desire for going to India, but went back home, where he lived as an ornament to the church and a joy to his family and friends.

Please Take Notice!

According to the amended postal regulations publishers of monthly periodicals must collect all subscriptions within four months of expiration date, otherwise the postal authorities threaten to compel payment of postage at a much higher rate on all unpaid copies sent out. This would not only require considerable extra time and labor in getting the PIONEER ready for the mails, but

would entail an additional cash outlay of twelve cents per annum, which amount, in all fairness, would have to be charged the delinquent subscribers. We therefore politely beg of our esteemed subscribers to take due notice and kindly remit all amounts due within the prescribed time. If you are subscribing through an agent, please pay the agent.

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Fraternal Admonition is the subject dealt with in this Report. The subject is of great importance for the welfare of every Christian congregation.

Acknowledgment.

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St. Louis, Mo., March 16, 1908.

A. C. BURGDOFF, *Treas.*

Evangelical Lutheran Colored Churches.

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No. 5.

The Ascended Savior.

"All His work and warfare done,
Christ to heaven now is gone,
And beside His Father's throne
Still is pleading for His own:
Hallelujah!"

Our Savior's Ascension.

Forty days after His resurrection Christ ascended into heaven. His ascension is a source of comfort and joy. For it is our Savior that ascended into heaven, the same that came down from heaven to redeem us from all sin, from death, and from the power of the devil. His ascension is the crowning proof that the work which He came to do is finished. He returned to heaven as the mighty Conqueror who has gained the victory over our enemies, and has redeemed us from the captivity in which we were held by sin. "When He ascended up on high, He led captivity captive and gave gifts unto men," says the apostle. And the psalmist says: "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men, yea, for the rebellious also." Therefore Christ, before His ascension, told His disciples to go into all the world and preach the Gospel to every creature. The Gospel which He wants His Church to preach in all the world is the glad news of the world's redemption, the glad news that our enemies have been made captive and that heaven is again opened for us. In the Gospel the ascended Savior Himself gives to sinners pardon and salvation, the gifts which He has received for men, even for the rebellious. It is this that makes the Gospel the power of God unto salvation to every one that believeth.

It is this that gives us the assurance that our mission work is not in vain. In the preaching of the Gospel the ascended Savior is working with us for the salvation of sinners. He is at all times with us, though our eyes see Him not; for He has given us the promise: "Lo, I am with you always, even unto the end of the world." He that has entered the majesty on high and now sitteth at the right hand of God the Father Almighty, is able, as He is willing, to fulfill all His promises. Therefore Christians pass through this world doing in joyful confidence the work which the Lord has given them to do, patiently bearing the cross the Lord gives them to bear, seeking those things which are above, where Christ sitteth on the right hand of God, and looking for "that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

To the disciples who looked after the ascending Savior the angels said: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." He has gone to prepare a place for us and will come again to take us to our heavenly home. He Himself tells us: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." So our hearts need not be troubled. A little while and all the labors and sufferings of earth shall be past.

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

Of the Sacraments in General.

"We have now considered the three Chief Parts of Christian doctrine: the Law, the Creed, and Prayer. Besides these we must yet notice our two Sacraments, instituted by Christ, concerning which every Christian must have at least a general and brief instruction, because without them there can be no Christian." (Luther's Larger Catechism.)

Since Christ has instituted the Sacraments, and since there can be no Christian without them, the doctrine of the Sacraments belongs to the Chief Parts of the Catechism; for a Chief Part teaches that which every Christian needs for his soul's salvation. Therefore two Chief Parts of our Small Catechism, the fourth and the sixth, treat of the two Sacraments, of holy Baptism and of the Lord's Supper.

But before we proceed to the consideration of these two Sacraments in detail, let us see what a sacrament is and what is its purpose.

What is a sacrament? A sacrament is an *act*. When a sacrament is administered and received, something is done. Walking, eating, drinking, washing are acts, for in each case something is done. So, also, in the Sacraments something is done. In holy Baptism water is applied in the name of the Triune God; in the Lord's Supper Christ's true body and blood are given and eaten with the bread and wine.

But a sacrament is a *sacred* act. It is an act set apart for a religious use; it has for its purpose the spiritual welfare of man. Yet not all sacred acts are sacraments. Thus, for example, Confirmation and Confession are sacred acts, and yet they are no sacraments; for a sacrament is a sacred act *instituted by God*. It has God's direct and explicit command, while Confirmation, Confession, and many other religious acts are mere ordinances of the Church. Luther says of a sacrament in his Larger Catechism: "It is not invented nor ordained by man, but is instituted by Christ without any man's counsel or advice." A sacrament, therefore, is sacred because of its purpose and because of its founder.

But even not every sacred act ordained by God is a sacrament, for if that were the case the preaching of the Gospel and other acts would be sacraments. A sacrament must therefore be even more exactly defined as a sacred act instituted by God wherein He acts through *certain external means* prescribed by Him. God has not left the choice of

the visible means to be used to our discretion, but He has definitely commanded the use of certain means which He wants used, and no others. Thus in holy Baptism God commands the application of water, and in the Lord's Supper He prescribes the use of bread and wine. Finally, it is not to be lost sight of that these certain external means are connected with God's Word, and not with any, but a certain word of God, namely, the words instituting the Sacrament. This word of God, in connection with the external means, makes a sacrament. The word of institution and the prescribed means are inseparable; without either there can be no sacrament.

From what we have learned we see that there are three things that go to make a sacrament: 1. It must be a sacred act ordained by God Himself. 2. In its administration certain divinely prescribed external means must be used. 3. These external means must be connected with God's Word.

Our second question is: What is the *purpose* of the Sacraments? The grace which Christ has merited is therein *offered* unto men. Christ has gained for us forgiveness of sins, life, and salvation, and these precious gifts are offered to us in the Sacraments. These gifts of grace are also offered to us in the Gospel. Whenever and wherever the Gospel is preached, the Holy Ghost offers forgiveness of sin, life, and salvation. These same gifts, and none other, are offered to us in the Sacraments; but in the Sacraments these gifts are brought particularly near to us. God therein deals with each person separately. "God in them brings His gifts into each person's house and home." There is no chance to think, "God does not mean me." God comes to each individual person in the Sacraments and offers him His gifts.

The Sacraments, however, do more than offer the gifts of God's grace, they actually *convey* them unto men. They are the hands which give us the grace of God; they are the channels through which God's gifts flow into our souls. As in the Gospel, so also in the Sacraments God does not merely say, "Here is my grace; take it," but He comes to us, opens our hands, as it were, puts His precious gifts into them, and says, "Here you have all; it is yours." The only difference is, that in the Sacraments God is even more personal, so to speak, than in the Word, dealing with every individual separately and thus depriving him of all opportunity to doubt that he is meant.

Finally, the Sacraments are also *seals* of God's

grace in Christ. Seals, as you know, are affixed to important documents, such as deeds of lands, to prevent fraud and to remove all doubt as to their validity. Thus we may call the Sacraments two seals attached to the precious promises of the Gospel to make *me* certain and sure that *my* sins are forgiven, that life and salvation are *mine*. By these two seals our weak faith is to be assured of God's grace.—

The people of the Old Testament had two Sacraments, Circumcision and the Passover, Gen. 17, 7—14; Ex. 12, 3—11. We Christians likewise have two, holy Baptism and the Lord's Supper. The Romish Church, indeed, claims that there are seven Sacraments: Baptism, Confirmation, Confession, the Lord's Supper, Matrimony, Ordination of Priests, and the Extreme Unction of the dying; but if we examine this claim closely in the light of what we have heard, we shall soon find that five of these acts cannot truly be called Sacraments, lacking as they do either God's command, the external means, or the promise that God will thereby offer and convey unto men the grace which Christ has merited. For this reason we can recognize only Baptism and the Lord's Supper as Sacraments.

F. J. L.

Justification Before God.

(A paper read before Immanuel Lutheran Conference, and published by its request.)

III.

We become righteous by the obedience of Christ, in whom God has justified the world.

1.

God justifies the ungodly. But we have heard that he who justifies the wicked is an abomination to the Lord. Are we to think that God pronounces woe upon those who call evil good, and that He Himself makes light of sin? Far from it; for, "The righteous Lord loveth righteousness," says Ps. 11, 7, and Ps. 5, 4 declares: "For Thou art not a God that hath pleasure in wickedness." God's remission of sins does not mean that sin is not condemned and punished. When God justifies us by grace, it is not the same case as when an indulgent father smilingly overlooks the disobedience of his son. Nor should we imagine that God thinks thus: I am the Lord; there is none higher than I; I do as I please—who dare oppose me if I please to forgive? It is true: "Our God is in the heavens:

He hath done whatsoever He hath pleased." He does not, however, forgive us in the same manner as a sovereign king may sometimes pardon a criminal—without regard to justice. Though God is supreme, yet His own justice, which He has proclaimed and according to which sin must be punished, that righteousness which is in God, must be declared and set forth; for God Himself has done so, Rom. 3, 25, 26. God's grace does not simply override or set aside His own inherent righteousness. How can God count the sinner just? How can the just God justify the ungodly? This question naturally arises and should be answered, as it has pleased God to furnish us with the reply in Scripture.

From the Bible we learn that justification, or forgiveness, has been won and merited, though we receive it by grace. It has been purchased by Christ. This is no contradiction to what we said before. If you are presented with a fine garment, it costs you nothing; yet you know without being told that it cost dear before you received it as a gift. So we are justified freely, our righteousness before God is by grace, we pay nothing for it, we receive it without money and without price; still it was earned, this gift was paid for. Grace which forgives is grace in Christ, for Christ's sake, won for us by Christ.

In saying that Christ won God's favor for us, we do not mean to declare that God did not wish to be gracious; but we wish to state how God can be just and yet be gracious towards us sinners. God Himself satisfied His divine justice by sending Christ into the world, as it is written: "God sent forth His Son." "God so loved the world that He gave His only-begotten Son." Without Christ there is no saving grace, no justifying grace, that is to say, if God does not take Christ's work into consideration, He must condemn us. We must know of Christ and His work, if we would understand the doctrine of justification.

Christ is the Son of God from eternity, and in the fullness of time He became man; since that time He is God and man in one person. He became the God-man to be our Savior. He saved sinners by doing the will of God. Whatever He did and suffered in the days of His earthly career was in obedience to His Father, as it is written Phil. 2, 8: "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." It is beyond our present purpose to describe in detail the spotless life of this

God-man, the only man that never yielded to temptation; that always walked in perfect love to God and towards men, both friends and foes, even praying for those that persecuted Him; that in each of the varied relations of life acted strictly according to the precepts for that position; that from His birth to His last breath ever did justly and loved mercy: nor can we delay to depict that life of suffering, to show how hard His lot was even at His first appearance among men at Bethlehem; to consider how, when He went about doing good, He had to endure the contradictions of sinners



Our Lord's Ascension.

"While He blessed them, He was parted from them, and carried up into heaven," Luke 24, 51.

against Himself; to present His great passion on Maundy Thursday and Good Friday—that agonizing conflict in the Garden of Gethsemane, that horrible torture of body and soul on the cross, when that awful, heart-rending cry pierced the darkness: "My God, my God, why hast Thou forsaken me?" Our object now is to learn what this life without blemish, ending in this most cruel and shameful crucifixion, has to do with our justification. It is to this, to what Christ has done and suffered, that God looks when He forgives us our sins, in other words, when He declares us just without works, as St. Paul says, Rom. 3, 24: "Being justified freely by His grace through the redemption that is in Christ Jesus."

J. P. H. S.

A Blessed Family.

Once upon a time there was in Strassburg a teacher who had a very limited income. He had nine children, and to feed them was no small difficulty. If, on the 1st of January he would have begun to calculate how many suits of clothes, dresses, shoes, and stockings, how much bread, meat, and butter they would need during the year, his head would have begun to swim and his heart would have given up in despair—had he not known the Father in heaven. Moreover, the nine were no small number to find room for under his small roof, so that, if there was little room already for their beds, there was still less for the games and sports which cannot be denied childhood. Father and mother, however, knew how to govern their household. Whoever visited the teacher's house was surprised to see the order and cleanliness of the home, the neatness and tidiness of the children, the thoughtfulness and helpfulness of the older boys and girls, and the bearing with which father and mother moved among them all.

One day the teacher received a visit just at dinner time. When the stranger saw the nine children sitting at the table and working over their plates, he said, with a voice of pity: "Poor man, what an affliction you have to bear!"

"I an affliction to bear!" said the astonished teacher; "how so?"

"Nine children, and seven of them boys!" answered the visitor, and added: "I have but two, and each of them is a nail for my coffin."

With firmness the teacher answered: "That is not the case with my children."

"How is that?" inquired the guest.

"I will tell you," explained the father. "You see, I taught my children a noble lesson, the lesson of obedience. Isn't it true, children? You know you must obey your parents, don't you?"

"Yes," answered all the nine.

"And you do it gladly, don't you?"

The two little daughters smiled stealthily, while the seven boys answered lustily: "Yes, dear father; yes, indeed!"

Then the father explained to his guest: "If death should come to my door to take away one of my nine children" (here he took his velvet cap off his head and threw it against the door), "I would say to him, 'Knaves, who told you that I have one child too many?'"

Whereupon the stranger began to see that it is only disobedient children who make their father miserable.

One of these seven boys who answered so bravely became a very famous man. He was the renowned Parson Oberlin, of Steinthal, in Alsace, Germany.

The family is blessed in which both parents and children follow God's Word, which says: "Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath, but *bring them up in the nurture and admonition of the Lord,*" Eph. 6, 1—4.

He Wasn't Driving.

A father and his little son were once driving along a familiar road with a gentle horse. To gratify the child, the father placed the reins in his hand, but at the same time, unseen, kept his own hold on them. As they drove on, they saw coming towards them, at full speed, a runaway team. The danger was great; but the father guided his horse so that a collision was avoided, and the danger was escaped.

When all was over, the boy looked to his father, and with choked utterance said, "I thought I was driving, but I wasn't; was I, papa?"

So, when some danger has been escaped, or deliverance has come in some ways unforeseen and unthought of, the child of God has occasion to say, "Father, I thought I was driving, but I wasn't."

The Boy's Farewell.

In an extensive coal mine in England, one day the shaft, or entrance to the mine, gave way and caved in, and some of the miners were buried by dirt, while some were fastened in small chambers. Every effort was made to dig the way open to save the men, but it took time, and when they were found, they were all dead — crushed or suffocated.

In the corner of a small room they found the body of a boy who had a little painted tin lamp and a rusty nail. On the lamp the boy had scratched with the nail the following words:

"Weep not, dear mother! We sang and praised God as long as we had breath. Mother, keep closer to God than you have done."

On the other side was written: "John, farewell! Conduct yourself before God and your mother as becomes a good boy."

These words were the boy's farewell to mother and brother, and they were a comfort to the poor sorrowing mother, who did not doubt that her boy in his last hours rejoiced in God and put his trust in the Savior.

All for the Best.

A poor colored woman was lying on a sickbed in a hospital. She seemed to be very old. To the young Lutheran pastor, who came to see her, she said, "Indeed, young master, I don't know, how old I is." Her friends were all dead, and for many years she had lived with different people, "doing little turns and nursin' the baby, honey," she said to the pastor, "till I couldn't stand on my sore leg any longer. De bredren and sisting war very kind, but you know, my child, dat it ain't home to a body no more when they can't do nothin'." So she had sought a refuge in the hospital "till her leg got strong agin." And yet, in all her sorrows of old age and poverty and sickness she was cheerful and even happy; for she rested in the love of her Savior and trusted in Him who doeth all things well. "It's all well, honey," she said to the pastor, "dat is, I takes it all for well, bekase de Lord gives me grace to believe dat what He do is all for de best."

Enjoying Settled Peace.

A friend once asked the pious Prof. Francke how it was that he kept a constant peace of mind. The reply was:

"By stirring up my mind a hundred times a day. Wherever I am, whatever I do, I say, 'Blessed Jesus! I have truly a share in Thy redemption; Thou hast forgiven my sins, and art guiding me by Thy Spirit. Thine I am; wash me again and again.' By this constant converse with Jesus I enjoy serenity of mind and a settled peace in my soul."

All for Jesus.

I'll leave it all with Jesus
Who bore my load of sin;
He keeps me from temptation
And gives me peace within.
I want to live for Jesus,
My Savior and my Friend.
In gentle tones He tells me,
"I'll help thee to the end."

I'll give my heart to Jesus
Who gave His life for me
In bitter pain and anguish
Upon the cruel tree.
There is no friend like Jesus,
So lowly, meek, and mild,
Who in His tender mercy
Will save a sinful child.

I long to be with Jesus
In that bright home above,
Where there's no pain or sorrow,
But all is joy and love.
And while I wait for Jesus,
My earnest prayer shall be
That I may live to serve Him
Who did so much for me.

ESTHER PETERSON.

Our Duty towards Our Neighbor.

Luther writes: "You have a neighbor whose life and conversation is well known to you, but is unknown to your pastor, or at least not known so well; for how could he be acquainted with every individual's manner of life? Therefore, when you see that your neighbor is becoming rich by dishonest business and practices, that he lives in licentiousness and adultery, or that he trains and governs his household negligently and carelessly, you should first admonish him and in a Christian manner warn him, that he may seek his salvation and avoid giving offense. And, O, what a good and blessed work you have done, if you thus gain your brother! But, alas, who does this? For, in the first place, truth is an unwelcome thing; whoever speaks the truth makes enemies; therefore you would rather retain your neighbor's favor and friendship, especially if he is rich and powerful, than to anger him and make him your enemy. So if the other neighbor does the same, and the third and fourth also, the first admonition fails, and with it the second and third also, by which your neighbor might have been restored to the right way, if you had only by admonishing him done what was your duty."

Teaching a Minister.

Shortly after the War, a party of friends were spending an evening at the house of General Lee in Richmond. During the conversation a minister spoke in very bitter words about certain people as hateful enemies. General Lee spoke of these persons in a conciliatory manner and soon turned the conversation into other channels.

Presently the minister got up to go, and General Lee followed him out to the door and said to him very earnestly: "Doctor, there is a good old book which I read, and you preach from, which says, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' Do you think your remarks this evening were quite in the spirit of that teaching?"

The Doctor made some apology for the bitterness which he had expressed, and thanked his Christian friend for his kind words of reproof.

Bad Bargains.

A teacher asked his scholars if any recollected an instance in Scripture of a bad bargain.

"I do," replied a boy; "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third boy observed, "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul." A bad bargain indeed!

No Fear of Death.

"Knowest thou not," said Luther to Death, the King of Terrors, "that thou didst devour the Lord Christ, but wast obliged to give Him back, and wast then thyself devoured of Him? So thou must leave me undevoured, because I abide in Him, and live and suffer for His name's sake. Men may send me out of the world, — for that I care not, — but I shall not on that account abide in death; I shall live with my Lord Christ, for I know and believe that He liveth."

THE devil always finds logic with which to convince his followers. — *Walter Scott.*

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 1907: There are 30 mission stations — 20 in North Carolina, 5 in Louisiana, 3 in Virginia, 1 in Illinois, and 1 in Missouri. At the close of the year 32 laborers were at work in this mission field — 10 white pastors and professors, 4 colored pastors, 6 white and 7 colored teachers, 3 white students as assistants, and 2 colored lady teachers. The mission numbered 1908 souls, 845 communicant members, and 228 voting members. 1386 children attended the parochial schools. Immanuel College at Greensboro, N. C., with 4 professors and 1 assistant teacher, had an enrollment of 74 students, 3 of them studying for the ministry; Luther College at New Orleans, with 4 professors, was attended by 48 students, 4 of them preparing for the ministry. During the year, \$30,917.91 were received for the mission treasury, the colored congregations contributing \$1883.55.

MEHERRIN, VA. — Our mission station at Meherrin, Va., is still vacant. The people, to their great joy, are regularly supplied with preaching twice a month by the professors of Immanuel College in Greensboro. The Sunday school is kept up by the members of the congregation, both young and old attending the instructions in Catechism and Bible History. Their earnest prayer is soon to have a resident pastor to take charge of church and school.

HEATHEN MISSIONS AT HOME. — Speaking about "heathen missions at home," an aged pastor, "a friend of all mission work," writes: "Whatever we may do for the heathen abroad, we dare not overlook the needy millions of colored people at home, who have come out of the house of bondage as Israel of old, demoralized and sorely in need of the uplifting hand and saving mercy of Christ."

A NOBLE CONFESSION. — Our Lutheran brethren in Australia are doing a blessed mission work among the native blacks on the western coast of that continent. It is often difficult to keep the blacks at the mission station. Recently, when many left, one of them stayed and declared himself willing to work through the harvest for less than the missionary had offered. He nobly said to the mis-

sionary: "I am not here to make money, I am here to learn to know my Savior. I love my Savior and I do not work for an earthly master only, but I like to please my Savior, even if you do not see me. Money cannot make me happy, for we soon must die. I like going to school because there I learn to read my Savior's Word."

CORRECT. — A Bishop of the A. M. E. Church writes: "What our people need above all else is simple, solid instruction in the Holy Scriptures." Correct! However, that simple, solid instruction is given them not in the noisy revival meetings and wild camp meetings of the A. M. E. Church, but in the steady, patient teaching of Bible and Catechism in our Lutheran schools and in the sound doctrinal preaching of God's Word in our Lutheran churches.

PRAISE FOR MISSIONARIES. — The late Robert Louis Stevenson, the famous English writer, after having come in close personal contact with the missionaries in the South Seas, and having daily watched his own Samoans trained under missionary influence, wrote: "I conceived a great prejudice against missions in the South Seas, and had no sooner come there than that prejudice was first reduced, and then at last annihilated. Those who debate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done; they will see a race being forwarded in many different directions, and I believe, if they be honest persons, they will cease to complain of mission work and its effect."

A MISSIONARY CHURCH. — Says an exchange: "A church in Kansas is enjoying the blessing of being a missionary church. A few years ago it was not at all prosperous and gave very little for missions. But it is now supporting its own mission in India and another among the colored people of the South. It also has a local mission which it maintains, and having thus become a missionary church, it is now growing and prosperous." Taking an active interest in mission work will not make a congregation poor and will not hinder its growth, but will give new life and strength.

SAD CONDITION OF WOMEN IN INDIA. — Speaking of the sad condition of heathen women in India, a missionary writes: "If one becomes a widow at five, she must live the rest of her life in suffering. All her husband's relatives and friends curse her,

for they believe he died on account of some crime she had committed. She can eat only one meal in twenty-four hours, and that of coarse food. All her clothing and jewelry are taken from her, and she is the servant of all the household. — The high-caste women of India are kept in seclusion and ignorance. One has said that the wife enters her husband's house never to come out till she is carried out a corpse. They know nothing about what is going on in the outside world, not even what happens in their own village. The only way these can be reached is by women."

"A PRAYING BELL."—It is reported that the bell in a temple in North China is being rung without ceasing since the year 1807. The bell-ringers are paid for their work, and the inhabitants of the district are paying their bell-tax willingly; for in their heathen superstition they think that the bell prays for them. They call it the praying bell.

Power of the Printed Truth.

The following incident will show how the printed Truth may show its power in other lands: A single tract on the Ten Commandments fell into a Brahmin's hands. He, a pagan, taught ethics, but told his followers that this was a better system, and went with them preaching God's Law, having never seen a missionary. They soon after got a New Testament, and devoured its contents.

One day, into a group of discouraged missionaries, the whole company marched, asking the way of salvation. When verses were quoted the strangers said: "Yes, that is in such a chapter and in such a verse." Had an angel dropped from heaven, the missionaries would hardly have been more surprised than to hear these men, unknown to Christian people, tell what they had read. They all were converted to Christ except their leader, and as a result a mission was founded. So much for the amazing power of the silent, printed Truth.

Dr. Scudder.

False Peace.

Any peace that is not based upon the finished work of the Lord Jesus is just peace with Satan, peace in a condemned state, and a peace that will

land you in hell. You can have no peace with God and your sins, too. The blood that makes me a friend to God makes me a foe to sin. — *Selected.*

BOOK TABLE.

STATISTISCHES JAHRBUCH der Deutschen Ev.-Luth. Synode von Missouri, Ohio und andern Staaten fuer das Jahr 1907. Concordia Publishing House, St. Louis, Mo. Price, 35 cts.

This interesting pamphlet brings the complete statistics of the largest Lutheran synod in America.

MISSIONSFESTLIEDER, gesammelt von *Pastor H. Bouman*. Concordia Publishing House, St. Louis, Mo. Price, \$2.50 per hundred.

A good selection of German and English missionary hymns and prayers. The pamphlet will prove very helpful for mission services. It contains 30 German and 8 English hymns.

Acknowledgment.

Received for *Colored Missions* from St. Paul's Church, Charlotte, N. C., \$10.00; St. James' Church, Southern Pines, N. C., 5.00; Bethlehem Church, Monroe, N. C., 5.00; Mount Zion, New Orleans, La., 35.00; Bethlehem, New Orleans, La., 25.00; St. Paul's Church, New Orleans, La., 35.00; St. Paul's Church, Mansura, La., 10.00; Grace Church, Concord, N. C., 10.00; congregation in Napoleonville, La., 2.00; Calvary Church, Sandy Ridge, N. C., 15.00; Holy Trinity Church, Springfield, Ill., 3.25; St. Matthew's Church, Meherrin, Va., 12.61; Concordia Church in Rockwell, N. C., 5.75; St. John's Church, Salisbury, N. C., 3.50.

St. Louis, Mo., April 16, 1908.

A. C. BURGDORF, *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.; 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.

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R. A. BISCHOFF, Editor.

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St. Louis, Mo., June, 1908.

No. 6.

The Day of Pentecost.

Let songs of praises fill the sky:
Christ, our ascended Lord,
Sends down His Spirit from on high,
According to His Word.
All hail the day of Pentecost,
The coming of the Holy Ghost!

The Spirit, by His heav'nly breath,
Creates new life within;
He quickens sinners from the death
Of trespasses and sin.
All hail the day of Pentecost,
The coming of the Holy Ghost!

T. Cotterill.

Pentecost.

The word Pentecost means the fiftieth. On the fiftieth day after the feast of Passover the Pentecost festival was celebrated in the Old Testament as "the feast of harvest." In the New Testament, Pentecost comes on the fiftieth day after Easter and is celebrated in commemoration of the outpouring of the Holy Spirit on the disciples, which occurred fifty days after the resurrection of Christ.

Our Pentecost, therefore, is the festival of the Holy Ghost, who is still active in the spiritual harvest, the harvest of souls. It is He that brings sinners to faith in Christ and His salvation, and thus gathers the Church of Christ here on earth. 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." We so confess, because the Bible so teaches. The Bible tells us that man by nature is "dead in trespasses and sin." It is the

Spirit that brings man to spiritual life. The Bible tells us that man is "flesh born of flesh," and that this flesh is "enmity against God." It is the Spirit that regenerates man and makes him a child of God. The Bible says: "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." It is the Spirit that opens our eyes to see and our ears to hear and our hearts to understand and to trust in the wonderful things which our Savior has done for us. The Bible says: "No man can say that Jesus is the Lord but by the Holy Ghost." It is the Spirit that brings us to faith in Jesus, so that we confess Jesus as our Lord and acknowledge ourselves His servants and seek His glory alone.

The Holy Spirit does His work through the Word of God, which we read in the Bible, which we hear in the preaching of the Gospel, and which we see connected with certain signs in the Sacraments. This Word of God is the means in which the Holy Spirit comes to us, and by which He works in our hearts. He that despises and rejects God's Word thereby despises and rejects the Holy Spirit and will not come to faith; for "faith cometh by hearing, and hearing by the Word of God."

Therefore Pentecost calls upon us to be diligent in the use of God's Word for our salvation. It reminds us to be diligent also in bringing God's Word to those who still sit in the darkness of sin and know not the redemption which is in Christ Jesus. God's Word is the means by which the Holy Spirit is brought to them to give them light and life and salvation. By spreading God's Word we spread the blessings of Pentecost over a ruined world. Christians can have no more important work to do.

Justification Before God.

(A paper read before Immanuel Lutheran Conference, and published by its request.)

III.

We become righteous by the obedience of Christ, in whom God has justified the world.

2.

Christ lived the life He did and died the death He did to redeem us, that is to say, to free us by paying the ransom, the requisite price of our liberty. No mere man could do this, no matter how great his wealth, as we read of the rich in Ps. 49, 7: "None of them can by any means redeem his brother, nor give to God a ransom for him." The redemption of man's soul is too precious for mere man to purchase release. The Son of God became man, that He, the God-man, might do what was not possible for other men to do, as He says Matt. 20, 28: "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." The word "many" draws our attention to the fact that the one life of Christ is given for a large number, but it does not mean that any man is excluded; for St. Paul says of Christ 1 Tim. 2, 6: "Who gave Himself a ransom for all." For this purpose He gave Himself, His whole life-work, and life itself. We read in Gal. 4, 4, 5: "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." Not with the agony in the garden, not with the baptism of Christ, did the work of redemption begin, but with His very conception; for, according to the words just quoted, to buy off from under the Law those who were under it, Christ, the Son of God, was made to be of a woman and was made to be under the Law. While it is true that the work of redemption began with the very first beginning of Christ's life on earth, it is also true, I think, that the Scriptures generally, when speaking of redemption, state that we were redeemed, reconciled, by the cross, by the blood, by the death of Christ. This is not difficult to understand. It is especially in His great passion on the cross, in the shedding of His blood, in His dying, that we see to what degree He loved us and how much our redemption cost Him; it is this part of His life that especially arrests our attention; it is there we behold the perfection of His obedience, as is indicated in Phil. 2, 8, where St. Paul says of Christ that "He became

obedient unto death, even the death of the cross." We are not, however, to think of the blood, of the death, apart from the life, the perfect life He led. The Bible itself, in speaking of Christ's suffering, at various places leads us to ponder on the fact that the person suffering and dying is a sinless one. Thus, 1 Pet. 3, 18: "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God." Likewise Isaiah, describing the "Man of sorrows," not only tells us that "He is brought as a lamb to the slaughter," but also points out that "He had done no violence, neither was any deceit in His mouth." When I state that we are justified by the obedience of Christ, I am thinking of His obedience from the beginning of His life on earth to His death on the cross.

The obedience of Christ was vicarious, in our stead. When some people proclaim that Christ suffered and died for us, they mean to say that Christ did this for our good, on our behalf, so that it was for our benefit; they do not, however, mean to say that He did this as our Substitute. But according to Christ and the Bible He died for our good by dying in our stead. When Christ declared that He came to give His life "a ransom for many," that "for" means "in the stead of." St. Paul says 2 Cor. 5, 14: "We thus judge, that if one died for all, then were all dead." Isaiah proclaims: "But 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. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all," Is. 53, 5, 6. "Behold the Lamb of God, which taketh away the sin of the world," John 1, 29. The purpose of God in laying all our sins upon Christ was not only to free us from the punishment of our sins, but to remove our guilt. In other words, mark well, our sins were laid upon Christ, and not merely the penalty of sin. If our sins were transferred to Christ, then we no more stand before God as sinners deserving condemnation. That God so wishes us to understand and believe this transfer is seen from 2 Cor. 5, 21: "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." J. P. H. S.

THE sum and substance of Christian doctrine is this, that God has sent His Son Jesus Christ, and through Him alone forgives our sins and justifies and saves us, — *Luther.*

Fruits of the Gospel in Mission Lands.

Here are a few examples, showing the fruits of the Spirit as they have become manifest in the life of the liberated and redeemed negro slaves in Sierra Leone, upon the western coast of Africa.

Before their conversion the natives were addicted to all vices. Among other things they were the most inveterate thieves. The honesty and thorough reliability of the converted are the most convincing evidences of the transforming power of the Gospel of Christ. One day, while Missionary Jansen was absent, the mission house took fire. The members of the congregation had succeeded in rescuing and carrying away all its contents, but afterwards, when everything was brought together, not even the smallest article was missed. The box that served as the treasury had fallen into the hands of one of the boys. He had taken his position in the yard and, sword in hand, was protecting his charge.

These natives were notoriously lazy. The fruits of the Gospel appeared in their diligence and industry. Their houses and gardens were kept in the best of order. Those who had learned to read would often use their leisure moments in reading their Bibles to their neighbors. Others would render such services in the homes of the sick, the aged, the indifferent and wayward.

The homes of the natives, too, bore many evidences of the hallowed influence of the Gospel of peace. One of the negroes was asked how he got on with his wife, and he replied: "Sometimes I say a word that does not please my wife, or my wife does something that displeases me. But when we are in danger of quarreling, we join hands, lock the door and pray, and then we have peace again."

Formerly these people were so insubordinate and riotous that the military could scarcely hold them in check. After their conversion their docility and readiness to obey and be led were most striking.

When the negro regiments of the West Indies were disbanded and sent back to Sierra Leone, the members of the congregation at Regent took a peculiar and intense interest in their coming. Many a one who had once upon a time fallen into the hands of slave-hunters and been carried away into slavery hoped to find some friend or relative among these returning exiles. This was the one topic of conversation throughout the community when, in the evening, the news was brought that the troops would land the next morning. The attendance at morning prayer in the church was larger than usual.

The missionary referred to the temptations into which one is liable to fall, and in his prayer expressed the hope that no one might go to Freetown to-day lest he receive injury to his soul, much as he approved of and sympathized with the feelings of the people. After the service an aged Christian came to him and said that his brother was among the soldiers.

"And you would like to see him?" answered the missionary.

"Yes, Massa; but to-day I will not go."

"But," continued the missionary, "I must send some one to Freetown to-day, if you can find another church member who would like to go along, I will send you both."

About two hours later he came again and said:

"Massa, I find no one who wants to go along. All the people say: 'I will not go where God says there is temptation lurking.'"

The old man waited two days before he beheld the face of his brother.

Only Three Steps.

There was a boy who was rather simple-minded, having only little worldly wisdom, but who had been taught by the Spirit a knowledge above all human wisdom. A friend wishing to find out whether he had any ideas on the subject of religion, said to him one day, "It is hard work, is it not, to get to heaven?" He was surprised to receive from the boy the answer, "No; it is easy. There are only three steps — *first*, out of self; *second*, into Christ; *third*, into heaven."

A Blessed Son.

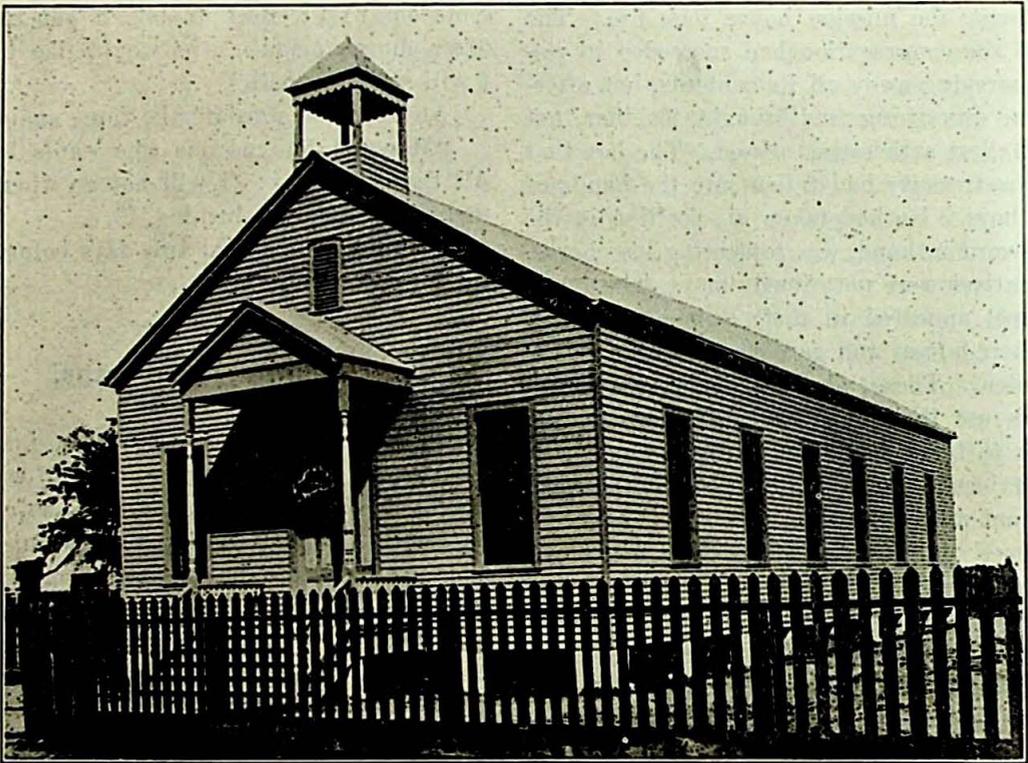
A wealthy merchant who was entertaining one of his friends showed him through his house and home, pointing out to him his great riches, his many comforts, barns, stables, and the like. After his friend had seen all these things, and declared him to be exceedingly "lucky;" the merchant said: "All these things do not bestow blessings upon me and mine, but another room to which I will now lead you." Thereupon he took him to a small room which he had prepared especially for his aged and devout mother, a godly and prayerful woman. "This," said he, "is the place from which blessings flow over me and my whole house, for the prayer of the righteous availeth much."

New Orleans News.

It will undoubtedly interest the readers of the PIONEER to learn that thanks to the liberal contributions of the pupils of our Northern parochial schools, and of the many friends of our mission work among the colored population of the South, our sorely-needed school building and chapel at Napoleonville, La., is now completed. The building, which is 65×30×14 feet, contains two spacious rooms; one of these is to accommodate the many

to bestow upon them His blessings, forgiveness of sin, life, and salvation. The speaker, moreover, impressed it on the minds of the hearers that Christ desires also the adults and grown up to come to Him, and that all therefore should make use of the opportunity, and hear the Word of God which will be taught to their children as well as to them in this new building. The closest attention was given the speaker throughout his entire sermon.

At the evening service the room was crowded to its utmost capacity, and many, finding no room



Colored Lutheran Chapel and School at Napoleonville, La.

pupils who wish to receive Christian instruction, and the other is to serve as a chapel. The school has an excellent site, and the large playgrounds will be especially welcome to the schoolboys.

The school was dedicated on Sunday after Easter by the Rev. G. Kramer of the Bethlehem congregation in New Orleans. At the morning service there were about 70 present, mainly children who attend our school, and their fine singing of our beautiful Lutheran hymns helped not a little to make the service an edifying one. In his brief but pithy and hearty discourse on the words of the Savior: "Suffer little children to come unto me," etc., Pastor Kramer made it clear to his hearers how anxious Christ is to have all children come to Him, in order

within, were obliged to remain outside. The undersigned preached on Ps. 34, 5, pointing out to his hearers the blessedness of those who are dwellers in the house of God, and the wretchedness of those who cannot or will not hear the Word of God. Unfortunately, the new benches were not yet finished, and the audience could be accommodated only with school desks, many of which were certainly not intended for adults. However, after the next service the new benches will be finished, and those who attend our services will find more comfortable seats.

May the Lord continue to bless our labors in Napoleonville; for this is, indeed, a very promising mission field. Under the care of Mr. Eberhard the school has been doing nicely, it having an enroll-

ment of 85 pupils. Mr. Eberhard is working with great success and is highly esteemed by both young and old. Rev. E. Schmidt, of Seymour, Ind., has accepted a call to Napoleonville, and, so we learn, has already entered this important mission field. May God's blessings rest upon him and his work!

Since the end of the school year is drawing near, we might here add a few words concerning our college. Luther College has by God's grace enjoyed another year of prosperity. Through its instrumentality *eight new members* were added to our local congregations. The following are the names of the students who were confirmed in, and became members of, our churches: G. Demoné, J. Dowasier, Walter Fernandez (St. Paul's); Adeline Winn, Sedonia Roberts, Louis Andersen (Mount Zion); Samuel Ware, Maud Ware (Bethlehem). May they ever remain faithful to Christ, their Savior, and to His Church, and in the end obtain the crown of life.

Because of the manifold duties as teachers of St. Paul's School, Messrs. Seeberry and Wiley were obliged to discontinue their theological studies. Our this year's enrollment shows 50 students: Theological 3, Special 1, Normal 9, Preparatory 37. One of our students will be graduated as teacher, the fourth graduate from Luther College. The students are busily preparing themselves for their commencement exercises to be held at the end of June. The usual catalogues of Luther College have been published, and will be gladly forwarded to all who desire them.

J. M.

A Brave Indian Chief.

The late Bishop Whipple, who labored many years among the Indians, relates the following:

One day an Indian came to a missionary and said, "I know this religion is true. The men who have walked in this new trail are better and happier. But I have always been a warrior, and my hands are full of blood. Could I be a Christian?"

The missionary repeated the story of God's love. To test the man, he said, "May I cut your hair?"

The Indian wears his scalp lock for his enemy. When it is cut, it is a sign that he will never go on the warpath again. The man said, "Yes, you may cut it. I shall throw my old life away." It was cut. He started for home, and met some wild Indians, who shouted, "Yesterday you were a warrior, to-day you are a squaw."

It stung the man to madness, and he rushed to his home and threw himself on the floor and burst into tears. His wife was a Christian, and came and put her arms about his neck, and said, "Yesterday there was not a man in the world who dared call you a coward. Can't you be as brave for Him who died for you as you were to kill the Sioux?"

He sprang to his feet and said, "I can, and I will."

I have known many brave, fearless servants of Christ, but I never knew one braver than this chief.

True Riches.

There is a story of an ungodly rich man who took a friend to the roof of his house to show him the extent of his possessions. Waving his hand about, he proudly said, "There is my estate." Pointing to a great distance on one side, he said, "Do you see that big farm? Well, that is mine." Pointing to the other side, he said, "Do you see that large house in the beautiful grove? That also belongs to me."

In turn, his friend now asked, "Do you see that little village out yonder? Well, there lives a poor woman in that village who can say more than all this."

"Ah! what can she say?"

"Why, she can say: 'Christ is mine!'" was the friend's reply.

The poor woman was the richer of the two; for she was one of God's poor, rich in faith.

Were I possessor of the earth
And called the world my own,
Without the Savior and His grace
I were a wretch undone.

Come to Jesus!

Our conscience can never be satisfied and quieted with works. Though it should be rid of one sin, there will soon be another one. Yea, the very medicine of works which men apply frequently turns into sin. Whosoever, then, has a contrite, burdened conscience, being afraid of sin and death, and finding no good in himself, let him come to Jesus and confess his need and call upon Him; He will surely deliver him. As it is written in the Psalm (50, 15): "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." — *Luther.*

Love Your Enemies!

A colored man in the West Indies, called Caesar by his master, had gained his freedom and had also become a Christian. By his faithful service he had won the entire confidence of his master, who took him along to the slave market to help select the strongest and most useful workmen. They had already secured their number, when Caesar yet discovered an old worn-out man, and at once asked his master to buy him too. The master wondered why. "O massa," said Caesar, "you must have him." At last the master consented and bought the old man.

Soon afterward the old man took sick, and Caesar nursed him as a loving child would nurse its parent; he waited on him, washed him, fed him, and was with him every spare moment. Of course, every one soon noticed this, and the master also observed it. He therefore asked Caesar, "What is the old man to you? You care for him so tenderly. Is he perhaps your father?"

"No, massa, he is not my father," said Caesar.

"Is he perhaps some other relative?"

"No, massa, he is no relative."

"Is he your friend?"

"No, massa, he is not my friend."

"But who, then, is he?" asked the master again.

Tears were now seen in Caesar's eyes as he said: "He is my enemy. When I was yet a child, this man tore me from father and mother, sister and brother, from country and home, and sold me into slavery. But I have read in God's Word, 'If thy enemy hunger, feed him; if he thirst, give him to drink.'"

The Worth of a Good Mother.

It is as strange as it is true, that a vast number of young people, having good mothers — excellent Christian mothers — do not half appreciate the real worth of them. Many a young man owes his success in life to the prayers and molding influence of his godly mother; and he ought to be very thankful to God for such a mother and prize her very highly. A certain chaplain related this story some years ago:

It was just after the battle of Williamsburg, where hundreds of brave men had fallen, never to bear arms again, that a soldier came to my tent, and said, "Chaplain, one of your own boys is badly wounded, and wants to see you right away." Hur-

riedly following the soldier, I was taken to the hospital, and found, on a bed, a fine-looking young man, pale and blood-stained from a wound above the temple. I saw at a glance that he had but a few hours to live on earth. Taking his hand, I said to him, "Well, my brother, what can I do for you?" The dying soldier looked up in my face and, placing his finger where his hair was stained with blood, said, "Chaplain, cut a big lock, from here, for mother; for mother, mind, chaplain." I hesitated to disfigure him so. He said, "Don't be afraid, chaplain, it's for mother, and nobody will see me in the dead-house to-morrow. Now, chaplain," said the dying man, "I want you to kneel down by me, and return thanks to God." "For what?" I asked. "For giving me such a mother. O chaplain, she is a good mother; she taught me to look to Jesus; her teachings comfort and console me now. And, chaplain, thank God that by His grace I am a Christian. Oh! what should I do if I were not a Christian? I know that my Redeemer liveth. His finished work has saved me. And, chaplain, thank God for giving me dying grace." I knelt by the dying man, and thanked God for the blessings He had bestowed on him — the gift of a good mother, a believer's hope, and dying grace to bear testimony to God's faithfulness. Shortly after the prayer, he said, "Good-bye, chaplain. If you ever see mother, tell her it was all well."

That young man had a large appreciation of the worth of a good mother, and thankfully recognized her blessed influence in leading him to accept her God as his God, even unto death.

God's Providence.

The Rev. T. Charles, who was well known as a pious and useful minister in Wales, once had a remarkable escape from death. In one of his journeys to Liverpool his saddlebag was, by mistake, put into a boat different from that in which he intended to go, which made it necessary to change his boat, even after he had taken his seat. By this change, so contrary to his intentions, he was graciously preserved; for the boat in which he meant to sail was lost, and all its passengers were drowned.

It is an art above all human arts that a man should have the grace truly to acknowledge himself a sinner, and yet grasp the grace of God, in spite of His wrath. — *Luther.*

Items from North Carolina.

On Easter Monday the missionaries of North Carolina met in Salisbury for the purpose of making some recommendations to the Mission Board and to agree upon plans relative to missionary activity for the summer. The main point discussed was that of summer schools. We Lutherans make it our aim to feed the lambs of Christ as well as the sheep. We believe that for accomplishing this aim nothing equals our parochial schools. Therefore the Lutheran church and her school have always been one and inseparable. In North Carolina our missionaries have so many stations to see after that it is impossible to hold school at all of them during the winter. Therefore in the summer we try to gather the little lambs together for two months to feed them with God's Word and instruct them therein, that they, too, may grow in the faith and knowledge of Christ, their Savior. Since the founding of Immanuel College, her students have been of great help to the missionaries in gathering and training the children of our rural stations in the Catechism, in singing, Bible history, and in other branches of useful knowledge. May the Lord add His blessing to their labors again this year!

The following assignments were recommended to the Board, and, God willing, the teachers and schools will be as follows: Mr. John Alston at Southern Pines, N. C.; Mr. Fred Ford at St. Peter's; Mr. Will Hill at Miller's Chapel; Mr. Chas. Play at Gold Hill; Teacher Buntrock at Elon College; Teacher Reid at High Point; Teacher Carter at Sandy Ridge; Miss B. Sutton at Rocks; Miss E. Johnston at Catawba.

Now let the members and parents cooperate. Make these schools successful by sending your children early and regularly.—

The congregation at Salisbury is doing well. The people and pastor appreciate their new church. On Easter Monday night a good audience listened eagerly to Rev. McDavid, of Charlotte, as he proclaimed the benefits of the Savior's resurrection. The choir under the direction of Miss Johnston, last year's graduate of Immanuel College and present teacher in Salisbury, rendered some excellent music.

On the Sunday after Easter Mr. Baumhoefener, theological student of St. Louis, occupied the pulpit for Rev. Schmidt of Concord. A goodly gathering greeted him.

Word has been received that Prof. Bakke is on the sick list. We hope that the Lord will grant this faithful servant of His a speedy recovery.

By the time this is in the hands of our readers commencement of Immanuel College will be on. Let all who can go there.

Special children's services will be held in the month of June as follows: June 14th, at Mount Pleasant; June 7th, at Charlotte; June 28th, at Gold Hill. Brother Lash, of Salisbury, is planning to have his Harvest Festival on July 12. We hope for these brethren abundant success, and may much good be done for the church of our Redeemer!

S. D.

A Dutiful Son.

George Washington, the first President of the United States, and one of her most honored citizens, had determined in his youth to become a sea captain. The ship to which he had engaged himself had anchored near his home. Everything was ready, a small boat had come to the shore to carry him aboard, his trunk had been borne to it; he had yet to bid his mother farewell. Whilst doing so, he saw the tears silently rolling down her cheeks, and, although she had not positively forbidden him to go, he felt that possibly the sorrow of that moment would continue to stay with his mother after his departure. Without speaking a word, he hastily turned to the servant and said: "Go and tell them to bring back my trunk. I will not go away and break my mother's heart." The mother gazed on him for a while in astonishment, and then said, "George, God has promised to bless those children who honor their parents; I believe that He will also bless you."

Christ and His Gospel.

Even as the sun in rising fills the world with his light, so that moon and stars are no longer seen or appreciated, thus all learned, wise, and holy men must yield to Christ and testify that He alone is the true Light that enlightens all men. Likewise, the sweet sound and music of the Gospel of Christ should so charm our ears that henceforth, in our whole life and all our doings, this Word should reign supreme through faith so that we should not know of any other comfort, righteousness, or salvation.—*Luther.*

Beautiful Table Customs.

Quite recently, says a traveler, I visited a German widow living in a delightful country seat, with a little son of eight and a daughter of five. As we sat down to the well-spread table, the little boy, folding his hands and closing his eyes, thanked our Father in heaven for the food before us, and asked Him to bless it. Then the little girl, in childish accents, prayed:

"Come, Lord Jesus, be Thou our guest,
And let this meal to us be blest."

From the devout manner of the little ones it could be seen that they were taught by their pious mother to think whom they were addressing in their prayers.

In some families I found the beautiful custom of joining in the Creed and the Lord's Prayer at breakfast, and in one that we often visited last summer the twenty-third Psalm was also recited on Sunday. For a Sunday morning, after a week of plenty and joy, what can be more suitable?

A Missionary's Passion for Souls.

David Brainerd, the well-known, faithful missionary, wrote:

"I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of these things; and when I waked, the first thing I thought of was this great work. I longed to be a flame of fire continually glowing in the service of God, and building up Christ's kingdom to my latest, my dying moments."

Thy Will Be Done.

A father had a lovely son, who was lying dangerously ill with brain fever.

In his great grief and agony he clung to his child, crying out to the Lord, "Oh, I cannot give him up, my darling! I cannot let Thee have him!"

The father's desire was granted. The child recovered, but the disease had so seriously affected its brain that its reason was gone.—

It is no light matter for a Christian parent, when a dear child is prostrated upon a bed of sickness and possibly death, to bow submissively and say, "Lord, Thy will be done!" The necessary strength can come alone from Him who says: "My grace is sufficient for thee."—*Ev.*

BOOK TABLE.

DIE PFLICHT CHRISTLICHER ELTERN GEGEN IHRE KINDER.
By *Rev. R. Miessler*. Concordia Publishing House,
St. Louis, Mo. Price, 35 cts.

On the basis of Holy Scripture, and with reference to our time and country, this pamphlet of 144 pages very clearly sets forth the duty of Christian parents toward their children—a very timely subject and all-important for the welfare of the family, the church, and the state.

SYNODALBERICHT DES MITTLEREN DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 12 cts.

This Synodical Report contains an instructive and edifying treatise on the Spiritual Life of the Christians.

SYNODALBERICHT DES WESTLICHEN DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This pamphlet brings the conclusion of an excellent doctrinal paper on the Trinity of God.

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St. Louis, Mo., May 16, 1908.

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.;
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.

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St. Louis, Mo., July, 1908.

No. 7.

Faith.

"Faith is not what I feel or see,
It is a simple trust
In what God in His Word has said
Of Jesus Christ, 'the Just.'

"What Jesus is, and that alone,
Is faith's delightful plea;
It looks away from sinful self
To Him who died for me.

"His death redeemed me from all sin
And from the wrath of God.
By faith I stand in Him complete
And justified through blood."

Believing.

A sailor was heard trying to explain to a shipmate of his what is meant by believing. Among other things he said: "Mark you, it isn't breaking off swearing and the like; it isn't praying nor being good. It is none of these; for even if they would answer for the time to come, there is still the old score, and how are you to get over that? It is not anything you have done or you can do; it is taking hold of what Jesus did for you. There is forgiveness and salvation because Christ let the waves and billows go over Him on Calvary. It is all offered to you in the Gospel, and it all is yours by believing; and believing is nothing else than taking God at His word. 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

The old sailor knew what believing for salvation means. It means "taking God at His word." It means trusting in what God says about Jesus and

His work of redemption. God says in His Word that Jesus Christ tasted death for every man, Hebr. 2, 9. By trusting in these words you know that Jesus tasted death also for you, and by believing you then have redemption and eternal life. God says in His Word that the blood of Jesus Christ, His Son, cleanses us from all sin, 1 John 1, 7. By trusting in these words you know that the blood of Jesus cleanses also you from all your sin, and by believing you then have forgiveness of sin and everlasting salvation.

"Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home."

Saving the Lost.

Christ came that He might save the lost. He came not to call the righteous, but *sinners* to repentance. When a sinner has come to the end of himself and takes the place of one utterly lost, then God can deal with him in grace.

"Why did you not rush after your friend when he fell into the water?" was once asked, and the reply was: "He was trying to save himself; if I had gone to him at first, I could not have helped him. I waited till he had come to the end of his own strength, and then I rescued him." You understand this. When a man takes his place as one who is lost, and gives up all his self-righteousness, and finds himself under sentence of death as a helpless sinner condemned by the holy Law of God, then he is thankful to be saved by grace. Having no other refuge, he will be glad to find refuge in the Savior of sinners.

Justification Before God.

(A paper read before Immanuel Lutheran Conference, and published by its request.)

III.

We become righteous by the obedience of Christ, in whom God has justified the world.

3.

We have spoken of the object of Christ's obedience, of the work of redemption. Many persons will confess that Christ has redeemed men, but they do not realize what this means. To set forth clearly what Christ has accomplished by His obedience, we say that in Him God has justified the world. This must have been the result of Christ's obedience, unless He failed in His work of taking away the sin of the world. Scripture expressly teaches that the redemption obtained by Christ means forgiveness. We read of Christ in Eph. 1, 7: "In whom we have redemption through His blood, the forgiveness of sins." By receiving remission we become righteous. Jeremiah calls Christ "The Lord, Our Righteousness," Jer. 23, 6; 33, 16. If Christ's redemption means forgiveness, righteousness, then it means man's justification; for justification consists in forgiveness. That we were declared just when Christ died is taught in Rom. 5, 8—10. That this justification applies to all men is seen from Rom. 5, 18, 19. We are told in 2 Cor. 5, 19: "That God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." Not imputing trespasses to the world is justifying the world. St. Paul says of Christ, Rom. 4, 25: "Who was delivered for our offenses, and was raised again for our justification." "For" means the same in both statements, namely, "because of," "on account of." Because our sins were laid on Christ, He died; because justice was satisfied, He was set free, was acquitted, and we in Him. His justification is our justification; for He bore our sins. As He bore the sins of the world, the world was declared just, when Christ was raised again.

To deny that God, at the death and resurrection of Christ, has justified the world means to deny that Christ has redeemed, bought free, the world. We were under condemnation on account of capital crimes deserving eternal death. Christ came to free us by paying the price required of God, if He should declare us free from condemnation, if He should acquit us and pronounce us righteous. Now, if Christ has succeeded in His mission, if God has accepted the ransom, then God has thereby declared

us free from condemnation, He has justified us. If God has not justified the world, that is to say, declared the whole world free from their sins and righteous in His sight, then we cannot say that Christ has redeemed men. If, as some say, Christ has only made it possible for God to forgive the world, if men now do their share, then Christ has only partly redeemed us, and men must work out the other portion of redemption; then Christ has only partly reconciled us, and men must do their part to finish the work of reconciliation; then Christ has given part of the needed ransom, and men must furnish the remainder.

But where does Scripture speak of Christ's work in such a manner? No one has the right to add the word "partly," when the Bible teaches that Christ has redeemed us, bought us, given the required ransom, reconciled us to God. To say that God has forgiven or justified the world in Christ is but another way of saying that God has accepted Christ's work of redemption. We cannot give up the statement that God has forgiven or justified the world without at the same time surrendering Scripture's teaching concerning redemption.

Through the redemption that is in Christ, for the sake of Christ's obedience, God forgives us, justifies us by grace, without works. If a person claims that we must do some work to move God to declare us just, if you want God to count you righteous on account of your doings, your obedience to the Law, you reject the grace of God and declare that Christ died for naught, as St. Paul says, Gal. 2, 21: "I do not frustrate the grace of God: for if righteousness come by Law, then Christ is dead in vain." You then reject Christ and His redemption, as is also taught Gal. 5, 4: "Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace." God forgives only through Christ, in whom He has already forgiven the world.

Thanks be unto God for His unspeakable gift, for the gift of His Son, our Redeemer, whose blood cleanses us from all sin! J. P. H. S.

Not Weary.

The Rev. Dr. Chalmers tells of a man in Glasgow whom he went to see twenty-one times without being received. But he did not grow weary, and the next time the dying infidel invited him in because he wanted to see the man that had grit enough to stand twenty-one refusals.

Harms's Mission Ship.

Pastor Louis Harms, the one hundredth anniversary of whose birth was celebrated on the 5th of May of this year, determined to establish a mission among the heathen, soon after taking charge of the Lutheran congregation at Hermannsburg. Twelve young men offered themselves and were educated for the work. Harms selected a tribe on the coast of Africa as the objects of the mission, but could not find the means to send the missionaries to that distant land. So he resolved to have a ship built for this very purpose. He himself thus tells the story of his mission ship: "One of the sailors said to me, 'Why not build a ship so that you can send out as many, and as often as you will?' It was a good idea; but where was the money? That was a time of great conflict, and I wrestled with God. For no one encouraged me; on the contrary, even the truest friends and brethren hinted that I was not quite in my senses. When Duke George of Saxony lay on his deathbed, and was yet in doubt to whom he should flee with his soul, whether to the Lord Jesus Christ and His dear merits, or to the pope and his good works, a trusty courtier said to him, 'Your Grace, straightforward makes the best runner.' That word had lain fast in my soul. I had knocked at men's doors, and found them shut; and yet the plan was manifestly good and for the glory of God. What was to be done? Straightforward makes the best runner. I prayed fervently to the Lord, laid the matter in His hands, and as I rose up at midnight from my knees, I said with a voice that almost startled me in the quiet room: Forward now in God's name! From that moment there never came a thought of doubt into my mind."

The ship was built, and Harms named it *Candace* after the Queen of the Ethiopians mentioned in Acts 8, 27. October 28, 1853, this mission ship left Hamburg with the first colony of missionaries for Africa. It was a day of joy and thanksgiving for Harms and for the members of his congregation, who, like their beloved pastor, were filled with the true missionary spirit. For many years the mission ship *Candace* did good service in carrying messengers of the Gospel to the poor heathen in Africa.

WHEREVER you see a Christian in need, know that it is Christ who is in need and wants your help. — *Luther.*

God's Ways.

Some years since, a missionary in one of the Feejee Islands heard that the people of a neighboring town were embracing Christianity. The report seemed incredible, inasmuch as it was not known that any missionary or other Christian teacher had been among them. A messenger was dispatched to ascertain the facts. The report was fully confirmed. The secret of this remarkable event was this: A short time before, a canoe was wrecked off the place, and all on board perished, except one Christian lad who swam ashore. According to the custom of the Feejeeans at that time, with reference to those who had been shipwrecked, the inhabitants of the place began to make preparations to cook and eat the boy. Just at this juncture a pagan friend interposed and rescued him. He now concluded to remain with them, and labor for their evangelization, and the immediate results we have already indicated. "Here," remarks the historian, "is the beginning of a Christian church, founded by a doomed but rescued Feejee boy, who was faithful to his Lord and Master; a true successor of apostolic men, who, in any age or place, have done what they could for Jesus Christ."

Simple Faith.

I was once called, says an aged pastor, to attend the dying-bed of a young woman. In answer to my inquiries she replied, "I have little to relate as to my experience. I have been much tried and tempted; but this is my sheet-anchor: Jesus has said, 'Him that cometh to me I will in no wise cast out.' I know I have come to Him, and I am sure He will be as good as His word. Poor and unworthy as I am, He will not trifle with me nor deceive me. It would be beneath His greatness as well as goodness."

A Wrong Understanding.

A missionary in Africa one day asked one of his pupils, "What do the words mean: 'In the sweat of thy face shalt thou eat bread?'" Without a moment's thought the boy replied, "It means: you shall eat until the sweat runs down your cheeks in streams."

We hope the African boy soon learned to understand his Bible better.

Our Parochial School in Charlotte, N. C.

During the summer vacation of last year the members of St. Paul Ev. Luth. Church, with the financial assistance of the Hon. Mission Board and Northern friends, had the church raised and two school-rooms built under it, our former school-room being too small to accommodate all the scholars. Our school has also been divided into two classes, graded, and two teachers have been employed. The

school has a good reputation in the community, and is a potent factor for good among our people. It is of vital importance to our dear Lutheran church, for from it we get not only our members, but also our future pastors and teachers. And this we accomplish by teaching God's Word. Every year we receive some of the children into our church either by baptism or confirmation.

In January a lady was confirmed in our church who attended our school when a girl. Later on her



Missionary McDavid and Department I of Colored Lutheran School in Charlotte, N. C.

pastor had charge of the first class, and an assistant, usually a theological student, taught the lower grades. The assistant also renders valuable service by preaching in the four churches connected with this circuit. This year Mr. John Alston, a student of Immanuel College, was in charge of the little ones, and in him we have had a good assistant.

Our school opened here on the first Monday in September with an enrollment of 53 pupils. By December the enrollment had reached 106. As in all our schools, we make it a specialty to instruct the children in God's Word and Luther's Catechism, besides giving them a general knowledge of the other necessary branches of secular learning. Our

husband was also received, and then her two children were baptized. Fruits of our parochial school!

May God continue to prosper our work and bless our people with many more Christian schools.

J. M.

Lutheran Work for the Colored Race.

Speaking of this work, a writer in *Young Folks* says:

We speak of Africa as the "Dark Continent," and send our missionaries there, but forget that we have the sons of Africa by the million all around us, equally in need of the Gospel. How little has

been done by the Lutheran Church towards educating and saving the colored race! Probably in the great State of Pennsylvania, where Lutherans are so strong and so numerous, the only organized effort by our Church to care for the negro is the small church, with its own pastor, in Easton.

But there is a very successful work for the colored people of the South, which is conducted by Lutherans. This work, which is under the control of the Synodical Conference, was begun in 1877,

In the city of New Orleans alone we have three very creditable churches, having their own pastors, caring for a total of seven hundred and fifty souls. In addition there are several mission stations in the country parishes near New Orleans, with Luther College, on Derbigny Street, two sons of which will go forth this year as pastors, and next year two more. A number of their Normal course graduates are very successful in establishing and maintaining schools for colored children. The work is



Teacher Alston and Department II of Colored Lutheran School in Charlotte, N. C.

and is, therefore, a little over thirty years old. The largest fields are in Louisiana and North Carolina.

In North Carolina there are four pastors, four teachers, five professors, and twenty-one congregations. There is one in Virginia, one in Illinois, and one in Missouri, while in Louisiana there are five congregations, five pastors, and eight teachers. In the schools connected with these mission stations there are upwards of 1500 pupils.

These figures, while not so large, are very encouraging, and show that even the negro, who, as many have supposed, could only be reached through his emotions, will also yield to the quiet persuasiveness of sound Lutheran instruction.

characteristically Lutheran — quiet, but effective. Rev. Lankenau, president of Luther College, very pertinently says, "There is no doubt that the growth of our work is only limited by the number of workers we are able to put out into the field. As long as our supply of laborers is dependent upon the output of white schools, the number must necessarily be small, because of the great demand in our white household of faith; but, as our colored colleges grow, the number of workers is bound to increase greatly."

Besides this work in New Orleans, a splendid college for colored youths has been developed within the past five years at Greensboro, N. C. It is known

as Immanuel College, and in the school and collegiate departments has at the present time a total of one hundred and seventy students, instructed by a faculty of five. The work of Booker Washington and his Tuskegee Institute is very widely advertised. Here is one under Lutheran auspices, which, if not so well known, is doing a most substantial and valuable work for the negro and the Lutheran Church.

Immanuel College had its origin in an effort to supply negro ministers and teachers to care for the growing work of the Lutheran Church among the colored people of the South. The object of the school is to provide a liberal and practical training for young men who intend to become pastors or missionaries, and for gifted girls who desire to teach their own race in Christian schools.

Those who are educated in a Lutheran atmosphere, and who have a training based on religious principles, are certain to exercise a beneficial influence upon their race. Their superior Christian knowledge will make them the instruments in helping to solve the "race problem," which occupies so many minds.

Immanuel College is at once an educational, inner mission, industrial as well as home mission work, as is seen in the training which is given for practical, industrial, as well as intellectual, social, and spiritual betterment. The girls are organized into sewing-classes and the boys are given manual training of various kinds, and all are given that which is the most important, a thorough training in religion, based on the Bible and Luther's Catechism.

The main building, which is built of granite, with cement trimmings, would make a creditable appearance on any campus. In addition, there is a roomy dormitory for girls, all of which indicates that something substantial is being done by the Lutheran Church to help the negro to solve the race problem for himself. No one else can do it. But we can and should help him. Our prejudices should not blind us to our own responsibilities, or lead us to neglect our plain duty.

A Happy Old Woman.

Mr. Sheldon says he knew an old woman who lost all that she possessed, but remained happy and contented. First she lost her money; then her house was sold over her head; then she became dependent upon the charity of the town; then she

lost her health; then she lost her children, and at last stood alone in the world. But she did not lose her faith in her Savior and her trust in her heavenly Father.

A friend coming to see her was astonished to find her so cheerful and happy and said, "Why, you have lost your home, your husband, and your children; you have lost all your money and your health. How can you be satisfied?"

With a happy smile the woman opened her New Testament at Hebr. 13, 5 and read to her friend the words there written: "Content with such things as ye have; for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee."

She lived by faith, and the loss of everything temporal could not shake her trust in God. This made her a happy old woman.

Give the People a Chance to Give.

Under this heading an exchange says: "It frequently happens that nothing is given by the people because they are not instructed and have no opportunity to give. A pastor who had long been deterred from taking collections for missions, by the want of interest evinced by the leading members of his church, was finally induced to make the effort, and was surprised to find that, as soon as his people began to give money for missions, they began to ask information about them, and when they had given once they were ready to give again. Let any pastor, no matter how indifferent or how poor his church, give them a chance to give."

The Best Persuasion.

A Christian soldier lay dying in the hospital. A visitor, wishing to learn to what church the soldier belonged, asked him, "Of what persuasion are you?"

"Persuasion!" said the dying man; and looking toward heaven, he continued: "I am PERSUADED that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus, our Lord."

IN the good providence of God apparent failure often proves a blessing. — *General Lee.*

From the North Carolina Mission Field.

ON FRIDAY EVENING, May 29, the closing exercises of St. John's Lutheran parochial school at Salisbury, N. C., were held in the chapel. Although the weather was very inclement, a large audience assembled to listen to the children's program. The program consisted of Christian questions and answers, also recitations, songs, and dialogues. The children did well, and reflected credit upon their teacher, Miss Eliza J. Johnston.

This entire school term has been one of much success, and the people seemed resolved to do more in helping our parochial school in the future than they have in the past.

May the Lord continue His blessed work in Salisbury. — *M.*

MISS ADDIE LEONORA KNOX, a faithful member of St. John's Lutheran Church in Salisbury, closed her eyes in the slumbers of death on the morning of the 9th of May. Stricken with a slight touch of malarial fever for a few days, no one thought her illness serious. Miss Knox joined our church November 16, 1902, and remained an active and consistent member until her death. As Sunday school teacher she was of great help to the pastor in gathering and instructing the children. At the time of her death she was also a teacher in the City Graded School and was generally esteemed for her Christian character by all who knew her. "To know her was to love her." — The funeral services were held in the church May 12, at 3 p. m. The church was taxed to its utmost seating capacity. People from all walks of life gathered to pay their last tribute of respect. Rev. Lash conducted the service, bringing a consoling message to the bereaved from John 20, 15: "Why weepest thou?" after which Miss E. Johnston, the teacher of the parochial school, rendered a beautiful and touching solo: "In Yon City." The floral offerings were abundant and beautiful, speaking silently and sweetly the high regard in which the deceased was held.

Dear as thou wast, and justly dear,
We will not weep for thee;
One thought will check the falling tear,
It is that thou art free.
And thus shall faith's consoling power
The tears of love restrain.
Oh, who that saw thy parting hour
Could wish thee here again?

M. V. G. L.

THE 22D OF MAY marked the closing of our school in Charlotte, N. C. Rev. McDavid, assisted by Mr. J. Alston of Immanuel College, has had another successful year. The attendance was good up to the close. At the closing exercises the children rendered an elaborate program, much to the delight of an extra large audience. Rev. S. Dossell made the closing address, after which refreshments were served.

GRACE SCHOOL in Concord, N. C., in charge of Teacher M. Carter, assisted during the winter months by Miss Wilmar Barnhardt, reports a very successful term also. Closing exercises were held on the last Friday in May. Rev. John McDavid delivered the annual address. A large gathering was out to hear him, and he said many good things along the line of Christian education to the pleasure and profit of his hearers.

THE COMMENCEMENT AT IMMANUEL COLLEGE, Greensboro, N. C., was brought to a close June 5. Notwithstanding the rainy weather, a fair-sized audience was out each day. Rev. J. Schmidt, of Concord, N. C., delivered the annual sermon, and Rev. P. Bischoff, of Conover, N. C., the address. Three students graduated from the Preparatory and from the Normal course. These were Mr. Carrington March, of Winston; Miss B. V. Sutton, of Concord; and Miss Mary Martin, of Southern Pines, N. C. They spoke, respectively, on the following subjects: "Wisdom is Wealth;" "Luther, the Reformer of the School System;" "The Benefits of Reading."

PROF. BAKKE, who has been ill for some time, is improving. We hope that this vacation will bring to him rest and recuperation, so that he can enter upon the duties of next term strong and vigorous in mind and body. — *S. D.*

The Greatest Work of Faith.

This is the nature of faith that it draws other men and is active in charity, Gal. 5, 6; 2 Cor. 4, 13. Faith cannot but speak out and minister to our fellowmen. If we believe, we must open our mouth and confess our Lord and the grace which He has shown unto us. And this is the greatest and most important work of faith, that one instruct the other in the Word of God. — *Luther.*

A Guinea a Year.

A rich old gentleman was, some years ago, called upon by the members of a society which had for its object the spread of the Gospel, and was asked to subscribe to it. He had been thinking about it, but would first wish to become acquainted with their plans, and wished them to call again. Some time after, they did so, and he told them he had made up his mind to subscribe a guinea a year, and immediately began to count out upon the table a number of guineas. When he had got to twenty-one, the gentlemen stopped him, and said as their time was rather precious, they should feel obliged if he would give his subscription, that they might go. The old gentleman still continued to count the guineas out upon the table. They interrupted him a second time, when he simply said, he hoped the gentlemen would suffer him to go on—and on he went till he had counted down eighty guineas. "There, gentlemen," cried the old man, "I promised you a subscription of a guinea a year. I am eighty years old—and there are the eighty guineas."

A guinea is a gold coin used in England, and worth about \$5.00.

Idleness the Devil's Workshop.

A lazy young fellow, who mostly wasted his time in loafing about, said, "I'll not be chained down to work." But it was only a matter of time with him. Before the year was over, he was seen working in the chain gang. It is truly said: "Idleness is the devil's workshop."

"In works of labor or of skill
Let me be busy too;
For Satan finds some mischief still
For idle hands to do."

BOOK TABLE.

ZUM GEDAECHTNIS DES SELIGEN PASTORS A. L. TIMOTHEUS STIEMKE. Seinen Gemeinden, Amtsbruedern und Freunden gewidmet von der deutschen ev.-luth. Immanuels-Gemeinde, Baltimore, Md. Price, 15 cts. postpaid. Address H. W. Lange, 720 S. Caroline St., Baltimore, Md.

This pamphlet has been published by the German Lutheran Immanuel congregation at Baltimore in memory of their late beloved Pastor Stiemke, who departed this life on the 14th of March after having labored faithfully in the Lord's vineyard for 34 years, the last 20 years as pastor of Immanuel congregation in Baltimore. The pamphlet contains a short sketch of his life, a description of the funeral services, and two German and one English sermon delivered on that sad occasion.

CONCORDIA INDEX.

Our Concordia Publishing House has issued a very practical Card Index and a Pastor's Chronological Record Card which will prove helpful and convenient to the pastor in keeping the Church Record of his congregation. A sample card of each will be sent to any pastor of a congregation on applying to Concordia Publishing House, St. Louis, Mo.

Acknowledgment.

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St. Louis, Mo., June 15, 1908.

A. C. BURGDORF, *Treas.*

Immanuel Lutheran College, Greensboro, N. C.

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

Next term begins September 9, 1908.

Catalogue sent on application. Address—

PROF. N. J. BAKKE,

Immanuel Lutheran College, Greensboro, N. C.

Evangelical Lutheran Colored Churches.

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R. A. BISCHOFF, Editor.

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Vol. XXX.

St. Louis, Mo., August, 1908.

No. 8.

Assurance.

You ask me how I know
That when all life below
Is past for me,
I, often stained by sin,
Shall meet heaven's welcome in
To purity?

I answer, Not because
I keep God's holy laws;
Alas! I fail.
No righteousness of mine
Before that court divine
Can then avail.

But One did say, "Believe
On me, and thus receive
My gift of life."
How can I trust my Lord,
Or honor His dear word,
If doubts are rife?

'Tis not that I am good;
That must be understood;
But I believe,
And, therefore, not to know
That I to Him shall go,
Would my Lord grieve.

It is not I who save,
Nor any worth I have;
Do you not see?
But I can be quite sure
I shall reach heaven so pure,
Because 'tis He!

Helen Hawley.

Saved by Christ's Righteousness.

It is reported that many years ago, in the time of the Cuban war, an American citizen, who lived in Cuba, was arrested by the Spanish authorities

as a spy. He was tried, pronounced guilty, sentenced to death, and led forth to be shot. The soldiers stood ready to carry out the sentence of death, when the American Consul rushed from the crowd of spectators and threw around the doomed man the flag of his country. Instantly the guns were lowered, and he who was "as good as dead" was saved, because he was wrapped in the flag of a mighty nation, which was thus pledged for his protection. The enemy would not dare to shoot, for the balls could not touch the man's body without first piercing the American flag.

This may illustrate the way in which the sinner is saved by Christ's righteousness from everlasting damnation. By nature man is "dead in trespasses and sins," "condemned already." The broken Law demands his punishment; for "cursed is every one that continueth not in all things which are written in the book of the Law to do them." Sin demands the payment of its wages in death; for "the wages of sin is death." Satan claims the poor wretched sinner as belonging to him; for "he that committeth sin is of the devil." There is no help and no salvation for the sinner among created beings. "None of them can by any means redeem his brother, nor give to God a ransom for him," Ps. 49, 7.

The sinner's only help and salvation is in Jesus, who Himself knew no sin, but whom God "hath made to be sin for us, that we might be made the righteousness of God in Him," 2 Cor. 5, 21. He was "made under the Law to redeem them that were under the Law," by perfectly fulfilling all its demands and enduring its curse in the sinners' stead. The righteousness which He thus secured for all is offered to every sinner in the Gospel. The moment the convicted and ruined sinner believes

the Gospel and trusts in Jesus for salvation, the blessed Savior throws around him the banner of His spotless righteousness, and every claim is met, every accuser is silenced. The Law asks nothing more, sin is atoned for, Satan slinks away. "There is now no condemnation to them which are in Christ Jesus," Rom. 8, 1. God Himself pronounces him who believes in His Son "justified from all things." "It is God that justifieth; who is he that condemneth?" From the very instant we trust in Christ, God is *for* us, "who can be against us?" Wrapped in our Savior's spotless righteousness we are safe; for God Himself is pledged for our safety. Well may the happy believer sing:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Jesus Christ.

Christ died for our sins according to the Scriptures, and was buried and rose again the third day according to the Scriptures, 1 Cor. 15, 3, 4.

Whence comes the power which lies hidden in the Scriptures, the power which moves nations and turns the hearts of men? Does it not proceed from Him who is the sum and substance of the Scriptures, even Jesus Christ? The apostle urgently admonishes to hold fast to the Gospel of Him, the only Savior of poor human souls, who sacrificed Himself for our sins and rose again on the third day, whose death and resurrection has been proved beyond all doubt. This Gospel is for us also the firm support on which the tooth of time gnaws in vain, which does not become rotten in the midst of all decay. Through all the changes of time Jesus passes on as the only Unchangeable One. Nations come and go, men flourish and decay; but He is always the same. The lust of the world passes away, and its joys melt like the snow before the sun. The lips which often comforted us become silent, and human eyes slumber which carefully guarded our path. The older we grow the lonelier we are. There is only one that does not forsake us. The Lord stands above the dust of all earthly things, and says: Lean on me, and believe; hope, love, and do not fear! He is the Way through the darkness of this earth, the Truth in this world of error, the Life in these fields of death.

From the German.

Justification Before God.

(A paper read before Immanuel Lutheran Conference, and published by its request.)

IV.

Forgiveness of sins is proclaimed and proffered in the Bible, and whoever accepts it is by his faith justified in the sight of God.

1.

At the death and resurrection of Christ God forgave or—as we may also say—justified the whole world. Does it follow from this that all men will enter heaven and no one will be lost? By no means. Men must here in this world accept the redemption that is in Christ, or they will be cast into outer darkness. For this reason we make this fourth statement.

We have already heard a number of passages wherein Scripture teaches that God has in Christ forgiven the world. Christ taught His disciples that "repentance and remission of sins should be preached in His name among all nations," Luke 24, 47. Accordingly, the apostles proclaimed that there is forgiveness in Christ. "We preach Christ crucified," says St. Paul. From the writings of the apostles we see that they did not merely tell the story of Christ's suffering and death, but that they were intent upon having men understand what the sacrifice of the Lamb of God meant to sinners. Why does the Bible declare Christ to be "the Lord, our Righteousness"? Certainly, that men might know it and accept the forgiveness which is announced. We read in Acts 13, 38, 39: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins. And by Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses." Does not this passage plainly teach you that remission of sins is proclaimed in Christ, that we are notified of the forgiveness Christ has won for us? We are not told how we should make satisfaction for our sins and thus obtain God's favor, but that Christ has done so, and therefore forgiveness is announced. Does not this passage also plainly teach you that forgiveness is proclaimed for the purpose of having men believe it? For this reason the apostle, in the verses that follow this passage, warns his hearers against unbelief; for by refusing to believe this message of forgiveness they would perish, while "all that believe" it "are justified." By proclaim-

ing forgiveness, the Bible offers it for our acceptance.

This may also be clearly seen from 2 Cor. 5, 19—21: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, Be ye reconciled to God! For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Here we are told, not only that God in Christ has justified and thus reconciled the world to Himself, but that God has also given us the word of reconciliation, that is to say, the preaching which makes known the reconciliation, the justification of the world. Furthermore, we are here told to regard this preaching as God's urging us to be reconciled, which manifestly means to accept this reconciliation that was brought about by God's not imputing our trespasses to us, but making Christ to be sin for us. Assuredly, forgiveness is here offered to us. So it is also in all passages that tell us to believe and be saved; for if a man is saved, he is forgiven; and when we are asked to believe we are requested to take, because saving faith is the acceptance of salvation.

By faith we accept the forgiveness which is proclaimed and offered to us in the Bible. There is no other way to take this proffered gift. That accepting or receiving is the office of faith may be seen from John 1, 11. 12: "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." No matter how healing a remedy may be, it cannot cure if not used. Let the food set before a person be ever so wholesome, it cannot nourish the person that refuses to partake of it. Neither will the salvation that is in Christ profit us, the forgiveness that is offered us will not benefit us, if we refuse it through unbelief. But "through His name, whosoever believeth in Him shall receive remission of sins," Acts 10, 43. J. P. H. S.

A Christian Woman's Influence.

A missionary in India tells of a poor Hindoo woman who became a Christian and had to suffer exceedingly cruel treatment at the hands of her heathen husband. Time and again she was beaten

by her husband because she prayed and went with the Christians. She bore it all patiently and held fast to God's Word, in which she sought comfort and strength. When her husband noticed that she read the Bible, he tore the book and threatened to kill her if she would bring another Bible into the house. This only moved her to pray more earnestly for her husband, and she soon had the joy of learning that the Lord fulfills the desire of them that fear Him.

One day, when the missionary came to the house, the husband was willing to listen to the Gospel teaching. He told the missionary that the behavior of his wife had made a deep impression on him and had changed his mind. He was ready to receive instruction in the Christian doctrines. And it was a day of joy and thanksgiving to the woman when her husband and the children were soon after received into the Christian congregation by holy baptism.

A Christian woman's influence may indeed be great, as many a pastor can testify. One of our pastors relates the following:

A wife, whom I had confirmed, came regularly to the services, but her husband never accompanied her. As I shook hands with her one day, I asked, "Why are you always alone?" She answered, "My husband is busy with his accounts, and, indeed, he says he knows all the preacher can tell him." I told her, she was not altogether free from responsibility in her husband's neglect of divine services, and this set her thinking, to better results than mere scolding or complaining.

On the following Lord's Day, when she had dressed for church, instead of quietly leaving the house, she came into the room, where he was at work over his books, and stretched out her hand to him. He saw the tearful earnestness in her face, and rising up, said, "I will go with you." She said nothing, but embraced and kissed him.

From that time on they have come to church together. It was her evident concern for his soul that roused him out of his shameful indifference.

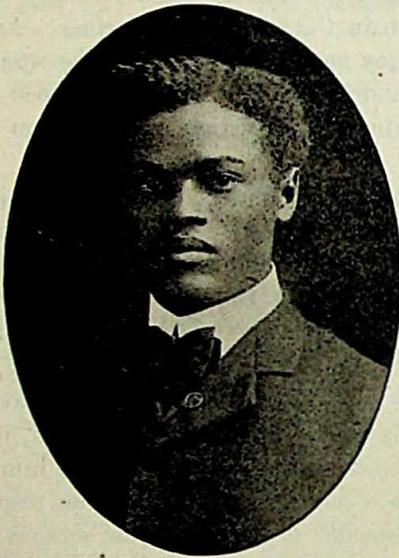
The apostle says that husbands may be won by the conversation, or behavior, of the wives, 1 Pet. 3, 1.

FAITH is to rest, not on signs and wonders, but on the Word. He only who builds his faith on the Word cannot be deceived, for the promise of God is sure and cannot lie. — *Luther.*

With the Lord.

Our colored Lutheran congregations in North Carolina were greatly shocked and grieved on July 9th when they received the sad intelligence that Rev. Stuart Doswell, of Mount Pleasant, N. C., was dead. He was one of our youngest, most useful, and best beloved missionaries.

Rev. Stuart Doswell was born at Meherrin, Va., on the 24th of January, 1879. He was the oldest son of Henry B. and Mary A. Doswell. His grandmother and mother were the first members of our mission at Meherrin. He was baptized in infancy, reared in our parochial school, where he was care-



Rev. STUART DOSWELL.

Born January 24, 1879.
Died July 9, 1908.

fully instructed in the Catechism and in Biblical History. He was confirmed in his fourteenth year. His parents dedicated him to the Lord's service. Rev. J. C. Schmidt sent him to our theological seminary at Springfield, Ill., where he studied six years. He graduated in 1902, and was the first of the colored students from Springfield to enter the holy ministry. After assisting the different missionaries a short time, he accepted a call as pastor of the churches of the Mount Pleasant circuit, consisting of Mount Calvary Church at Mount Pleasant, Immanuel Church at Rimerstown, and St. Peter's at Dry's School House. In 1907, the church at Gold Hill was given him. Since 1902 he labored diligently both in school and church to build up our Lutheran Zion. He was also always ready to assist our missionaries when called upon to do so. At the

time of his death he was President of Immanuel Conference.

On the fourth Sunday in June he went to Gold Hill to conduct services. While there he was stricken with typhoid fever. At first it seemed as if he would soon recover. But on July 3 he took a relapse. In order to procure better medical attendance, he was moved to Salisbury. In spite of all that could possibly be done for him, he continued to grow worse. He quietly fell asleep on July 9, at 1.15 A. M. In his death he held fast to the saving faith into which he was baptized in his infancy, which he confessed as a boy, and boldly preached as a man. Rev. Lash, at whose home he died, administered the Lord's Supper to him two days before his death. Jesus was always to him his Savior, his Refuge, and his Redeemer. He is now forever with the Lord, and great is his joy.

Short services were held in St. John's Church at Salisbury, where Rev. J. Ph. Schmidt made an address, and Prof. Carter read resolutions of condolence. Afterwards his remains were taken to Meherrin, Va., and there laid to rest. Rev. W. Lash preached the funeral sermon from the 23d Psalm. Prof. M. Lochner, of Immanuel College, represented that institution, and made some comforting remarks from Ps. 116, 15. Rev. J. McDavid, representing Immanuel Conference, delivered a short address from 2 Tim. 4, 7. 8.—Rev. Doswell is mourned by his parents, grandfather, one brother, three sisters, many other relatives, and a host of friends.

While grieved and saddened over this dispensation of God, and while we cannot understand why the Lord took this young laborer from the work in which he was so useful and so sorely needed, we nevertheless humbly bow to His gracious will, knowing that all things work together for our good.

With tearful eyes we turn to Him and implore Him to send more laborers into His vineyard. May He also make us all more faithful in our glorious mission work. Let us work "while it is day; the night cometh, when no man can work."

J. MoD.

The Missionary's Story.

A missionary who had labored for many years among the Mexican Indians was one day at the dwelling of one of them, when an old Indian chief of another tribe came there. Said the native to the missionary: "This man has lost his daughter."

In conversation with the old chief, the missionary asked, "Do you ever expect to see your daughter again?"

"No," replied the old man; "we don't think like you people — we believe the spirit goes into air."

"And does that make you feel good?" asked the missionary.

"No," again replied the old chief.

"Well," said the missionary, "I had two beautiful daughters who came to stay awhile with me, and then they, too, went to a far country, but some time I expect to see them again."

With a questioning look on his face, the old chief asked: "Did any one ever come from that country?"

Like a flash came the thought to the missionary: I can tell him the story! "Yes," said he, "the Chief of that country sent His only Son to us."

And he told him about the birth and childhood of Jesus, about His manhood and ministry here on earth, about His temptations and miracles, about His sufferings and death on the cross, about His resurrection, and concluded by saying: "And some day He will come again, and receive His own unto Himself."

"Ah, that was a good story!" exclaimed the old chief. "Nobody ever told me that story before." Then, after a moment's hesitation, "I wish I might believe that story; if it is true I will believe that story."

Time passed on; the missionary was transferred to another place. After several years, he went back to his former people. Inquiring for this and that one, he at last exclaimed, "And the old chief; what has become of the old chief?"

"The old chief? Oh, he is dead. He died a glorious death, with a full and firm belief in a loving Savior."

Said the missionary: "How glad I am I told him that story." — *Recorder.*

A Happy Blind Child.

The late Bishop Pyle of England said the happiest child he ever saw was a little girl eight years old, who was quite blind.

She was traveling on the railway when the bishop met her. No one she knew was with her, not a friend nor a relative, to take care of her; yet, though totally blind, she was quite happy and con-

tent; for she had found the source of all true happiness, and her eyes had been opened to the comforting light of God's promises.

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I am not afraid; I have traveled before, and I trust in God, and people are always very good to me."

"But tell me," said the bishop, "why you are so happy?"

"Jesus loves me and found me, and I love Him," was the reply.

The bishop then began to talk to her about the Bible, and found she knew a great deal about it.

"And how did you learn so much about the Bible?" he asked.

"My teacher," she said, "used to read it to me, and I remembered all I could. I like the story of Jesus in the gospels and the description of heaven in the last three chapters of Revelation."

Having a Bible with him, the bishop read to the happy child, as the train dashed along, those last three chapters of the Scriptures.

He Was the Other Fellow.

A shrewd, worldly agnostic and a Christian clergyman, dressed in a modest clerical suit, sat at the same table in the Pullman dining car. They were waiting for the first course at the dinner, delicious Hudson River shad. Eying his companion coldly for a moment, the agnostic remarked:

"I judge you are a clergyman, sir?"

"Yes, sir; I am in my Master's service."

"Yes, you look it. Preach out of the Bible, don't you?"

"Oh, yes; of course."

"Find a good many things in the old book that you don't understand — eh?"

"Oh, yes; some things."

"Well, what do you do then?"

"Why, my dear friend, I simply do just as we do while eating this delicious shad. If I come to a bone I quietly lay it on one side and go on enjoying the shad, and let some fool insist on choking himself with the bones."

Then the agnostic wound up his watch and went into the smoker. — *E. M.*

To feel temptation, and to consent or agree to it, are very different things. — *Luther.*

“Give Ye Them to Eat.”

“So hungry, faint, and weary they are traveling on their way,

Such multitudes of people who are starving day by day,
Yes, starving, truly perishing, for want of living bread,
The bread which came from heaven, that they might all
be fed.

Methinks I hear the Master say in accents low and sweet,
‘If ye are my Disciples, then give ye them to eat.’”

Closing Exercises at Luther College.

On the 24th of June, 8 P. M., a goodly number of our Lutheran people, together with some other friends of our local Missions, gathered at Luther College to witness the closing exercises. There was without doubt not one in the large assembly that was disappointed and had reason to regret his coming to these exercises. The program from beginning to end was rendered in an able and pleasing manner. A large chorus, consisting of the choirs of our three local congregations, opened the exercises by singing “Tripping O’er the Hill.” Hereupon followed recitations, readings, piano solos, and a vocal solo, all showing plainly that the pupils of Luther College had diligently applied themselves to their tasks, that Luther College had not been standing there in vain for the past years, and that the professors and teachers found the desired reward for their hard labors in witnessing the fruits of their work.

William Seeberry, a graduate of this year, delivered an oration on “The Value of Education for the Laborer,” and handled his subject in an able manner.

Prof. Wenger in his closing address pointed out the end and aim of Luther College. In doing so he made it plain to his pupils when only a higher education will and can be of lasting value to them, namely, not when on account of their higher education they become proud and look down upon others that had no opportunity to acquire much learning, but only when they use their learning in the service of their neighbor, and above all, when they remember that what we are and what we possess, even our learning, we owe to the goodness and love of God and not to our own worthiness.

The closing number was a college chorus: “Flag of Our Nation.”

Professors and pupils are now enjoying their vacation. Prof. Wenger and Prof. Mueller went

North to visit relatives. May God guard and protect them so that, strengthened and refreshed, they return to their difficult but blessed work of educating good citizens for this world, but above all showing the way to citizens’ rights in heaven.

G. M. K.

Items from North Carolina and Virginia.

Revs. W. Lash and McDavid, who conducted the funeral services of the late Rev. Doswell at Meherrin, Va., remained there over Sunday and held three divine services. The people here, who at present have no regular pastor, turned out in great numbers and listened attentively to the preaching. St. Matthew is one of our oldest and strongest churches in this section. The church is badly in need of a permanent pastor who can preach for them and teach the school. — Virginia, especially in the neighborhood of Meherrin, is an inviting field for missionary activity.

We are sorry to report that our dear old president, Prof. N. J. Bakke, is no better.

Mr. W. Baumhoefener, who assisted in Immanuel College during the past schoolyear, left us at the beginning of vacation to continue his studies at St. Louis next fall. He is spending his vacation at his home in Young America, Minn.

Prof. M. Lochner was engaged to Miss Elizabeth Jacobs of Greensboro on June 11.

At Charlotte two adults were confirmed and two children baptized on the 14th of June. The members of St. Paul have given the exterior of their church and parsonage two coats of paint, and the place looks quite attractive.

The special children’s services, at Charlotte on June 7, and at Mount Pleasant on June 14, were very successful. Collection at the former place, \$9.53; at the latter, \$10.54.

Summer schools have now commenced. We have not heard from all the teachers. Mr. John Alston, at Southern Pines, has 40 children, Teacher E. Reid at Elon College 25, and Teacher Buntrock at High Point also has a large number. X.

Short Prayers.

“We should be short in our prayer,” says Luther, “but frequent and strong; for God does not inquire how great and long our prayers are, but how good they are, and how far they come from the heart.”

NOTES.

HE IS OUR NEIGHBOR. — A Southern writer in one of our exchanges says: The white intelligent Christian people of the South cannot and dare not look with indifference on the colored man in his illiterate and immoral condition. *He is our neighbor*, and we owe him not only our sympathy, but our encouragement and assistance. There is no doubt that the Church can and must give the best and safest training to the negro. What excuse have we to render that we have been and still are so slow to enter the great and effectual door open and inviting? I believe the only educational and missionary work done [by Lutherans] among the negroes of the South is what is done by the Missouri Synod [Synodical Conference]. These brethren deserve great credit for what they have undertaken and accomplished during the past quarter century.

MISSION SCHOOL IN PORTO RICO. — The missionary of the General Council in Porto Rico reports that the Lutheran parochial school has proved a great blessing in the mission work. He writes: "Especial attention has been given to Christian instruction, teaching the children the Catechism, Bible History, morning and evening prayers, grace before and after meals in Spanish and English. It has been a touching scene to see the children bow their heads and say their prayers. They have taken special delight in the Bible stories, and it has given us great pleasure to hear the children recite these stories in their own characteristic way. Without doubt the children have spent their happiest hours in our Christian school, where they have been brought in touch with Christian love and sympathy. The Blessed Friend of children, the Good Shepherd, has been continually placed before their young minds, and thus the Gospel seed has been sown in their hearts. The influence of the school has also been felt in the homes. Upon visiting the homes of the parents, one may hear the parents relate the Bible stories and Bible truths that the children have learned, and the brothers and sisters at home love to recite the Bible verses and sing the Christian songs they have learned from those attending the school. Thus we see that our school work is not in vain."

MISSIONS IN THE PHILIPPINES. — A missionary in the Philippines writes that "the Gospel is making splendid progress in the islands. The Bible

Societies find increasingly large demands and appreciation for the Book of books. If the work expands for fifty years as it has during the last seven, the islands will be predominantly evangelical."

A CHANGE. — When the United States bought Alaska from Russia, in 1867, the natives around Point Barrow were so wild and lawless that shipwrecked sailors trusted the mercy of the frozen sea rather than fall into the hands of these natives. But in about twenty-five years, through the labors of missionary teachers, such a change was brought about that when eight whaling ships were wrecked off the coast in the nineties of the past century, the rescue of 400 American seamen was made possible by a generous sacrifice on the part of these natives, who gave up their only reindeer herd to help the poor seamen.

MISSION SCHOOLS. — The latest reports show that more than a million pupils are yearly enrolled in Protestant mission schools in foreign lands, and that the number of American schools is almost as great as that of all the rest of the world combined.

EDUCATIONAL WORK IN JAPAN. — The importance of the educational work done in Japan by missionaries from the United States is shown in a statement made by Dr. Griffis, an authority on things Japanese. He says: "Nine-tenths of the modern educated men and women of Japan before 1890, and a majority of those in influence and office to-day, received their first instruction from American missionaries."

AN INVALID'S WORK FOR MISSIONS. — Miss Lizzie Johnson, a "shut-in," who lives in Casey, Ill., is reported to have earned over \$11,000 for missions by the sale of bookmarks which she has made.

THE BIBLE IN THE KONGO. — Twenty-five years ago, no Kongo language had been reduced to writing. Now parts of the Bible have been translated into seven of these African languages.

NOT A LIFE OF EASE. — One who has traveled much in the heathen countries of the East says of the life of the missionaries in those distant lands: "Theirs is not a life of ease; it is not a life of comfort and luxury. I don't know whether you have experienced that sense of distance from home, that being surrounded by an alien people, that impression that if you could only get into a streetcar

and sit down or hang by a strap, in order to be near your friends. I tell you when you come back after an absence of five or ten years, even the strap seems a dear old memory. Those men are doing a grand good work." It was Livingston who said that in the depressing loneliness and solitude of the African wilderness he was held up only by the Savior's promise: "Lo, I am with you alway, even unto the end of the world."

THE MISSIONARY'S WIFE.—Another traveler in the heathen countries of the East writes thus of the missionary's wife: There is something, exceedingly interesting in a missionary's wife. I saw much of the missionaries abroad, and even made many warm friends among them; and I repeat it, there is something exceedingly interesting in a missionary's wife. She who had been cherished as a plant that the winds must not breathe on too rudely, recovers from the separation from her friends to find herself in a land of barbarians, where her loud cry of distress can never reach their ears. New ties twine around her heart, and the tender and helpless girl changes her very nature, and becomes the staff and support of the man. In his hours of despondency, she raises his drooping spirits, she bathes his aching head, and smooths his pillow of sickness. I have entered her dwelling, and have been welcomed as a brother; have answered her hurried, anxious questions, and sometimes, when I knew any of her friends at home, I have been for a moment more than recompensed for all the toils and privations of a traveler in the East. And when I left her dwelling, it was with a mind burdened with remembrances to friends whom she will, perhaps, never see again.

NOTICE.

Immanuel Conference, which meets on the third week in August at Concord, N. C., has arranged the following program:

- Thursday night: Sermon by Rev. J. McDavid.
- Friday morning: Organization; Election of Officers; Business.
- Friday afternoon: A paper by Rev. W. Lash on The State of Grace.
- Friday night: Sermon.—Continuation of paper.
- Saturday morning and afternoon: A paper by Prof. M. Lochner on Seeming Contradictions of the Bible.
- Sunday morning: Confessional by Pastor loci. Sermon by Prof. F. Wahlers.
- Sunday afternoon: Sermon by Prof. N. J. Bakke.
- Sunday night: Sermon by Prof. H. Gross.
- The brethren will please keep this program. F. W.

Immanuel Lutheran College, Greensboro, N. C.

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

Next term begins September 9, 1908.

Catalogue sent on application. Address—

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St. Louis, Mo., July 16, 1908.

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St. Louis, Mo., September, 1908.

No. 9.

Whose Am I?

Jesus, Master, whose I am,
Purchased Thine alone to be,
By Thy blood, O spotless Lamb!
Shed so willingly for me,
Let my heart be all Thine own,
Let me live for Thee alone.

Other lords have long held sway;
Now, Thy name alone to bear,
Thy dear voice alone obey,
Is my daily, hourly prayer.
Whom have I in heaven but Thee?
Nothing else my joy can be.

Jesus, Master, I am Thine!
Keep me faithful, keep me near;
Let Thy presence in me shine,
All my homeward way to cheer.
Jesus, at Thy feet I fall;
Oh! be Thou my all-in-all.

Selected.

It Is Settled.

A young woman had attended revival meetings in which the feelings and emotions of the people were excited. She was very much troubled and could find no peace; for she looked for peace to her feelings and trusted in the emotions of her own heart instead of looking to Christ and trusting in what the Gospel says of His work for sinners.

In her distress she spoke to a Christian neighbor about her trouble. "I know that I am a sinner," she said, "and I need salvation, and I have tried to settle it, but in vain."

"Are you not looking in the wrong direction?" said her friend. "The Gospel points you to the cross of Christ. There you will see the settlement

of sin." And then she read to her from the Bible such passages as these: "The Lord hath laid on Him the iniquity of us all." "The blood of Jesus Christ, His Son, cleanseth us from all sin." "Who His own self bare our sins in His own body on the tree." "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

The woman listened very earnestly, and by simply believing God's Word she found peace. "Thank God, I now see it all," she said. "It is settled. The blood of Jesus Christ, the blood of Jesus only, settled all for me."

It was settled indeed with the young woman. It was not her shoutings that settled it. It was not her tears or her feelings. It was not her own efforts. It was not anything which she found in herself. No. It was "the blood of Jesus." It was not the blood and something else. It was "the blood of Jesus only."

This is the way to peace. From the Gospel the poor, anxious sinner learns that the blood of Christ has been shed for the remission of his sins. By faith he holds on to these glad tidings, and thus takes forgiveness of sins and everlasting salvation. He no longer looks within for peace; he waits for no feelings to tell him that he is saved. He simply trusts in what the Gospel says of Jesus and His redemption. By believing God's Word he knows that God is perfectly satisfied with the person and work of His Son, the Savior of sinners, and there, there only, he finds his own satisfaction.

Happy believer! He can say: It is settled. God sees the blood shed for *my* sins, and I am saved. Now I can lay my head down to rest. All fear is removed from my heart, and I know that

whenever it may please God to take me, or Christ may come for me, I shall be "with Himself above, which is far better." Yes, it is settled.

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

Justification Before God.

(A paper read before Immanuel Lutheran Conference, and published by its request.)

IV.

Forgiveness of sins is proclaimed and proffered in the Bible, and whoever accepts it is by his faith justified in the sight of God.

2.

We have seen that forgiveness of sins is offered to us in Scripture and is accepted by faith. The believer takes and trusts in the precious gift of righteousness. Over against misrepresentations we must emphasize this point. It will not be necessary to prove to any fair-minded, intelligent person that we do not consider a man saved if he merely *says* that he believes. He will not deem us so ignorant as not to know that there are people who profess that which they do not believe; he will not consider us so foolish as to call upon men to become hypocrites. But even some intelligent persons seem to overlook the fact that, when we call upon men to believe in the redemption in Christ, we are urging them to accept it. Perhaps there are many among those professing to be Lutherans who think that people truly believe when they have heard the doctrine of justification and have been convinced by quotations from the Bible that it is the teaching of Scripture, which they must acknowledge as truth. When we speak of saving faith, we mean the actual acceptance of salvation, and not everyone whose mind is satisfied by the evidence presented does really take what is offered. As we do not think a man repents of his sin when he knows that he has sinned, but is not concerned about it, so we should neither suppose that a man believes in the forgiveness of sins if he does not care for it. It is only "Look and live," but there is longing in that look; it is a look different from that with which you examine a toy. And when people are not terrified on account of their sins, they do not really desire forgiveness, nor do they actually receive it. A person does not take what he does not want. We do

not treat faith merely as a matter of the mind or understanding, so that a man might believe while his heart is rejoicing in iniquity.

From the very moment a person believes, that is to say, accepts the redemption proclaimed and offered him, he is in possession of that great treasure, the forgiveness of sins. God counts him just and righteous. And God continues to justify him as long as he believes. By faith man is justified; his faith is counted for righteousness. Whoever goes about to establish his own righteousness, however, by obeying the Law, is under the curse; for it is written: "Cursed is every one that continueth not in all things which are written in the book of the Law to do them." No matter how great man's zeal may be, he cannot attain the sentence of righteousness, but the moment he believes he has secured that which otherwise is hopelessly beyond his reach. But why should faith be counted for more than all other works or virtues of man put together? This question contains a serious mistake. We have no right to speak of "other" works and virtues here besides faith. Scripture does not say that we are justified by faith, without the *other* deeds of the Law. It does not teach that Abraham was justified, not by *other works*, but by faith. It says, "By faith, without the deeds of the Law," and thus is not treating faith as one of the deeds of the Law. It teaches that Abraham was not justified "by works," and so it does not treat faith as a work. It expressly declares, Rom. 4, 5: "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." The believer does not work for this righteousness, and so his faith should not be treated as a work. If you want to treat faith as a good work here, you must deny that Christ has redeemed us and thus done all the works that need to be done to merit forgiveness for us; that "by grace" means, "Then is it no more of works;" that believing is accepting — all this cannot be true if faith is a work performed to merit forgiveness of sins. It is wrong to ask, Why faith more than other works? But we *may* ask, Why is faith counted for righteousness? In answering, let me ask another question, Why does eating nourish the body? Because, is your answer, in eating you take the food that nourishes. Why does believing make you righteous in the sight of God? Because in believing you take the righteousness of Christ which is proffered and given you in the Gospel, and this righteousness of Christ makes you righteous in the

sight of God. And as we think of food when we hear or see the word "eating," so, whenever we hear of justifying faith, we ought to think of the redemption that is in Christ, even if it is not always expressly mentioned.

Not wishing to prolong this paper beyond this present issue, we shall conclude it now with a few brief remarks about living righteously. When a criminal is pardoned, he does not imagine that he has received permission to break the law. It would be very foolish and sinful to conclude that this doctrine of justification grants us license to sin. By many passages and in various other ways we could show that remission of sins is not permission to sin. For instance, we read Ps. 130, 4: "But there is forgiveness with Thee, that Thou mayest be feared." The wonderful love that God manifested in sending Christ into the world to save sinners, and which He now manifests in offering us forgiveness for Christ's sake, begets love to God in the heart of every sinner that repents of his sins and accepts the gift of righteousness. We Christians know by our own experience that when we meditate upon God's grace in forgiving us for Christ's sake, this does not teach us to treat sin as a trivial matter, but it moves us to place ourselves at His disposal, to do or suffer according to His good pleasure. The more we let our hearts and minds dwell upon the marvelous grace of God in Christ, the more fervent is the grateful longing:

Take myself, and I will be
Ever, *only*, ALL for Thee.

J. PH. S.

A Plea for the Colored Race.

By a friend of Colored Missions.

The Bible teaches us that God formed Adam from the dust of the earth and breathed into his nostrils the breath of life, and that all mankind of every generation and of all races descended from Adam. It is, therefore, beyond doubt that all human beings have one common parent from whom all, regardless of color or condition, originate, namely, Adam. They all, without a single exception, are, like Adam, their father, in their body of the dust of the earth and in their soul of the breath of God.

Had Adam not sinned and had not through him sin permeated the entire human race, this equality of birthright would have remained undis-

turbed. But sin and its punishment brought many changes. However, notwithstanding these changes, all men still continue to be dust from the *same* dust of the earth and breath from the *same* breath of God.

All this is true of the colored race in the United States as of each and every nation of the world; they are dust of the same dust of the earth and breath of the same breath of God. We must also remember that Christ, in His infinite love and mercy, expiated by His suffering and death the sins of the whole world, of every nation or tribe, of whatsoever color or condition. He suffered and died for all, and expiated the sins of one person no more than of any other person nor of one less than of any other. He redeemed them all alike by the same infinite love and on the same basis of equality.

But, say some, why do we find so great a difference in body and soul between the colored race and the white?

As far as the difference in body is concerned, we will, in reply, ask two questions: Why have not all flowers the same color? Why have not all trees the same height? The reply is: Because it pleased God to make them thus. To Him one flower is as precious as the other, the short, stumpy tree as dear and favored as the tallest giant tree; to Him the colored race is as beloved and precious as any other race of any other color or condition; He loves all His creatures alike and pays no respect to their personal appearance; they are all equally dear to Him.

But, says the skeptic, what about the difference in the soul and its powers between the colored race and the white?

We reply: There is no difference in the soul and its ability between the white and the colored race, except such as has been brought about by the conditions, habits, learning, and training of each individual soul; they are, each and every one, of the *same breath of God*. The colored man's soul and its ability is as able to develop intelligence as that of any other race if given the same training from early childhood under equal opportunities and advantages. Colored children six years of age have learned to read in ten days; many have learned it in two months, and the greater portion acquire it in four to five months, all in the regular routine of common school education, without special effort on the teacher's part. The same may be said in regard to other studies.

But then, remarks the skeptic, why does the colored race as a race not advance socially?

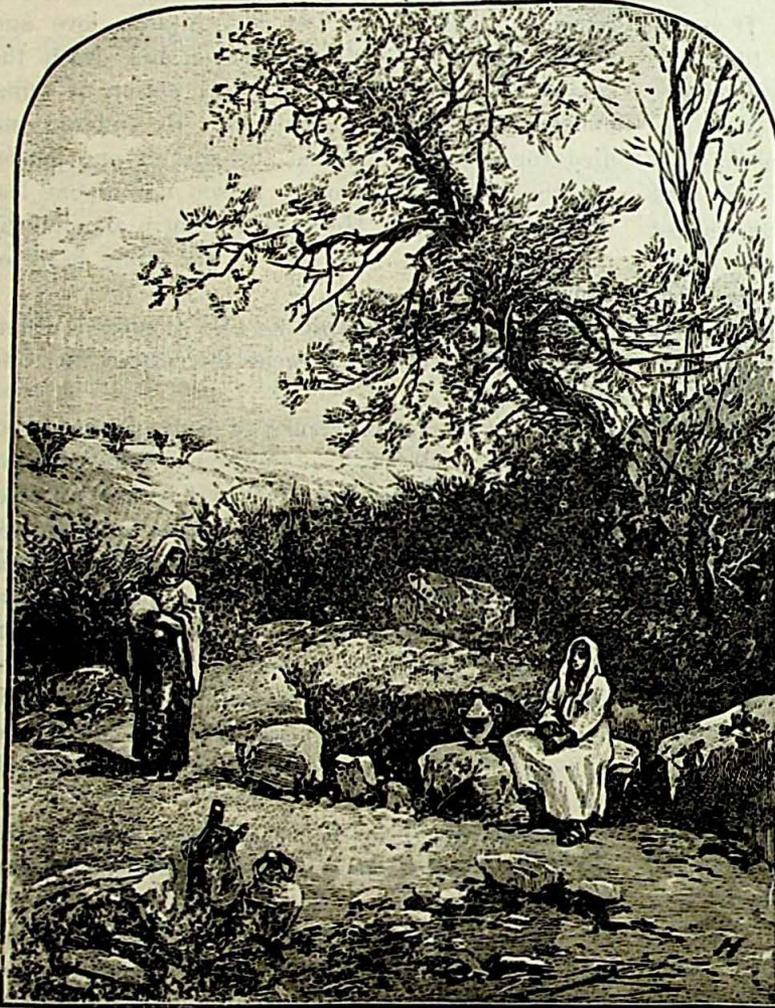
We reply: The colored race in the United States *has advanced and is advancing*. The social advancement of races proceeds slowly, very slowly indeed. It does not keep pace with the rapid progress of a child at school; it requires the time of generations before a nation's social elevation can,

as ability and mind's tendency dictate. The colored man is master of his own home and is raising a generation in greater ease and comfort than ever before. Is not this social advancement? Is it not a most remarkable social advancement?

Other races required a much longer time to reach the social standard which the colored race attained in the past forty years.

It is nevertheless true that the social elevation of the colored race is by far not completed. Much, very much more is desirable and to be acquired by proper means and methods in the progress of time. And it is an historical fact that those nations of the world among whom the Word of God was preached and taught in its purity advanced most rapidly in their social conditions. Wherever this Word circulates there you find the true social elevation of nations. Its influence is so great because it strikes at the root of everything in the soul of man that hinders true social advancement. The moment God's Word is embraced by, and its passage makes inroads into, the hearts of a nation a quicker advance in their social condition is assured. They become God-fearing, industrious, honest, truthful, gentle, trusting. These are some of the most important elements of true social elevation.

While there are some truly Christian homes among our colored population where children are taught to fear and love their God and Savior, to lead a righteous life in word and deed, where daily prayers are observed and where each love and honor their spouse, the majority by far disregard the marriage vow and ignore chastity, lead an unholy, sinful life before the eyes of their children, and totally fail to rear them in the love and fear of God, but let them grow up to become what they will as long as they learn to read and write. The continued true progress of our colored people must begin at home within the four family walls. Man and wife must learn to live together and continue to live together, bearing the burdens and sharing the happiness of life one with the other, one helping and aiding the other, never to part.



David's Well in Palestine.

in a measure, be accomplished. Examine into early history and observe the great length of time the social advancement of each nation required. It did not proceed perceptibly from year to year; it seems to have moved by centuries only, so slow was its progress. Now, in comparison, take a glance at the record of the colored race in the United States during the past forty years. Not fifty years since, it was an oppressed, slave-driven community, whose conditions in life made social advancement impossible. To-day it is a free, independent race, procuring its own sustenance at such employment

They must also teach their children to abhor sin, to become honest, truthful, and industrious, and to obey and honor their parents. This can be accomplished only through the elevating influence of the Word of God. This alone can teach them how their married life can become chaste and decent, how each can learn to love and honor his spouse, how their children can be reared to love and fear God, to love and honor their parents, to love their neighbors, and to be honest and truthful, and all this through the love and fear of God, their Creator and Savior. The benign influence of the Word of God, though gentle and loving, is very powerful in its effect. The sooner the colored race comes under its influence, the more rapidly will its social elevation proceed, the earlier will it deserve and gain the respect of the community which surrounds it, and gain a higher social elevation. Only by Christian churches and schools in which the pure Gospel is proclaimed and taught can the colored race be brought to a higher social standard. Therefore see to it, ye fathers and mothers and guardians of the children! Bring them early to the Christian schools! Come to the church that is open to receive you, and put yourselves under the influence of the pure and true Gospel! "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," 1 Tim. 5, 8.

Let Your Light Shine!

Some years ago there dwelt a widow in a lonely cottage on the seashore. The coast around her was rugged and dangerous, and many a time her heart was saddened at the sight of wrecked fishing boats and other vessels, and the cries of perishing beings. One stormy night, when the howling wind was making loneliness more lonely, and the widow was wondering what the morning's light might let her see, a happy thought came to her. Her cottage stood on a high place, and her window looked out upon the sea; might she not place a lamp at that window? The light would serve as a warning to those coming too near the coast. This she did. And all her life, during winter nights, her lamp burned at the window. No one knows how many a sailor's life was saved by means of it.

The Lord Jesus wants us to let our light shine. He wants us to set a good example. He wants us Christians to be a light in the world. We are to serve as guides to others. Let your light shine!

"Remember Christ Jesus."

A few years ago in Armenia, when the Turkish soldiers were ruthlessly massacring the poor Armenian Christians, a father and two sons in a Christian home were attacked by the Moslem murderers. A missionary saw the Turkish officers enter the house and offer life to the seventeen-year-old son if he would renounce Christianity and become a follower of Mohammed. The youth looked up to his father, but that Christian parent pointed upward and said, "Remember Christ Jesus." They ran the sword through his heart and he fell lifeless at his father's feet. To his little brother, twelve years of age, those soldiers made a similar demand. As the child turned to his father, that father said, "My dear boy, look not at your dead brother, look not at me—but remember Jesus Christ." They took that boy's life by beheading him at once. Then turning to the parent they gave him the alternative to retract, to deny his Lord Jesus, or to meet a fate similar to that which had just befallen his two dear sons. With serene faith he looked upward and exclaimed, "I can only remember Jesus Christ," as the ball from the rifle pierced his heart.

Brotherly Love.

Some time ago a fire broke out in a village on the island of Formosa. Two houses caught fire. One of the houses was saved. It was the house of a heathen Chinaman. The other house belonged to a Christian, who happened to be away from home. As no one tried to save his house, it was burned down. There was much laughter among the people of the village at the Christian's misfortune. "That is the worth of your religion," they said to him.

A day or two after, a company of men were seen coming across the fields, and when they got near, it was seen that they were laden with wood, tools, and articles of furniture. The village soon was astir. What was it? Who were the men? They were the members of the church to which the man belonged whose house had burned down. They had come from their homes, some miles away, to rebuild his house. This they did, while the village folks looked on in wonder. Such brotherly love was new to them. Nothing like it had ever been seen there before.

Christ says to His followers: "This is my commandment, That ye love one another."

Sweet Peace.

Ofttimes I am compassed
 With troubles and grief;
 My soul cries in anguish,
 Will I find relief?
 I look to the Savior
 My sadness to ease.
 There comes to my weary soul
 Sweet rest and peace.

I feel so unhappy,
 My heart fills with pain,
 My soul fills with longing
 Again and again.
 I cannot describe it,
 My soul is distressed.
 But God in compassion
 Gives peace and rest.

In God's Holy City
 There's never a care;
 No shadow can enter
 That place bright and fair.
 When God bids us welcome,
 Our sorrows will cease:
 He gives to His children
 Sweet rest and peace.

ESTHER PETERSON.

Faithful.

The Emperor Constantine at one time desired to test his courtiers as to whether they were sincere in the profession of the Christian religion. He therefore permitted a proclamation to go forth stating, that whoever would not, on the following day, sacrifice to the gods should be dismissed from his service. Soon a number of loose and characterless fellows reported to him that they felt it their duty to comply with his demand. But there were also some honest God-fearing souls who came to him and said, "Most gracious Master and Emperor, next to God there is no one dearer to us than your majesty. If asked to die for the welfare of your majesty, we will cheerfully do so, only do not demand of us to do this, for it is against God and our consciences." Whereupon the Emperor, turning to the faithless and wavering ones, said, "Ye unfaithful knaves! how would you prove faithful to me when you are untrue to your own souls, your salvation, your God, your conscience, your religion, and your own hearts? Leave my royal court at once, or I will severely punish you." But those who were not ashamed of their religion he raised to great honor, and declared that they were more precious to him than large treasures of gold.

Resigned to God's Will.

A Christian gentleman who took great interest in works of charity made it his aim while traveling through the country to visit the Christian institutions of mercy whenever possible. In a Deaf and Dumb Asylum his attention was attracted to a deaf and dumb boy with a bright and pleasant look. Wishing to put a few questions to the boy, he asked for slate and pencil.

The first question that the gentleman wrote down was this: "Who created the world?"

In answer to this question the boy wrote the first verse of the Bible: "In the beginning God created the heaven and the earth."

The second question was this: "How do you hope to be saved?"

In answer to this question the boy wrote the Bible passage: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

The last question was this: "How is it that God let you be born deaf and dumb while many around you can hear and speak?"

The boy at first was perplexed and puzzled; but he soon collected himself, quickly took the pencil, and wrote in answer to the question the words of Christ: "Even so, Father; for so it seemed good in Thy sight."

Faithfulness in Small Things.

A poor lame, weak-minded man worked twelve hours daily in a close hot room as a saddler's apprentice. He had heard a minister say that the humblest work could be performed to God's praise, but he had never understood the meaning of his words.

One day he looked out of the window and saw a runaway horse passing by drawing a wagon in which sat a pale, frightened woman and her child. A gentleman ran up to it from the pavement, caught and held the bridle till the horse stopped, and mother and child were saved.

Then the poor old cobbler thought: What if the bridle on that horse had not been sewed well or poor thread had been used? The bridle would have broken and three human beings would have been made unhappy. Who knows but what I sewed that bridle!

Filled with this thought he performed his work with special diligence and faithfulness after this.

A Call for Help.

At a missionary gathering a Lutheran pastor from Paris, speaking of "the Macedonian call for help," related the following touching incident:

One summer evening last year, as I came home, I found a carriage in front of the house. The driver stepped up to me and said, "A woman of your faith is dying. She calls for help, and I have been sent to fetch you." I asked for the woman's name, but did not remember having heard it before. I entered the carriage, which, after a ten minutes' drive, stopped in a narrow street in front of a house which did not look very inviting. The driver knocked at the large door, which was opened, but immediately closed again after I had entered. I found myself in a large vestibule, and judging from appearances the thought struck me that I was in a house of ill fame. I wanted to turn about and leave immediately, but the fact that a dying one called for help held me there. I rang a bell, and the woman who answered the call said to me, "We are not of the same faith as the dying woman, but as we see that her end is near we do not want her to die away so."

She then led me through a large hall. At the end of the hall she drew aside a heavy curtain, and I stood at a deathbed. On the bed lay a woman about forty years old, haggard and worn, with the expression of deep suffering and painful anxiety. She was glad that I had come, for she felt the need of telling me something about her life. It was a sad story. When young, she wanted to be independent and left her good parents. Her love for fine dress was the occasion of her first fall. She entered upon a life of sin and sank deeper and deeper. A few years since, she had become the matron of this house, which, she said, she had often intended to leave, when she suddenly took sick; but it was her firm resolve, she said, to forsake this life of sin as soon as she got well again.

I could not leave her in her false hope and spoke to her of her great weakness, of the uncertainty of life, of our great responsibility, of sin and the wages of sin, but also of God's grace and mercy in Christ even for the chief of sinners. She listened very attentively, her eyes fixed upon me. Suddenly she interrupted me, saying with the expression of great fear, "Do you think that my sickness is dangerous?" "God is almighty," I replied; "but the doctor says he has no hope." "If that is so," she cried out, "then take me away from here.

I will not die in this house. Pity me! Do not let me die in this place!" I promised to speak with the doctor about it and stayed with her yet a while, reading to her from the Bible and praying with her. As I left her and drew aside the heavy curtain, I found the inmates of the house assembled in the hall. They had heard all that had been spoken, and their eyes were filled with tears.

On my return the next morning I found the doctor present. I told him about the wish of the dying woman, but he declared it was impossible to move her in her present condition. The sick woman received me with the words: "You come to take me away." I had to tell her the doctor had forbidden me to do so. "But," she cried, "you will not let me die here!" She was very much excited, but at last seemed to be resigned to God's will, thankful for having found the Savior. I again read to her and prayed with her and again found the inmates of the house assembled behind the curtain.

In the evening I called once more and found the woman much worse. Her fever was very high; but again and again she uttered her cry: "Do not let me die here!" Again she was quieted by the promises of the Gospel.

When I called the next morning, the woman was dead. I thanked God that I had answered her call for help.—From thousands in the prison-house of sin the call for help still comes to us, urging us to greater zeal in our mission work.

The Festival of Sih-Kou.

The Chinese worship the spirits of their departed parents and grandparents. At regular times they present offerings both at their tombs and before the tablets on which the names of their ancestors are written. It is a great misfortune for a person to die without leaving a son to perform these religious rites. It is believed that the spirits of those who thus die wander about as hungry and dangerous ghosts, who require to be appeased by offerings of food, clothing, etc. These offerings are provided by rich men who think that they thus merit the favor of the gods. The articles of clothing are given away to the poor after they have been presented to the spirit of the children dead.

The Sih-Kou is observed at the end of the seventh Chinese month. This display of liberality is the chief feature. A wide platform is erected on

tall poles and the various offerings are spread on it. These consist of fruits, plows, harrows, irrigation machines, threshing-tubs, money, huge piles of cooked rice, and even living calves and pigs. The spirits are supposed to carry off these things for their use in the spirit-world. It is strange that they should believe this, for, after being presented to the ghosts, the offerings remain exactly as they were before, waiting for the eager crowd to make them disappear in a way that the spirits never can do.

They have two ways of distributing these good things. One is to allow the bystanders, on a given signal, to climb up the poles to the platform, and carry off whatever they can get. The other is to scatter among the people tickets bearing the names of the articles to be given away. In the scramble many persons get hurt, some fatally. Each man who obtains a card takes it to the stage, when the specified article is immediately handed to him.

It was customary for the rich to buy young women and put them up to be scrambled for by those who wanted a wife, but were too poor to pay for one in the usual way. But this practice has been given up in this district. — *Rev. J. A. Paton.*

The Greatest Damage is Done by False Doctrine.

Luther says: "Whatever outward harm may be done to the Christian Church by tyrants persecuting the Word with acts of violence, is not the worst. That 'little member' behind our teeth (James 3) does the greatest damage to the kingdom of Christ. It does, indeed, look much worse to cut off the head of a man, but a false sermon may cut off a number of souls!"

The Security of Christ's Sheep.

Jesus answered them: I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one. John 10, 25—30.

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St. Louis, Mo., August 17, 1908.

A. C. BURGDOFF, *Treas.*

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St. Louis, Mo., October, 1908.

No. 10.

The Lord's Vineyard.

See the Vineyard Thou hast planted,
God of Mercy, Lord of Hosts!
Let Thy people's prayer be granted,
Keep it safe from hostile boasts.
Hear Thy people when they pray,
Keep Thy vineyard night and day!

Drooping plants revive and nourish;
Let them thrive beneath Thy hand;
Let the weak grow strong and flourish,
Blooming fair at Thy command;
Let the fruitful yield Thee more,
Laden with a richer store.

Further, Lord, be Thou entreated;
Plant the barren waste around.
Let Thy work be thus completed,
And Thy blessing still abound.
May we all more fruitful be,
Consecrated, Lord, to Thee.

Selected.

Reformation Day.

The last day of this month is Reformation Day, because on the 31st of October, 1517, Dr. Luther nailed his 95 theses against abuses and false doctrines of the Romish church to the church-door at Wittenberg. That was the beginning of the Reformation. Not that the thought of beginning the Reformation at that time entered Luther's mind. No. He himself says: "Who was I, a miserable and despised brother, looking then more like a corpse than a man, that I should set myself against the majesty of the pope, who was a terror not only to the kings of the earth and to the whole world, but also to heaven and hell, if I may so speak, and at whose nod all must obey."

As Luther did not set up to be great at all, so

he did not set up to be a reformer. He was a willing instrument of God, leaving it to God to determine what he should do and what should come of his deed. He simply felt it his duty as Doctor of the Holy Scriptures and pastor of the church at Wittenberg to lift up his voice against doings and false doctrines by which men were cheated out of their soul's salvation. He even hoped that the pope would side with him and put a stop to the scandalous doings carried on in his name. But the pope proved himself the Antichrist opposing the pure Gospel of Christ and pronouncing a curse upon him who preached that Gospel. So Luther was forced step by step to defend the pure Bible doctrines and to proclaim louder and louder the glad Gospel tidings of free grace and salvation in Jesus. Luther says: "I, Doctor Martin Luther, was called and forced to become a Doctor from mere obedience, without any choice of mine. I was forced to swear loyalty to my beloved Holy Scriptures, and to vow that I would preach them faithfully and purely. While doing this, popery obstructed my path and desired to stop me; but you see what has happened to it, and worse still will befall it, it shall not hinder me."

Holding fast to God's Word, Luther very well knew that his cause was God's cause, that his work was God's work, and that no one could hinder it. Therefore he triumphantly sang:

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

The victory has been won, and we are reaping its fruits and enjoying its blessings. Therefore Reformation Day is to us a day of rejoicing, a day on which we give thanks to God for the great things He has done for His Church through His faithful servant, Dr. Martin Luther. It is also a day which reminds us of our duty to preserve and to spread the pure Bible doctrines of our Church. Owing to the Reformation, we now have the pure Gospel of salvation by grace through faith in Jesus. The more we appreciate its blessings, the more zealous we should be to make known that Gospel for the salvation of others. We would be unworthy children of the Reformation, if we were unwilling to sacrifice something for the spread of the Gospel which God restored to His Church through the Reformation of Dr. Luther and for which Luther and his colaborers sacrificed so much.

A Farewell Letter.

About the year 1650, Christopher Love, a Protestant preacher, "that faithful and painful servant of Jesus," died as a martyr to the cause of Christ. He was executed at the block for his loyalty to the Gospel.

The night before his execution, the following sadly touching farewell letter was written to him in prison by his heroic Christian wife:

"My heavenly dear:—I call thee so, because God hath put heaven into thee before He hath taken thee to heaven. Thou now beholdest God, Christ, and glory as in a glass; but to-morrow heaven's gate will be opened, and thou shalt be in the full enjoyment of all those glories which eye hath not seen, nor ear heard, neither can the heart of man understand. God hath now swallowed up thy heart in the thoughts of heaven; but ere long thou shalt be swallowed up in the enjoyment of heaven! And no marvel there should be such quietness and calmness in thy spirit, whilst thou art sailing in this tempestuous sea, because thou perceivest by the eye of faith a haven of rest, where thou shalt be richly laden with all the glories of heaven! Oh! lift up thy heart with joy, when thou layest thy dear head on the block, in the thought of this, that thou art laying thy head to rest in thy Father's bosom; which, when thou dost awake, shall be crowned, not with an earthly, fading crown, but with a heavenly, eternal crown of glory. Be not troubled when thou shalt see a guard of soldiers triumphing with their

trumpets about thee, but lift up thy head, and thou shalt behold God with a guard of holy angels triumphing to receive thee to glory. Be not dismayed at the scoffs and reproaches thou mayest meet with in thy short way to heaven; for, be assured, God will not only glorify thy body and soul in heaven, but He will also make the memory of thee to be glorious on earth! Oh, let not one troubled thought for thy wife and babes rise within thee; thy God will be our God and our portion. He will be a husband to thy widow, and a father to thy children; the grace of thy God will be sufficient for us. Now, my dear, I desire willingly and cheerfully to resign my right in thee to thy Father and my Father, who hath the greater interest in thee; and confident I am, though men have separated us for a time, yet God will ere long bring us together again, where we shall eternally enjoy one another, never to part more.

"Oh, let me hear how God bears up thy heart, and let me taste of those comforts which support thee, that they may be as pillars of marble to bear up my sinking spirit. Farewell, farewell, my dear, till we meet where we shall never bid farewell more; till which time I leave thee in the bosom of a loving, tender-hearted Father, and so I rest,

"Till I shall forever rest in heaven,

"MARY LOVE."

Original Sin.

Luther was one day being shaved in presence of his friend Dr. Jonas. He said to his friend: "Original sin is in us like the beard. We are shaved to-day and look clean, and have a smooth chin; to-morrow our beard has grown again, nor does it stop growing while we remain on earth. In like manner original sin cannot be rooted out. Nevertheless, we are bound to resist it to the utmost of our strength, and to cut it down continually."

Luther's Gentle and Modest Spirit.

John Mathesius, who for many years was a guest at Luther's table and had daily intercourse with him, says of Luther: "He was sharp with those who were sharp; but any who were about him, and had the benefit of his consolations, kind offices, and prayers, can testify with truth that his was a gentle and modest spirit." Again he says: "I have never heard a coarse word from his lips."

A Religion Without Happiness.

A religion without the Gospel is a religion without happiness, for it is a religion without Jesus, in whom alone there is true happiness for sinners, because in Him alone "we have redemption through His blood, the forgiveness of sins." The Gospel of Jesus only can make of sinners happy children of God, who rejoice in the assurance of their salvation and serve their heavenly Father in grateful love.

The religion of the Romish church is a religion without happiness, because it is a religion without the Gospel of Jesus as the only Savior of sinners. It makes men slaves to a human system, a system which keeps them in bondage and fear. Dr. Phelan, himself a strict Romanist, told the truth when he recently wrote in a Roman Catholic paper about Roman Catholics:

"No, you are not happy. You do what you do for God and your souls through compulsion. You go to church on Sunday because you must. You go to confession because you must. You go down on your knees in the morning and again at night to say your prayers because you must. You abstain from meat on Friday because you must. But I don't see that you are very happy in all that. You come to the confessional with sour faces, and you go away with faces sometimes a little sourer. And you come to the Holy Table sometimes as slaves driven thither. I don't see happiness depicted in your faces. You are very much like people going to pay their taxes. Go down to the collector's office on days when taxes are due; you see people pressing up to pay their taxes. There are no particularly happy people there. They come because they must. They are like people standing around in a dentist's office, who come to have teeth extracted. You come here on Sunday and look like people who are going to have their teeth pulled out. You don't find any particular happiness in your religion."

No, such people are not happy, and they never will find happiness in a religion which puts man's work in the place of Christ's work and man's word in the place of God's Word, a religion which teaches that Christians must always be in doubt and can never have the assurance of their salvation. Such a religion, a religion without the Gospel, is a religion without happiness.

THE best name by which we can think of God is Father. — *Luther.*

Luther on Preaching.

"Cursed are all preachers," says Luther, "that in the church aim at high and hard things, and neglecting the saving health of the poor unlearned people, seek their own honor and praise. When I preach, I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty; but I have an eye to the multitude of young people, children, and servants, of whom are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The door stands open; they may be gone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the Church, and produce great disquietness and discord; for they will need teach things touching matters of state, thereby aiming at praise and honor; they will please the worldly wise, and meantime neglect the simple and common multitude."

Our Missionary Duty.

There can be no claim so solemn and imperative as that which even now seems to call to us with the voice of God from heaven, and say, "I have given mine own Son for this rebellious and apostate world, the sacrifice is offered and accepted, but you—you who are basking in the sunbeams of Christianity, you who are blessed beyond measure—why will you not bear to fellow-creatures sitting in darkness and in the shadow of death the tidings of this universal and incomprehensible love?"

If I saw a man drowning I should hold out my hand to help him. How much more strongly, then, is the duty incumbent when there are thousands on thousands perishing in sin and ignorance on every side! — *Gladstone.*

Under the Shadow of the Almighty.

One evening, when Luther saw a little bird perched on a tree, to roost there for the night, he said: "This little bird has had its supper, and now it is getting ready to go to sleep here, quite secure and content, never troubling itself what its food will be, or where its lodging on the morrow. Like David it abides 'under the shadow of the Almighty.' It sits on its little twig content, and lets God take care."

Luther at the Diet at Worms.

The scene from Luther's life represented in our picture is called by a great English writer "the greatest scene in modern European history." "The world's pomp and power sit there, on this hand; on that, stands up for God's truth, one man, the poor miner Hans Luther's son."

The Diet, or convention, was held in the year 1521, in the city of Worms. When Luther was ordered by the Emperor to appear at the Diet, some of his friends tried to keep him from going there, fearing that his enemies would put him to death,



Luther at the Diet at Worms.

as others had been put to death who had raised their voices against the tyranny and false doctrines of the pope. Luther, however, put his trust in God and said if his enemies built a fire which should extend from Wittenberg to Worms and reach to the heavens, he would appear in the name of the Lord, confessing Christ and letting Him rule. Again he said: "Christ lives, therefore we shall enter Worms in spite of the gates of hell and the powers of the air." When he had come near the city, a letter from one of his friends was handed to him in which that friend warned him not to enter the city. But Luther boldly said: "If there were at Worms as many devils as there are tiles on the roofs, yet would I go in."

And Luther did go in, and after a fervent prayer to God for help he appeared at the Diet before the

powerful men of the earth. There sat the mighty Emperor, and the princes, and the dukes, and the pope's messenger, and others of high rank. There Luther stood, the poor miner's son, calm and full of peace, mighty in the Lord, the messenger of God's eternal Truth. When called upon to retract, or take back, what he had written in his books, he, in a speech which lasted two hours, set forth the doctrines contained in his books, and declared that his conscience was bound in God's Word and that he would not retract anything unless he be convinced by proofs of Holy Scriptures. He concluded his answer with those memorable words: "Here I stand. I cannot do otherwise. God help me! Amen."

And God did help His faithful servant who stood so firmly upon His Word. He guided and protected him and gave him the victory, the victory of light over darkness, the victory of truth over error.

A Martyr's Confession.

Thomas Cranmer, archbishop of Canterbury, embraced the Bible doctrines proclaimed by Luther and was most active in introducing the Reformation in England. When, therefore, a Catholic queen came to rule in that country, he, with other Protestant preachers, was persecuted and thrown into prison. He at first stood firm upon the Bible and could not be moved by all the threats of his enemies. But in an evil hour he at last listened to the voice of the seducer

who promised him life and great honors if he would recant. "Confounded, heart-broken, old," the love of life and the fear of death proved too strong for him, and he was induced to write and sign a paper which contained a recantation of the doctrines which he had preached.

However, Cranmer soon came to himself. He was filled with grief and shame, and with bitter tears repented of his sin. His enemies also did not keep their promise, but sentenced him to be burned to death at the stake. Being permitted to address the people before his execution, he made a noble confession. He first earnestly prayed to God for mercy and forgiveness, and then spoke to the people, closing with these memorable words: "And now I come to the great thing that troubleth my conscience more than anything I ever did or said, even

the setting forth of writings contrary to the truth, which I now renounce and refuse,—those things written with my own hand contrary to the truth I thought in my heart, and writ for fear of death and to save my life. And forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished; for if I come to the fire, it shall first be burned. As for the pope, I denounce him as Christ's enemy and Antichrist, with all his false doctrines."

Then Cranmer was carried away to be burned, followed by a great multitude. A Catholic eye-witness says: "Coming to the stake with a cheerful countenance and willing mind, he took off his garments in haste and stood upright in his shirt. Fire being applied, he stretched forth his right hand and thrust it into the flame, before the fire came to any other part of his body; when his hand was to be seen sensibly burning, he cried with a loud voice, 'This hand hath offended.'"

Not a word of complaint did Cranmer utter as the fire consumed his body. The last words he spoke looking up to heaven were the words of prayer: "Lord Jesus, receive my spirit!"

Thus died Cranmer, in the sixty-seventh year of his age, in the full assurance of forgiveness and eternal blessedness in heaven.

Longing for the Lord's Supper.

Missionaries from Germany have labored for many years among the Hereros in Southwest Africa, and their labors have been richly blessed. When, some years ago, war broke out in the Herero district, many Herero Christians fled from that country and sought a new home in another part of Africa. Last year two missionaries looked up these people to see what could be done for their spiritual welfare. They were received with songs of praise by the Herero Christians, who rejoiced that missionaries of the "Luther church" had come to them, "the sheep in the desert." Very touching was their prayer for the Lord's Supper. When the missionaries had their misgivings and seemed to hesitate to administer the Sacrament during their first visit, one of the Herero Christians said: "We know that the Sacrament of the Holy Supper is a solemn and sacred thing, and that no one should come to the Lord's table unprepared and with a deceitful heart. The distress and troubles of the past years have made our souls hungry and thirsty. Many

Christians we had to leave in the desert—a prey to wild animals. Many more perished from fever and other causes. They passed away without the blessing of the Holy Supper. To-day the fountain of God's Word and Sacrament has again been opened; let us drink and quench our thirst. Ah, if you knew what it means to long for the Holy Supper four long years, facing death every day!"

These black Christians put to shame many white Christians who think lightly of the comforting blessing of the Lord's Supper and neglect God's means of grace.

The Power of God's Word.

At the beginning of the seventeenth century there lived in Westphalia a Jew by the name of Gerson. He was a bitter enemy of Jesus and of the Christian Church. One day a poor widow pawned a copy of the New Testament in his shop for a small sum of money. Gerson invited two of his Jewish friends to his house and began to read to them "the book of the Christians;" they together made merry over what was read. But the farther Gerson read the more restless he became. The power of God's Word took hold of his heart, and he was convinced that Jesus is the Messiah, the promised Savior. He himself says, "There I found such a light that I must ever give thanks to God."

Wishing to bring others to the same blessed light, he became a preacher of the Gospel and thankfully devoted his life to the service of Christ and His Church. He died as a Christian preacher in the year 1627.

Luther and the General.

As Luther was on his way to Worms, he met the great General Frundsberg at an inn. "Are you the man," said the General, "who has undertaken the work of reforming? How will, how can you accomplish that?" "Yes," said Luther, "I am the man, and I rely upon Almighty God, whose vocation and Word I have with me." This terrified the General, and looking at Luther with affection he said: "Dear friend, there is something in what you say. I am a servant of the great lord, the Emperor Charles, and at his command have made many heavy marches. But you have a greater master than the Emperor Charles is. He also will help you and stand by you."—*From the German.*

Meeting of Immanuel Conference at Concord, N. C.

Our readers well know that the Colored Mission of the Southland has its dark sides, but when gloomy clouds pouring forth incessant rains threaten to prevent the people from coming to worship even at a meeting of conference, then things seem especially dark, and a small band of missionaries may fittingly look out of the church-windows and sigh for just a few bright rays of light.

Although the omnipotent Lord did not grant smiling, sunny days, yet He graciously permitted a more glorious light to brighten the hearts of both missionaries and hearers at the recent meeting of our Immanuel Conference, August 19—23. The brilliancy of His Word pure and unadulterated shone forth in the discussion of the papers read and in the sermons preached. We may well thank God that sound Lutheranism, both in doctrine and practice, holds its own also in the work of the Colored Mission where so many peculiarities and singularities, foreign to God's Word, clamor for entrance. In the discussion of the papers on the "State of Grace" and on the "Seeming Contradictions of the Bible" we were especially warned against human speculations, and the duty of abiding by God's Word was emphasized.

Despite the inclement weather, a good number of people, not only of the Concord congregation, but also from the nearby congregations, attended. All the laborers in the field, eleven in all, were present, with the exception of one. Likewise the different congregations were well represented by delegates. One pastoral session, two public sessions, and five services were held. On Sunday morning the Lord's Supper was celebrated, and it was a sight of no small encouragement to see over fifty guests commune at the Lord's table.

Among the resolutions passed by conference the death of our colored missionary, Rev. S. Doswell, was remembered. Although we cannot fathom the ways of our Heavenly Father in taking him from us in this time of need, yet we bow our heads in humble submission, convinced that He knows what is best for His work. We pray, however, that He may speedily refill his place, so that the work may not go backward, but forward, and that many souls may be gathered into Christ's kingdom.

Our next conference is to meet at Salisbury, N. C., in Rev. Lash's parish. H. G.

Items from New Orleans.

The 12th Sunday after Trinity was a joyous Sunday for our Colored Mission. On that Sunday Rev. Ed. Krause was ordained and installed as missionary of our Mount Zion station. All three colored congregations joined in service on the evening of this Sunday in the large and beautiful Mount Zion Church to witness the ordination, and to hear this young laborer in the Lord's vineyard promise faithfulness in his office to the chief Shepherd and Bishop of souls. The church was beautifully decorated for this occasion. A large choir, under the direction of Napoleon Seeberry, rendered two appropriate selections. Eight of our local Lutheran pastors assisted in the ordination. On the following Monday evening the congregation prepared a successful surprise for their new pastor in the schoolroom. The schoolroom was decorated, a large table was set, and Japanese lanterns furnished the light. Taking it all in all, it was a pleasant and joyful evening which the new pastor spent with his people, and no doubt he is feeling at home already among his flock over which God has placed him as shepherd to lead them to the green pasture of Gospel truths.

But, alas, our joy was coupled with great grief. On the same day that Rev. Krause was joyously welcomed by his congregation, St. Paul's congregation bade farewell to their faithful and dearly beloved pastor, Rev. F. J. Lankenau, who accepted a call to some other place of labor in the Lord's vineyard. With sad heart and tearful eyes Rev. Lankenau delivered his farewell address. It was indeed hard for him to part with his work in the Colored Mission which he served faithfully and with great self-denial for seventeen long years. Not only his congregation deeply regrets his departure, but our whole mission in New Orleans was sorry to see him go. And so are his co-workers in the mission. Well do we remember how he has proved himself a father unto us; how he was ever ready to give us good advice and the benefit of his long experience in this work. But we know that the Lord does all for the best of His children. May His blessing be with our brother also in his future field of labor, and may He grant also unto us courage and faithfulness in our work of planting and watering, though we perhaps often see but little of the increase. In due time we shall also reap.

G. M. K.

The Switchman and His Child.

On one of the railroads in Prussia a switchman was just taking his place, in order to turn a coming train, then in sight, on to a different track, to prevent a collision with a train approaching in a contrary direction. Just at this moment, on turning his head, he discovered his little son playing on the track of the advancing engine. What could he do? Thought was quick at such a moment of peril! He might spring to his child and rescue him; but he could not do this and turn the points in time, and, for want of that, hundreds of lives might be lost. Although in sore trouble, he could not neglect his greater duty; but, exclaiming in a loud voice to his son, "Lie down," he went to his post, and saw the train safely turned on to its proper track. His boy, accustomed to obedience, did as his father commanded him, and the fearful heavy train thundered over him. Little did the passengers dream, as they found themselves quietly resting on that turn-out, what terrible anguish their approach had that day caused to one noble heart. The father rushed forward to where his boy lay, fearful lest he should find only a mangled corpse; but, to his great joy and gratitude, he found him alive and unharmed.

The circumstances connected with this event were made known to the King of Prussia, who the next day sent for the man, and presented him with a medal of honor for his heroism.

The boy was saved from a horrible death. What was it that saved him? Prompt obedience to his father's command! He did not hesitate; he did not wait to ask why the command was given; he simply heard and obeyed, and was saved!

Dear reader, may you learn a lesson from this simple tale.

God not only tells men how they may be saved — He not only invites them to come to Him, and even beseeches them, through His servants, to be reconciled to Him, but God also commands! "And this is His commandment, that we should believe on the name of His Son Jesus Christ," 1 John 3, 23. Just as the switchman, in that moment of fearful peril, commanded his son to do that which alone could save him from death, so God in infinite compassion commands you to believe in Jesus — to trust in Him as your Savior, because there is no other way by which you can be delivered from the awful punishment of sin. "The wages of sin is death" — eternal death; but Jesus died, "the Just

for the unjust," and therefore, "whosoever believeth in Him shall receive remission of sins," Acts 10, 43.

Dear reader, have you obeyed God's command? Or, are you still among those who ask questions, and make objections, and find difficulties in the way?

If the switchman's son had waited to ask his father why he commanded him to lie down, before he obeyed, he would, in all probability, have been dashed to pieces before he could have got his question answered. And, dear reader, remember that while you are delaying to obey God's great command, death and judgment are rapidly following you.

God has an answer for all your doubts, and difficulties, and questionings; and that answer is, the cross. There God has met and settled forever every claim that justice had against us, and He now proclaims a free pardon of all sin, and the gift of eternal life to every child of Adam who truly believes in Jesus. Hear God's voice, and obey God's command; "that your soul may live." — W.

NOTES.

OUR COLORED MISSIONS. — A friend, who attended the recent meeting of the Evangelical Lutheran Synodical Conference, writes: Among the business matters considered by the Conference our Colored Mission was the most important. From the interesting and encouraging report of our Mission Board we learned that we had much reason to thank God for the progress of the work in spite of so many difficulties and in spite of the lukewarmness of not a few. God has graciously blessed the labors of our workers in the field and has raised up friends who were willing to make sacrifices for the mission cause. There are now within the bounds of the Synodical Conference 31 stations embracing 12 parishes with 28 missionaries, 16 white and 12 colored. There are 17 schools having 1873 pupils. All the parishes contribute regularly toward the support of the mission, the amount contributed in the past two years being \$4135.72. The mission has two institutions for the training of colored pastors and teachers. The one is Immanuel College at Greensboro, N. C., a handsome new building, erected at a cost of \$28,300; this institution has 4 professors and 78 students. The other is Luther College at New Orleans, having 3 professors and 50 students. The expenses for building purposes

during the two past years have been rather heavy, and there is a deficit in the treasury, which ought to be covered soon. Therefore an appeal is to be made to all the congregations of the Synodical Conference for larger contributions for our mission work. May the Lord make us all willing to heed the call for help!

ST. PAUL'S STATION AT NEW ORLEANS.— This station has become vacant, the Rev. F. J. Lankenau, who has been suffering for some time from some nervous trouble, having accepted a call to Napoleon, O. For seventeen years he has labored faithfully and with notable success in our Colored Mission. The readers of our paper have also been benefited by many an instructive article from his pen. May the good Lord restore him to health and bless his work also in his new field of labor!

JESUIT MISSIONS.— During the recent celebration of the founding of the city of Quebec some papers took occasion to speak with unqualified praise of the mission work done by Jesuit missionaries "in the service of the Catholic church in America three hundred years ago." Well, those servants of the pope did good service for the Romish church, but not for the Church of Christ. A famous writer on history says of these Jesuit missionaries: "In their missions they aimed at outward show; and hence merely nominal conversions were accepted, because they swelled their numbers. They permitted their converts to retain their heathen habits and customs. In order to be popular, one of their missionaries among the Indians told the savages that Christ was a warrior who scalped women and children. Anything for an outward success!"

AFRICA.— *The Foreign Missionary* reports: "Europe, India, China, and the United States could all be laid down on the map of Africa and still have some room left around the margins. This huge continent now has 2470 missionaries, with 13,100 native assistants. There are 4800 regular places of worship, 222,000 communicants, and 530,000 adherent church members. There are in Africa 4000 mission schools with 203,000 pupils. There are 95 hospitals, 16 publishing houses and printing establishments. Fifty years ago Dr. Krapf, a Lutheran missionary, was laughed at for his "German dream" of a chain of mission stations across Central Africa from ocean to ocean. Now his dream has come true. Thirty years ago Uganda was a

pagan state, where savagery was rampant. Now, as the result of a most heroic struggle with darkness, one-tenth of its one million of inhabitants are rejoicing in the light of the Gospel. In Cape Colony, where German Moravians tried to work among the natives one hundred and fifty years ago, they were treated as criminals for attempting to reach the blacks. Now Cape Colony alone has 700,000 Protestants, and 200,000 of these are colored."

BOOK TABLE.

CONCORDIA-KINDERCHOERE. Eine Sammlung von Liedern in vierstimmigem Satz fuer unsere Schulen und Sonntagsschulen. Concordia Publishing House, St. Louis, Mo. Price, 40 cts.

This well-printed and tastefully bound little volume is to supply a long-felt want in our German Lutheran congregations, and it supplies it well. It is a choice collection of hymns and songs, with music arranged for four voices, and deserves a hearty welcome in day schools, in Sunday schools, and also in the family circle.

Acknowledgment.

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St. Louis, Mo., September 16, 1908.

A. C. BURGDOFF, *Treas.*

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1025 Annette St., near N. Claiborne St.
Divine Services: Sunday, 11 A. M. and 7.30 P. M.;
Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Ed. C. Krause, Pastor.

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, 11 A. M. and 7.30 P. M.;
Thursday, 7.30 P. M. Sunday School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church; James Doswell, Pastor.

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

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R. A. BISCHOFF, Editor.

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Vol. XXX.

St. Louis, Mo., November, 1908.

No. 11.

Lord Jesus, Quickly Come!

Let all who know the joyful sound
With gladness send the tidings round
And tell that God is love;
That God so loved the world, He gave
His own dear Son the world to save:
God's message from above; —

That all who in the Son believe
Shall never perish, but receive
Life endless and divine;
No condemnation e'er shall know,
From death to life they pass below,
And then in glory shine.

'Tis not of works: let no man boast,
Save in His name who saves the lost,
The Lord, our Righteousness!
Poor sinner, now from working cease,
And claim from God a blood-bought peace,
And Jesus Lord confess.

Let all who know our God rejoice,
Praise Him in songs with cheerful voice,
And live to Him alone.
Let sinners, too, take up the strain,
Exalt the Lamb for sinners slain,
The coming Savior own.

The Spirit and the Bride say, Come!
Let him that heareth, too, say, Come!
Whoever thirsts may come.
Water of life is freely given
Till Christ the Lord descends from heaven —
Lord Jesus, quickly come!

Selected.

The Coming of Christ.

The end of this month brings the end of the present church-year and the beginning of a new church-year with the holy Advent season. Advent means coming, and the season of Advent reminds

us of the coming of Christ. His coming is three-fold: Christ has come; Christ still comes; Christ will come.

CHRIST HAS COME. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." For the salvation of sinners Christ came in the flesh when He took upon Himself our human nature and was born of the Virgin Mary as the Savior of the world. By that coming of Christ in the flesh our redemption was secured; for He came to take the sinner's place under the Law, and to fulfill all the demands of the Law and bear the curse of the Law in the sinner's stead. "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." The Advent season, comprising the four weeks before Christmas, has therefore been called a season of preparation, a time in which we are to prepare ourselves for the blessed Christmas festival, so that we may, not only with our lips, but also with our hearts raise the song of gladness:

"Joy to the world! the Lord has come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

CHRIST STILL COMES. He that came in the flesh and secured for us everlasting salvation comes to us in Word and Sacrament to make us partakers of this salvation. The Word of the Gospel is not an empty sound. It is, as the apostle says, "the Gospel of God's grace" and "a power of God unto salvation." The sacraments are not mere empty signs and ceremonies. The Gospel promise is con-

nected with them, and therefore they also are means of grace. According to Scripture, Baptism is applied "for the remission of sins," and is the "washing of regeneration." And Christ Himself tells us that in the Holy Supper He gives us His body given for us, and His blood shed for us, "for the remission of sins." Where there is forgiveness of sins, there is also life and salvation. In these means of grace, which God Himself has ordained, Christ comes to us with all the treasures of salvation. He comes in mercy and in love to enter our hearts as our Savior and our King. "Behold," He says, "I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." It is this that makes every church-year a year of grace. It is this that moves Christians to carry on mission work, by which the means of grace are brought to men and Christ with His salvation comes to sin-burdened souls.

"He comes, the broken heart to bind,
The bleeding soul to cure,
And with the treasures of His grace
To enrich the humble poor."

CHRIST WILL COME. "They shall see the Son of Man coming in the clouds of heaven with power and great glory," says Christ. And when He had ascended into heaven in sight of His disciples, two angels appeared and said to them: "This same Jesus which is taken up from you into heaven shall come in like manner as ye have seen Him go to heaven." He will come visibly at the end of the world to judge the quick and the dead. That coming of Christ will be a terror to all unbelievers. They will be sent as His enemies into everlasting damnation. But it will be a joy to all the children of God. They will enter into the joys of their Lord and will behold His glory in their heavenly home. May we by true faith be at all times prepared for that coming of Christ, which every setting sun brings nearer! "Yet a little while, and He that shall come will come, and will not tarry."

"He will come to judge the nations,
A terror to His foes,
A light of consolations
And blessed hope to those
Who love the Lord's appearing.
O glorious Sun, now come,
Send forth Thy beams so cheering,
And guide us safely home!"

THIS is the nature of true faith that it is incessantly growing and increasing. — *Luther.*

Offer unto God Thanksgiving.

It would render us more thankful and make every day a thanksgiving day if we would at all times consider our own unworthiness over against God's great mercy. When Jacob thought of the gifts and blessings which God had bestowed upon him, he, in the sense of his unworthiness, cried out with a thankful heart: "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant."

We are sinners, and even the best of us must confess with the words of the Catechism: "We daily sin much, and indeed deserve nothing but punishment." And yet God daily bestows upon us innumerable gifts and blessings all the year round. "What hast thou that thou didst not receive?" It is God from whom all blessings flow, and we unworthy creatures owe all the benefits which we daily enjoy to His unmerited goodness. He bestows all His blessings "purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him." Therefore, "bless the Lord, O my soul, and forget not all His benefits!" "Offer unto God thanksgiving, and pay thy vows unto the Most High." "Give thanks unto the Lord, for He is good; for His mercy endureth forever."

How a complaining woman was once reminded of her own unworthiness and moved to give thanks unto God, is told by a well-known German Lutheran pastor as follows:

I once asked a woman in my first charge, "How are you getting along?" She began to complain a great deal about her difficulties and trials. I allowed her to finish and then said to her: "Well; my dear woman, I guess we will have to repeat the Catechism together. I'll ask and you answer."

"Do you believe that you are a sinner?"

"Yes, I believe it, I am a sinner."

"How do you know this?"

"From the Ten Commandments; these I have not kept."

"What have you deserved of God by your sins?"

"His wrath and displeasure, temporal death, and eternal damnation."

"Is what you have just said true?"

"Why, certainly it is true, pastor!"

"And still I see that you have daily bread, have clothing and shoes, house and home, have a kind husband and healthy children, have Jesus for your

comfort and the Holy Ghost for your light, have Baptism and the Lord's Supper, forgiveness of sin, and the hope of eternal life. Let me tell you something: Your lot is much better than you deserve, and you ought to be thankful to God."

With these words I left. After a few weeks I passed the same house again. "Well, how are you getting along now?" I asked the woman. With a beaming face she replied, "Oh, thanks be to God, much better than I deserve, pastor."

A Warrior Chief Becomes a Lover of Peace.

Missionaries tell us of many instances of the power of the Gospel over the hearts of the most cruel heathen. By the advent, or coming, of Christ into their hearts through the Gospel, a wonderful change is effected. Fierce and cruel warriors are changed to peaceful and loving Christians. Those who once took delight in fighting and slaying are seen meekly seated as teachers or learners in the schools of the missionaries.

Mahine was a warrior chief in one of the South Sea Islands. He became not only the terror of the spot in which he lived, but also to other islands around. When there was a war, he was sent for to assist in it, and many poor islanders, both young and old, did his spear pierce to the heart. He thought his gods were pleased with the blood he shed, and this urged him on with cruel rage.

When the missionaries visited the island in which Mahine lived, he went to hear them, and the Holy Spirit applied the truth with power to his heart. He now became quite a new man; his idols were cast away, and "he was as meek and humble as a little child." He lived as a Christian for twenty years, and he was spared to be an old man. Often was he seen, as the first rays of the morning tipped the tops of the lofty mountain, at the foot of which stood the schoolhouse, making his way to the Bible class, to be taught himself—and then, with the knowledge he thus got, he would go into the children's school and be the teacher of the little ones. Sometimes he went from house to house to encourage the people to live in love. He built a small vessel, in which he sailed from island to island, sometimes carrying with him a missionary to teach the people. How astonished they must have been at the change! Once he used to visit them in his war canoe to destroy their houses and slay their children. Now they beheld him coming

in his little ship to their shores with a message of love to them and their children.

When he found his health fail, he gave directions about his family and the district over which he was chief. A missionary went to see him, and asked him how he felt now that he was near death, when he said, "Christ is my resting-place; the fear of death is gone; I have taken leave of all things here, and am waiting and praying for the Lord to take me." Thus died Mahine, great as a heathen chief, and the terror of the islands around, but greater as a Christian, in humility and meekness, in faith and love.

Contented.

Under date of September 1, 1851, "Father Heyer," a missionary in India, wrote the following to his young Lutheran friends in America:

MY DEAR YOUNG FRIENDS:—Two months have elapsed since I last wrote to you, and I now address you once more from my Bethesda. Your minister or Sunday school teacher will tell you the meaning of this word; and you may then conclude that I look upon the dwelling which I occupy in this part of India as a house of mercy to the most unworthy. Its dimensions are comparatively small, but I can sing:

This little place for me designed
As well suits my contented mind
As palaces of kings!

At home, abroad, I am not forsaken; the Lord is nigh, His Spirit comforts, the heavenly Father smiles.

Earthly toys,
Sinful mirth and carnal joys,
The things I loved before,
I now desire no more.

They belong to the world, and the children of the world may take delight in them; but having renounced Satan, the world, and the flesh, having been extricated from the miry clay, what manner of persons ought Christians to be in all holy conversation. May the Lord enable us to walk worthy of our high vocation!

The Greatest Change.

To a heart that is full of joy, all it sees is joyful; but to a sad heart all is sad. Change of heart is the greatest change.—*Luther.*

North Carolina and Virginia Items.

Mission friends, and especially our colored Lutherans, will be glad to hear that the new chapel of Mount Zion congregation at Rocks, N. C., is nearing its completion. The 15th of November will be



Chapel and Members of Colored Lutheran Congregation in Meherrin at Harvest Home Festival.

a gala day for our Lutherans there, for on that day its dedication will take place. Every little church is a small fort in the enemy's kingdom. May this modest little chapel also be a bulwark against the encroachments of the Prince of Darkness and prove itself a strong fortress to those who find refuge and shelter for their souls behind its walls. The sister congregations of the nearby stations are invited to be present and the audience is promised a sermon by Prof. N. J. Bakke.

Bethel congregation at Conover, N. C., will have a Harvest Home Festival on November 29th. In thankful recognition of the blessings received during the past year the congregation will endeavor to show its gratitude also by giving to the Lord as He has prospered them, in order to help pay off a debt that has been on the church for many months. The congregation at Catawba is invited to be present. Sermons will be preached by the Revs. Ph. Schmidt and Koiner.

Our parochial school at Charlotte shows a large number of children that are daily instructed in the Word of God. It opened in September with an enrollment of 63, and since then 40 more are on the list. In place of Student John Alston, who taught here all last year, his brother, Teacher Frank Alston, a graduate of Immanuel College, is now in

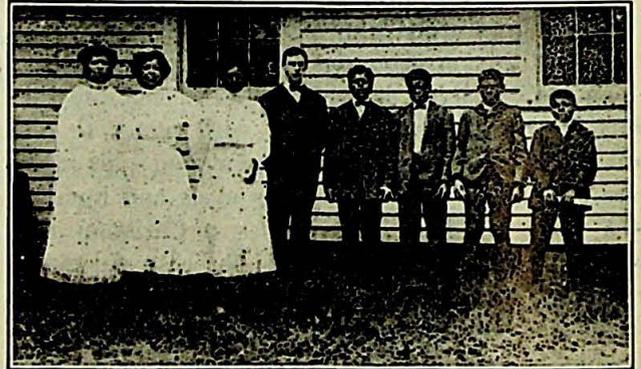
permanent control of the rod. We hope, however, that the behavior of his scholars will not necessitate a regular use of this scepter.

Immanuel College has opened under more favorable conditions than ever before. We are glad to say that our old scholars were more punctual than before. Room for improvement, however, is not excluded. It is difficult to instill into our colored scholars the importance of punctuality. 58 answer to the roll call, and 22 of these are boys — a larger number than in the foregoing years.

The faculty, sad to say, is in a worse dilemma than ever. Last year we had four professors and one student of St. Louis as assistant; this year finds us without the assistant as fifth teacher, a new class in the Theological Department added, and the same amount of extra pastoral work — owing to the continued vacancies of the parishes of Grace Church at Greensboro, and St. Matthew's at Meherrin, Va., the latter 125 miles distant — resting on the shoulders of the faculty members. We anxiously look for the promised relief.

The parochial school in connection with the college claims 143 scholars.

On October 4th the congregation at Meherrin, Va., celebrated its annual Harvest Home Festival. The church was neatly decorated with the fruits of the field and garden. Prof. Lochner and the undersigned filled the pulpit at the morning and after-



Our Catechumen Class at Meherrin, Va.

noon services. This parish is vacant. The people clamor for a school for their little ones. These people have a good record of faithfulness to the Lutheran church in spite of great difficulties. The number was at one time extremely small. The place counseled abandonment. But the tearful petition of those who held fast to the Lutheran doctrine for more than a year and a half, despite their being abandoned, again brought a shepherd to this

faithful flock. And to-day? It is, we dare say, an ideal country parish. A good number of its members are lords, if not over ready cash, yet over fair-sized farms. The Lord has here obviously prospered them with temporal goods also, and they had good cause to render thanks unto Him by celebrating a Harvest Home Festival.

The Sunday before, Prof. Lochner, who is caring for this vacant charge, received into the Church seven catechumens by confirmation. H. G.

"Thy King Cometh unto Thee."

No doubt, thou dost not come to Him, to fetch Him. He is too high and too far for thee. With all the labor, toil, and expense of thine, thou canst not reach Him. Thou canst not boast of having brought Him to thee by thine own merit and worthiness. No, dear friend, here is the end of all human merit and worthiness. There is nothing but unworthiness on thy part, and all grace and mercy on His part. Not thou seekest Him, He seeketh thee. Not thou findest Him, He findeth thee. For the preachers come from Him, not from thee. Their message cometh from Him, not from thee. Thy faith cometh from Him, not from thee. And whatever thy faith worketh in thee, cometh from Him, not from thee. And if He does not come, thou wilt be left and forsaken. Where there is no Gospel, there is no God, but merely sin and ruin, whatever the free will may do, suffer, work, and live, as best it may. — *Luther.*

A Thankful Heart.

An aged minister, in his "Reminiscences of an Old Pastor," relates the following:

An incident occurred in my first pastorate which I shall never forget. In the congregation was a widow, old and poor, who lived in an old log-house at the edge of a dense woods, with an insane son. I remember my first visit to her as though it had been but yesterday. As I walked toward her humble dwelling, I tried to call to mind all the comforting passages of Scriptures that might suit her sad lot. It was with a sad and heavy heart that I stood on the door-step. When I knocked at the door, I expected it to be opened by a sad-faced woman who carried her sorrows upon her face. I expected to be greeted by a tale of woe. I even expected her to question the goodness of her God.

But I did not know her then. The door opened and a kind, lovely old face bade me come in.

I entered the room, and we soon had a conversation, and what a conversation it was! I found her to be one of God's happy children, contented in Jesus, and with a thankful heart. She told me how God had blessed her; how He in His goodness had given her everything needful for her life and comfort. As she spoke, I looked around her poor old home in which there was hardly anything that we think necessary to make a home. Did I hear aright? Yes, for there she sat, the dear old woman, with a face expressing the thankfulness of her heart.

I must see her garden. As we walked around the very small plot of ground, she said she believed that God had blessed her little garden more than all the rest. I must take a meal with her. As we sat at the poorly-furnished table and partook of that frugal meal, she said: "How good God has always been to me! I have always had enough to eat, and I had a roof to cover me, and clothing to keep me warm."

I looked upon her almost in reverence. I thought how many people upon whom God had showered His blessings never thank Him; how many people whose lives have fallen in pleasant places are always complaining. But here this woman, to whom God, we would say, had given very little indeed, was pouring out her heart in thanksgiving and praise to Him for all that He had done for her, a poor and unworthy creature.

She surely had a thankful heart. She seemed to me to stand there with a crust of bread in one hand and a cup of water in the other and saying, All this, and Jesus, too.

I can never forget that woman, I never want to forget her. Her memory has been a benediction to me, and it may be that the story of her thankful heart may help and cheer others and make them more thankful for God's gifts and blessings.

The Richness of the Bible.

"I have now," says Luther, "for some time read the Bible twice through every year. It is a great tree, and all its words are twigs and branches, and every twig and spray I have struck to find out what was on it, and what it was good for; yet, knock as often as I will, down comes a fresh handful of fruit."

Tongue, Eyes, and Ears.

Guard, my child, thy tongue
That it speak no wrong;
Let no evil word pass o'er it,
Set the watch of truth before it
That it speak no wrong.
Guard, my child, thy tongue!
Guard, my child, thine eyes,
Prying is not wise;
Let them look on what is right,
From all evil turn their sight,
Prying is not wise.
Guard, my child, thine eyes!
Guard, my child, thine ear,
Wicked words will sear.
Let no evil word come in
That may cause the soul to sin,
Wicked words will sear.
Guard, my child, thine ear!
Ear and eye and tongue,
Guard while thou art young,
For, alas! these busy three
Can unruly members be.
Guard while thou art young,
Ear and eye and tongue!

A Lesson on Thanksgiving.

A Christian widow writes: "Soon after my dear husband had gone to his eternal rest, I learned a lesson on thanksgiving from my little daughter, my only child. At her usual hour in the evening she kneeled by me to say her evening prayer. At the end of her prayer came as usual the earnest words: 'God bless dear mother!' But the prayer was suddenly stilled as if something was missing, and the little hands unclasped, and a look of agony and wonder met my eye, as the words of hopeless sorrow burst from the lips of the kneeling child: 'I cannot pray for father any more.' Since her little lips had been able to form the dear name, she had prayed for a blessing upon her father. His name had followed close upon her mother's name, — for he had said that must come first, — and now to say the familiar prayer, and leave her father out, that was a thought which she could not grasp.

"I waited for some moments, that she might conquer her emotion, and then I urged her to go on in her prayer. Her pleading eyes met mine, and with a faltering voice she said, 'O mother, I cannot leave him *all out*; let me say, Thank God that I had a dear father once! So I can still go on, and keep him in my prayers.'

"And so she always does, and my stricken heart

learned a lesson from the dear child. Remember to thank God for mercies past, as well as to ask for blessings for the future. And when now the thought of my great loss weighs me down like a heavy burden, I think of the many mercies which have been mine also during the years of my wedded life, and I earnestly thank God also for His past mercies, and my heart is at peace."

A Pretty "Thank You."

In far-away Japan, Mrs. Hayes, a foreign lady, one day looking out of her window, saw some little girls timidly coming into the yard. She raised the window and invited the little ones in, but they were too shy for that and ran off — all but one, and she looked very frightened.

Mrs. Hayes encouraged her, however, with a sweet smile, and soon the others also came back, and each was given an orange. This was acknowledged by a very low bow, and away they ran the second time.

Half an hour later, Mrs. Hayes again looked out of her window. This time it was what she heard that attracted her. The same little girls had come back and were standing at the gate singing one of the hymns which they had learned in the mission school.

This is one of the ways little Japanese girls have of saying "thank you" — and a pretty way it is!

Luther on Preaching.

Once, when Dr. Luther sat under the pear-tree in his garden, he asked Magister Anthony Lauterbach how he prospered with his preaching. When he complained of his temptations, difficulties, and weakness, Dr. Luther said, "Ah, my friend, so it has been with me. I have dreaded the pulpit quite as much as you can; yet I had to go on. But you want to be a master all at once. Perhaps you are seeking honor, and are therefore tempted. You should preach for our Lord God, and not regard how men think and judge. If anyone can do better, let him; do you preach Christ and the Catechism. Such wisdom will lift you above the judgments of all men, their praise or blame; for this wisdom is God's, wiser than men. Thou art called to this. Christ hath need of thee to help praise Him. On this stand firm; let who will praise or blame, that is not thy concern."

NOTES.

A FAREWELL IN NEW ORLEANS.—From the Items of our New Orleans correspondent in our last issue, our readers have already learned that the Rev. F. J. Lankenau, pastor at one of our mission stations and professor in Luther College, has been called to another field of labor. Of his departure from New Orleans Prof. F. Wenger, his colleague in Luther College, writes in *The Southern Lutheran*:

“A sad bereavement befell our Colored Mission in New Orleans when Rev. F. J. Lankenau accepted a call from a white congregation in Napoleon, O. He served the Mission for seventeen long years and had won the confidence of the colored people as a white man seldom does. Besides the members of St. Paul’s Mission congregation, whose pastor he had been all those seventeen years, there are scores of other Lutherans, colored and white, who regretted to see him go, for he was ever willing to serve others with his excellent gifts. Since the forming of Luther College he has, moreover, been the leading spirit of that institution and taught some of the most important studies. Thus his departure creates a vacancy which will be difficult to fill. His congregation expressed its appreciation of his long services by a well-filled purse which was delivered to him with some appropriate remarks by his intimate friend, Pastor G. C. Franke, at the close of the service in which he spoke his farewell sermon on Sunday, September 6th. Possibly more than the gift the large attendance at that service showed the esteem in which he was held by the colored people. The choir of St. Paul’s, under the direction of Mr. Nap. Seeberry, rendered two appropriate anthems.

“On Monday night following, the congregation tendered their departing pastor a last reception in the hall of Luther College. This was merely an informal gathering affording pastor and flock a last meeting and some final words of farewell. There was a short address by one of the leading members of the congregation and also a song by the choir. Some refreshments were likewise served.”

A NEW MISSION BOARD.—At the recent meeting of the Synodical Conference several new members were elected for our Mission Board in place of former members, who served our Colored Mission faithfully and efficiently for many years, but who were not able to continue in the service. The mem-

bers of the new Board are: The Revs. H. B. Hemmeter, C. F. Drewes, H. Meyer, Prof. L. Fuerbringer, Prof. G. Mezger, and Mr. H. A. Schenkel. The last named has been chosen treasurer. We hope he will be kept busy not only in paying out, but also in taking in money for our Colored Mission. His address is: Mr. H. A. Schenkel, 1447 John Ave., St. Louis, Mo.

EARLY LUTHERAN MISSION WORK AMONG THE INDIANS.—In connection with the recent celebration of Founder’s Week at Philadelphia we were reminded of the early mission work of the Lutheran Church among the Indians. In a Philadelphia paper we read:

“It was in 1639 that the Lutherans bought from the Indians the very site of Philadelphia. In 1646 they built the first church on the western banks of the Delaware at Tinicum. They began missionary work among the Indians, and the Rev. John Campanius, who built the church at Tinicum, translated Luther’s Smaller Catechism into the language of the Indians before John Elliott did his work in New England.” Again we read: “It was the Lutheran people who made peace with the Indians, and who thereby prepared the way for Penn. The missionary work done by the Lutherans among the Indians had an incalculable effect on the natives in preparing the way for Penn and his colaborers.”

BIBLE WORK.—The One Hundred and Fourth Report of the British and Foreign Bible Society has been issued, and it declares that some years have elapsed since the Society’s record presented so many cheering features. There have been three additions to the Society’s long list of versions into which portions of the Scriptures have been translated; while in six other new tongues versions are almost ready. This brings the number of languages on the list to 412. Complete versions of the Bible have also been increased, bringing the total number of Bibles in foreign tongues to 105. The total number of New Testaments is 99. The service rendered to the Missionary Societies by the Bible Society is well known. Versions or revisions are now in hand for no less than forty different organizations. A new edition of the English Bible for the blind is in preparation. The following are the Society’s total issues for the year: Bibles, 864,247; New Testaments, 1,136,565; portions, 3,687,569; total, 5,688,381.

MISSIONARY LIFE IN ALASKA.—A friend of missions writes: "A great obstacle to mission work in Alaska is the fact that life in many parts of Alaska is really accompanied by much suffering and hardship. I talked the other day with a young missionary who had just returned upon her furlough, and she said that she and her husband had gone as bride and groom to the extreme northern part of Alaska, where for six months of the year they lived in darkness and where the mail came but once a year. 'One year,' she said, 'we missed the mail, so we were two years without news from the home land. Our sufferings were intense, but we never for a moment lost the consciousness of the presence of Christ.' And another missionary told me that he had taken his wife as his helpmeet into Alaska. Being frail at the best, she gradually wasted away in the cold of the north, faded like a flower, and died, and yet he, with his breaking heart, went on attempting to lead people to know the Savior."

He Gave His Best.

An old minister once gave to a poor young servant his best pair of stockings. A few days afterward, the mother preparing the wash and not being able to find the good pair of stockings, said to her husband: "My dear, did you not take out the new pair of stockings?"

"Yes," said the pastor, "I gave them to poor John."

"But why did you give him your best pair, why did you not give him a pair of poor ones?"

Upon this the old man took a long, steady pull at his pipe, and chuckling, said: "Mother, poor ones he had himself."

Please Take Notice!

While the postal authorities have not yet caused us any inconvenience or expense on account of the new regulations concerning second-class mail which were promulgated early in the year, still it is not impossible that the rigid enforcement of the new laws may oblige us at any time to pay postage many times as high as at present on all copies mailed to delinquent subscribers, and for that reason we politely suggest to our subscribers that it will be to our mutual advantage if all subscriptions are paid now, as the subscriptions for 1909 will be due in January. If you receive your periodical direct by mail and are in doubt as to the expiration of your subscription, kindly consult the address stenciled on the wrapper in which your paper came. If the left lower corner shows "JAN 08," for instance, then you still owe for the current year; if it reads "JAN 07," you are two years in arrears.

CONCORDIA PUBLISHING HOUSE.

BOOK TABLE.

GOLDENES JUBILAEUM der Gemeinde zum Heiligen Kreuz zu St. Louis, Mo. Louis Lange Publishing Co., St. Louis, Mo. Price, 50 cts., postpaid.

This is a well-written history of one of the oldest Lutheran congregations in St. Louis. It is a plain record of the mercies and blessings of God enjoyed by the congregation in church and school since its organization fifty years ago. The handsomely bound and profusely illustrated little book will prove of interest, not only to the members of the congregation, but also to its many friends throughout the Synod.

AMERIKANISCHER KALENDER fuer deutsche Lutheraner auf das Jahr 1909. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

Besides the usual calendar and statistical matter, this useful annual contains 24 pages of instructive and edifying reading matter, also a brief article in memory of the late Prof. F. Lindemann, the faithful and able editor of the Almanac for 21 years.

Acknowledgment.

Received for *Colored Missions*: From St. Paul's Church, Charlotte, N. C., \$10.00; Bethlehem Church, Monroe, N. C., 2.50; St. James' Church, Southern Pines, N. C., 5.00; Mount Zion Church, Rocks, N. C., 8.50; Mount Olive Church, Catawba, N. C., 5.75; Bethlehem Church, New Orleans, La., 25.00; Mount Zion Church, New Orleans, La., 35.00; St. Paul's Church, Mansura, La., 3.35; Grace Church, Concord, N. C., 15.00; St. Matthew's Church, Meherrin, Va., 11.45; Mount Zion Church, Meyersville, N. C., 2.50.

St. Louis, Mo., October 17, 1908.

HENRY A. SCHENKEL, *Treas.*
1447 John Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.

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

Mount Zion Church, Franklin and Thalia Sts.; Ed. C. Krause, Pastor.

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, 11 A. M. and 7.30 P. M.;
Thursday, 7.30 P. M. Sunday School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church; James Doswell, Pastor.

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

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R. A. BISCHOFF, Editor.

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St. Louis, Mo., December, 1908.

No. 12.

The Christmas Message.

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

This is the Christmas message,
Say, do you take it in,
This wonderful redemption,
God's remedy for sin?

Do you at heart believe it?
Do you believe it's true,
And meant for every sinner,
And therefore meant for you?

Then take this "great salvation;"
For Jesus loves to give.
Believe! and you receive it,
Believe! and you shall live!

And if the Christmas message
Has now brought peace to you,
Make known the Christmas story,
For others need it too.

Soon, soon, our eyes shall see Him!
And in our homes above
We'll sing that sweetest story
Of Jesus and His love.

Selected.

The Savior Is Born.

The Savior is born! This is the glad news which is brought to us in the Christmas Gospel, and which makes Christmas such a blessed season. It should fill our hearts with thankful joy; for we all need a Savior. We are sinners by nature, lost and condemned, under the curse of the Law, under the wrath of God. "For it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them," Gal. 3, 10.

We need a Savior to redeem us from sin and damnation. We must have a Savior, or else we are lost forever. And that Savior must be God and man in one person. "It was necessary for Him to be a man that He might suffer and die; but as no mere man could bear the sin of the human race, together with the wrath of God and the curse of the Law, nor satisfy infinite divine justice, nor overcome death, hell, and the devil, it was necessary that He should at the same time be true God."

Just such a Savior was born unto us in the holy Christmas night, when His birth was made known by an angel, who brought the good tidings of great joy: "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." The Savior born at Bethlehem is true man, born of the Virgin Mary; but He is more than that. He is at the same time true God, begotten of the Father from eternity. Therefore the angel calls Him "Christ the Lord." It is God's own Son who became man and was born of the Virgin Mary, in order to be our Savior. "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons," Gal. 4, 4, 5. "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 is born! What should we do? We should by faith accept that Savior as our own. We shall then have, not merely a merry Christmas, but what is far more, a blessed Christmas. Our hearts will then be filled with the true Christmas joy over the birth of the Savior, in whom we have pardon for all our sins and comfort for all our sorrows.

The Savior is born! These good tidings of great joy shall be to all people. Angels proclaimed them when the Savior was born, but it is not the will of the Lord that angels should continue to proclaim them for all time. He has given the Gospel of salvation to His Church, and to the members of His Church He says: "Go *ye* into all the world, and preach the Gospel to every creature." They are to take up the joyful news and carry it to them that have it not, that they also may rejoice in the Savior born at Bethlehem.

"He Is My Savior."

"He is my Savior." That was the answer written by a deaf and dumb girl to the question: "What do you know of the Lord Jesus Christ?"

Happy child! Her answer was the utterance of a heart that knew and loved Jesus. Many a one, more learned than that little girl in all the details of the history of Christ, cannot write so trustingly: "He is my Savior." Heart knowledge is better than head knowledge. A person may know much *about* the Lord Jesus without knowing *Him*. A person may know the story of His lowly birth, of His life in poverty and want, of His bitter sufferings and death, and yet be far away from Him. A person may call Jesus *a* Savior, or *the* Savior, without being able truthfully to say with a trusting heart: "He is *my* Savior."

Only the sinner that has come to the true knowledge of sin and of God's wrath over sin, the sinner that realizes his own lost and helpless condition without a Savior from sin, death, devil, and hell—only that sinner will with the arms of a trusting faith embrace the Savior born at Bethlehem, and with a heart filled with true Christmas joy will gladly exclaim: "He is *my* Savior."

A Conversation with the Child Jesus.

The churchfather Jerome, who died in the year 420, passed the last years of his life at Bethlehem, near the place where the Savior was born. "Do not take me away from the manger of Christ," he said, "there is nowhere a better place for me. Where God has sent me His Son from heaven, at the same place will I send unto Him my soul up to heaven." And in his old age he wrote: As often as I look at this place, my heart has a conversation with

the Child Jesus. I say: "O Lord Jesus, how hard is Thy couch for the sake of my salvation! How may I ever repay Thee?"

Then I hear the Child answer: "I do not ask for anything. Do thou sing: 'Glory to God in the highest, and on earth peace, good will toward men,' and be thou glad; I will become much more wretched yet in the garden and on the holy cross."

Again I say: "O dear Child, I must give Thee something; I will give Thee all my gold."

The Child answers: "No, indeed! for the heavens and the earth are mine already; mine is silver and gold. I do not want anything—give it to poor people, and I will look upon it as given to myself."

I say: "That I will do most willingly, but I will give something to Thee also, else I must die for sadness."

Then I hear the answer: "Well, then, if thou art bound to give something, I will tell thee what thou shalt give me: Give unto me thy sins, thy evil conscience, and thy damnation."

I say: "What wilt Thou do with it?"

The Child answers: "I will take it upon my shoulder, that shall be my government and noble deed; as Isaiah has said, 'His government shall be upon His shoulder'—I will bear *thy sins*."

Then I begin, adds Jerome, to weep bitterly, and say: "O little Child, dearest Jesus, how hast Thou moved my heart! I thought that Thou wantest the good I have, but Thou wantest the bad I have. *Take, then, what is mine, and give me what is Thine*. Thus I am rid of sin and sure of the life everlasting."

"Unto You is Born a Savior."

These words should melt heaven and earth, and change death into sugar for us, and all misfortunes, of which there are more than can be told, into pure, sweet wine. For what man is there who can properly conceive of this, that the Son of God is born man, a Savior for us? Such treasure the angel gives not only to His mother, the Virgin Mary, but to all of us; "unto you," he says, "is born a Savior, which is Christ the Lord."—*Luther*.

THE birth of Christ is dearer and of far greater benefit to me than would be all the treasures which the Roman taxation of the Emperor Augustus brought together.—*Burk*.

Christmas in Norway.

The great festival of the year in Norway, as among all Germanic nations, is Christmas.

The preparations in the way of provisioning the house, would, to American eyes, look perfectly enormous. Baking and brewing and butchering keep the whole household busy during the last three weeks preceding the festival. And the fact that the process is repeated year after year probably proves that it is necessary. Every man, woman, or child who comes within stone's throw of the house during the holidays (which last until a week after New Year) must be invited in and urged to eat and drink. Even the birds are to have their share of the Christmas joy. As soon as the church-bells have "rung in the feast," at five o'clock in the afternoon of Christmas Eve, the father of the house takes his richest sheaf of oats or barley and attaches it to the end of a pole, which is nailed to the gable of the barns or the storehouses. The mother and the children stand by, enjoying the sight of the happy birds fluttering around the sheaf, while the father will perhaps quote the passage about God's care even for the sparrow, wherefore it is right that the sparrow, too, should rejoice on the day when Christ was born.

The German custom of having poor children wander about on Christmas Eve, carrying a large lighted star of canvas, representing the star of Bethlehem, prevails also in Norway. No one can hear their shrill, tiny voices in the snow under his window, singing the dear familiar carols, and refuse them their well-earned penny. — *Scribner.*

Aunt Mary's Christmas Thanks.

Aunt Mary was a poor old widow living at one of the outstations of the mission. Ever since her husband's death she was rather melancholy and was seldom seen in company. But she went to church regularly and especially loved to come to the Christmas services.

One Christmas day the sermon had moved the hearers to think earnestly on the question: "What shall we do in thankfulness to the Lord?" While the missionary and the elders of the church were in the schoolroom, Aunt Mary came in. "Dear sir," she said to the missionary, "I cannot do much, but here are my thanks;" and as she slipped a little package into the missionary's hand, she added: "For the mission." Then turning to the others

present, she said in vigorous tones: "While we were yet heathen we had many heathen festivals with every abomination. Every one had to give something. We gave several measures of rice, some gave as much as five or ten measures, or chickens, fish, or even a hog. No one went free. Now we are delivered from the darkness; the Gospel shines forth among us; there is no longer any compulsion. And what are we doing now? Now we contribute a cent, perhaps even a half-penny. Shame on us! Is that thankfulness?" So saying, she pressed the hand of the missionary and left for her home.

Those in the schoolroom were rather stunned; but they soon recovered. They had to admit the truth of what they had heard, and all of them gladly added their gifts for the mission to the "Christmas thanks" of old Aunt Mary.

A Birthday Present.

On the Sunday before Christmas a Christian chief on the island of Sumatra asked the missionary for permission to say a few words to the congregation after the close of the service. Permission being given, he spoke about as follows: "Near at hand is the Christmas festival, which will again lead us to Bethlehem, where Jesus, the Savior of the world, was born. With us it is customary that at the birth of a child relatives and friends come and bring a present. If it is a child of high and noble descent, then the presents must be great and valuable. Now, we earthly-minded people never thought of bringing a present for the Child Jesus, who was born for us. I therefore move that on the first Christmas Day each one of us bring a gift, and as the Child Jesus is of high and noble descent, the Son of God, the King of all kings, therefore our gifts must be noble gifts. The best gift is indeed our own heart; but we can also contribute something for the spreading of the kingdom of this great King."

The people heartily assented, and on Christmas morning there stood a table before the altar, upon which they laid money and also rice, so that a large sum was collected for missions as a birthday present to the Savior born at Bethlehem.

THE incarnation of God's Son teaches man the greatness of his misery by showing how great a remedy was needful. — *Pascal.*



THE CHRIST-CHILD.

"See, my soul, thy Savior chooses •
Weakness here and poverty,
In such love He comes to thee,

Nor the hardest couch refuses;
All He suffers for thy good,
To redeem thee by His blood."

Little Isaac and the Christmas Gospel.

Isaac was the name given to a little boy in Africa when he was baptized after being instructed by the missionary. How did he come to the mission station for instruction and baptism? Let me tell you the story as told by the missionary.

When Isaac was still a heathen boy and was watching his father's sheep, he one day saw in the field nearby another boy who was a stranger to him. As children are wont to do, they soon came together to chat and play. After a while the strange boy, whose parents had become Christians, took a book out of his bag and began to read. Little

Isaac at that time did not know anything about reading. He was afraid of the book and wanted to run away from it as if it were a snake. But the other boy explained the matter to him. He told him that the black letters in the book were put together to form words, and these words would then tell you many things. He then read from the second chapter of St. Luke the Christmas Gospel which tells of the Savior's birth at Bethlehem, and of the angels that made known the glad tidings and sang so joyfully in the holy Christmas night: "Glory to God in the highest, and on earth peace, good will toward men."

Little Isaac listened attentively and then said, "That must have been a wonderful child. Where is it now? Can I see it?"

"Oh," said the other boy, "Jesus is always near us, although we see Him not. But if you want to hear more about this child, go to the mission station, where the teachers will tell you more about the Child Jesus."

Little Isaac, with his father's permission, soon left his flock of sheep like the shepherds of old and hurried away to the distant missionary village to find the Savior. He arrived there on a Saturday evening and was given a home by a kind Christian woman. On Sunday morning he for the first time heard the ringing of the church bell, and saw the people hurry away with their books. He did not know what it meant. In the afternoon the bell rang again, and the people again left their homes. Isaac now followed them and soon entered the mission church, where he heard the congregation sing hymns and heard the missionary preach on the love of God, who gave His only-begotten Son to a sinful world, that whosoever believeth in Him should not perish, but have everlasting life.

After the services the boy went to the home of the missionary, who told him more about the Savior and later on instructed him in the Bible and in the catechism and received him into the Christian Church by baptism. So the little African boy became a child of God. The Bible which was given him as a present was ever after his greatest treasure. At one time, pressing the Bible to his heart, he said, "I cannot give this book away; it has led me to the Savior, in whom I have found and still find all I need." As Isaac grew up a true Christian, he proved a blessing to his family and to many others. He often said: "In Jesus we find peace, and salvation, and strength to bear the burdens of this life. He who does not believe in Him is poor,

even if he has all the treasures of this world; he has no comfort in life and no hope in the hour of death; for there is no other salvation and there is none other name under heaven given among men whereby we must be saved, but the name of Jesus." Thus he confessed the faith of his heart. In that faith he lived, in that faith he died. In the midst of many temptations he remained faithful to the end.

We need not, like little Isaac and many other people in heathen lands, make a long journey to find the Savior. He is preached among us and is brought to us in the Gospel truths of the Bible to be received by faith as our Savior. Luther well says: "In the Bible 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 oh, how precious is Christ, contained therein!"

Christmas after the "Black Death."

It was at the time of the "Black Death," in 1353. One of the greatest pestilences recorded in history had swept over every country in the Old World, claiming its dead by scores of thousands. Men fled in terror from their fellow-men, in awful fear of their breath or touch, and for weeks sustained a strange, weird siege in solitude. In their terrible fear men became like wild beasts, refusing even the cup of cold water and the simplest service through dread of contamination.

So it continued until Christmas Eve, when one man in Goldberg, believing himself the only inhabitant of the city left alive, unbarred his door at dead of night, and went forth into the air. He knew that it was Christmas, and as he recalled other Christmases, with their sacred joys and their festivity, he lifted up his voice in the song:

"To us this day is born a Child,
God with us!
His mother is a virgin mild,
God with us!
God with us! Against us who dare be?"

Through a barred door came another voice in response to his own, and then the door was flung wide, and a man joined him in the street and sang with him. Together they marched through the town, giving it its first audible sound save wails and cries of terror since first the plague descended upon it.

The song woke strange echoes. From their living tombs men, women, and children came forth to the number of twenty-five—all that were left of the town—and marching through the death-stricken streets, they sang with new courage, "God with us! Against us who dare be?"

None of this little band died of the Black Death. They returned to their homes, buried their dead, and the town began to awake.

The incident was remembered, and for centuries the town continued to meet each Christmas Eve at midnight, and at two o'clock march through the streets singing the same old hymn.—*Y. C.*

Donald's Success.

A certain Scottish nobleman lived quite a retired life, and left his affairs very much in the hands of others. Donald, one of his tenantry, rented a farm, upon which his forefathers had lived for above two hundred years. The lease which he held was on the point of expiring, and the steward refused him a renewal, wishing to put the farm into the hands of a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain; finally he bent his steps to the castle, determined to make his case known to his lordship. Here, however, he was again repulsed; the porter had received orders from the steward, and refused him admittance.

Donald turned away almost in despair, and resolved upon a bold measure, as his only chance of success. He climbed the garden wall in an unfrequented part, and entered the house by a private door. At length he approached the private apartment of the nobleman. He heard a voice, and, drawing near, found it was his lordship's, and that he was engaged in prayer. Retiring to a short distance, he waited till the prayer was concluded, and could not but hear his lordship pleading earnestly with the Virgin Mary and St. Francis for their intercession on his behalf.

At length his lordship ceased. Donald, who had stood trembling with anxiety for the result, now gently knocked at the door. "Come in," was his lordship's reply, and Donald entered. "Who are you, man? and what do you want?" was the inquiry. Donald stated his case. The peer listened, was touched with the tale, and having heard something of Donald, assured him of his protection, and that his lease should be renewed.

Many artless but earnest thanks followed, and he was departing, when a thought of anxiety for his noble master occurring to his mind, Donald returned and spoke thus: "My lord, I was a bold man, and you forgave me, and have saved me and my poor family from ruin. Many blessings attend you! I would again be a bold man, if I might, and say something further to your lordship."

"Well, man, speak out."

"Why, my lord, I was well-nigh a ruined man; so I was bold, and came to your lordship's door, and as I stood there, I could not but hear your lordship praying to the Virgin Mary and St. Francis, and you seemed unhappy. Now, my lord, forgive me, but I cannot help thinking the Virgin Mary and St. Francis will do you no good, any more than your lordship's steward and porter did for me. I had been a ruined man if I had trusted to them; but I came direct to your lordship; and you heard me. Now, if your lordship would but leave the Virgin Mary and St. Francis, and just go direct to the Lord Jesus Christ Himself, and pray to Him for what you need, He will hear you; for He has said, 'Come unto me, all ye that labor and are heavy laden;' and again, 'Him that cometh to me, I will in no wise cast out.' Will your lordship forgive me, and just try for yourself?"

It is said that his lordship was struck with this simple argument, and that he afterward found what a poor penitent sinner trusting in Jesus will always find—pardon, peace, and salvation.

Reader, do you apply to the Lord Jesus Christ Himself for pardon and grace to help in every time of need? He is the Almighty Helper, the only Savior, and He is willing to help and save you.

Christmas for the Birds.

A traveler in Sweden tells of a beautiful Christmas custom in that land. He says: "One wintry afternoon at Christmastide I had been skating on a pretty lake three miles from Gothenburg. On my way home I noticed that at every farmer's house there was erected in the middle of the dooryard a pole, to the top of which was bound a large sheaf of grain. In answer to my question as to the meaning of it my companion replied: 'Oh, that is for the birds—for the little wild birds. They must have a merry Christmas, too, you know.'"

He enjoys much who is grateful for little.

NOTES.

A KIND REQUEST. — This number closes another volume of THE LUTHERAN PIONEER, and as a new volume begins with the new year, this is a suitable time to send in the names of new subscribers. We therefore kindly request our friends to speak a kind word for our paper and help us to increase its circulation. This would also be a help to our mission work, since all the profits go into the mission treasury. — We also kindly request every reader to see to it that his paper is prepaid, as the present rules of the United States Post Office Department make it most important that all subscribers should pay in advance.

BLIND LEADERS OF THE BLIND. — A reader in one of our Southern cities writes: That the colored preachers of the sects are mostly blind leaders of the blind is seen also from their ignorance and indifference as to doctrine. When a Roman Catholic priest recently began mission work in our city among the colored race, some of these sectarian colored preachers encouraged their people to attend his services. One of them, the pastor of one of the largest colored churches here, even went to the priest, offering him the use of his pulpit and church, making the offer in the following manner: "You come out yondah and hold your meetin's; for dem niggahs jest won't come to heah me; and if you kin git dem to come to heah you, I'll give you my church with the janitor and lights thrown in; 'cause Gawd knows dem niggahs ought to heah somebody, dat's certain." The more I see and hear of the doings of the sectarian colored preachers, the more I am convinced of the importance of our Lutheran colleges in which preachers and teachers of the pure Gospel are trained for mission work among the colored race.

HE LOVED HIS WORK. — A missionary who had spent a long life in the foreign field, as he neared the end of his work, sat down and wrote this: "If I had to choose for my dearest friend on earth a position where there is afforded a full field for the exercise of a man's powers and influence, and where the truest happiness may be secured, I should say to him, 'If you love Jesus Christ (and can accomplish it), become a missionary.'"

DISAPPOINTED. — It is said that when the first piece of soap was brought to the heathen on one of

the islands of the South Seas, its proud possessor supposed it to be a large kind of seed and planted it with great care. After the planting, a good heavy rain soon fell to water it. The man that planted the soap waited patiently for the soap-tree to appear, but at last he, like many a young gardener, dug up the seed to see how it was getting on. One can imagine how disappointed he was.

FAMINE IN INDIA. — Some districts in India seem to be suffering again from a severe famine. Missionaries in those districts send touching accounts of the sufferings of the poor people. One of them writes: "We are face to face with a gloomy chapter in the history of India. The harvest is a total loss in many places. Already now, in the middle of the harvest, the prices are higher than they were during the great famine of seven years ago. There will be much suffering and many deaths." Another missionary says: "First the rain fell in torrents for many weeks, so that the rice was drowned upon the flooded fields in many places. Then the weather suddenly became clear, and from a cloudless sky the burning Indian sun shone upon the little seed which was left in the fields. Soon the earth was baked and hardened, the plants were burned, and the greater part of the expected harvest was destroyed. Since the extent of this failure of the harvest is great, famine must follow." Another missionary sorrowfully complains that with the famine sickness is increasing everywhere, and that bands of robbers are beginning to steal and plunder in the famine districts. Missionary Jeschke writes: "The price of rice is so high that our native Christians have had little to eat during the rainy season. Often I found the people sitting before their door at mealtime, while the children were crying within the house. My anxious question, why the children were crying, brought the answer, 'We have nothing to eat, and our children cry because they are hungry.' I have found people who had not touched rice for weeks. They had been living on leaves, roots, bulbs, young bamboo-shoots, and different kinds of fungi which they boil and, often reluctantly, eat."

If you would be saved, you must be so sure of God's Word, that if all men would say otherwise, yea, every angel would say, No, you could stand up alone and say: "I still know that this Word is true." — *Luther.*

North Carolina Briefs.

The Primary Department or the parochial school of Immanuel College at Greensboro having outgrown the seating capacity of the two classrooms,—three in a bench or a row of youngsters on the (teacher's) platform at the teacher's feet being nothing extraordinary,—will now be divided into three classes, the new class to be conducted by a scholar of the Normal Class of the College.

With the arrival of three boys this week all the available room will be filled, owing to the fact that the parochial school forces us to use bedrooms and study-rooms as classrooms. But—we do not say, Stop sending the boys! Just let them take the next train, we'll *make* room.

The students of the College are showing their bodily strength during spare hours by turning the barren, soured soil and amusement park of the crawfish into a healthier looking plot, which, we hope, will ultimately repay the labors and money spent thereon by a grateful green lawn, sweet-scented flowers, and a pleasing shrubbery.

The Bethlehem Congregation of Monroe, N. C., Pastor McDavid's charge, begs leave through the columns of the PIONEER to gratefully acknowledge the gift of a fine cabinet organ which was donated to them by Mr. Andrew Werling of Ossian, Ind. The organ was dedicated Sunday, November 8th, amid great rejoicing. H. G.

Gossip.

The pious Philip of Neri was once visited by a lady, who accused herself of slander. He bade her go to the market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went.

The woman did as she was directed and returned, anxious to know the meaning of the injunction.

"Retrace your steps," said Philip, "and gather up, one by one, all the feathers you have scattered."

"I cast the feathers carelessly away," said the woman, "and the wind carried them in all directions."

"Well, my child," replied Philip, "so is it with your words of slander; like the feathers which the wind has scattered they have been wafted in many directions. Call them back now, if you can. Go, sin no more."

BOOK TABLE.

AUXILIARIUM. Predigtentwuerfe aus der fuefnzigjaehrigen Amtszeit des seligen *Pastor C. Gross* sen. Dargeboten von seinen Soehnen, C. und E. M. Gross. Concordia Publishing House, St. Louis, Mo. Price, 45 cts. Address Rev. C. Gross, Kurtzville, Ont., Can., or Rev. E. M. Gross, Greeley, Colo.

This is the first number of sermon outlines from the late Rev. C. Gross, a preacher of noted ability and distinction in the Lutheran church. The first part of the pamphlet contains outlines for sermons on Gospel and Epistle lessons of the church year from the first Sunday in Advent to the last Sunday in Epiphany. The second part contains sermon outlines for special occasions: for inaugural sermons, sermons for preparatory services, for Thanksgiving Day, etc. We heartily recommend these excellent sermon outlines, being convinced that they will be a valuable help to preachers in their pulpit work. May this first number find a wide sale, and may the publishers be encouraged soon to issue the other three numbers which are yet to follow.

Acknowledgment.

Received for *Colored Missions*: From the following congregations: Bethlehem, New Orleans, La., \$25.00; Mount Zion, New Orleans, La., 35.00; St. Paul, New Orleans, La., 35.00; St. Paul, Mansura, La., 7.75; St. Matthew's, Meherin, Va., 4.25; St. Paul's, Charlotte, N. C., 7.00; St. James', Southern Pines, N. C., 2.50; Mount Zion, Meyersville, N. C., 2.50; Concordia, Rockwell, N. C., 15.90; St. John's, Salisbury, N. C., 7.25; Holy Trinity, Springfield, Ill., 35.00.

St. Louis, Mo., November 16, 1908.

HENRY A. SCHENKEL, *Treas.*
1447 John Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.
Divine Services: Sunday, 11 A. M. and 7.30 P. M.;
Wednesday, 7.30 P. M.
Mount Zion Church, Franklin and Thalia Sts.; Ed. C. Krause, Pastor.
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, 11 A. M. and 7.30 P. M.;
Thursday, 7.30 P. M. Sunday School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church; James Doswell, Pastor.
Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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