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R. A. Bischoff (Editor)

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, EDITOR.

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Vol. XXXII.

ST. LOUIS, MO., JANUARY, 1910.

No. 1.

God With Us.

God is with us! O what pleasure
Does the glorious thought afford;
Here is love beyond all measure,
Alleluia! Praise the Lord!

God is with us;
Strike again the joyful chord!

Through the years now gone forever,
He was always near His own,
Aiding them in each endeavor,
While they gloried in His throne;
Ever faithful,
Owning Him the Lord alone.

All along His hand was guiding
In the dark and in the light;
For their constant need providing
By His all-sufficient might;
They could trust Him,
Knowing well His ways are right.

Precious are the gifts they left us,
Gained through Him who hears our prayer;
Passing years have not bereft us
Of the heritage we share;

May we ever
Make the things of God our care!

God is with us! Lift your voices,
All His faithfulness proclaim;
Earth with heaven again rejoices;
Through all ages still the same—

God is with us!
Alleluia! Praise His name!

J. C.

God Present With Us.

As we, with the new year, enter upon a new period of life, it is well to remember that God is at all times present with us. This thought will

lead us to walk as in the sight of Him of whom it is written: "Thou, God, seest me." The man who hides away from the eyes of men to do his deeds of darkness may think himself unseen, but the eye of the ever-present God is upon him all the while. From that eye nothing can be hidden. The boy in the store, who was tempted to do wrong because his master was not in was right when he replied, "My Master is always in." God is not far off. He is present with us. He is everywhere, at all places. No one can hide from Him. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord," Jer. 23, 23. 24. "See, then, that ye walk circumspectly," says the apostle. That is, we should walk cautiously, with watchfulness, avoiding sin and walking as the children of the ever-present God.

God is present with us. This truth is full of comfort for all true Christians. In Christ Jesus God has become their loving Father. They trust His loving-kindness, and rejoice to know that He is present with them wherever they may be. He was with them in the past year, and He will not forsake them in the new year, but will continue to be with them unto the end of their journey, guiding them aright and proving Himself a very present help in all trouble. They need not fear what another day or another year may bring forth, for they know that their times are in God's hand, and that He is directing all things for their best, namely, for their eternal salvation. They have God's Word, and they know that even in the dark hour of death God is present with them. Every true believer can say with the psalmist: "Though I walk through

p4271

the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me."

God is present with us. This truth should also encourage us in our mission work. There is so much that might discourage us. The laborers in the mission field often see but little fruit of their hard labors. They meet with much unthankfulness on the part of those among whom they labor. There is also often seen a lack of active interest among those in whose service the work is done. But let us not lose heart! We have God's Word, and He is present with us in the mission field. Where He is with His Word, there is also His blessing. The labor done in His name cannot be in vain. It will bear fruit according to His good pleasure, much fruit which might not be seen now, but which will be seen in eternity. God has been with us and has blessed our work in the past years; He will be with us and bless our work also in the new year and in all the years to come. For He that gave the command, "Go ye into all the world, and preach the Gospel to every creature," also gave the encouraging promise: "Lo, I am with you alway, even unto the end of the world."

God is present with us. Let us, then, trusting in Him, joyfully continue our journey. In the work which we are called to do; in the crosses which we are to bear; in the temptations and trials through which we must pass; in joy and sorrow, in life and death, God with His mercy and His might is present with us. Let us be of good cheer!

Of the Sacrament of the Altar.

We have before this heard that we have two sacraments, Holy Baptism being one, and the other the Sacrament of the Altar. It is this latter sacrament that we shall now consider.

Unlike Holy Baptism, this other sacrament is known by various names. Luther in his Small Catechism calls it the *Sacrament of the Altar*. It is so called, because ordinarily it is celebrated at the altar in church. The sacred elements rest upon the altar during the consecration, and the communicants group themselves about the altar to eat and to drink. It is also called the *Lord's Table*. Thus Paul refers to it 1 Cor. 10, 21: "Ye cannot be partakers of the Lord's Table and of the table

of devils." No one can doubt the appropriateness of this name, for it is indeed a table which only God can prepare with such blessed food and drink as can nowhere else be procured, namely, the Lord's true body and blood under the bread and the wine. Another name given to this sacrament is the *Lord's Supper*. 1 Cor. 11, 20 the Apostle writes: "When ye come together therefore into one place, this is not to eat the *Lord's Supper*." It is the *Lord's Supper*, for only God can furnish it; and it is the *Lord's Supper*, because He instituted it at night, at the time of the evening meal. Another designation is *Holy Supper*, to show that it is a supper quite distinct in nature and purpose from other meals; for while every meal the Christian eats is sanctified and blessed by the Word of God and prayer, this supper is sanctified and blessed in a peculiar and preeminent degree, as we shall learn later on. Acts 2, 42 still another name is used to designate this sacrament: "They continued steadfastly in the apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers." It is so called, not because the bread need be actually broken into fragments to make it a sacrament, but because the blessed bread is given and distributed in this sacrament. Another name is the *Eucharist*. This word in its original Greek signifies *giving thanks*; and this name was given the Lord's Supper because of the hymns and thanksgivings which accompany the holy service. Finally, we also speak of this sacrament as *Holy Communion*. In the Lord's Supper we Christians all eat the one bread and drink the one cup. In partaking of Christ's body and blood we become most intimately united with Christ and also with one another. This Paul refers to when he writes to the Corinthians, 1 Cor. 10, 17: "For we, being many, are one bread and one body, for we are all partakers of that one bread."

Having now learned the various names used by us Christians to designate this blessed sacrament, we are ready to enter upon a consideration of its nature and purpose. According to our Small Catechism we may treat the Lord's Supper on four heads. Under the first head, we shall see what the Lord's Supper is; under the second head we shall consider its great benefits and blessings; then under the next head, we shall learn whence the Lord's Supper has the power to give such great blessings; and finally, we shall speak of the worthy partaking of this holy sacrament. May God in His grace be with us while we do this, and help us to grow more

and more appreciative of His goodness which prompted Him to give us this memorial of His love.

F. J. L.

Alone, Yet Not Alone.

Speaking of his visit to a poor aged widow, a pastor writes:

She lived quite alone, and she was old, poor, sick. That was all I knew of her as I entered her little room. This room was very narrow, and it seemed to me so cold, so bare, so empty! There was nothing to be seen but a bed, a table, two chairs, and an old-fashioned trunk. It was my first acquaintance with real poverty, and it all seemed so comfortless.

A weak woman slowly rose from one of the two chairs. She was very small, bent, pale, and thin. How different she must have looked in the days of long ago! Her life was not always spent in loneliness. There was a time when she lived at the side of her husband in the strength of youth like other women. Happy children did play around her, until all passed away like a shadow, and she was left alone. Looking again at the small, bent woman, I noticed the wonderfully bright, friendly eyes fixed upon me.

Alone, old, sick, poor! This I had known of her when I went to see her, and it had been my heart's desire to bring her not only outward help, but also a fitting word of comfort. But I now saw such a calm cheerfulness in the face of the dear old woman that no word of comfort came over my lips.

She praised her little room and was well pleased with its being so narrow; for, she said, when her sick feet were very sore and swollen, she could easily get to the hearth. From her bed she could lay hold of a chair, from there she could right away get to the table, from the table to the trunk, from the trunk to the hearth. Sometimes, she said, when friendly neighbors brought the meal warm to her room, she need not warm it at all.

When I asked her if she did not feel very, very lonesome, she replied with a smiling face, "Why, I am never alone." Saying this, she pointed to a Bible verse which hung above her bed. I there read the Savior's promise: "Lo, I am with you always, even unto the end of the world."

Pointing to these words, the dear woman said softly, in a voice of deep emotion: "That He has

promised me, and that promise He has also kept; He never leaves me alone!"

I had come to comfort, but Another had already comforted according to His promise: "As one whom his mother comforteth, so will I comfort you," Is. 66, 13.

On my way home I thought of all I had heard and seen in that little room of the poor, sick, lonely widow, and it all was to me a living illustration of the words of the psalmist: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever," Ps. 73, 25, 26.

Resigned to God's Will.

When Stonewall Jackson, the famous general and Christian soldier, lay mortally wounded on his dying-bed, he looked at his mutilated arm, after an amputation had been performed, and said, "Many people would regard this as a great misfortune. I regard it as one of the great blessings of my life."

An officer, who had long been associated with him and who knew his religious life and well understood his meaning, said, "All things work together for good to them that love God."

"Yes, yes!" was the earnest reply, "that's it!"

Later the General again 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."

To his wife, who was with him in his last hours, he said, "I know you would gladly give your life for me, but I am perfectly resigned. Do not be sad, I hope I shall recover. Pray for me, but always remember in your prayers to use the petition, 'Thy will be done.'"

In the event of his death, he advised her to return to her father's home, and said, "You have a kind, good father; but there is no one so kind and good as your heavenly Father."

When told that his last moments were near, he calmly said, "Very good, very good; it is all right. It will be infinite gain to be translated to heaven, and be with Jesus."

If tribulation takes all away from us, it still leaves God; for it can never take God away. Nay, indeed, it brings God to us. — *Luther.*

Worshipping the Christ-Child.

In our picture we see the Wise Men from the East worshipping the Christ-child. For this purpose they had come a long way from a far-off country to Bethlehem, God having through a wonderful star made known to them the coming of the promised Savior.

These Wise Men were Gentiles, or heathen. Not members of the Jewish nation like the shepherds who also worshiped the Christ-child. This fact teaches us that Jesus is the Savior, not for one



Worshipping the Christ-Child.

nation, one people, one race only, but for every race, people, and nation. He is the Savior of sinners of every race, color, and nation, the Savior of *all* sinners. Therefore the angel who made known His birth said that the glad tidings shall be unto *all* people. And the aged Simeon in the temple, when he took the Child Jesus up in his arms, spoke of Him as God's salvation "prepared in the face of *all* people, a light to lighten the Gentiles, and the glory of the people Israel." It is therefore God's will that this Savior be made known to all that still sit in the darkness of sin, no matter to what race or nation they belong. This is the work which Christ Himself commissioned His Church to do when He gave the command: "Go

ye into all the world and preach the Gospel to every creature."

Every Christian is to be a helper in this mission work of the Church with his prayers and also with his gifts. The Wise Men from the East should serve us as an example. When worshipping the Christ-child, they not only gave the offering of their lips; no, they opened their treasures and presented unto Him gifts. In like manner we, too, should give of our treasures to Jesus by giving for the spread of His Gospel, for the upbuilding of His kingdom. And this we should do cheerfully, out of love to the dear Savior who gave Himself for us. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich," 2 Cor. 8, 9.

How a Chinese Boy Spent His Christmas Vacation.

A Chinese orphan boy was taken into the mission school after his mother's death. He stayed there seven years, learning the truth of God's Word, "not only with his head but also with his heart." When fourteen years old, he spent his Christmas vacation at the home of some friends, where he one day entered a heathen temple. As he looked at the many idols, an old man came in, strewed incense before one of the idols, kneeled down and prayed. This he did before each idol, passing from one to the other until none was left. At this sight the boy thought to himself: "There is an old man who has only a short time to live, and yet he does not know the way to heaven. But I am only a boy. I dare not speak to him." Chinese children, you know, learn very early to honor old age, and it would not be considered fitting for a boy to teach an old man.

"What is to be done?" thought the boy as he saw the old man pass from one idol to the other with tears in his eyes. These tears of the old man touched the boy so that he could no longer keep silent. He stepped up to the old man and said, "Would you permit me to speak to you? I am young, you are old." Saying this, his own eyes were filled with tears.

"Why do you weep?" asked the old man; "can I help you?"

"Sir, I weep because I am very much grieved on your account," was the reply.

"On my account? How so?" asked the old man in great surprise.

"Because you are old and cannot live much longer and still do not know the way to heaven," said the boy.

"What? Do you know the way to heaven?" asked the old man.

"I know that the Lord Jesus has saved me, and that He is willing to save you too," was the reply.

"Who is Jesus?" asked the old man.

The boy then told him of God's love in Christ Jesus, who came into the world to save sinners

and his wife were led to the Savior by this boy, long before a missionary came to that place. Four years later, the well-known English missionary, Hudson Taylor, the founder of the China Inland Mission, who himself relates this incident, was taken by the boy, now a young man, to see the aged Chinese couple. Missionary Taylor rejoiced at their sincere Christian faith. He found them also very thankful and warmly attached to the Christian young man to whom they owed so much. "Had it not been for this young man, my wife and I should have died in darkness," said the old Chinaman.



Congregation at Rocks, N. C., on the Day of Harvest Home and Mission Festival.

from sin and damnation by His sufferings and death. The heart of the aged hearer was deeply moved. "Boy," he said, "I am already sixty-five years old, but never in my life have I heard words like those you just now spoke to me. Have you already had your dinner?"

When the boy said no, the old man invited him to come to his house, where he could tell the same story of Jesus to his aged wife. Gladly the boy went along, and very attentively did the old couple listen to the story of Jesus and His love. Upon their kind invitation the boy came also the next day. In fact, he spent all the rest of his Christmas holidays at their home.

The consequence was that the old Chinaman

Festival Day at Rocks, N. C.

The thirteenth Sunday after Trinity was a festival day for our colored Lutherans at Rocks, N. C. On that day 41 catechumens were received into the congregation by confirmation, after having proved in a public examination that they had been thoroughly instructed in the Christian doctrine. On the same day the congregation celebrated its Harvest Home and Mission Festival, the Rev. F. Ford assisting the pastor, the Rev. W. H. Lash, of Salisbury, N. C. In all three services there was a large number of attentive hearers, some of them having come several miles in the early morning to take part in the festivities of this day of joy and thanks-

giving. God in His mercy has abundantly blessed the work done at Rocks, N. C., during the last three years, and the members of the congregation are working together in peace and harmony for the welfare of our Lutheran Zion.

News from the Negro Mission in North Carolina.

It has been the pleasure of the writer to visit some of the mission fields in North Carolina, and what he has observed may be of interest to the readers of the PIONEER.

To our mission property in Salisbury a valuable lot, with a house on it, has been added, and Rev. Lash is busily engaged in repairing that house and in making it a comfortable schoolhouse for his children. He expects to have it ready at the beginning of the new year. Rev. Lash is teaching the school himself this year. The attendance is large, and the children are well trained in the nurture and admonition of the Lord.

On the 31st of October the writer was called to Charlotte to preach a Reformation sermon. Although the service was held in the morning, which is not an opportune time for holding services in the negro churches, the attendance was large, and the hearers gave the speaker their undivided attention. To the appeal of the pastor for a generous thank-offering as a token of gratitude for the manifold blessings which have come down to us from the Lutheran Church Reformation, the congregation responded liberally. The amount collected during this service was \$40.00. The school is in a flourishing condition, about 120 children being in attendance. The Rev. McDavid, the pastor in charge, and Mr. Frank Alston are the teachers.

On his way home the writer stopped at Concord, and had the pleasure of listening to a Reformation sermon by the Rev. Messerli, who has been in charge of Concord and Sandy Ridge since last September.

On Monday morning a visit was made to Mr. Carter's school, where the writer related some incidents from Luther's life, and impressed it upon the hearts of the children. Mr. Carter has nearly 100 children in his school, more than he is able to care for. He expects to have an assistant at the beginning of the new year in the person of Miss Wilma Barnhardt.

On the first Sunday in December last, the writer was called to Mount Pleasant, N. C., to preach a

special sermon to that congregation. Rev. John Alston, a graduate of Immanuel College, is in charge of Mount Pleasant and adjacent congregations. He is an active and faithful laborer and highly esteemed by the people. A large and appreciative audience was gathered, more than the old dilapidated schoolhouse could hold, and the choir, which is in its infancy, helped to make the service edifying. The congregation is about to erect a new house of worship, which is badly needed, and is straining itself to defray about one-third of the expenses. Besides the money already on hand it raised on that day \$45.00. Considering the small wages which the people of that community receive, this collection was a large one. But the people are very desirous of having a church of their own and are denying themselves for the sake of a house of worship. Of the four churches in Mount Pleasant ours has the distinction of being the largest. Any contribution, be it ever so small, towards the building of that church will be thankfully received by our treasurer, Mr. H. L. Doederlein, 848 E. Prairie Ave., St. Louis, Mo.

Meherrin, Va., has been temporarily supplied with a pastor and teacher in the person of Rev. J. S. Coiner of Conover, N. C. On the third Sunday in November he was introduced to the congregation by Rev. Prof. M. Lochner, who had served it since the resignation of Rev. D. H. Schooff. Rev. Coiner reports that the church and school are in a promising condition.

Immanuel College, which entered upon the seventh year of its existence on September 8, has not the attendance we desire and which it ought to have. While there is a goodly number of new students, many of the older ones have, for various reasons, failed to return. We have, however, no reason to complain, knowing that it is the Lord that giveth the increase. An educational institution like ours, built on Christian principles, with strict Christian discipline, and having for its object the training of Christian ministers and teachers, cannot, in our time and generation, enjoy general popularity. We are thoroughly convinced, however, that we are doing the Master's work and giving our students the best educational training in the state. With the beginning of the second term a number of new students is expected. Prof. H. W. Gross, who taught here for three years, has accepted a call to Alexandria, Va.

The Primary Department, in charge of Mr. Reid and Miss Winsor, has the usual attendance, the

present enrollment being about 130. In the place of Mrs. Fred Ford, who for a number of years presided over the kitchen and dining room, the college has gained an efficient stewardess and matron in the person of Mrs. Mollie Lowder, of Mount Pleasant, N. C.

The increased attendance at Grace School in South Greensboro has justified the Mission Board in giving Mr. Buntrock an assistant. Miss Mary Martin, of Southern Pines, N. C., who has had one year's training in the Normal Department of Immanuel College, is teaching the second class.

As far as the writer is able to learn, our missionaries and teachers are energetic and faithful in the discharge of their duties, and the members are active in helping them to build up our Lutheran Zion. May the Lord be with them also in the new year and abundantly bless the labors of their hands!

N. J. B.

Our Missions in New Orleans.

During the last months of the year the church and missionary work at our three mission stations in New Orleans has, as usual, been more active than in the dull summer months. The services are better attended, and, in consequence, there is an increase in the contributions also. At all three stations there are catechumen classes under instruction of the respective missionaries. In St. Paul and Bethlehem stations the number of catechumens is 22 and 16, respectively. In Mount Zion it is smaller. In the two first-named congregations there is also a number of adults under instruction. The schools have attained a fair attendance in all three stations. Mount Zion School is still in the hands of our two veteran teachers, Mr. Vix and Mr. Meibohm. Bethlehem School has a new teacher for its upper grades in Mr. Palm, who is laboring with a will and evident success. The lower grades are, as they have been for many years past, still instructed by Mr. Odendahl. St. Paul's School has a reduced teachers' force this year, Miss Edna Walter having removed from New Orleans in the beginning of October. The three remaining teachers, however, Mr. Wiley, Mr. Nap. Seeberry, and Mr. Wm. Seeberry, can hardly be said to be overcrowded in their classes, since for some years past the actual attendance on any one day has rarely exceeded 150. Nevertheless, the mission has lost in Miss Walter an able and devoted teacher of the little ones. May the blessing that she has wrought

among them during the years of her faithful service redound upon herself! That all the teachers of St. Paul's School are colored men the reader will probably remember.

St. Paul's station is reviving from a kind of lethargy into which it had fallen during a year of vacancy. The advent, in September, of Rev. A. Witt from the far east of our country has brought new life and a hopeful spirit into the congregation. There is much more interest in the services than there has been for a long time. But, though there is spiritual activity noticeable in all three stations, as it cannot but be where the pure Word of God is scattered broadcast by pastor and teachers, and, with joy be it said, also by a goodly number of lay Christians, the sad truth cannot be denied that there is also in all the congregations an alarmingly great number of apostates from the faith they have once vowed to retain and uphold to their dying day. Old men and young men, women and maidens, have grown weary of the Bread of Life and are no longer seen in the beautiful services before their God. Little wonder, then, that godliness and purity flies from their homes and unhappiness settles down on their souls, for they have turned their backs on the only true friend of their souls, Jesus, the Christ-child, the crucified Savior, who waits to meet them and bless them Sunday after Sunday through His Word and Sacraments.

In connection with these remarks about our missions in New Orleans it will not be improper to say a few words about Luther College, an institution of higher learning founded to serve the same purpose as our churches and parochial schools, namely, the glory of God and the spreading of our Lutheran Church. There are not many pupils, nor are there many professors; of the former but 21, eleven males, ten females, of the latter two, Prof. Wilde and your humble servant. Yet we are all very busy, as the students would testify and their teachers could not deny. For you should remember there is a theological department, a normal department, and a preparatory department. Lessons begin at 8 A. M. and are over at 4.15 P. M., though not all pupils are present *all* that time. The theological students receive instruction also on Saturdays till noon. We have two students in the theological department this season; a third one is teaching the mission school at Mansura, La., for the year. The normal department numbers eight young men and five young ladies. A fifth part of our students hails from Mansura, La., the rest

from New Orleans. Two-thirds of our young men have declared themselves willing to serve the church as teachers or, by preference, as pastors, if the Lord gives grace and success to their studies and holds them fit for such a high calling. There will be a short recess during the Christmas holidays, but then comes a particularly strenuous month, for the last week of January brings a series of semi-annual examinations for all grades.

The work of our mission at New Orleans is therefore a-doing, dear reader, slowly, quietly, amidst obstacles, accompanied by joy and sadness for the workers. Their consolation is, also for the new year, the promise of the Savior: "Lo, I am with you always, even unto the end of the world."

F. WENGER.

New Year's Prayer for Our Homes.

God, bless our homes most dear,
And be Thou ever near
By day and night.
Thy goodness great bestow,
Thy loving-kindness show,
Guard them from ev'ry foe,
O God of Might!

Grant parents grace to rear
Their children in Thy fear,
In truth and right.
Help them to pray always,
And point and lead the way
That brings to endless day,
O God of Light!

Make Thou our children pure
And strong, brave to endure
In trials sore.
From Thee ne'er may they rove;
Oh, keep them in Thy love
And bear them safe above,
When life is o'er.

When days of sorrow come,
Come, Lord, into our home
In all Thy love.
In days of gladness come—
For Thee there's always room—
And make the joys of home
Like those above.

A. S. Leonard.

WORLDLY treasures cannot bear up and comfort the soul in the day of trials and troubles and sorrow, no more than headache can be cured by a golden crown or toothache by a chain of pearls.

Jesus Is the Refuge.

Friend, you are passing swiftly down life's river;
Where will you spend the long, long *forever*?
Eternity is coming like a mighty wave.
Jesus is the refuge—trust Him, He will save!

BOOK TABLE.

CONCORDIA PASTIME LIBRARY. Vol. VI: Stories of the School Room. Vol. VII: Stories of the Farm. Concordia Publishing House, St. Louis, Mo. Price, 25 cts. each; special prices in quantities.

We heartily recommend these two new volumes of the *Concordia Pastime Library*. Attractive in print and binding, they contain each eleven wholesome, instructive, and entertaining stories and will prove welcome gift-books, not only in the holiday season, but throughout the year.

Acknowledgment.

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St. Louis, Mo., December 16, 1909.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Albert Witt, Pastor.

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.

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

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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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Vol. XXXII.

ST. LOUIS, MO., FEBRUARY, 1910.

No. 2.

Missions.

Lord of all power and might,
Father of love and light,
Speed on Thy Word!
O let the Gospel sound
All the wide world around,
Wherever man is found!
God speed His Word!

Lo! what embattled foes,
Stern in their hate, oppose
God's holy Word;
One for His truth we stand,
Strong in His own right hand,
Firm as a martyr band.
God shield His Word!

Onward shall be our course,
Despite of fraud and force;
God is before;
His Word ere long shall run
Free as the noon-day sun;
His purpose must be done:
God bless His Word! Amen.

Selected.

A Blessed Work.

Think of the blessing attending mission work! When a soul is saved, a blessing comes to the saved one both here and hereafter, a blessing comes to his family, a blessing comes to his circle of acquaintances, a blessing comes to the church, a blessing comes to the world, a blessing comes even to heaven; for "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance," Luke 15, 7. Men boast of what has been done by heroes on battlefields, by wise men in the councils of nations and in the pursuits of science, by brave navigators in the

discovery of unknown lands and in the exploring of polar regions. But all these achievements are as nothing beside the benefits and blessings flowing from the conversion of souls.

How gladly should we help in a work which brings such great blessings! Our helping in such a work will bring a blessing also to ourselves. "He that winneth souls is wise," Prov. 11, 30.

Boundless Grace.

How boundless is the grace of God! "Not willing that any should perish, but that all should come to repentance," 2 Pet. 3, 9. His love is for the whole world, and the Savior, the gift of His love, is for every sinner, and the Gospel, the message of His love, is to all men. Consider what that means! Look at the worst of men: at those in the dark regions of heathen cruelty and most shameful and devilish wickedness; at those in the hiding-places of iniquity and sin; at those who dwell where vice rules and misery has her home; at those whose faces bear the seal-marks of Satan—all these God would have "come unto repentance." And therefore He would have us bear to them the message of His love. "Preach the Gospel to every creature!" is His command.

"It Is Written."

Our Savior, when tempted by Satan, chose as His defense some word of God. "It is written," He said again and again, and with the written Word of God overcame all the attacks of Satan. In this He is an example to us which we should follow in

all temptations and trials, as that old Christian woman did who had to suffer much from the temptations of the devil. The pastor, finding her one day looking rather downcast, said to her: "Well, Betty, what is wrong with you to-day?"

"Ah!" replied the dear old woman, "he's been at me."

"And what has he been saying to you?" asked the pastor.

"He's been saying to me," replied Betty, "that it is all a delusion; that the Bible is a lie; that there is no heaven, no hell, no Savior; that I am not saved; that it is all a delusion."

"And what did you say to him?" asked the pastor.

"Say to him!" said Betty; "I knew better than that; I knew there was no arguing with him; I just referred him to the Lord, bringing a Bible text against him; he can't stand that."

Of the Lord's Supper.

ITS AUTHOR AND FOUNDER.

The holy evangelists tell us that the Holy Supper was instituted by our Lord Jesus Christ. Now, we know that Jesus Christ is the God-man, the second Person in the Holy Trinity. From this we may conclude that the Sacrament of the Altar, instituted by so great an Author and confirmed by His death, must indeed be a great and sacred ordinance, and that it is wholly out of place for mere man, who is this great Founder's creature, to judge this holy ordinance by ordinary laws of reason.

Let us also remember that the Author of this Sacrament is our Mediator, Intercessor, Shepherd, Redeemer, our Priest and King, who, as He gave His body and blood for our redemption, now in this Sacrament, which is His Testament, gives us the means which procured for us redemption. Not only did He give His body and blood as an atonement for our sins, but He in this Sacrament bequeaths to us this treasure which has redeemed us.

The Founder of this Sacrament is He who out of great love gave His life for us and died the most ignominious death on the cross in our stead. And in His last will and testament He would now give us the surest pledge and token of His love. But what better token could He give us to assure us of His love than that body which He gave for us, and that blood which He shed for us for the remission of our sins?

The Author of this sacred ordinance is He who can say of Himself, "I am the Truth, the Way, and the Life," and who says of His words: "Heaven and earth shall pass away, but my words shall not pass away." Such being the case, we may rest assured that when He tells us that He in the Holy Supper gives us His body and blood, it is as He says. Yes, we may be certain that His words: "This is my body; this is my blood," are absolutely positive, infallible, and indisputable; and it is the height of presumption on the part of any man to doubt these words.

Again, let us not forget that He who instituted this Sacrament is the almighty God, the Conqueror of sin, death, and hell, the Creator and Preserver, who upholds all things by the word of His power. Why should it, then, be impossible for Him to grant us what He promises, and actually to give us the legacy of His body and blood which He has bequeathed us in His testament? It would certainly be a strange inconsistency to admit the omnipotence of Christ, and yet to deny the possibility of His making good the bequest He makes us in His testament.

But not only is the Founder of this holy Sacrament almighty, He is also all-wise. Would it not be strange that He should not be able to find ways and means to keep His promise and cause the real presence of His body and blood, inexplicable as we may find such presence? Can we doubt for a moment that the all-wise God, who planned the works of Creation and Redemption, and who also wondrously carried out His plans, should not be able to cause His body and blood to be present in the Holy Supper? Surely, we could have but a poor opinion of Christ's wisdom were we to doubt His ability to do this!

Finally, let us remember that the Founder of the Holy Supper is He who was ordained by God to be the Judge of the quick and the dead, and that He has declared: "The word that I have spoken, the same shall judge him in the last day," John 12, 48. From this we may conclude that they who refuse this word of Christ's testament will find that even this word will judge and condemn them at the last day.

F. J. L.

The Believer is a Lord and Also a Servant.

Faith makes thee a lord over all things, but love makes thee every person's servant. — *Luther.*

Faithful Unto Death.

In the days of Julian the Apostate, emperor of Rome, there lived a staunch and devout bishop, Martin Arethusa. Emperor Julian, though reared in the Christian faith, set before himself the diabolical task to drive Christianity out of his empire and to enthrone heathenism once more in all its former outward glory. He thereupon determined to build a magnificent heathen temple, and sent forth the command that it should be erected by the labors of the Christians under the spiritual care of Bishop Martin. He who should dare to refuse would do so upon pain of death.

Trembling with fear, the Christians obeyed; but upon the efforts of the bishop, who chided them because of the weakness of their faith and of their servile fear of man, their courage revived, and they left their unholy work determined to die rather than build a temple in honor of the heathen gods.

When the Emperor heard of this, he was enraged beyond measure and ordered Bishop Martin to be summoned before him. He was shrewd enough to know that the opposition of the Christians could only be overcome by winning the bishop over to his side, and to this task he zealously directed his efforts.

"I have not summoned you to judgment," said Julian, "for I honor your spirit and your high and holy calling. But in order to protect my authority and deliver my commands from public contempt, I simply ask that you take one stone and carry it to the temple. Upon so doing, you shall be free to go your way in peace."

Bishop Martin did not bestir himself, however savage the glances the Emperor cast upon him. Fearless, he looked the monarch in the face and said: "My sacred office demands that with all zeal I build up the kingdom of God; I am not sent to carry stones for the erection of your heathen temple."

"You are a rich man," cunningly replied Julian; "all I ask is that you contribute the trifle of a farthing to this temple and I will set you free. If you refuse, death is certain."

"Then let death come," was the reply, "for I am in your power; but all I have and hold belongs to my King and Savior. How can I be guilty of robbing Him of His own and laying it at the feet of your false gods?"

"What is a farthing, Martin? Consider well, for your life is hanging in the balance."

"It is a sin you require of me, and my salvation is hanging in the balance. There is nothing to consider. Let your servants step forth to lead me to death. I am ready!"

"No, Martin, I wish to save you. I admire your courage; but here is my last offer: Take the smallest grain of the frankincense, which my servant shall offer you, and cast it into the incense bowl here before the image of my god. Consider, it is only a small grain; the bowl belongs to me; you are at liberty to believe as you please, only go through the form for my sake, Martin, and you shall be free to preach and teach as you like. If you refuse me this, to-day shall be your last."

"You say it is but a grain, Emperor," was the heroic response of the bishop; "I tell you that this small grain, whose touch I can scarcely feel with my finger, would rest as the weight of a mountain upon my soul in the eternal world were I now to obey you. No, my lord, spare your pains, your arts, and your threats. I have no offering for your gods."

Julian's rage now knew no bounds. Bishop Martin's body was stripped naked, besmeared with honey, bound to a stake, and given over to the merciless stings of wasps and other poisonous insects. The Emperor had hoped to bring the bishop into subjection by this torture, but in vain. The following day the Emperor approached the body to find that Martin had proved himself faithful unto death, and he left the city with a sense of shame and with the conviction that some things in this world are mightier than the word of an Emperor. The faith of a true Christian, who will die rather than deny his Lord, is greater than the scepter of kings.

From the German.

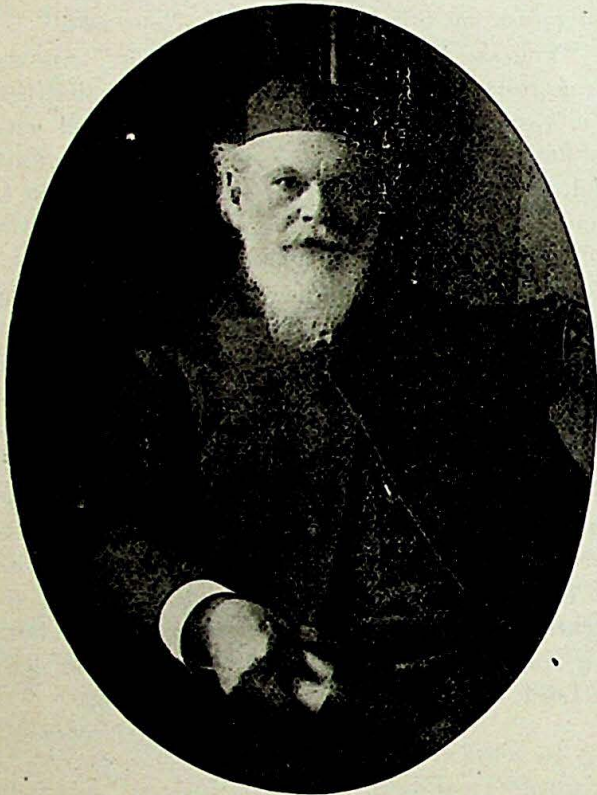
Hope in Affliction.

In a report of an asylum in one of our large cities the following touching incident is related.

One of the inmates of the Home suffered under a threefold affliction. She was blind, deaf, and dumb. The only way of communicating with her was by the touch through her fingers. A gentleman, who knew well how to do this, asked her one day to express the hope that she had under her sad afflictions. She at once spelled on her fingers the following passages from the Bible: "I have learned in whatever state I am therewith to be content." "I can do all things through Christ, who strengtheneth me."

At Rest.

In the evening of January 1, 1910, the venerable and beloved Pastor *C. J. Otto Hanser*, of St. Louis, Mo., entered into rest, at the ripe age of 77 years, 4 months, and 3 days. In his death our mission loses a warm friend and an eloquent advocate. For many years he was a member of our Mission Board and also editor of our German mission paper, writing many an earnest and touching appeal for the mission cause, in which he at all times took a loving and active interest. He loved



† Rev. C. J. Otto Hanser. †

mission work, and his heart was filled with a passion for saving souls. Therefore the ministry of the Gospel, in which he faithfully served for 50 years, with wonderful activity and cheerfulness, was a delight to him. The pulpit was his throne. To preach the unsearchable riches of Christ was to him a source of the purest joy; and not to be able to preach, the cause of keenest sorrow.

The memory of this powerful evangelical preacher, this wise, kind, faithful pastor, this zealous, warm-hearted friend of missions, will be kept green in the large circle of those that knew him and loved him. Having finished his course in faith, he now rests from his labors. How sweet that

rest must be to him after his long day's work! Our loss is indeed his gain, and we rejoice with him at his deliverance from all evil. His joy is unspeakable and full of glory. For "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever," Dan. 12, 3.

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

Which Penny Was Lost?

When Walter Bagster was a little boy, his mother one evening gave him two pennies, saying: "One of them you will give for missions, to convert the poor heathen, will you not?"

The boy made no reply, but wished to play with the coins a while before putting one into his mission box and the other into his savings bank. Pretty soon he came to his mother weeping and said, "One of the pennies has rolled away, and I cannot find it anywhere."

"Well, Walter," said his mother, "which penny did you lose, your penny or the one for the poor heathen?"

This seemed a hard problem to solve, and little Walter thought about it for a while. At last he said, "My penny I gave got yet; it was the other penny that I lost."

His mother said it was time now to go to bed, and asked him to consider the matter again and to tell her in the morning which penny he had lost. He seemed to be buried in deep thought as he kissed his mother good-night.

The next morning little Walter came running with beaming face and exclaimed: "Mother, it was my penny after all that was last; the other one belongs to the poor heathen."

The mother smiled and said, "So I thought right away. But see, here is your penny also. After you had gone to bed I found it under the wardrobe."

This boy grew to be a pious young man and a lover of mission work. In due time he became a missionary to Africa, where he died in Christ and in peace, after having labored faithfully among the poor heathen of that dark continent.

THE believer's life is a life hid with Christ in God.

Jesus Sinners Doth Receive.

Some years ago a village in South Africa was swept away by a flood, the inhabitants trying to save themselves in every possible way. The missionary and his people got a boat ready to help wherever they could. They soon noticed a mother with her child swimming on a board on which a mat had been laid. The woman made great efforts to steer clear of the logs, posts, and other obstacles that were floating on the wildly rushing waters.

When the missionary came nearer with his boat, he heard, not cries of lamentation, but the words of a familiar hymn. In the face of death the poor African woman sang from a hymn which she had learned at the Lutheran mission station:

"Jesus sinners doth receive!"
Me, too, hath received the Savior,
Opening heaven, that I may live
With my Lord in bliss forever —

Suddenly there was a crash. The board had struck a log. Mother and child sank into a watery grave, but their souls passed into the opened heaven, with the singing of that hymn.

The missionary and those that were with him uncovered their heads and prayed the last lines of the hymn:

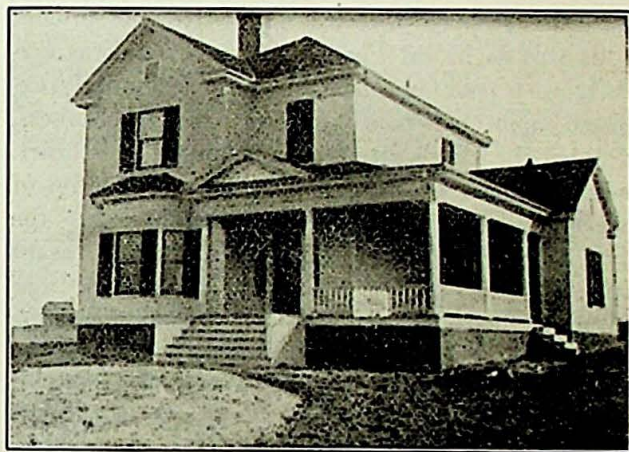
Gladly, then, this world I leave;
"Jesus sinners doth receive!"

Are you also prepared to die, knowing that Jesus suffered and died for you and receives every sinner that comes to Him in repentance and in faith?

Greensboro Items.

Immanuel Conference convened for its winter session at Immanuel College during the week following Christmas. Fourteen missionaries were present, six pastors, four professors, and four teachers. Rev. H. Messerli, of Concord, N. C., who had entered this field of the Lord's vineyard last fall, was received as a new member. Rev. G. Mennen, of Greensboro, missionary among the white Lutherans, and two theological students from our Immanuel College attended the meetings as guests. All four sessions were opened by addresses on pastoral topics. Prof. F. Wahlers spoke on "Announcements," Rev. J. Alston on "The Pastor's Relation to the Brethren," Rev. F. Ford on "The Pastor's Relation to the Children," and Rev. H. Messerli on "The Pastor's Preparation for His Sermons." After the addresses,

the members of conference had occasion to discuss one or the other point of the various topics, or to ask questions regarding them. Conference devoted most of its time listening to an essay of Prof. J. Ph. Schmidt, in which he dwelt on the important question, "How to Keep Our Young People with the Church." Since this paper is so very timely and instructive, the essayist was asked by Conference to publish it in the PIONEER. A paper by Teacher E. Reid, on the Second Commandment, was also taken up, but could not be finished. In one of the business meetings Prof. N. J. Bakke pointed out to the brethren the necessity of having a uniform system in our parochial schools. Conference decided to meet a day sooner in summer and to devote this time to the welfare of our schools.



Prof. M. Lochner's Residence at Greensboro.

On the evening of the first day of conference Rev. J. McDavid preached a sermon, and the Lord's Supper was celebrated.

The second residence to be erected on the college campus in accordance with a resolution of Synodical Conference, is now completed. It is occupied by the undersigned, to whom the inspection of the college has been assigned. The dwelling was dedicated on December 28. A few guests were invited to the celebration. Prof. N. J. Bakke delivered a very impressive address on Ps. 144, 15: "Happy is that people whose God is the Lord."

Christmas was celebrated in the usual manner at Immanuel College by a children's service on the evening of December 24, and by a service with preaching, on the morning of December 25.

M. L.

A PROUD man is seldom a thankful man, for he never thinks he gets as much as he deserves.

Honor Thy Father and Thy Mother.

In the north of Europe is a mountainous country called Sweden. Its winters are long, snowy, and cold. Its summers are short, but very lovely and sweet-aired, especially in the valleys between the high mountains.

The people who live in that country are noted for their industry and contentment. One morning, a long time ago, a certain king of Sweden, called Gustavus the Third, was riding through a village in one of the beautiful valleys, not far from Stockholm, the capital city. As he rode along he saw a young girl filling a pitcher with water that gushed from the cool rocks which overshadowed the road-side. He stopped at the fountain and asked the girl for a drink. She knew not the stranger, but gracefully stepped forward and lifted the pitcher to his lips as he sat upon his horse. She was evidently very poor, but her kindness, so tenderly expressed upon her face, and her artless politeness, attracted the king's attention and touched his heart. Judging by her appearance that she was a child of poverty, he told her, that if she would go to the city with him, he would find her a nice and pleasant home.

"Ah! good sir," said the girl, "God placed me here, and I am not anxious to change my position in life. I am content, and if I were not content, it would be impossible for me to accept your kind offer."

"Indeed! Why not?" said the king in some surprise.

"Because my mother is poor and sick," said the girl.

"And you stay at home and take care of her?" asked the king.

"I am her only help and companion," said the girl, looking upon the ground with a genuine modesty that won the sympathies of the royal stranger. "I am happy in my lot, and am thankful that I can take care of and comfort the one so dear to me. No offer, however tempting, could make me leave my dear mother."

"Where is your mother?" asked the king, becoming more and more interested in the noble girl.

"In that hut, by the side of the road," said she, pointing toward the humble dwelling. It was a low, thatched building, covered with moss and vines, very neat and clean, but so old and weatherworn that it gave but a poor shelter in time of cold and storms.

The king alighted from his horse, and went with the girl into the hut, to see her mother. He found her sick and suffering, lying upon a bed of straw, a pale, thin woman, looking forward to the grave only as a bed of rest—sweet rest. The king was almost overcome at the pitiable sight, and said, while tears came into his eyes,—

"I feel sorry, mother, to find you so poor and so sick."

"Yes, yes, my dear sir," said the woman, in a feeble voice; "but I am so glad that God has given me a loving daughter. She is always trying to relieve me, and is my constant comforter. May God in His love remember her and bless her—my dear, dear child!" and her voice was choked back by sobs, and her face was covered with tears.

The good king wept with the poor widow. Surely, the angels in heaven rejoiced over that meeting in the lonely hut. He gave the daughter a purse of gold, and directed her to a better house, where she and her mother might be comfortable, saying, as he left,—

"Go on, my young friend, in your way of dutiful love and care, and you shall not be in want while I have means to help you. I am your king.—Farewell!"

And the king never forgot the poor family. He had a sum of money sent to the woman regularly for her support; and at the mother's death he gave the daughter a handsome fortune.

Young readers, remember the Fourth Commandment, which is the first commandment with promise:—"Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth."

St. Matthew's, Meherrin, Va.

This church is located near the village of Meherrin, which is partly in Lunenburg and partly in Prince Edward County. At this place the old Richmond and Danville Railway is crossed by the new Virginian Road, from Roanoke to the sea.

Climate and soil here are fairly good for farming. Most of the land, however, is neglected and is growing forests and bushes. A number of German Lutheran families from the North live in the country round. They are a source of hope, both for tilling the soil and for the future of the Lutheran church in this part of Virginia.

Our colored people do a little farming; but most of their work is where they can find employ-

ment, for instance, on the railroads and at the saw-mills; and many, both men and women, work in the Northern States much of the time. Those at Yonkers, N. Y., are cared for by Pastor A. Von Schlichten. Absence from home of one or the other of the parents renders the right bringing up of the children a difficult matter.

A number of older members are faithful in attending services, and support the work with willing hearts. Some younger ones are learning to do so.

A very old member, Ann Taylor, is blind, and has been quite helpless for some twelve years. She is cared for by members of our congregation. Her children are not of our church and have given her no help.

Our Board of Missions, unable to secure a regular, resident pastor for this station, has requested me to serve it temporarily. November 20th of the past year, I was introduced to the work and to the people by Prof. Martin Lochner, of Greensboro, N. C. Since that day, I have preached at St. Matthew's every Sunday. I once administered the Lord's Supper there to twenty-seven communicants.

We have a number of children, and a school for them is a chief necessity. For at least five years they have had no good school. All are sadly untrained. November 29th I reopened the school, and thirty-one were enrolled before Christmas. One day was very rainy, and not a pupil came. Most of them live one to two miles from the church and school. Our people here, as elsewhere, have some offenses and troubles because of sin; many are weak. Pray for us!

J. S. KOINER.

NOTES.

BELL AND ORGAN NEEDED.—The hearts of the members of our Colored Lutheran church at Mount Pleasant, N. C., are made glad by the prospect of soon getting their much-needed chapel for which they have been working for some time. The contract for the new chapel has been given, and the work is expected to begin very soon. Everything, we are told, is complete excepting a bell and an organ. These are still needed, and our people at Mount Pleasant would be very thankful and their joy would be increased if this need would be supplied by the time the chapel is finished. Any donation to this end will be highly appreciated.

COLORED MISSIONS.—Speaking of "Lutheran Missions for Afro-Americans," a writer in the *Luther League Review* says: "The Evangelical Lutheran Church of America has been slow in taking up missionary work among the colored population. In the days 'before the war' many of our Southern churches had balcony seats reserved for the slaves, and counted slaves among their most faithful members. Leading men in our Northern churches used to say that it was utterly impossible to train the emotional negro in accordance with Lutheran custom, to indoctrinate him in Luther's Small Catechism; that he could never appreciate the Lutheran type and cultus. The Missouri Synod [Synodical Conference] has taken hold of the problem more vigorously than any other portion of our Church and has proved, by her success, the fallacy of the theory of the divines of a former generation referred to above. May their example stir up all the other synods to the great importance of doing this missionary work at our very doors!"

CHEERFUL GIVERS.—The Rev. C. Wiebusch, who is laboring as Lutheran missionary among the native blacks on the western coast of Australia, relates in his latest report that on a Sunday evening, after the mission services of the day, a member of the congregation of native Christians came to his study, and declaring that he considered it his duty to help support his pastor and teacher, laid some money on the table and said to the missionary: "Half of this money for you, and half for the teacher." He told the missionary that this was only the beginning, as he from now on would contribute regularly every week a certain sum towards the pastor's and the teacher's salary. He also told the missionary that he considered it the duty of the congregation to support the two young men from the mission station who intended to prepare themselves for mission work in church and school, and that both matters should be laid before the congregation for action. The next morning another member of the mission church, who had formerly, when asked for a contribution, always excused himself by saying, "I am too poor to give; I can hardly clothe my family," brought the missionary a contribution towards the pastor's and the teacher's salary, saying that he would give more later on.—These native blacks of Australia are not wealthy but poor men who have to work hard to support their families. God's Word has made them cheerful givers for the mission cause. Ap-

precipating the blessings brought to them by the missions of the church, they wish to prove their gratitude and to help support the mission according to their ability. They surely set others a good example.

THE MOST WIDELY CIRCULATED BOOK.—The Bible has been called the greatest missionary, as it goes into all lands and does its mission work among all nations. It is the most widely circulated book. This has recently been challenged and a claim put in for the Chinese almanac, printed in Peking, whose annual edition is said to reach 8,000,000 copies, none of which we are told are ever returned to the printer. That is certainly an enormous circulation, but, as the *London Book Monthly* points out, the Bible, "allowing for the many languages in which it is printed, outdistances even those figures. It is said that the Bible exists in more than five hundred languages and dialects, and it is calculated that its sale in those is something like 12,000,000 copies a year. No publication of any kind has the same circulation as the Bible."

A CORRECTION.—In our January number it was erroneously stated that the class of catechumens confirmed at Rocks, N. C., numbered 41. The number of catechumens was 14.

Care for Children.

An Englishman, visiting Lutheran Sweden, was surprised at the care taken in educating the children. He thought such an education must be rather costly. He was told: "We Swedes are not rich enough to let a child grow up in ignorance, misery, and crime to become a scourge to society as well as a disgrace to itself and the family."

BOOK TABLE.

DRITTER SYNODALBERICHT DES SOUTH DAKOTA-DISTRIKTS der Deutschen Ev.-Luth. Synode von Missouri, Ohio u. a. St. Concordia Publishing House, St. Louis, Mo. Price, 12 cts.

Contains an important, instructive paper on "The Distinctive Doctrines of the Reformed Church Bodies and of the Lutheran Church."

THE BIBLE HOUR. An aid to systematic Bible study for Lutheran Sunday Schools, Young People's Societies, and the Christian Homes. *Rev. Adolf T. Hanser*, Editor. Published quarterly by Lutheran Publishing Co., 214 Southamton St., Buffalo, N. Y. Price for one year: One copy, 60 cts.; 10 copies, \$5.00; 25 copies, \$12.00; 50 copies, \$20.00.

This is the first number of a quarterly publication, the aim of which is to be a safe guide to Bible readers, leading them into the correct understanding of what they read, and thus rendering them a service similar to that which Philip rendered the Ethiopian, who in answer to Philip's question: "Understandest thou what thou readest?" said: "How can I, except some man should guide me?" and who was then led by Philip to understand what he was reading, Acts 8. Such service must be welcome to the student of God's Word, and we doubt not that the *Bible Hour*, with its explanatory and practical notes, will prove most helpful to Bible readers, especially to teachers and members of Bible classes in our Sunday schools.

Acknowledgments.

Received for *Colored Missions* from the following congregations: Mount Calvary, Mount Pleasant, N. C., \$3.00, Zion, Gold Hill, N. C., 2.50, Concordia, Rockwell, N. C., 1.55, Mount Zion, The Rocks, N. C., 1.50, Bethlehem, Monroe, N. C., 2.50, St. James, Southern Pines, N. C., 2.50, Mount Zion, New Orleans, La., 35.00, Bethlehem, New Orleans, La., 30.00, St. Paul, New Orleans, La., 35.00, Napoleonville, La., 15.40, Mansura, La., 16.00, St. Paul, Charlotte, N. C., 7.50, Mount Zion, Meyersville, N. C., 2.50, Grace, Concord, N. C., 10.00, Sandy Ridge, N. C., 10.00, St. John, Salisbury, N. C., 6.75, St. Matthew, Meherrin, Va., 7.14, Grace, Greensboro, N. C., 3.00. **Total: \$191.84.**
St. Louis, Mo., January 17, 1910.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Received of Rev. G. Schroeder, Luzerne, Iowa, for students of Immanuel College, as a Christmas gift, from Lena, Herman, and Henry Paulson \$3.00. Hearty thanks to the kind donors!
N. J. BAKKE.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Albert Witt, Pastor.

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.

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

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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R. A. BISCHOFF, EDITOR.

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Vol. XXXII.

ST. LOUIS, MO., MARCH, 1910.

No. 3.

I Will Remember Thee.

When to the cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my Sacrifice!
I will remember Thee.

Remember Thee and all Thy pains,
And all Thy love to me;
Yea, while a breath, a pulse remains,
Will I remember Thee.

J. Montgomery.

The Great Sacrifice.

The many sacrifices of which we read in the Old Testament were but types and shadows of the great sacrifice which was to be offered on Calvary. They reminded the people of the promised Redeemer who was to offer Himself to God as a sacrifice for the sins of the world.

This Redeemer is none other than God's own Son, who became man, in order to suffer and die in man's stead. When in the fullness of time "He appeared to put away sin by the sacrifice of Himself," John the Baptist pointed to Him, saying, "Behold the Lamb of God which taketh away the sin of the world." In the suffering and dying Savior we behold the spotless, innocent Lamb of God brought to the slaughter as a sacrifice for our sins. "Christ, our Passover, is sacrificed for us," 1 Cor. 5, 7. He "hath given Himself for us, an offering and a sacrifice to God," Eph. 5, 2.

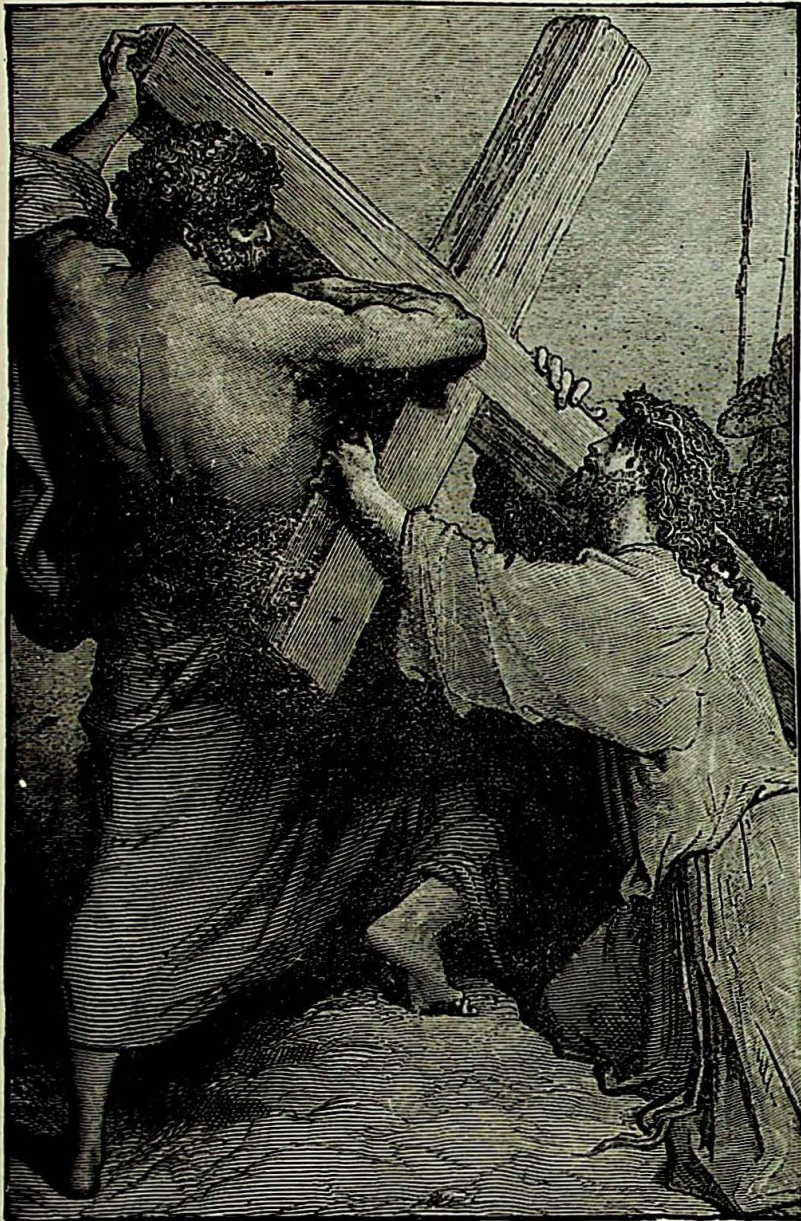
That great sacrifice was necessary for our salvation. We are sinners, subject to God's wrath and punishment. For God is a just and holy God. He hates sin and must punish sin. Sin is a transgression of God's Law. God cannot suffer man to

trample under foot His holy will. He threatens to punish all that transgress His commandments. 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!" And again it is written, "The soul that sinneth, it shall die." If we were to be saved from the curse and punishment which sin had brought upon us, some one, not subject to the Law of God, must take our place under the Law and bear its curse and the punishment of sin for us. That is just what Christ did when He offered Himself a sacrifice for our sins. He took the sinners' place and bore the sinners' punishment, so that His righteousness might be ours. "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," says the prophet. "Christ hath redeemed us from the curse of the Law, being made a curse for us," says the apostle.

"Christ hath redeemed us." Our redemption is a finished fact. For the great sacrifice has been accepted of God the Father as a full atonement for sin. Good Friday is followed by Easter, and Easter brings us the glad tidings: "The Lord is risen! He is risen indeed!" In His resurrection we behold the seal of God placed upon the atoning sacrifice of Calvary. By raising Christ from the dead God the Father declared Himself perfectly satisfied with the sacrifice of His Son. The apostle says, "If Christ be not raised, your faith is vain; ye are yet in your sins," 1 Cor. 15, 17. But Christ is raised. Death could not hold Him. The grave had to give Him up. So our faith is not vain; we are no longer in our sins. Christ "put away sin by the sacrifice of Himself." The great sacrifice for sin

has been accepted, and all its fruits and benefits are brought to sinners in the Gospel. Those who accept the Gospel and believe in Christ as the Sacrifice for their sin have "redemption through His

sinner be brought to a saving knowledge of what Christ in His infinite love has done for them, so that they may be among those who shall stand before the throne of the Lamb, singing the song of praise: "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation," Rev. 5, 9.



Christ on the Way to Calvary.

blood, the forgiveness of sin, according to the riches of His grace."

That great sacrifice is the only remedy for sin. There is none other. Christians know this. Therefore they are active in the missions of the Church, by which the Gospel of the Savior, who sacrificed Himself for our sins, is brought to men for their salvation. The Christian's desire and prayer is that

Baptism. These signs are a part of the divine institution, and must be used if we wish to celebrate the Holy Supper. We have no right to substitute any other signs for the bread and wine, and if bread and wine may not be had, of course the Lord's Supper cannot be celebrated. Bread, then, made of flour, and real wine, the juice of the grape, must be used, for these are the visible signs which Christ

Of the Lord's Supper.

WHAT IT IS.

"It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself." This is the masterly answer which Luther gives in our Catechism to the question: "What is the Sacrament of the Altar?" In this brief answer, in the simplest words, is given us an exact presentation of what Scripture teaches concerning the Lord's Supper.

The visible, external signs in this Sacrament are bread and wine. While Scripture nowhere tells us why Christ chose these particular signs, and no others, as the carriers in this Sacrament, it must nevertheless, upon thoughtful consideration, at once be brought home to us how just these signs so beautifully typify the purpose of this Sacrament; for as bread and wine nourish and quicken the body, so the Lord's Supper has the purpose of strengthening and quickening the soul.

Bread and wine, then, are the visible signs in this Sacrament, as water is the external sign in

used when He instituted this Sacrament. But nothing depends upon the form or color of these signs. The bread may be leavened or unleavened; it may be broken or cut, or made of such a size that it may be received readily by the mouth without previous cutting or breaking. The bread which we use in our church is particularly made for the purpose from finest flour and water, and it is made of such a convenient size that it requires no breaking. And in using these wafers, we are in no way departing from Christ's institution; for the only reason He broke the bread was for the purpose of distribution. Certain churches attach great importance to the breaking of the bread at the celebration of this Sacrament. They insist upon the use of ordinary bread, and demand that it be broken according to the words of institution. But if really anything depended upon the form and upon the resemblance of the bread now used to that which Christ used, it is certain that our wafers, made of pure flour and water, far more resemble in form and manner of making the unleavened paschal bread used by our Savior than does the ordinary bread we use at our meals.

As to the wine, it is important only that it be wine, real wine, that is, the juice of the grape. We do know that Christ gave His disciples wine, and therefore we also must use wine. But whether the wine we use be red or white is immaterial. So also it is of no importance whether we dilute the wine with water or not. We may be certain that if Christ had attached any importance to these things, He would have not left us in doubt about it for a moment.

While speaking of these external matters, it might be well to call attention to another thing upon which some denominations place great importance. They claim that our manner of distribution is wrong; that the communicants should not receive the bread and wine directly with the mouth, but should first take the bread and cup into their hands and then themselves bring it to their mouths. As though a person could not receive bread and wine immediately with his mouth! The child that eats from its mother's hand is surely receiving its food as truly as is the larger child which first takes the piece of bread into its hand and then brings it to its mouth. The important thing in the Holy Supper is, that we receive the bread and wine with our mouths and then eat and drink it, and it is altogether unimportant whether the communicant first holds the bread and cup in his hand or not.

If such externals are of any consequence, why, then, do we not celebrate the Holy Supper at night? Why do we not, then, lie upon divans around a low table? Why do we not use the Jewish unleavened paschal bread?
F. J. L.

Longing for Christ.

A little boy on his deathbed was asked where he was going.

"To heaven," said the child.

"And what makes you wish to be there?"

"Because Christ is there."

"But," said a friend, "what if Christ should leave heaven?"

"Well," said the child, "I will go with Him."

It is Christ that forms the believer's truest want. Where Christ is there is heaven. Heaven cannot be heaven without Him. The Apostle Paul wrote to the Philippians that he had "a desire to depart and *be with Christ.*"

The Glorious Savior.

It is impossible, says Luther, for a man to be a Christian without having Christ; and if he has Christ, he has, at the same time, all that is in Christ. What gives peace to the conscience is, that by faith our sins are no more ours, but Christ's, upon whom God hath laid them all, and that, on the other hand, all Christ's righteousness is ours, to whom God hath given it. Christ lays His hand upon us, and we are healed. He casts His mantle upon us, and we are clothed. He is the glorious Savior, blessed forever!

Sponsor and Father.

When the jeweler Hissrich at Stuttgart was requested by a shoemaker to be sponsor at the Baptism of one of his children, he replied: "You cannot make use of me; for I have a custom of praying to the Lord for my god-children, that He would take them home early, if there were any danger of their walking in the ways of error later in life or even of being lost." The father of the child replied: "I take no offense at this. On the contrary, for this very reason I can make use of you as sponsor, for I also thus pray to the Lord for my children every day." — *From the German.*

Salvation Free.

A missionary among the Indians was visited by a proud and powerful chief, who had been deeply convicted of sin by God's Law. But while trembling under a sense of his guilt, the Indian was unwilling to accept the free offer of the Gospel as presented to him by the missionary. He wanted to make some sacrifice of his own and pay something for the water of life. He, therefore, offered his wampum, an ornament of beads and shells, in order to escape the punishment which he feared for his sins. The missionary shook his head and said, "No. Christ cannot accept such a sacrifice."

The Indian went away; but, unable to find rest, he came back and offered his rifle and the skins he had taken in hunting. The missionary again said, "No. Christ cannot accept such a sacrifice."

The wretched sinner withdrew, but he found no peace and came back once more, offering his wigwam, his wife, his children, and all that he had, if he could only buy pardon and eternal life. The missionary had to say again, "No. Christ cannot accept such a sacrifice."

The Indian chief stood for a moment, with his head bowed, as if in despair. Then raising his streaming eyes to heaven, he poured forth his heart in a cry of full surrender, "Here, Lord Jesus, take poor Indian!" He gave himself up to Christ just as he was, and accepted the forgiveness of sins which has been secured by Christ being made a sacrifice for us and which is offered to all sinners in the Gospel without money and without price.

Back on the Old Rock.

Some years ago, a popular young preacher became entangled in the meshes of infidelity. He left the pulpit and joined an infidel club, ridiculing the name of Jesus, which he had preached to others as the only name given among men whereby we must be saved.

After a while he fell seriously sick — "sick unto death," said the doctor. His friends gathered around him and tried to comfort him with their cold infidel theories. All in vain. As he lay there without comfort, his mind wandered back to the old Bible, and he thought of the doctrines he had formerly preached. He said to his wife, "My dear, bring me my Testament!" Upon his bed he opened

his Testament and turned to the 15th chapter of First Corinthians, where the apostle speaks so powerfully of the resurrection of Christ. He read verse by verse, and by the Holy Spirit's grace the truth was carried home to his heart. When he had finished the chapter, tears of repentant joy rolled down his cheeks. As he closed the book, he said to his wife, "My dear, blessed be God, I am back again at last upon the old rock to die!"

Assurance of Faith.

There was an old Scotch woman whom the folks called "Old Nanny." She had been sick for many years; she was bed-ridden and near the end of her long and weary pilgrimage. But she was of good cheer, for she rested as a poor sinner, with full assurance of faith, upon the finished work of the crucified and risen Savior, and trusted firmly in the promises of God given to all that believe in Jesus.

One day a young minister said to her, "Now, Nanny, what if, after all your trust in the Savior, and your watching and waiting, God should suffer your soul to be lost?"

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

Fleeing from This World.

Christians ought to flee from this world. But how so? Not by putting on a monk's hood or by hiding in a corner or in the wilderness; for by this you do not escape from the devil or from sin. But you must flee with your heart to keep it unspotted from the world, James 1, 27. Christians should live here as pilgrims and sojourners, who seek after another, eternal kingdom, that is, they should abstain from fleshly lust and lead a godly life in all manner of good works. — *Luther*.

Singing the Gospel.

A blaspheming scoffer in London one evening began an infidel harangue to a crowd of working-men who had gathered about him. When he finished, a railway porter stepped up in front and said:

"Aren't you going to sing before you go away?"

"Oh, no," was the reply, "we don't sing."

"Well, I do," said the porter, and then at once began to sing a few verses of Cowper's familiar hymn:

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there have I, as vile as he,
Washed all my sins away.

On the next night he met the same speaker and the assembly at the same place, with a powerful accordeon under his arm. By his singing, with its musical accompaniment, he entirely drew away the audience from the infidel speaker, and sang to them the Gospel of Jesus Christ, to their delight and profit.

A Blessed Death.

From all heathen lands missionaries report the reign of the fear of death. The heathen are without Christ and therefore without hope. Their death is marked with terror and despair; for they know not the Son of God who 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." Only the Gospel of the risen Savior, the Conqueror of death and the grave, can free men from this bondage of the fear of death. This Gospel proves its power also in heathen lands, bringing sinners to faith in the living Christ, so that they die a blessed death, marked with peace and hope.

Of such a blessed death one of our missionaries in India writes in one of his recent letters. It was the death of a poor Hindu leper, who suffered much from the dreadful disease that crippled and consumed his body. The missionary for some time instructed him in the Christian doctrines, and the poor sufferer gladly and thankfully received the

Word of God. When he first came to the knowledge of the Savior of sinners, he hastily asked, "Where is Jesus?" and was very happy when told that He sitteth on the right hand of God and is with us alway, even unto the end of the world. His only desire now was to be wholly with Jesus, the Savior. Several days before his death he was baptized in the Christian faith. In spite of his great bodily weakness, his mind was very active, and by his ready answers to the missionary's questions he showed that he was well grounded in the Christian doctrine. He confessed himself to be a wretched, lost sinner, trusting in Christ as his only Redeemer from sin, death, and the devil. He joined the missionary in saying the Creed and the words of prayer and consolation. Until the end, in all his weakness and suffering, God's Word was his only treasure, strength, and comfort. He departed in peace to be at home with the Lord. The funeral services were largely attended, the missionary speaking on the lepers' prayer, "Jesus, Master, have mercy on us!" The body was then laid in the grave to rest until the golden morning of a blessed resurrection.

"It is Easter Day."

On the frontier of Austria, on a little stream called the Ill, is the town of Feldkirch. In 1799, when Napoleon was sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the town at the head of 18,000 men. It was Easter Day, and the sun, as it rose, glittered on the weapons of the French at the top of the range of hills. The council of the town assembled to see what was to be done. Defense was impossible, and surrender was talked of. Then the old Dean of the church stood up. "It is Easter Day," he said. "We have been reckoning on our own strength, and that fails. It is the day of the Lord's resurrection. Let us ring the bell, and have service as usual, and leave the matter in God's hands. We know only our weakness, and not the power of God."

The French heard with surprise the sudden clangor of the bells, and concluding that the Austrian army had arrived in the night to relieve the place, Massena suddenly broke up his camp, and before the bells had ceased ringing not a Frenchman was to be seen. Faith in God had saved the little town and all its people. — C. H.

NEW ORLEANS.—In giving the statistics of our Lutheran churches in New Orleans, *The Southern Lutheran* also adds the statistics of our colored Lutheran mission stations in that large city. Our three missionary stations number at present 762 souls, 327 communicant members, and 58 voting members. 419 children attend the Christian day schools, in which instruction is given by 6 teachers and 1 assistant teacher. The Sunday schools are attended by 309 pupils.

CITY MISSION.—From the same paper we learn that city mission work has been begun in New Orleans. The paper says: "This latest work of our church in this city has been carried on since the beginning of this year. Its object is to spiritually provide for our brethren in the various public and charitable institutions of the city, especially the sick in our hospitals, to lead into the way of salvation, if possible, such as are serving a sentence in prison, and to establish Sunday schools and mission stations in different parts of our city. The blessedness of this work can be better seen than told. In our Charity Hospital there are at present no less than fourteen brethren of our faith. The majority of these are not from this city. Some are from abroad, some from South America, and some from other States. Imagine the joy of these poor, friendless sufferers, to be visited and comforted by a minister of their own creed!"

A SAD LOSS.—A reader in St. Louis writes: "A sad loss has come to our city mission here in St. Louis in the death of Teacher O. Katthain, who fell asleep in Jesus on the 4th of February, aged 34 years. For almost five years he, with great zeal and self-denial, taught our city mission school, instructing the children especially in the way of life and leading them to Jesus, the children's Friend. His labors were not in vain, and his memory is blessed in many a home of the poor and destitute. 'Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them,' Rev. 14, 13."

BOOK TABLE.

SO NIMM DENN MEINE HAENDE! Ein Malm- und Trostbuechlein fuer lutherische Konfirmanden. Concordia Publishing House, St. Louis, Mo. Price, 20 cts.; special rates when ordered in quantities.

A neat little volume, well printed, tastefully bound, and filled with wholesome advice and admonition. In ten

brief chapters—each adorned with an apposite full-page illustration—an experienced city missionary speaks in earnest and affectionate terms to the newly confirmed, warning them against the dangers that beset their path as they journey through life, and pointing out to them the way in which they, with Jesus as their Guide, will avoid all dangers and prove faithful to their confirmation vow until the journey is ended and the heavenly home is reached.—An English edition of the valuable booklet may be had at the same price, bearing the title: "BE THOU MY GUIDE!"

SYNODALBERICHT DES MITTLEREN DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

The doctrinal paper, based on Rom. 3, 21—4, 8, sets forth in a simple, attractive manner the all-important doctrine of the sinner's justification. The way of salvation is therein made plain, and the treatise is well adapted to strengthen the faith of God's children, and to impart light to the darkened understanding and comfort to the troubled heart of the anxious sinner.

Acknowledgment.

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St. Louis, Mo., February 16, 1910.

H. L. DOEDERLEIN, Treas.
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NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Albert Witt, Pastor.

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.

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No. 4.

The Peace of the Believer.

That which can shake the cross
May shake the peace it gave;
I know that Christ for me has died,
For me has left the grave.

So, then, my peace is sure,
It will not, cannot yield;
Jesus, I know, has died, and lives —
On this firm Rock I build.

Christ's Peace.

The risen Christ came to His disciples with the greeting: "Peace be unto you!" These words were not empty words. In these words Christ brought to His disciples from the cross and the grave the peace which He had won in that fierce conflict, the marks of which He bore in His body, on His hands and His side. Christ "made peace through the blood of His cross," Col. 1, 20. To this end He came into the world. Therefore the angels sang of "peace on earth" when He was born. He came "to put away sin by the sacrifice of Himself," Hebr. 9, 26. For sin must be put away, if there is to be peace between God and man. Sin is rebellion against God. It made us the enemies of the sin-hating God and subject to His wrath and punishment. Christ "made peace through the blood of His cross," because in His bitter sufferings and in His painful death upon the cross He bore our sins and endured the wrath of God in our stead. "The chastisement of our peace was upon Him," says the prophet. That is, the chastisement due to us for sin was upon Him, and so peace was made. He was punished in our stead, that we may have peace.

The work which Christ came to do is finished. The strife is ended. God is reconciled. Peace is made. This we see clearly from the resurrection of Christ. It was the risen Christ that came to the disciples bringing peace. It was His peace, the peace which He had made through the blood of His cross. Christ's peace is the whole blessing of His finished work. It includes the forgiveness of sin, deliverance from death and the devil, and eternal salvation. It is a peace which the world has not and cannot give. It is a peace which is given by Christ only, who obtained it for us with His own precious blood. He gives His peace through the Gospel, which brings to sinners the forgiveness of sins. Where the Gospel is, in the preaching of God's Word, in Baptism and in the Holy Supper, there is the risen Savior with His "Peace be unto you." Blessed are those who by faith accept the Gospel and believe in Jesus, who in the Gospel speaks peace to troubled souls. In Him they have forgiveness of sins and are "justified from all things." They have peace; for it is written: "Being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5, 1.

There are so many that know not the way of peace, for they know not the Savior in whom alone we have peace. Therefore the Gospel is to be preached to every creature; for in the Gospel Christ preaches peace. The object of all our mission work is the bringing of Christ's peace to a restless world. That makes it a blessed work in which every Christian should joyfully help. Christ "is our peace," Eph. 2, 14. Only by believing in Him sinners have peace. But "how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach,

except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" Rom. 10, 14. 15.

Of the Lord's Supper.

We have heard of the earthly, visible elements in the Holy Supper. Under these visible elements, the bread and wine, we receive, as our Catechism tells us, "the true body and blood of our Lord Jesus Christ." Let us well understand: the real, natural body and the real, natural blood of Christ are given us in the Lord's Supper. Now, this is indeed a great mystery and beyond all human understanding. But this gives us no reason to deny its possibility, as so many people in Christendom do. These people, namely, would have us believe that the bread and wine are merely to signify Christ's body and blood, and that in the Lord's Supper we Christians by faith are to partake of Christ and His merits, while the true natural body of the Savior is in heaven.

But here, as in many other cases, the question is: Shall we follow our human reason, or experience, or the infallible teaching of Holy Scripture? Christ, when He instituted the Holy Supper, said as plainly as He possibly could: "This is my body; this is my blood." Yes, He even says: "This is my body which is given for you; this is my blood which is shed for you for the remission of sins." The same body that suffered and died for us on the cross, and the very same blood that was shed for us in Christ's passion, we eat and drink in the Sacrament of the Altar.

But if this is not sufficient for you, read what Paul writes to the Corinthians: "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ?" 1 Cor. 10, 16. If these words of the apostle mean anything at all, it is this, that the body and blood of Christ are really and truly present and united with the bread and wine in the Holy Supper. 1 Cor. 11, 27 Paul writes: "Whosoever shall eat this bread and drink this cup unworthily, shall be *guilty of the body and blood of the Lord.*" What possible meaning can these words have, if the body and blood of the Savior are not really present in the Sacrament? How could an unworthy partaker of the Lord's Supper be guilty of the body and blood of the Lord, if the body and blood of Christ were not united with the bread and wine?

Let us also remember that the words of institution are the words of a divine ordinance, where figurative language would be out of the question, and where the Lord, as a matter of necessity, would make use of the simplest and plainest language, in order that all misunderstanding might be prevented. An honest master, in giving directions to his servants, will always be careful to make himself plain, and do you think that Christ would be less careful in expressing His will? This becomes even more certain when we bear in mind that these are the words of His last will and testament. How sacred in the eyes of men is a human testament! How much more sacred should be our Lord's testament as expressed in the words instituting the Holy Supper! Is it not a sacrilege, indeed, to alter it, or tamper with it in any way?

On the other hand, let us not lose sight of the fact that our Catechism says of the Lord's Supper: "It is the true body and blood of our Lord Jesus Christ, *under* the bread and wine." If you will refer to 1 Cor. 10, 16, quoted above, you will see that the apostle says that bread and wine are as truly present in the Holy Supper as are the body and blood of Christ. The bread remains bread, and the wine remains wine, and they are not changed into Christ's body and blood. This is also expressly stated by the same apostle, 1 Cor. 11, 26. 28: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come. But let a man examine himself, and so let him eat of that bread and drink of that cup." It is certain, then, that in the Lord's Supper we eat and drink the true body and blood of Christ under the bread and wine.

F. J. L.

Follow Where God Leads.

The Christian is bound to follow where God leads. But if God leads, He makes a way; and that way is not always pleasing to the flesh. The Christian must then do as the Apostle Paul did. He says: "I conferred not with flesh and blood," Gal. 1, 16.

Never Alone.

Supposed friends may leave us in our days of need and sorrow, even as the swallows go away in our wintry weather. Still God's children are never alone. Their heavenly Father is with them according to His promise: "I will never leave thee nor forsake thee."

The Importance of Christian Instruction.

An aged pastor writes: "How important and valuable is the instruction of children in Christian schools! During my long ministry I have ministered to many old people on their beds of sickness, some of them near their end. I often found that they comforted themselves with the Scripture passages and hymns which they had learned as children in Christian schools. When I quoted from the Bible, the Catechism, or the hymn book, the sick would often take the passage from my lips and finish it. I remember an old father who recited whole psalms, which he had learned at school and which gave him much comfort in his old age and in the days of sickness."

And Dr. N. Selnecker, the great Lutheran divine, tells of a pious lawyer who said in his last sickness: "Now I see and realize how useful it is to learn God's Word from youth up. For this I would now not take all the world's treasures, money, and goods; for when I call to mind what I learned, I have from this chapter (Is. 53) more help and comfort than from all other books. Yes, I would lose and forget and put away all books rather than miss this one chapter."

How Some Heathen Worship.

The people called Gallas, in Africa, worship a large tree, that grows on the side of one of their rivers. Crowds come from every part of the country to ask of it everything they desire: one asks for health; another, for money; another, for good crops; another, that he may overcome his enemies. Only the men are allowed to present their prayers at this spot. They think that females are not good enough to pray to the great tree.

Another heathen tribe, called Tartars, have a praying machine. It is a round hollow box, fixed upright like a grindstone; a string leads from it to what is called a spindle. By treading on the spindle the machine turns round, just like a grindstone, when men sharpen their knives. In the inside of the box are rolled up long pieces of parchment, joined together, sometimes to the length of several hundred feet. On the parchment a prayer is written over and over again, perhaps as many as a thousand times. When the box goes round the prayers are moved around. The heathen think that this is very pleasing to their gods, and will surely bring down a blessing. This is praying by whole-

sale. Every time the box is turned the Tartar considers that he has offered one thousand prayers.

When we read of such things it should fill us with pity for these poor, ignorant creatures. It should also make us glad and grateful that we have the Gospel of our Lord Jesus Christ, which tells us of the true God, and how we may be saved.

The Lord's Pocketbook.

"Whose pocketbook is that which you carry?" said a friend to a business man as he drew a well-filled wallet from his pocket.

"Why, my own, of course. Whose else could it be?" was the prompt reply.

"To whom the pocketbook belongs depends on another question. If you belong to the Lord, I guess the purse is His also."

"Well," said the man, thoughtfully, "I do belong to the Lord; but your remark throws a new light on this subject. It never impressed me before, as it does just now, that I am to carry and use this pocketbook, 'my pocketbook,' as my Lord directs. I must think this matter out, for I confess honestly I never have looked at it in the light in which you place it."

The Carpenter's Dream.

A poor carpenter often said to himself and others, "If I were only rich, I would show people how to give." In his dream he saw a pyramid of silver dollars — all new, bright, and beautiful. Just then a voice reached him, saying, "Now is your time! You are rich at last; let us see how liberal you are!" So he rose from his seat and went to the pile to take some money for charitable purposes. But the pyramid was so perfect that he could not bear to break it; he walked all around it, but found no place where he could take a dollar without spoiling the heap, so he decided that the pyramid should not be broken! — and then he awoke. He awoke to know himself, and to see that he would be liberal only while he was poor.

Please Remember!

There is a time to whisper, to talk, and to laugh. Yes. But that time is not during divine service. "The Lord is in His holy temple; let all the earth keep silence before Him." Please remember!

Druses.

The Druses are a peculiar people, found in the Lebanon Mountains, in Northern Syria. Missionaries describe them as independent, proud, brave, handsome, industrious, hospitable, self-possessed, educated, and very mysterious, living entirely for themselves. Their numbers have been estimated all the way from fifty thousand to over one hundred thousand souls. They are very proud of, and very mysterious in regard to, their religion, which is

Missionaries find mission work among these poor people very difficult; for the Druses are very deceitful. While they must speak the truth among themselves, they consider it an honor to lie to outsiders. So accustomed are they to lie that a missionary living among them declares that when an Englishman tells them that there are no Druses in England, they suspect him of being one. Instead of being offended at what they consider his deceit and a lie, they honor him for it.

The deceitfulness of the Druses makes mission



DRUSES.

simply "a mixture of doctrines taken from various other religions." They believe in one god, but it is not the true God, Father, Son, and Holy Ghost. They call themselves Muwaphidun, or Unitarians. In regard to the departed souls they believe that in death the soul of the virtuous passes into an angel or other heavenly being, whilst the soul of the wicked passes into the body of an animal, corresponding in nature to the life led by the individual. For example, the soul of a wild Druse will enter some such animal as the tiger. A missionary says: "At the very moment of his mother's death a calf was born in the herd of a Druse, and he firmly believed that his mother's soul dwelt in that calf."

work among them not only difficult, but often also very dangerous. Years ago, Samuel Gobat, the well-known missionary, made a journey to the Druses in order to bring them the Gospel. At first all went well. But one day there came a messenger from one of the chiefs, requesting the missionary to visit the chief as he wished to talk with him about Jesus. Joyfully the missionary promised to come the next day. But he took sick and could not travel. Another messenger came. But Gobat learned that the boat which was to take him back to his mission field would start at noon the next day. Whilst he was considering what to do, a third messenger came. Gobat was told that if he would start

right away, he could reach the chief before night and be in time for the boat the next day.

The missionary started immediately, accompanied by the messenger and several Druses. But to travel over mountains was very difficult, and there were several hindrances, so that they made but slow progress. Night came on, and they were still traveling. As the moon rose, they suddenly saw a hyena on the road in front of them. The Druses soon drove the wild beast away with stones. But they positively refused to continue the journey as they were superstitious and considered the hyena a sign of ill luck. So the missionary had to stay over night in the nearest village. Being overtired from their hardships, they awoke rather late next morning. With a sad heart the missionary had to give up his visit to the chief. He reached the harbor only just in time to catch his boat.

Why was the missionary prevented from visiting the chief who had said he wanted to hear about Jesus? Why did the hyena appear on the road just at that time? The missionary could find no answer to the question as he with a sad heart left the land of the Druses. But later he learned that God had cared for His servant and had protected him from the wily chief. He received a letter from a friend in the Lebanon Mountains. His friend wrote: "The chief who expected you was here and said to me, 'Your friend is indeed a servant of God. God has kept him. I wanted him to come to me, so that I might kill him. God has delivered him out of the hand of his enemies.'"

A Wise Little Boy.

An officer in the United States navy, spending a day on one of the West India islands, where his ship lay, visited a mission school, where he found a number of colored children under the instruction of the teacher. One little boy was asked to prove from the Bible that the bodies of the dead will rise from the grave.

"I can prove it, massa," said the little fellow; "for Jesus said, 'I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live;' and again Jesus said, 'I will raise him up at the last day,' and in another place, 'The hour is coming in which all that are in the graves shall hear His voice, and shall come forth.'"

He was then asked, "Can you prove it from the Old Testament also?"

"Yes," he replied; "for Job says, 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.'"

A Bible was then put into the boy's hands, and he turned readily to the places where the words which he quoted are to be found.

Surely, this little boy was in the right way to true wisdom. It is the Bible that can make us wise unto salvation; for the Bible is God's Word.

The Way to Heaven.

A poor little boy was standing at the corner of one of the streets in Glasgow, Scotland. As he stood there a gentleman came near and asked him the way to a certain street. The boy gave such exact directions that the street could not be missed. The gentleman, in order to test the boy's Christian knowledge, then said, "Now, my boy, if you will tell me the way to heaven as correctly, I'll give you a sixpence." The boy considered for a moment, then suddenly remembering a text he had learned in a Christian school, he replied, "Christ is the Way, the Truth, and the Life, sir."

The gentleman at once handed him the promised sixpence, and left him, deeply touched by the little boy's answer.

In after years this boy had the blessed privilege of directing many to Christ, the Way, the Truth, and the Life. For the little fellow one day saved a child from being run over, and, out of thankfulness, he was educated by the child's father and became a missionary, showing to others the way to heaven.

A Noble Confession of a Brave General.

King Frederick the Great, of Prussia, had among his generals one who was known for his firm belief in the Bible. The King, who was not a believer himself, one day asked the brave general in the presence of others, "Why do you believe the Bible?"

The battle-scarred veteran replied: "Because the Bible reveals to me a Father who has numbered the very hairs of my head; because the Bible reveals to me a Savior who has atoned for every one of my sins; because the Bible reveals to me a heaven where I am to spend an everlasting and blessed existence."

A Humble Worker.

Some years ago, a young Oxford student gave up brilliant prospects at home to take up mission work at one of the missionary stations in darkest Africa. Before he could do any active service in the mission field, he was stricken with the fever. All that was possible was done to save his life, but in vain. He was humble and well contented with God's ways. A few hours before his death, he said to those gathered about his bedside:

"I do not regret that my life is taken in the very beginning of this work. We all know how many stones must be buried in the bed of a stream before the completed bridge can span the waters. They do not show, and nobody ever thinks of them, but their part is as important as that of the stones in the arch of the bridge which all can see and admire. I am content to be one of those stones buried in the bed of the stream, if upon my grave can be built a Christianized Africa."

Let us be humble in God's service and contented, if we are but "stones in the bed of the stream," unseen by men.

A Faithful Witness.

Of a faithful witness unto Christ in a heathen land a missionary in India gives the following report:

During the last few months there was much distress at the mission station, also among the members of our church. There was sickness in almost every family, and death carried off many victims.

Among these was also Luke, my old faithful hostler. As such he faithfully served our mission for almost sixteen years. Though he had but little learning and was not well practiced in reading and writing, he knew a large part of the Holy Scripture, both of the Old and the New Testament. He also made good use of his Bible knowledge, and wherever opportunity offered testified of Jesus, the Savior of souls. Through his untiring efforts many of his countrymen were led to Christ and His Church.

He also brought up his family in the nurture and admonition of the Lord. His sons are pious men, who have never given me occasion for complaint. They lead a godly life in this heathen Sodom.

I was also very much surprised at the Christian conduct of Luke's wife after her husband's death. When I some years ago buried one of Luke's chil-

dren, we had much trouble in keeping the mother from throwing herself into her child's grave. But now, at the grave of her husband, she was so calm, so resigned to God's will. When, before the burial, I came near the house, I heard some one pray, and as I came nearer the room where the corpse was, I saw Luke's widow standing with her daughters-in-law and their mothers before the corpse and heard her thanking God in a calm, loud voice for having given her such a Christian husband. She prayed God for His comfort, and also for grace to find her husband again in heaven. It was the first time that I heard a native Christian offer such a prayer. I listened to it all without being observed by her, else I should surely have missed what was to me so strengthening and comforting. "No," adds the missionary, "we do not labor in vain. This I have again learned from the blessed death of our dear brother Luke, the faithful witness of Jesus."

Keep the Fire Burning.

At Pandur, a mission station near Madras in India, there lived in a miserable hut, some years ago, a poor Christian known among the people as "poor Jacob." To the missionary, who one day visited him, he said, "Father, is not Christianity somewhat like the ricepot on the fire? As long as the fire of faith and love burns, all is well; the heart grows wiser and better. But when the fire is out, then evil thoughts and lusts creep into the heart and corrupt it as ants and other insects creep into the rice."

The Greatest Service.

If my brother comes to me, saying: "Dear brother, I am troubled in my conscience, give me a word of absolution," I am free to do this and to tell him the Gospel, how that he should take hold of Christ's work, believing that the righteousness of Christ is truly his own; and that his own sins are truly Christ's. This is, indeed, the greatest service I may do to my fellowmen. — *Luther.*

Christ Only.

The whole world shall and can have no other light by which it may be lightened than Christ only. This faith and confession is the right foundation on which the Christian Church is built. — *Luther.*

NOTES.

STATISTICS OF OUR COLORED MISSIONS.— From the *Statistical Year Book* of the Missouri Synod, just received, we take the following statistics of the missions of the Synodical Conference among the colored people for the year 1909: There are 30 congregations and preaching-stations (19 in North Carolina, 6 in Louisiana, 1 in Virginia, 1 in Mississippi, 1 in Arkansas, 1 in Illinois, 1 in Missouri). At the close of the year, 39 laborers were at work in this mission field: 13 white pastors and professors, 6 colored pastors, 8 white and 5 colored teachers, 3 colored lady teachers, and 4 students as assistants. The mission numbered 2067 souls, 858 communicant members, and 242 voting members. The parochial schools were attended by 1403 pupils, the Sunday schools by 959. Immanuel College, Greensboro, N. C., with 4 professors, had an enrollment of 76 students; Luther College at New Orleans, with 2 professors, was attended by 22 students. Contributions to the mission treasury during the year amounted to \$23,722.05, the colored congregations contributing \$2002.60. The German mission paper, published in the interest of this mission, has 23,854 subscribers; THE LUTHERAN PIONEER, 5500.

GREENSBORO.—Teacher M. Carter, who until now had been teaching the children of our colored congregation in Concord, N. C., was transferred to the parochial school in connection with Immanuel Lutheran College. He took up his work in Greensboro on March 1. We wish him God's richest blessing in his new field of labor. The vacancy in Concord is filled by our missionary, Rev. H. Messerli, who is assisted in instructing the schoolchildren by Miss Vilmar Barnhardt, a member of our congregation in Concord. M. L.

INDIAN MISSION IN ARIZONA.— The United Lutheran Synod of Wisconsin, Minnesota, and Michigan has been carrying on mission work for some years among the Indians in Arizona. Four missionaries are in the field, and their work in church and school is abundantly blessed. In the beginning they did their work in the English language, but they have now acquired such a knowledge of the Indian language that all the work is done in the speech of the Indians among whom they labor.

INFLUENCE OF MISSIONARY INSTITUTIONS.— In an address in New York City, Mr. Ting Fang,

former Minister of China to the United States, describing the awakening of his own country, said: "Foremost among the influences which have wrought this miracle I place the educational missionary institutions of American missionaries. These formed a main part of the leaven which has leavened the whole empire of China."

EVERY CHRISTIAN A MISSIONARY.— When the late Admiral Foote was in Siam, he invited the king and some high officials of that heathen kingdom to a dinner on his ship. As they sat down to the meal, the Admiral, as was his custom, asked a blessing. The king, in surprise, said that he thought only missionaries did that. "True," replied the Admiral, "but every Christian is a missionary."

TRUE TO HIS CHRISTIAN CALLING.— At an election in Japan an elder of a Christian congregation was a candidate for the Japanese parliament. Before the election a friend of his advised him to let his Christianity go, because it was not popular. He answered: "But my Christianity is of infinitely greater importance to me than my election to parliament; I can never give it up." "Then at least retire from the eldership," begged his friend. "No," he said, "I would rather be an elder in the Christian Church than be a whole parliament myself."

A HEATHEN LAND WHERE WOMEN ARE TYRANTS.— A missionary of long experience, in Basutoland, Africa, has declared that the men there are much more ill-used by their heathen wives than the wives are by their husbands. "The fact is, that these women, by their labor in the fields and their domestic work, support the men; consequently, the latter are dependent upon their wives, instead of its being the other way, as with us, and the field work making them strong and vigorous, the women are usually quite able to hold their own if ill-used—for instance, they sometimes bite off their husbands' ears! However, this does not make it any easier for a woman to become a Christian, because then she feels it wrong to assert herself and hit back; and thus she is at the mercy of her husband, and it is very little mercy she gets when she refuses to comply with heathen customs."

HEATHEN CRUELTY.— A missionary in Africa, writing of heartlessness found among the heathen, relates the following: "One day an old chief came to me with two wives, one old, the other young,

and wanted to join my church. I told him we didn't allow a man to have more than one wife. He went away, and the next week came back with the young wife, both of them smiling, and said, 'Now me join church; me all right now.' 'Where is your old wife?' I asked. 'She all right too; me eat her up,' quietly answered the old savage to my great horror."

In the Service of Fashion.

A pastor of a large city congregation writes: A woman gave 5 cents at a collection for church purposes, and then complained that those calls came so often. The same week she paid 20 dollars for a fashionable bonnet for one of her daughters. Another gave 3 cents at a missionary collection, and the next day many dollars for jewelry. A church member had nothing to give for church building, but spent the same season several hundred dollars at a fashionable watering place for personal pleasure in the service of fashion.

BOOK TABLE.

BE THOU MY GUIDE! A Handbook of Advice and Comfort for Young Lutherans Newly Confirmed. Concordia Publishing House, St. Louis, Mo. Price, 20 cts.; gilt edge, 25 cts.

This is the English edition of the Confirmation Booklet which we recommended in our March issue. It is not a mere translation of the German, but a free rendering of the same, thus avoiding the stiffness often found in translations. The neat little volume should find a wide circulation among the confirmed people, old and young, in the Lutheran church. It will prove helpful not only in keeping God's children in the narrow way, but also in bringing back the erring and wandering.

STATISTISCHES JAHRBUCH der Deutschen Ev.-Luth. Synode von Missouri, Ohio u. a. St. fuer das Jahr 1909. Concordia Publishing House, St. Louis, Mo. Price, 40 cts.

Interesting reading to all that would like to become acquainted with the varied activities of the largest Lutheran synod in America.

SYNODALBERICHT DES OESTLICHEN DISTRIKTS der Deutschen Ev.-Luth. Synode von Missouri, Ohio u. a. St. Concordia Publishing House, St. Louis, Mo. Price, 12 cts.

Contains the continuation of an instructive and inspiring paper on Paul the Apostle, with special reference to his missionary labors.

PROCEEDINGS OF THE ELEVENTH CONVENTION of the Ev. Luth. Synod of Missouri and other States. American Lutheran Publication Board, Pittsburg, Pa. Price, 8 cts., plus carriage.

Besides reports of the important educational and missionary work of our English brethren, the pamphlet contains an excellent paper by Prof. G. A. Romoser on Church and State, setting forth in a clear and thorough manner the principles involved, and the application of these prin-

ciples to practical affairs. This timely, well-arranged paper gives to this Synodical Report a special value and makes it worthy of the widest circulation.

THE WAY OF LIFE; or: Why Should You Be a Christian and a Church Member? By Prof. G. Luecke. American Lutheran Publication Board, Pittsburg, Pa. Price, 30 cts. per copy, postpaid; per dozen, 25 cts., not postpaid; per hundred, 23 cts., not postpaid.

A commendable little volume of 96 pages, making plain the way of life in simple, earnest language. The booklet is a little missionary that will prove serviceable and helpful in the work of winning souls for Jesus. The subject is treated in eleven chapters: "I. Is there a God? II. The Destiny of Man. III. Is the Bible the Word of God? IV. The God of the Bible. V. Christianity versus Unbelief. VI. Christianity versus Other Religions. VII. Our Hope of Salvation. VIII. Repentance and Conversion. IX. Why Join the Church? X. Does it Make Any Difference What Church You Join? XI. Why You Should Join the Lutheran Church."

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H. L. DOEDERLEIN, Treas.
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Evangelical Lutheran Colored Churches.

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

Mount Zion Church, Franklin and Thalia Sts.; 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.

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

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No. 5.

Prayer to the Holy Spirit.

Oh, come, Eternal Spirit
Of truth, and bring us light!
Shine in our souls and banish
All blindness from our sight.
Thy holy fire pour o'er us,
Touch heart and lip, that we
With faithful, good confession
Acknowledge Christ and Thee.
Pour, Spirit, o'er the nations
A Pentecostal shower,
The Word of testimony
Accompany with power,
That hearts and lips may open,—
The nations' and our own,—
And we, with thankful gladness,
Make Christ's salvation known.

The Coming of the Holy Ghost.

Christ, before His ascension, promised His disciples the Holy Ghost as their Guide, Teacher, and Comforter. Ten days after His ascension, on the day of Pentecost, this promise was fulfilled in the outpouring of the Holy Spirit. That day was to the disciples a day of gladness, and the Church still celebrates with rejoicing the day of Pentecost as one of her great festivals; and that with reason. For we must not think of the coming of the Holy Ghost merely as a thing of the past. The Holy Ghost still comes. True, He does no longer come in that extraordinary manner as He came on that first day of Pentecost; but still He comes. He comes in the means of grace, the Word and the Sacraments, for our salvation.

Salvation has been prepared by Christ for all men. To this end He came into the world. And

the work of redemption which He came to do He finished, and then ascended into heaven, and sitteth on the right hand of God the Father Almighty. He that bore our sins upon the cross wears the crown upon the throne of divine glory and majesty. The victory is won, our enemies are conquered, our captivity is led captive, the work of our redemption is finished.

But if we are to enjoy the blessings of Christ's work and the fruits of His victory, the salvation which He secured for all sinners must become our own. We must by faith embrace Him as our Savior and trust in His finished work for salvation. This we cannot do by our own strength; for as the Bible tells us, man by nature is "dead in trespasses and sins." There is no spiritual life, no spiritual strength in him. The apostle 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," 1 Cor. 2, 14. Again he says: "No man can say that Jesus is the Lord but by the Holy Ghost," 1 Cor. 12, 3. Hence we confess in our Catechism: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith, even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith." It all is the work of the Holy Ghost. It is due to His coming in the means of grace. In the Gospel He offers us the salvation which is in Christ Jesus, and makes that salvation our own by bringing us to faith in Jesus as our Lord and Savior. By the Gospel He also

keeps us in the true faith until our pilgrimage is ended and the heavenly home is reached.

What a great, unspeakable blessing is this coming of the Holy Ghost for our salvation in the Word and Sacraments of God! Let these means of grace, by which the Holy Ghost comes and works in our hearts, not be neglected. All that realize in their own hearts the blessedness of the coming of the Holy Ghost will be earnest in helping in all mission work, by which the means of grace are brought to those who still dwell in the darkness and misery of sin. They will be more and more active in spreading over a sin-cursed, ruined world the blessings of the coming of the Holy Ghost.

Of the Lord's Supper.

In the Lord's Supper Christ gives us His body and blood under the bread and wine *to eat and to drink*; for Christ said to His disciples: "Take, eat; take, drink ye all of it!" Every communicant at the Lord's Table shall eat and drink. It is therefore wrong when the Roman Catholic Church deprives the laity of the cup and reserves it for the priests only. "Drink ye *all* of it," are the plain words of the Savior, and the Evangelist Mark expressly tells us that "they [the disciples] all drank of it," Mark 14, 23. To deprive the laity of the cup is therefore contrary to the plain and explicit command of Christ.

The body and blood of Christ is given us to eat and to drink. It is not given for the purpose of *adoration*. The Lord nowhere has told us to adore His body and blood. When, therefore, the Roman Catholics adore the host, such adoration is an act of idolatry; for that which they adore is a piece of bread and no more. Christ's body and blood is only present during the eating and drinking of the bread and wine, and neither before nor after.

But what is still worse than this depriving the laity of the cup and the adoration of the host is the Romish teaching that the priest in the Sacrament offers the body and blood of Christ as an unbloody sacrifice for the sins of the living and dead. This is the so-called Mass. But Christ says nothing of such a sacrifice; "for by one offering He hath perfected forever them that are sanctified. Now where remission of sins is, there is no more offering for sin," Hebr. 10, 14, 18. To speak of offering a sacrifice for sin, since Christ's perfect

sacrifice, is a shameful denial of Christ's merits, and heaps contempt upon Christ's sacrifice for our sins.

When Christ instituted the Holy Supper, He said, "*This do in remembrance of me.*" We are to do what He did. We are to take bread and wine, consecrate, or set it aside, distribute, eat and drink it. And if we do this, then we shall truly have the Lord's Supper, and Christ's true body and blood will be present under the bread and wine by virtue of the words He spoke in that memorable night in which He instituted this holy Sacrament.

This we shall do in remembrance of Christ. As often as we eat the consecrated bread and drink the consecrated cup, we shall show forth the Lord's death till He come. In celebrating the Holy Supper, the Lord's death and all it gained for us shall rise before us, and our hearts shall be filled with gratitude and our lips overflow with thanksgiving.

Now that Christ has instituted His Supper, He also wants us to use it. But how often are we to partake of it? Only once in our lives, as we are baptized but once? By no means; for from Christ's words it is plain that it is His wish that we partake of it frequently. He says, "This do as *oft* as ye drink it." The Apostle Paul, as Christ's mouthpiece, says, "As *often* as ye eat this bread," etc. From these words we must conclude that it is the Lord's will that we should often celebrate His Supper. Of course, He has not definitely stated how often we should go to the Sacrament, but there are various reasons why our communion should be frequent. There is, first of all, Christ's command to commune often. Then there is the blessed promise of forgiveness, life and salvation offered all believing communicants. And, finally, there is the trouble of sin which lies heavily upon us, and which Christ offers to remove from us in the Sacrament.

Luther says concerning this point in his preface to the Small Catechism: "It is necessary to be urgent on this point, remembering, however, that we are to force no one to believe, or to receive the Sacrament, nor to fix any law, time, or place for it, but so to preach that they may be urged of their own accord, without our law, and will, as it were, compel us pastors to administer the Sacrament. This is done by telling them that if a person does not seek nor desire the Lord's Supper at least some four times a year, it is to be feared that he despises the Sacrament and is not

a Christian, just as he is not a Christian who refuses to believe or to hear the Gospel. For Christ did not say, Omit this, or, Despise this, but, "This do ye, as oft as ye drink it," etc. Truly, He wants it done, and by no means neglected or despised. "This do ye," is His command. Whoever does not highly prize the Sacrament thus shows that he has no sin, no flesh, no evil, no world, no death, no danger, no hell; that is, he does not believe that they exist, although he is in them over head and ears, and is doubly the devil's. On the other hand, he needs no grace, life, paradise, heaven, Christ, God, nor anything good; for if he believed that he has so much evil, and needs so much that is good, he would not thus neglect the Sacrament, by which such evil is remedied and so much good is bestowed. Neither would it be necessary to force him to the Sacrament by any law, but he would hasten to it of his own accord, and constrain himself and compel you to administer it to him."

F. J. L.

God Is Love.

It is related that a certain man placed on one of his buildings a weathervane, which, you know, turns with the wind. On the weathervane he had inscribed the words: "God is love."

Some one criticised him, saying, "You have placed a never-changing truth on a very changeable thing."

"No, it is all right," the man replied, "it means that God is love, whichever way the wind blows."

Yes, the Christian knows that God is love in good and in evil days. His is a love that can be relied on in every condition of life. His love to His children is strong like a father's. "Like as a father pitieth his children, so the Lord pitieth them that fear Him," Ps. 103, 13. His love is very tender like a mother's. "As one whom his mother comforteth, so will I comfort you," Is. 66, 13.

Pity the Poor!

We are to have pity on the poor by helping them in their need with the means God has given us, remembering the words of Scripture: "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will He pay him again," Prov. 19, 17.

Now, who is so poor as the poor heathen and

the many in our own land, also of the colored race, living without the means of grace? They are in spiritual need — the greatest, saddest of all needs. They are really the poorest of the poor. These can all be helped if the means are given which the Lord has bestowed upon the members of the church. But Mission Boards are pinched and the cause of Christ suffers and languishes, because the means which the Lord has given to do His work are withheld. Let Christians remember that God gives them gifts in order that they may pity the poor, use their gifts in His service, for the spreading of His kingdom, and thus lend to the Lord. It is the best investment. For it is written: "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will He pay him again."

The Sermon of Love.

A few years ago, two Swedish Lutheran missionaries in China were killed by enemies of the Gospel. A heathen Chinese woman, who heard of the pious, self-denying life of these martyred missionaries, was so touched that she traveled to a distant city, in order to inquire from the missionaries there what kind of religion that was which had such followers and teachers.

She was received in a very friendly manner and treated with great kindness. At this she was still more surprised and soon asked the missionaries, "How is it that you Jesus-people are so different from us? We hate you foreign devils; our people have murdered two of your teachers who had done them nothing but good, and you do not seem to think of revenge at all, but receive me as a friend?" The answer was: "Jesus has told us to love our enemies; He died for us when we were His enemies."

For two weeks the woman stayed at the mission-house. Then she went back home and told her folks, "These Jesus-people love their enemies!" Touched by the sermon of love, she and others became friends of the Christians and, later on, followers of Jesus.

Hope.

No farmer would sow a grain of corn, if he did not hope it would spring up and bring forth the ear. How much more are we helped on by hope in the way to eternal life! — *Luther.*

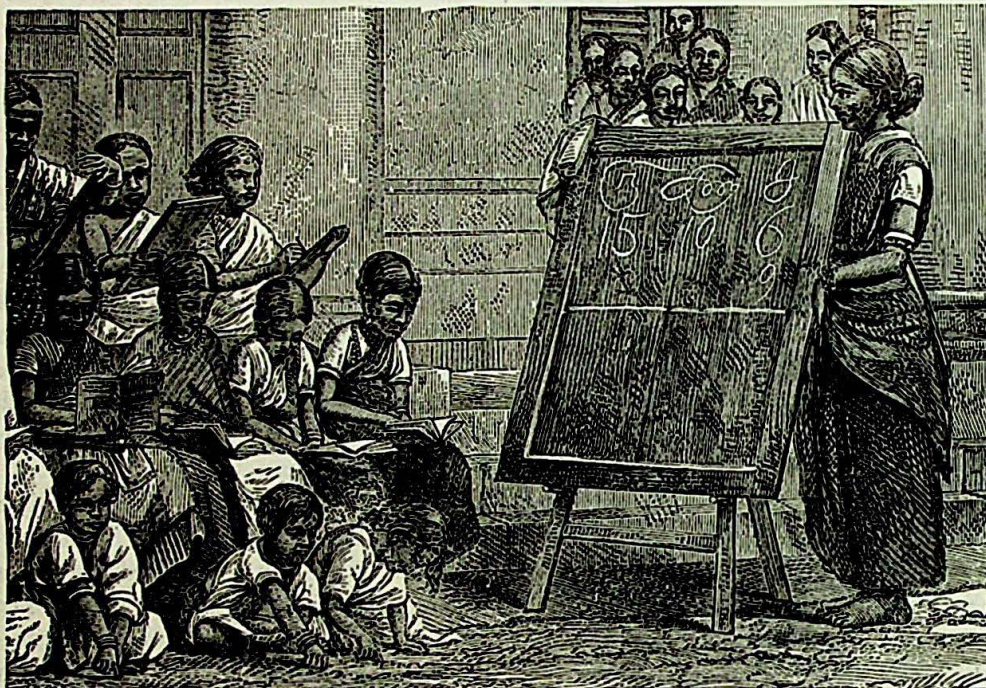
Village Schools in India.

Writing of village schools in India, a missionary says:

The village school as a department of mission work is very important, but connected with difficulties. There is no law in India compelling children to attend school, nor does the teacher have much help from the parents in securing attendance. They often say, "We never learned to read, and why should they?" The teacher must, therefore, not only impart the education, but also create the desire for it. Our village school is taught by the

hears a loud buzzing noise, which he discovers is the studying aloud of the pupils. It is hard to teach boys and girls in India to study quietly, as children in our country do. A general custom is for one child to call out a few words of the lesson, and the rest repeat them in concert. Then a few more words are called, and these are repeated by the rest.

The village school standard is not very high. An examination in secular subjects is held by the Government Inspector. The missionary, whenever he visits the village, examines the school in religious subjects — the catechism, Bible stories, singing.



Village School in India.

wife of one of our native helpers, or catechists. There are three classes only — the first, second, and third grades. The school furniture consists of a small wooden blackboard, a stool, a map, and some sand on the floor for the little ones to learn to write on. As the people are generally poor, the little ones have no slates or primers to begin with. They first learn to write in the sand or dust. When the teacher has examined their copies, the children wipe them out and begin anew.

If a village has a Prayer House, the school is held inside, but many assemble wherever a suitable place is found. Sometimes the teacher follows the children to the fields and teaches them under the trees, while they are herding the cattle.

When one approaches a school in India, he often

As the parents are very poor and the children must work part of each day, it is very hard to get regular attendance in a village primary school. One teacher told me recently that several of her children were coming to school only fifteen minutes a day. But we missionaries are glad to say that with every passing year there is shown a greater desire for education. The schools in which religious instruction is given do much good to the children and to their parents.

It is one thing to say, "Christ is a Savior;" it is quite another thing to say, "Christ is *my* Savior and *my* Lord." The devil can say the first; the true Christian alone can say the second.

True to Jesus.

About fifty years ago, a young Brahmin, in a mission school at Madras, India, desired to take part in the Christian instruction. He was kindly received and was shown from Holy Scripture the way of salvation. The word of Jesus, the Savior of sinners, made a deep impression upon him. He came to know his lost state and his great need of this Savior.

He at length went to the missionary and wished to be baptized, and become a Christian. His former heathen friends, on hearing of this, resolved to kill him rather than to let him be baptized. A wild excited crowd of heathen surrounded the mission school. A regiment of soldiers was sent by the government to protect the school. The young man was baptized. From the school he was taken to the dwelling of the missionary, the soldiers protecting him on the way. As he was led through the street, stones were thrown at the soldiers, who then guarded the house for some days until the excitement had subsided.

When all was quiet again, the young man received this message from his parents: "It is too sad that you have become a Christian, but do not on that account let the family ties be broken. Come again to our home. Your mother wants to see you once more. As a Christian you, indeed, must not eat in our presence; but you may sit on the veranda, and your mother will prepare the meal for you and place it before you. You will surely again eat with joy something which your mother has cooked for you, will you not? Come and eat your supper at home and sleep here this night."

The young man was overhappy at this unexpected sign of kindness on the part of his parents, and without suspecting the least danger he went to his parents' home. There he ate his supper. It had been prepared by his mother, but mixed with poisons, which are known only to the sorcerers of India and which have the effect, not of killing a person, but of robbing him of his reason. After the meal the young man lay down to sleep and awoke the next morning—a madman. Then they drove him out into the street. They needed him no longer. The missionaries found him and took him into their care. As the madness continued, the young man had to be taken to an insane asylum. The superintendent of the asylum,

a distinguished English physician, was a young doctor at Madras at the time of the young Brahmin's conversion. He told the late Dr. Chamberlain the story, vouching for the truth of it. He said to Chamberlain as they together visited the asylum: "There you will see that young man, now old and gray, but still an inmate of the asylum; yet one thing is quite clear to him, and to it he holds fast: it is his faith in Jesus Christ."

Chamberlain found the man at some work. When the work was finished, he looked up at Chamberlain and said: "Leave Jesus, you said? Never! I shall never leave Him. I may be killed, but never shall I leave my Jesus. O Jesus Christ, keep me, keep me, keep me steadfast unto the end!" "Then," says Chamberlain, "he sank against the wall and seemed to know of nothing but of his Savior's love. That love was burning in his heart."

He was forsaken and cast out by his father and mother, but he was not forsaken by Jesus, who says of those that are His: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand," John 10, 28.

"God So Loved the World."

Rachel is the name of a poor orphan girl who has found a Christian home, where she learns also the one thing needful. When recently, in the time of Lent, she heard of the great sacrifice of Christ for the redemption of the sinful world, she said she could never have thought that man lay in such a deep damnation and that God could have loved such a damned world, much less that He could have bought it for Himself with such bitter shedding of blood. "I should say," she added, "that the blood of Jesus is more precious than gold and silver, as the Catechism reads."

"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.

Do What God Says!

This is the way an old colored preacher put it: "Bredren, whatever de good Lord tells me to do in dis blessed Book, de Bible, dat I'm gwine to do. If I see in it dat I must jump troo a stone wall, I'm gwine to jump at it. Goin' troo it belongs to God; jumpin' at it belongs to me."

A Missionary's Farewell.

Yes, my native land, I love thee;
 All thy scenes, I love them well;
 Friends, connections, happy country,
 Can I bid you all farewell?
 Can I leave you
 Far in heathen lands to dwell?
 Home! thy joys are passing lovely;
 Joys no stranger heart can tell!
 Happy home! indeed I love thee!
 Can I—can I say—farewell?
 Can I leave thee
 Far in heathen lands to dwell?
 Yes! I hasten from you gladly,
 From the scenes I love so well!
 God has called, and He is with me;
 Lovely native land, farewell!
 Pleased I leave thee
 Far in heathen lands to dwell.
 In the deserts let me labor,
 On the mountains let me tell
 How He died, the blessed Savior,
 To redeem a world from hell!
 God be with thee,
 Native land!—Farewell, farewell!

E. R.

Sleeping in the Storm.

A pastor relates this story from real life:

A wild storm was raging around a prairie home one night. The windows were blown in, and no lights could be kept burning. It was only with difficulty that the doors could be braced against the blast. The father was absent from home, and the mother, grandmother, and three children sat in the darkness in a room on the sheltered side of the house, fearing that at any moment the house might be swept from its foundation by the force of the wind.

Suddenly eleven-year-old Walter was missed. He had been holding a whispered conversation with his grandmother only a few minutes before. Frantic with fear, the mother called him at the top of her voice, and receiving no reply, started to grope her way through the darkness and confusion of the house to find, if possible, the missing boy.

She found him in his room—sound asleep! And when she asked him how he could go to sleep when they were all in danger of death, he sleepily replied:

"Why, mama, grandma told me that God would take care of us, and I thought I might as well go to bed again."

Items from Immanuel College.

With the beginning of spring our students of Immanuel College have taken up their work on the college campus again under the direction of Prof. N. J. Bakke. The lawns must be mowed, the flowers planted, both sprinkled and well watered, and the paths and driveways weeded and leveled. Four days of the week are devoted to outdoor work.

After the students have finished their daily share of outdoor work,—usually they are employed from 2.30 until 4 o'clock,—they play baseball; for what student would not like to have *some* time at least for this favorite sport? All the more do our students want to play, because for the first time in the history of the College the team is in possession of regular baseball suits. Our colored boys make quite an attractive picture in their light gray uniforms.

On the evening of April 6, the students and friends of the institution had the pleasure of listening to the recital of Mr. Richard B. Harrison, a man of national reputation as a dramatic reader. Besides the court scene from Shakespeare's "Merchant of Venice" he chiefly recited a number of selections from Paul Lawrence Dunbar, the colored poet. Mr. Harrison's imitation of different dialects, his gestures and grimaces, kept the audience in a continual laughter. At the beginning, in the middle, and at the end of the program the undersigned played a few solos on the pipe organ. Everyone of the large crowd that attended greatly enjoyed Mr. Harrison's recital. M. L.

Items from New Orleans.

On Palm Sunday a reunion was held in two of our congregations, Mount Zion and St. Paul. Mount Zion was organized in 1879 with a class of 12. Last year 9 were added to the church. In the 30 years, from 1879 to 1909, 304 were confirmed. During this period 120 received a Christian burial. 102 are still on the enrollment.

In St. Paul 312 were confirmed since 1882. Of these 169 are still with us. 70 died.

Contemplating these numbers, we are at once reminded of the sad truth: "The devil goeth about like a roaring lion, seeking whom he may devour." Many have strayed away. A small number has remained true. But "fear not, little flock," says the

Savior, "it is your Father's good pleasure to give you the kingdom." The numbers, though small, still prove that our work is not in vain. We need not be ashamed of the pure Gospel which we are preaching; for it is yet to-day the power of God unto salvation to every one that believeth.

A late organization in Mount Zion is an adult Bible class. In the first few meetings more than 40 joined the class. The average attendance is 30. May the Word of God ever dwell among us richly in all wisdom!

In St. Paul's Chapel 17 children and two adults were confirmed on Palm Sunday. The newly organized league in this congregation now numbers 35 members. The league intends to give a concert some time in May. St. Paul continues to give promise of good results.

Two adults were recently received as members in Bethlehem Church. Quite a large class of children is being prepared for confirmation in May.

Luther College is making preparations for a commencement to be given in June. There will be two graduates this year, one from the Theological and one from the Normal Department.

"Let the beauty of the Lord, our God, be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it!"
E. C. KRAUSE.

NOTES.

WHICH REMINDS US. — Requests for more news from our mission field remind us of Napoleon's reply in the battle of Waterloo when a request for more infantry was brought to him from one of his officers. The General replied: "Infantry? Where does he want me to get it? Does he want me to make it?" We have no factory for the manufacture of news, but gladly print the news sent to us.

HOSPITALFREUND. — We have received a copy of this bright little German monthly, edited by the Revs. Ph. Wambsganss and A. H. Almstedt. It is published in the interests of the charities which are carried on within the bounds of the Synodical Conference and which are also important missionary agencies. Besides inspiring articles, the monthly brings information regarding the work done by our Children's Friend Societies, in our City Missions, and in the various institutions of mercy — Hospitals, Orphans' Homes, Old Folks'

Homes, Home for Epileptics, Deaf and Dumb Asylum, and Denver Sanitarium. The yearly subscription price is 25 cents, and the paper is to be ordered from H. H. Zimmermann, Harvel, Ill. — We heartily welcome the *Hospital Friend*, and bid it Godspeed in its service to Him who says: "Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Matt. 25, 40.

NOT WEARY IN WELL-DOING. — An unnamed and unknown benefactor has for the thirteenth time recently brought to the treasurer of our Mission Board his yearly gift of \$500.00 for our mission work among the colored people. This unnamed friend of our mission, unknown to men but known to God, is surely not weary in well-doing. The great need of our treasury cries for many more such mission friends. "Let us not be weary in well-doing, for in due season we shall reap, if we faint not," Gal. 6, 9.

A HINT. — In the following there may be a hint also for such as intend to put off giving to the treasuries of the church until they make their last will and testament: A very rich man not long ago came to the mayor of one of our Western cities and said, "I am about to make my will. What memorial would you suggest that I plan for the city? I want to leave a bequest for some such gift." The mayor looked at his caller, and as a hearty smile crept over his face, he said, "Man, man, why do you wait until you die? Why not give it now and enjoy it with us?" The rich man took the hint and is enjoying his gift along with the other citizens.

A CHEERFUL GIVER. — J. Campbell White tells of an old colored woman, born a slave and unable to read or write, who earned her living by washing, and yet who gave fifty dollars a year to missions, besides contributing to other objects of benevolence. She said to her pastor, "You don't know the joy I have in giving to Christ. When I am working over the washtub and drops of sweat fall from my face into the suds, they seem to me the jewels I am laying up in the presence of the Master by what I can do this way."

INDIA. — The latest reports from the mission field of the Missouri Synod in India may well fill the hearts of friends of missions with cheer and

hope and gratitude to God, who is richly blessing the labors of His servants. During the past few months 27 were baptized, among them 12 adults. Others are receiving Christian instruction at the various stations, preparatory to baptism. At one of the stations the class under instruction numbers 100. A new chapel was recently dedicated, and the services were largely attended; at another station also a chapel was being built and was soon to be dedicated. As the work is increasing, the need of larger means and more laborers becomes very urgent. We are glad to hear that the Rev. F. R. Zucker of Cleveland, O., has accepted the call of the Foreign Mission Board and will soon enter the mission field in that distant land. May God be with His young servant, keeping him in His loving care and safe protection, and blessing his labors according to the riches of His grace, to the glory of His great name among the heathen and to the salvation of many souls.

THE unthankful heart discovers no mercies, but the thankful heart finds every hour filled with God's mercies and blessings.

An Instructed Witness.

A boy twelve years old was the important witness in a lawsuit. One of the lawyers, after cross-questioning him severely, said, "Your father has been talking to you and telling you how to testify, hasn't he?"

"Yes," said the boy.

"Now," said the lawyer, "you just tell us how your father told you to testify."

"Well," said the boy, modestly, "father told me the lawyers might try and tangle me in my testimony, but if I would just be careful and tell the truth, I could tell the same thing every time."

BOOK TABLE.

LUTHERANISM IN AMERICA: ITS GLORY AND ITS MISSION. An address delivered at Cooper Union Institute to the Lutheran congregations of the Synodical Conference in New York City, at the Joint Celebration of the anniversary of the Reformation, October 31, 1909, by *W. H. T. Dau.* Concordia Publishing House, St. Louis, Mo. Price, 3 cts., postpaid; 30 cts. per dozen; \$2.00 per hundred, not including transportation charges.

The New York City Conference did well to request the publication of this address, and Prof. Dau did well to comply with the request, and every one will do well that will aid in giving this able and eloquent address the widest circulation.

SYNODALBERICHT des Zentral-Illinois-Distrikts. Concordia Publishing House, St. Louis, Mo. Price, 12 cts.

The doctrinal paper gives a brief historical introduction to the Augsburg Confession and an instructive exposition of its First Article, setting forth the true doctrine concerning God.

MEMENTO AND CERTIFICATE OF BAPTISM. Concordia Publishing House, St. Louis, Mo. Price, 25 cts., postpaid; per dozen, \$2.40, postage extra.

A charming booklet, which must be seen to be appreciated. Its attractive make-up and comforting contents make it a thing of beauty. It will be a joy throughout life to the child that receives it as a reminder of its baptism. The booklet has twelve pages, the two middle pages being the Certificate of Baptism to be filled out by the pastor; one page is designed for baby's picture, and the other pages contain beautiful appropriate illustrations, together with appropriate Bible texts and stanzas from church hymns. The booklet may be had also in German under the title: "Zur Erinnerung an Deine Taufe."

Acknowledgment.

Received for *Colored Missions* from the following congregations: Mount Calvary, Mount Pleasant, N. C., \$3.00, Miller's Station, N. C., 1.50, Zion, Gold Hill, N. C., 2.50, Mount Zion, The Rocks, N. C., 1.50, Concordia, Rockwell, N. C., 2.25, Mount Zion, New Orleans, La., 35.00, St. Paul, New Orleans, La., 35.00, Bethlehem, New Orleans, La., 30.00, Napoleonville, La., 44.00, Mansura, La., 18.95, St. Paul, Charlotte, N. C., 7.50, Mount Zion, Meyersville, N. C., 2.50, Grace, Concord, N. C., 15.00, St. John, Salisbury, N. C., 3.15, St. Matthew, Meherrin, Va., 7.77, Grace, Greensboro, N. C., 3.00, Grace, St. Louis, Mo., 3.75, Grace Sunday School, St. Louis, Mo., 2.95. From Miss Laura Williams, New Orleans, La., 1.04. Total: \$220.36.
St. Louis, Mo., April 16, 1910.

H. L. DOEDERLEIN, Treas.
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Albert Witt, Pastor.

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.

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

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ST. LOUIS, MO., JUNE, 1910.

No. 6.

Christ's Messengers.

Ye messengers of Christ!
His sovereign voice obey;
Arise, and follow where He leads,
And peace attend your way.

The Master whom you serve
Will fruitful strength bestow;
Depending on His promised aid,
With sacred courage go.

Mountains shall sink to plains,
And hell in vain oppose;
The cause is God's, and shall prevail
In spite of all His foes.

Mrs. Voke.

A Day of Good Tidings.

In the sixth and seventh chapters of the Second Book of Kings we read that the Syrians besieged the city of Samaria, and there was a great famine in the city, so that many were dying of hunger. In this great need God showed mercy to His people. He made the enemy hear the rumbling of chariots and the trampling of horses, so that they fled in wild panic, leaving behind them their camp filled with good things.

This deliverance which God wrought in behalf of Israel was discovered by four starving lepers, who were sitting at the gate of the city. Death stared them in the face if they went into the city, death was working in their leprous bodies, and they could but die if they fell into the hands of the enemy. So, with death behind, before, and within them, they ventured forth into the night and went to the camp of the Syrians. And "behold, there was no man there," for God had come to the help

of His people. The four lepers walked from tent to tent. All was silence. They found silver, and gold, and raiment, and food in abundance. "Then they said, one to another, We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us." They considered it their duty to make known the good tidings of God's deliverance, lest more mischief come upon them.

We are living in a day of good tidings. It is the Gospel day, the day of salvation. "Behold, now is the accepted time, now is the day of salvation!" Christians have the Gospel, the good tidings of God's deliverance through Jesus, the Savior of sinners. In that Gospel they have found life and salvation for their own souls. In that Gospel they rejoice. But they must not forget that they are responsible to carry to others the glad tidings of salvation. As the Church views the many thousands of souls famishing for the bread of life, dying in sin, she may well say: "We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us." If souls die for lack of the Gospel, are we guiltless of their blood? Let us, then, not tarry in indolence and indifference, lest some mischief come upon us when Jesus appears. Let us rather be active in all mission work, helping Christ's messengers to make known the Gospel for the salvation of sinners, in this day of good tidings. Time is short; for Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be," Rev. 22, 12.

WHERE there is faith there is life — spiritual life. And that life will make itself manifest.

Of the Lord's Supper.

THE BENEFIT OF THE LORD'S SUPPER.

Luther, in his Small Catechism, asks: "What is the benefit of such eating and drinking?" And then he answers: "That is shown us by these words, 'Given and shed for you for the remission of sins;' namely, that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation."

In the Holy Supper we receive, as we have already heard, the body and blood of our Lord Jesus Christ, the body that was given for us, and the blood that was shed for us. And we also know why Christ gave His body and shed His blood. He did it for the remission of our sins. By His suffering and death Christ atoned for our sins, appeased God's righteous wrath, paid the penalty of our guilt, merited for us God's grace, and made us acceptable again in the eyes of our heavenly Father whose good will we had lost by our sins. And to make us sure and certain that His body was given and His blood was shed *for us*, for the *remission of our sins*, Christ gives us this same body and blood in the Holy Supper. Thus every communicant is individually assured of the forgiveness of his sins. Of course, the Gospel assures us of this same fact; but while the Gospel is general, the Lord's Supper comes to the individual and assures him of his pardon. At every celebration of the Holy Supper Christ comes to the individual communicant and, as it were, says to him: "I have died for your sins and gained perfect pardon for you; and in order that you may be certain of this, behold, I give you the ransom which I have paid to gain forgiveness for you; here in this blessed Sacrament, under the bread and wine, I give you my body and blood as a *seal* of your forgiveness. It is true, such a seal of your pardon I gave you already in your Baptism, but lest you, because of your many transgressions since Baptism, might doubt your forgiveness, I give you this additional token and seal of the remission of your sins."

But this is not all. Luther correctly states that "where there is forgiveness of sins, there is also life and salvation." If the Lord's Supper makes us certain of forgiveness, it also assures us of life and salvation; for these are indissolubly united and can never be separated. The Lord's Supper gives and nourishes *life*, spiritual life, in us. It is bread for

the hungry and a staff for the weak. It gives courage to the timid and comforts the afflicted. It is sweeter than honey and the honeycomb, supplying us with strength, courage, and comfort, according to our spiritual needs. And by thus nourishing and strengthening the spiritual life in us, it assures us of eternal *salvation*; for the spiritual life of this earth flows out and passes over into life eternal in heaven, so that salvation is but the continuation, the blissful perfection of our spiritual life here below.

Such, then, is the benefit which the Lord's Supper confers upon us, actually confers upon us: forgiveness of sins, life, and salvation.

Come, humble soul, receive the food
Your Savior offers here;
Believe and taste that He is good
And fain each soul would cheer.

Here we commune with Him who died,
Us power o'er death to give,
The life of Him now glorified
We here receive, and live.

Take, then, and eat, that you may live
In Him who cannot die;
Take, then, and drink; the draught will give
You immortality.

F. J. L.

Confessing Christ.

St. Augustine, in his "Confessions," relates the following story of a man named Victorinus, who was a very celebrated man of his time in Rome, and who had many friends among the heathen. He was brought to believe in the Lord Jesus Christ as the Savior from sin. Afterwards he went to see a friend, and told him secretly, as if in the strictest confidence, that he was a Christian, at the same time warning him not to tell anybody. But his friend had a clearer idea of what it meant to be a Christian, and so he said, "I will not believe you to be a Christian till I see you openly profess it in the church." At first Victorinus laughed and said, "What! Do the church walls make a Christian?" But a little later, on reading the words of Jesus about those who are ashamed of Him, he went back to his friend and openly confessed himself to be a Christian.

Jesus says: "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels," Mark 8, 38.

Look to Jesus.

The anxious sinner will never find peace and happiness by looking at his prayers, his doings, or his feelings. It is not what we are or what we do, but what Jesus is and what He has done for us, that gives rest to the soul. Look simply in faith to Him as He is presented to you in the Gospel, and let nothing come between you and Jesus.

When Luther once saw a man very much depressed, he said to him, "Man, what are you doing? Can you think of nothing else but your sins, and dying and damnation? Turn your eye away, and direct it to Him who is called Christ. Cease to fear and lament! You really have no reason for it. If Christ were not here, and had not done this for you, you would have reason to fear; but He is here, has suffered death for you, and has secured comfort and protection for you, and now sits at the right hand of His heavenly Father to intercede for you."

Different Mothers.

A young criminal, sentenced to death, was alone in his prison cell the day before his execution, when his mother came to take a last farewell of her wretched son. Alas, unhappy mother! When she entered the cell, the young man rose, and stretching out his arms, cried in great fury: "Mother, you are the cause of my death! I shall go and accuse you before the judgment seat of God. When I the first time brought home turnips stolen from our neighbor's garden, you laughed and called me a clever, smart boy. And I went on in this wicked way of sin and crime, which ends so disgracefully to-morrow."

Poor, unhappy mother! As she leaves the prison, she may well cry out: "Woe is me!"

There was a mother who acted quite differently. She was a wise, God-fearing mother who saw to it that her children walked in the ways of God. When her little boy one day brought home a fine wooden toy, she feared that something was wrong. She therefore earnestly questioned him and brought him to confess that the toy was stolen. The boy desired to take the money to the merchant as payment. The mother, however, made him take back the toy and ask the merchant's forgiveness. Nor did she spoil her child by sparing the rod. But she also

explained to him God's commandment: "Thou shalt not steal," and led him to seek also God's forgiveness for Jesus' sake. For all this the boy was thankful to his mother and blessed her all the days of his life.

What a great power for evil or for good is the influence of a mother! A faithless, wicked mother easily proves a curse to her children. A faithful, God-fearing mother is a great blessing. Her pious example, her kind words, her earnest teachings, her faithful warnings, her prayers, her tears, are not in vain. Her children will rise up and call her blessed.

Missionary Sheep.

At a Lutheran missionary conference the proposition was made to raise the sum of \$1000.00 extra for a traveling missionary in one of our Western states. The subscriptions and promises came in for a time as fast as the secretary could take them down, but the responses at last became weaker, and for a few moments all was still.

A voice was then heard from one of the pastors who had already made a liberal promise: "The secretary will please put me down also for two sheep!" A smile passed over the assembly, but the speaker looked as solemn as a judge.

The responses again came in rapidly for a time, and there came a second lull. Again the same solemn voice was heard, "Put me down for two more sheep!" and the others began to add to the promises already made. And so, for five times the same voice was heard: "Two more sheep!" Then the secretary announced that \$1000.00 and a small flock of merino sheep had been promised for the support and traveling expenses of a missionary.

Among those that had attended the meeting there was for a time much talk about the promised sheep which they called "missionary sheep." Some wondered how the mission treasurer would ever get these sheep. But not long after, the treasurer received \$60.00, the sum which was made from the sale of the "missionary sheep." These had been donated by some members of the pastor's country charge.

The Bible Safe.

An old Christian blacksmith, when told of the many fierce attacks made on the Bible by learned infidels, simply replied: "The Bible is an anvil that has worn out many a hammer."

The Strange, Silent Man.

An American pastor spent a winter in a city of Southern France for his health. He there met an old man who came every day to the reading-room of the city. His form was bent, his manner was timid, and he never spoke to those around him. The pastor took him for an Englishman as he often found him reading the *London Times*. It was impossible not

went to the sick-room. There he found—the strange, silent man! They had lived under the same roof, and had met only in the distant library. The man recognized the pastor at once, and seemed glad to have an American with him at this solemn time. He was told that the doctor had no hope for his recovery and that he probably had but few days to live. Then came the question:

“Do you believe in the immortality of the soul?”



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

to notice the gray-haired man, with looks turned away from others, and an expression of settled sadness upon his face. As month after month passed without bringing any change in the man's conduct, the pastor despaired of ever knowing anything about the strange, silent man.

One evening, however, the pastor received a note from his friend, the Waldensian minister of the city, asking him to call upon a countryman of his who was dangerously sick in the same hotel where the pastor was living. The family had sent for the Waldensian minister, and as he was too ill to go out, he asked his friend to take his place. The pastor

“I do most firmly,” was the answer.

“And what is your own hope for the future?”

“I hope to be happy forever in heaven.”

“Will you tell me the ground of your hope?”

“Yes, willingly,” replied the strange, silent man, who turned out to be also a self-righteous man, as he went on: “I have never done anything very bad in this world. My little faults, such as are common to all men, I am sure God will overlook. In all serious matters my account is clear. I depend upon the exact awards of justice, and expect to receive for the deeds done in the body a welcome to everlasting life beyond the grave.”

The pastor was shocked. He had often heard such talk from people in health, but never before from the lips of a dying man. He spoke to the man very earnestly of God's Law and of man's sinfulness and damnation, and pointed him to Jesus, in whom alone there is salvation, admonishing him to commit his soul as a lost and condemned sinner to the Savior of sinners. It was all in vain. At last the pastor rose to go.

"But are you not going to pray with me?" asked the man with surprise.

"Why should I pray with you?" the pastor replied. "I cannot offer your prayer: 'God, I thank Thee that I am not as other men are.' You cannot offer my prayer: 'God, be merciful to me, a sinner!' How can we pray together?"

This seemed to startle the man a little. But he evidently thought it was a sort of puzzle which he was too weak to solve, and so he begged the pastor to pray just as he wished. The pastor then did pray for him, entreating the Holy Spirit to reveal to him his own sinful heart and his need of forgiveness.

But the man never in the least changed. He lingered some days. He repeated often his little "creed." It was faith in *himself*. He was satisfied with his own life. He died without a word of repentance.

On the pastor's return to America he was requested by the man's family to see his brothers and family friends. They were very polite, but they did not care to talk about the dead man. At last the pastor asked one of them, a distant relative by marriage only, to tell him what it all meant.

"You are entitled to know," he replied. "I cannot understand how the man could have died without telling you. He was a forger and an embezzler. He lived and died in France to escape arrest for his crime. His family are suffering yet for the disgrace of forgery and stealing in a public office!"

The pastor who tells this story adds: "I commend this true story to all who are 'trusting in themselves that they are righteous.' How easy it is to believe a lie! The things which are against the self-righteous man, be it even forgery and stealing, are in his eyes 'little faults, common to all men, not serious.' What blindness and devilish delusion, often held on to even in the face of death!"

To the self-righteous Pharisees Christ said, "Verily, I say unto you, That the publicans and the harlots go into the kingdom of God before you," Matt. 21, 31.

The Robber Saved.

At the time of the cholera in London a distinguished preacher was called to a death-bed. The man who came to fetch him was a rather rough fellow; but as the call came from a dying person, the preacher, trusting in God's protection, went with him. After passing through several streets, they at last came into a very narrow street, where the preacher followed the man down a rope ladder into a room which evidently was a den of thieves and robbers.

Several wild-looking men were sitting about, and in the corner of the room lay the dying man on a bed of straw. As the preacher drew near, the man groaned: "A short time ago I was in your church for the purpose of spying on some one. There I heard words which I cannot forget. I thought I could hide from God. But even the densest darkness cannot hide us from Him. Ah, He has found me; He has laid His hand heavily upon me, and covered all over with crimes and sin, I shall soon appear before Him. It is a fearful thing to fall into the hands of the living God."

Deeply moved, the preacher told the man the Gospel of God's grace in Christ, and pointed him to the Savior who says to all that labor under the heavy burden of sin: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Trusting in the Gospel of Jesus, the dying penitent robber found forgiveness and rest and salvation like the dying thief at the side of the crucified Savior.

The words which he had heard in church and which had pierced his heart like a sword-thrust were the words of the 139th Psalm, in which David says that God is everywhere, and that there is no escape from Him: "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I say, Surely, the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee."

It Is All God's.

There is no portion of our time that is our time, and the rest God's; there is no portion of money that is our money, and the rest God's money. It is all His; He made it all, gives it all, and He has simply trusted it to us for His service. A servant has two purses, the master's and his own, but we have only one. — *Monod*.

A Funeral in India.

A missionary writing from India says:

"The other day as I was driving through the city on my way to visit the Hindoo Girls' School, I was detained a little by a funeral procession. Some Hindoo had died; this I knew at once by the direction they were moving, as they take their dead out to an island in the river and burn them, while the Mohammedans take theirs to the other side of the city and bury them. The body is carried on a rude bier made of a broad board with cross sticks at either end for the carriers to lift and carry it by. Often poor people, who have no money to spend, take off the door of their one-roomed house and use it to carry their dead. It is not the custom for women to go outside of their own home to wail after the bier, but still there are always some women of low caste in the crowd of people that follow.

"First came the men beating the drums and blowing on horns, making a deafening noise. One man walked by the side of the bier, waving a bunch of pea-fowl feathers. Another walked behind; he had an earthen pot of rice, raisins, and small coins. Every once in a while he scattered a handful among the crowd of low-caste children, who eagerly picked them up. Every little while the procession would come to a standstill, and the women would wail and tear their hair and beat their breasts. Just as they reached the riverside we passed on our way, but I knew what they would do next. The bier would be placed on a flat boat and taken out into the river to the island and burned. This is done by placing the body on some wood, more wood placed over it, and oil or melted butter poured over the wood; then the nearest relative would set fire to the pile, and thus the body would be consumed to ashes. The next day the women of the house would go and gather up the ashes or little bones and put them away until they could be taken to the river Ganges. This is their sacred river. It is several hundred miles from here, but poor people will save up and starve themselves that they may have money to get there with the ashes of their dead. In their heathen blindness they believe that the water of the river washes away all sin. May God bless the mission work in this heathen land and bring many souls to faith in the blood of Jesus Christ, His Son, which alone cleanses from all sin."

MOUNTAINS of difficulty always appear steeper at a distance.

Luther College, New Orleans.

Luther College students and professors are looking forward to, and preparing for, the closing exercises of the present term. Final examinations will be made June 22 to 24. There will be two graduates from the Preparatory Department, a boy and a girl, a graduate from the Normal Department, Miss Edna Thomas, and one from the Theological Department, Mr. Calvin P. Thompson. God, in His mercy, has preserved students and professors of the institution from serious sickness or other misfortune during the past schoolyear, for which we owe and give Him thanks. Appropriate commencement exercises will close the work of the year. The night chosen for these public exercises is Monday, June 27, beginning at 7.30 P. M.; the place, the college building, North Derbigny Street, near Annette. We cordially invite all friends of Luther College, especially the members of our three colored Lutheran congregations at New Orleans. The following program has been arranged for the occasion:

1. Chorus: "The Revel of the Leaves." *G. A. Veazie.*
St. Paul's Church Choir.
2. Recitation: "The Blacksmith of Ragenbach."
Frank Murray.
Sidney Tervalon.
3. Piano Duet: "Qui Vive." *W. Ganz.*
Misses Lillian Walter and Adelina Winn.
4. Essay: "The Benefits of a Lutheran Education."
Miss Edna Thomas.
5. Piano Solo: "Holy Hearts." *Chas. Gaase.*
Miss Lillian Walter.
6. Select Reading: "Mountains." *E. M. Morse.*
Miss Sylvina Raymond.
7. Latin Recitation: A Fable of Phaedrus.
Mr. Theodore King.
8. Vocal Solo: "The Choir Celestial." *Arthur Trevelyan.*
Miss Edna Thomas.
9. Valedictory.
Mr. Calvin P. Thompson.
10. Piano Solo: "Valse Caprice." . . . *R. A. Newland.*
Miss Sophie Raymond.
11. Address.
Rev. E. Krause.
12. President's Report. Awarding of Diplomas and Certificates.
13. College Chorus: "Good Night Song." *Offenbach.*

In the name of the faculty and students,

F. WENGER.

From Meherrin, Va.

NOTES.

On February 7, last, Mrs. Sallie Wall slept in Jesus. She was between sixty and seventy, and for two years her health was broken. Aunt Sallie was held in respect by the community, white and colored, because she led a sober, industrious, and godly life. Mr. Howard Wall, our depot agent at Meherrin, in whose family she served in her early years, showed kind and friendly interest in her welfare to the end.

She was of the first-fruits of our mission work here. The Rev. W. R. Buehler began his work at Green Bay, a railway village four miles east of here. The poor colored people were Baptists in sentiment, and it was hard to win them to the truth of God. Then three Baptist women of the Doswell Settlement invited Missionary Buehler to come and preach for them. He came, and so began our successful work, one mile west of our present church. Those three women were, Mrs. Chanay Doswell, Mrs. Mary A. Doswell, and Mrs. Sallie Wall.

Their husbands followed these women, and in course of time they all, with their children, confessed their faith in the pure Gospel truths as taught in the Lutheran Church.

For several years past, other preaching points in this region have been abandoned, and St. Matthew's is our only station now in Virginia.

We still have one family ten miles west, at Pleasant Grove. For some time, the head of this family has been misled by the doctrines of a false prophet named Charles T. Russell.

The influence of the unbelieving, ungodly world is felt also by our congregation. It is a grief to more faithful members that many of the young and of the children show little love for the Word of God. The dance and other worldly associations attract them. But among us also God blesses the ministry of His Word according to His promise, and our labor is not in vain.

Thirty-two received the Lord's Supper at Easter communion. That is the largest number in some time.

One of our young women last winter married a Baptist. She said, "We have but this one church in Virginia, so that, if we marry at all, we must marry out of our church." J. S. KOINER.

To confess that you were wrong yesterday is only to acknowledge that you are a little wiser to-day.

FOOLISH THEORY.—A reader in the state of Maryland writes: "Last winter a revival was held in our town. One of the preachers spoke on the conversion of Saul, who afterwards became the great apostle Paul. Trying to explain this miraculous conversion, he said that Saul had a sunstroke just outside the city of Damascus. His theory seemed very foolish even to the members of the preacher's own church; for who ever heard that a sunstroke could turn a persecutor into a preacher, or make a Christian out of a skeptic?"

Yes, a foolish theory. If that preacher's theory be correct, he might see to it that his church closes its seminaries and stand the students against a brick wall and have them all "sunstroked" to make preachers out of them. However, it is not only a foolish, but also a wicked theory, sprung from unbelief and hatred of the Bible. It was very probably taken from the writing of some higher critic, who denies the inspiration of the Bible and does away with the miracles of God.

ANOTHER.—The communication of our friend reminded us of what we heard of an old colored preacher in Alabama, who tried to explain to his hearers the miraculous passing of the people of Israel through the Red Sea, whilst Pharaoh and his people were drowned. His theory was just as good, or just as bad, as that of the white revival preacher. The old colored preacher said that the Red Sea was frozen over, and so afforded the Israelites a safe passage; but when Pharaoh with his heavy iron chariots tried to cross, he broke through and was drowned. A colored brother rose and asked an explanation of that "p'int." Said he, "I's been studyin' g'ography, and de g'ography say dat am de place whar de tropics am, and de tropics am too hot for freezin'; de p'int to be explained am 'bout breakin' through de ice." The old preacher straightened himself up and said, "Brudder, glad you axed dat question, for it gives me 'casion to 'splain it. You see, dat war a great while ago, befo' dey had any g'ographies, and befo' dar war any tropics."

FRUITS OF MISSION WORK.—Thirty years ago, Uganda, Africa, was a heathen state, where superstition and cruelty reigned. To-day, 360,000 of its inhabitants, more than one-half of its entire population, are Christians.

LOYAL TO THEIR CHURCH.—Many years ago, a Finnish company undertook to establish a commercial colony at Sitka, Alaska, but the Finns refused even the highest wages until they knew they could have a Lutheran church there. It was the first Protestant church in Alaska. This was before that country was purchased by the United States. Afterwards the company was dissolved, the station abandoned, and the Finns returned to their native land.

WILLIE'S ONE CENT.—Little Willie Barron proposed to put his only cent in the plate for missions. His sister told him it would be useless to make so small a gift, saying it would never be noticed among the large contributions. He gave the cent, however, and when the collectors reported a collection of 50 dollars and one cent, he whispered to his sister: "Hear, that's my cent; you said it was so little it would never be noticed, and the gentleman has told the whole congregation." Little Willie gave all he had.

OLD AUNTIE WAS RIGHT.—A careless fellow overheard a destitute old colored woman pleading with the Lord to send her some provisions, and, as a joke, he brought the things she asked for and left them at the door. When questioned, the old woman insisted that Jehovah had supplied her need. Even after being told where the provisions came from, she stoutly insisted that it was in answer to her prayer. "The devil mout a brung 'em," she admitted, "but the good Lord sent 'em jes' de same."

Be Thankful.

When thou hast thanked thy God for every blessing sent,
What time will then remain for murmurs or lament?

BOOK TABLE.

AUXILIARIUM. Predigtentwuerfe aus der fuefnzigjaehrigen Amtszeit des sel. Pastor C. Gross sen. Dargeboten von seinen Soehnen C. und E. M. Gross. Drittes Heft. Price, 45 cts. Address Rev. E. M. Gross, Pleasant Plains, Ill., or Rev. C. Gross, Sebringville, Ont., Can.

This is the third number of Sermon Outlines from the sermon manuscripts of the late Pastor C. Gross, a distinguished preacher in the Lutheran Church. The first part of the booklet contains outlines for sermons on Gospel and Epistle Lessons of the church-year, from the first Sunday after Easter to Trinity Sunday. The second part contains sermon outlines for special occasions: church dedication, funerals, mission festivals. The busy pastor will here find valuable help in his pulpit work.

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

The doctrinal paper sets forth in a plain, practical manner the Scriptural doctrine concerning Good Works.

WHAT IS LIFE? Address delivered at the Commencement of Concordia College, Conover, N. C., June 11, 1909. By N. J. Bakke. Published by request.

A plain, strong, practical address, full of sound, instructive, and wise counsel; an earnest appeal to young people to live the true Christian life, consecrated to God and devoted to the service of others. We heartily commend it for wide circulation, especially among the young.—The pamphlet may be had of Rev. O. Kaiser, 415 24½ St., Milwaukee, Wis., at 10 cents a copy. The proceeds are to be devoted to beneficiary education at Concordia College, Conover, N. C.

Acknowledgment.

Received for *Colored Missions* from the following congregations: Bethlehem, Monroe, N. C., \$2.50, St. James, Southern Pines, N. C., 2.50, Mount Calvary, Mount Pleasant, N. C., 3.00, Zion, Gold Hill, N. C., 2.50, Mount Zion, The Rocks, N. C., 2.00, Concordia, Rockwell, N. C., 2.50, Mount Zion, New Orleans, La., 35.00, Bethlehem, New Orleans, La., 30.00, St. Paul, New Orleans, La., 35.00, Napoleonville, La., 12.55, Mansura, La., 1.80, St. Paul, Charlotte, N. C., 7.50, Mount Zion, Meyersville, N. C., 2.50, St. James, Southern Pines, N. C., 2.50, St. John, Salisbury, N. C., 3.65, St. Matthew, Meherrin, Va., 6.37, Grace, Concord, N. C., 10.00, Holy Trinity, Springfield, Ill., 6.67, Grace, Greensboro, N. C., 3.00. *Total*: \$171.54.

St. Louis, Mo., May 16, 1910.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Albert Witt, Pastor.

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.

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

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ST. LOUIS, MO., JULY, 1910.

No. 7.

"He First Loved Us."

'Tis not my love to Thee
That I delight to tell,
But on Thy love, O Christ, to me,
Oh, how I love to dwell!

Lord, help me to believe
Thy wondrous love to me,
Then I in grateful love will give
My life, my all to Thee.

A Real Savior.

Christ is a real Savior. Not a sham savior, not a mere semblance or likeness of a savior, but a real Savior. And He came into the world to save sinners — real sinners.

Not all men consider themselves real sinners. There are many that do not consider themselves sinners at all and do not feel the need of any Savior. There are others that call themselves sinners, but are sinners in name only. Many a man says: "All men are sinners, and I know I am a sinner, but I do not know that I did much wrong. I have a good heart and have always been honest and correct." Such a person does not consider himself a real sinner. He is a sinner in name only. He is a sham sinner, and a sham Savior would suit him well.

But when a man has by God's Law come to a true sense of sin; when he has come to know his own sinful nature, rotten all through to the core; when he has come to know and feel his sins as grievous offenses against the just and holy God, as transgressions of God's holy Law by which he has

deserved everlasting damnation; when he labors under his sins as under a heavy burden and cries out with David: "My iniquities are gone over my head; as a heavy burden they are too heavy for me," Ps. 38 — then he will know himself to be a real sinner and will feel his sins as real sins. A real Savior only can do such a sinner good. In a real Savior only will he find peace and comfort.

When Martin Luther was still in the darkness and bondage of popery and did not yet know the Gospel of Christ, he one day was in great distress of soul, complaining under a bitter sense of sin: "O my sin, my sin, my sin!" His friend Staupitz comforted him by telling him, "Christ is the forgiveness for *real* sins. He is a *real* Savior, and you are a *real* sinner. God has sent His own Son and delivered Him up for us."

Yes, Christ is a real Savior, come into the world to save real sinners. If you are a real sinner, you should rejoice that a real Savior has come for your salvation. He was delivered up as a real sacrifice for us. He made a real atonement for real sins. It is a real Savior that comes to us in the Gospel. In Him we truly have forgiveness of sins, life, and salvation.

How gladly we should help to make known the glad tidings of Christ, the real Savior! How earnestly we should pray the Lord to open men's ears and hearts that those who hear the glad tidings may accept this Savior who has come to save them!

HAVE FAITH IN GOD. — "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof," Matt. 6, 34.

Of the Lord's Supper.

THE BENEFIT OF THE LORD'S SUPPER.

We have learned that the Lord's Supper confers upon us the blessed assurance of the forgiveness of our sins, and therefore gives us life and salvation. Such being the case, we see at once why we go to the Lord's Table. The chief purpose we have in view when we partake of the Lord's Supper is the strengthening of our faith in the forgiveness of our sins through our Lord Jesus Christ. The sum and substance of our Christian faith is that Christ was given for our offenses and by His holy sacrifice on the cross gained for us forgiveness of our sins. This our faith Christ desires to strengthen by means of this Sacrament in particular. Therefore He in the Holy Supper comes to us individually, to each and every one of us separately, and says: You believe that I merited forgiveness of sins for you by my sacrifice on the cross; now, behold, this is the body which was given for your sins, and this is the blood which was shed for your sins. Here in the Sacrament I give you the means by which I procured your pardon to make your faith the more certain and sure. And how could He better strengthen our faith than by giving us His body and blood, the means of our redemption? In partaking of this precious gift, must not our weak faith be strengthened and our faltering trust grow firm? And should we not make diligent use of this precious means of grace? While devil, world, and flesh are ever busy to weaken our faith and deprive us of it altogether, Christ in His Sacrament has given us a safe and certain means of defense against these enemies of our faith and our soul's salvation. Let us, then, make diligent use of it and by its use receive strength to victoriously battle against all the enemies of our soul.

A further purpose we have in going to the Holy Supper is to further holiness of life, or, in other words, to increase our love to God and man. As we receive the body and blood of our Savior, must not our love to God the Father, who gave His Son, to the Son, who gave Himself a holy sacrifice for us, and to the Holy Ghost, who brought us to the Savior,—I say, must not our love to this loving and gracious God be increased? And must not this our experience of God's love to us fill our hearts with love to our neighbor? Since God so loves us, must not we also love our brethren? And of this love to God and man we stand in need so much!

Let us, then, by diligently partaking of the Holy Supper, permit the Lord to enlarge our hearts and inflame our love.

Finally, we should diligently approach the Lord's Table in testimony of the communion of faith. In the Sacrament we eat of one bread and thus become one body, as St. Paul writes, 1 Cor. 10, 17: "For we, being many, are one bread, and one body; for we are partakers of that one bread." By going to the Lord's Table I confess myself to be a Christian, and those I commune with I acknowledge to be my brethren in faith. Christians, by communing together, testify to their most intimate union and fellowship in Christ, their common Head. For this reason it is impossible for us to commune with those with whom we are not in fellowship of faith.

Sun, who all my life doth brighten,
Light, who dost my soul enlighten,
Joy, the sweetest man e'er knoweth,
Fount, whence all my being floweth, —
At Thy feet I cry, my Maker,
Let me be a fit partaker
Of this blessed food from heaven,
For our good, Thy glory, given.

F. J. L.

The World Without the Gospel.

Without the Gospel of Christ, what would this world be? To get an answer, we need only inquire, What is the condition of the heathen world? What were the lives, the joys, the hopes of the wisest and best of those who were "without Christ, having no hope, and without God in the world"? Christless, Godless, homeless, hopeless, there was nothing for them but darkness here and despair hereafter. Indeed, the greatest of all evils is to be without God and without hope. Knowing this, Christians should be active in bringing the Gospel of Christ and salvation to a lost, sin-ridden world. "Go ye into all the world, and preach the Gospel to every creature," says Christ.

Be a Master, not a Slave.

St. Paul says in Romans 6, "Let not sin reign;" "Sin shall not have dominion over you." That is, you shall be master, not your sin. For sins are forgiven you, that you should fight against them and gain the victory, not do what the flesh wills.

Luther.

What Will the End Be?

When you see a boy angry with his parents, disobedient and obstinate, determined to have his own way, to be his own master, disregarding all admonitions and reproofs — unless he changes his course, you need not inquire, "What will the end be?" He does not honor and obey his parents, he does not heed the voice of God, and is on the path that leads to woe and misery; for it is written: "Cursed be he that setteth light by his father or his mother!"

When you see a boy in the habit of lying, always ready with a falsehood upon his tongue, so that no confidence can be placed in what he says — unless he changes his course, you need not inquire what his end will be. The curse of God is upon him. "He that speaketh lies shall not escape." "Lying lips are abomination to the Lord." Unless he come to repentance, he will be among those of whom it is written: "The fearful, and unbelieving, and the abominable, and murderers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death," Rev. 21, 8.

When you see a boy desiring the society of the wicked and depraved, associating with those who despise preaching and God's Word, who will swear, get drunk, cheat, steal, live in uncleanness, and do things in secret which it is a shame even to speak of — unless he changes his course, you need not inquire what his end will be. He will soon be as bad as his companions, or worse. He does not fear nor love God, or he would not seek the company and friendship of those who care not for God's teachings and commandments and warnings. He is traveling with the many on the broad way, and if he come not to repentance, his end will be eternal damnation. For "wide is the gate, and broad is the way, that leadeth to destruction; and many there be which go in thereat," Matt. 7, 13.

From Shepherd Life in Palestine.

A writer who spent many years in Palestine, says:

One of the most interesting sights of shepherd life in Palestine is to watch a flock fording a stream. The shepherd leads as usual, and the sheep follow in a string at his heels, but in the middle of the stream they begin to lose their footing and drift with the current. The shepherd hurries forward,

grasping first one and then another, pushing as many as he can reach in front of him and hauling others up against the pressure of the water. As soon as he reaches the opposite side he hastens along the bank and draws out those that have been swept down and have reached the other side faint with the struggle. Those sheep fare best that keep nearest the shepherd. Such a deliverance seems to be referred to in Ps. 18, 16: "He took me, He drew me out of many waters."

Sunshine after Rain.

Long years ago, writes a pastor, on a day of thick fog and pouring rain, I ascended a mountain by an old bridlepath over the slippery rocks. A weary, disappointed company we were when we reached the cabin on the summit. But toward evening a mighty wind swept away the bank of mist, the body of the blue heavens stood out in its clearness, and before us was revealed the magnificent landscape stretching away to the sea. That scene was at the time, and has often been since, a lesson to my soul. It reminded me that the Christian's pathway is over steep and slippery rocks, often through blinding storms; but God keeps His hold on His trusting children, and will yet bring us out into the clear shining sun after rain.

So it's better to hope though the clouds run low,
And to keep the eye still lifted;
For the clear blue sky will soon peep through
When the thunder cloud is rifted.

Work in Faith.

Many a man put in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labor save that of the sickle. The worker for Christ, therefore, is to work in faith, looking to God for the result. Much good is done of which he has no knowledge, and will have none until the great day, when both he that soweth and he that reapeth shall rejoice together.

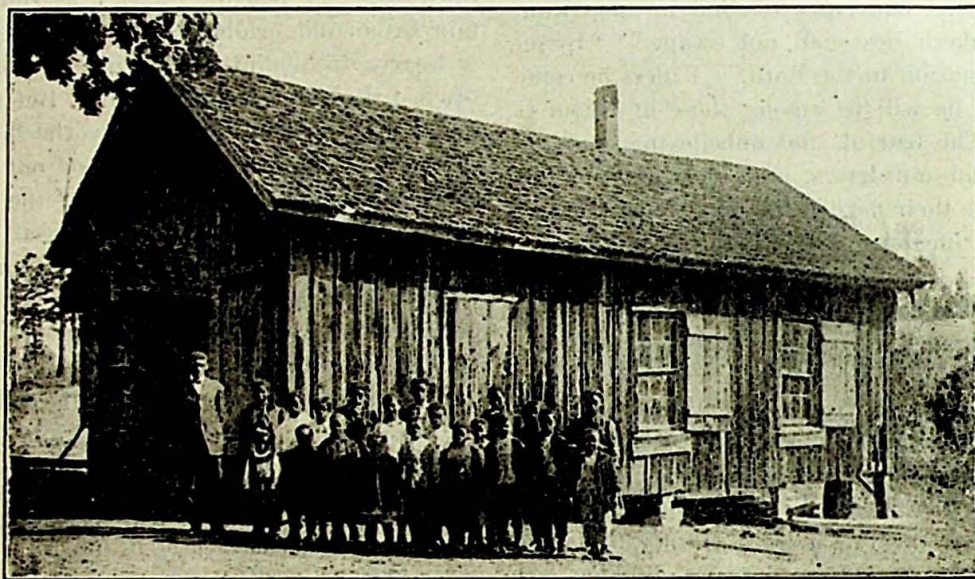
The Bible by Heart.

We know a dear Christian woman, for many years an invalid and great sufferer, to whom many sleepless nights are appointed, who many years ago "got by heart" the book of Psalms; and so she can

say with the Psalmist, "In the night His song shall be with me;" "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips, when I remember Thee upon my bed, and meditate on Thee in the night-watches;" "Mine eyes prevent the night-watches, that I might meditate on Thy Word." How would she spend her dark vigils without this midnight lamp?

And was it not well for that boy of Romish parents, but taught in a Protestant Sunday school, whose New Testament the priest threw into the fire, that he was able to say, "Thank God, I have learned seven chapters of St. Matthew that he could not burn"? — *Selected.*

After the conclusion of this service, the missionaries and members marched in a solemn procession to the new chapel, singing the hymn, "I love Thy Zion, Lord." At the steps the procession halted, and the chapel was formally dedicated. The first divine service in the new chapel was conducted by Rev. C. H. Messerli, who preached a very instructive sermon from Ps. 132, 15. 16. After this service the ladies of the church prepared and served a luncheon for the visitors. In the afternoon our venerable missionary, the founder of this and most of our other missions in North Carolina, Prof. N. J. Bakke, delivered a very able sermon from Ps. 42, 1—4, answering the question: Why should our



The Old Schoolhouse at Mount Pleasant, N. C.

Dedication of the New Chapel at Mount Pleasant, N. C.

Sunday, April 24, was a day of great rejoicing and thanksgiving for the members of Mount Calvary Church, for on that day their new chapel was formally dedicated to the services of the Triune God. Hundreds of colored Lutherans from the neighboring mission stations were present. The weather was ideal, and visitors had no difficulty in coming here. Of the missionaries, Prof. N. J. Bakke, of Immanuel College; Rev. C. H. Messerli, of Concord; Rev. F. Ford, of Gold Hill; Rev. C. Peay, of Monroe, and Rev. McDavid, of Charlotte, were present.

At 11 o'clock a short parting service was conducted in the old schoolhouse by Prof. Bakke.

church be our dearest object on earth? The answer was: In it we learn the answer to the question, How shall we be saved? Secondly, it has a balm for all our ills. This service was well attended; many could not gain admittance, and stood near the windows. Many white people of the neighborhood were also present. After this service most of the visitors who were here from distant places started home. At the night service, Rev. J. McDavid, of Charlotte, preached from Ps. 110.

It was indeed a day of gladness and joy to all. The members especially are grateful for their chapel. For a number of years they have been praying and working for a new chapel. Our new Mission Board at last appropriated a sum of money, and the congregation was to raise the balance. This they readily did. So there are no debts.

The new chapel is a simple but very beautiful structure. It is situated in the southeastern part of the town, and is built on a knoll surrounded by a beautiful grove of pine and oak trees. The building is 28×40×16 feet, with an artistic steeple 8×8×40 feet. In the rear of the chapel is a vestry 10×10 feet. The chapel has four windows on each side and a double window in front. It is tastefully painted outside and varnished inside. There are 18 new pews and a nice altar and pulpit, which add to its comfort and beauty.

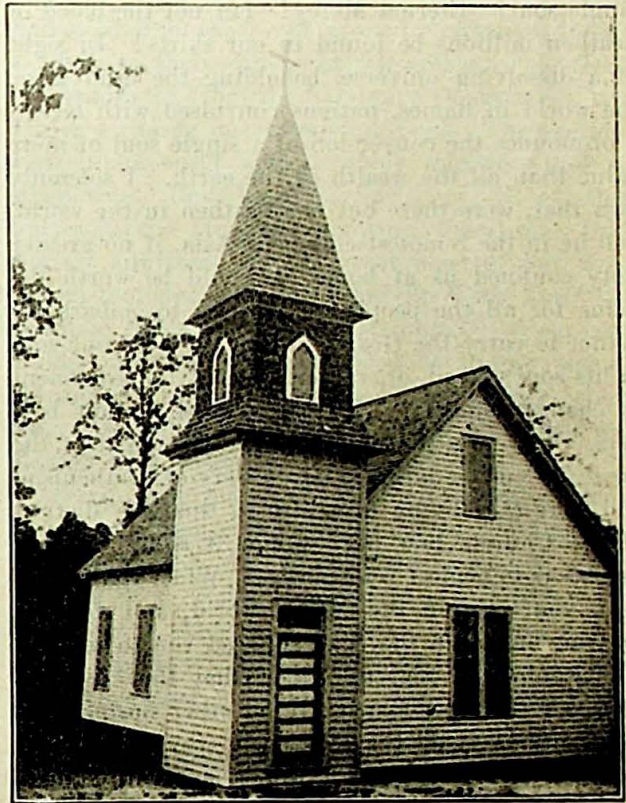
Mount Calvary was organized by Prof. Bakke in 1897. The late Rev. Stewart Doswell, of sainted memory, was missionary here for six years. The Rev. John Alston has been in charge of this station since July, 1909. He has been zealous, and the Lord has not withheld His blessings from the work. The station now has 19 voting members, 47 communicants, 101 souls. Mount Pleasant is a Lutheran stronghold. The North Carolina Synod has a college here for young men and a seminary for young ladies. It also has a large congregation. Our colored Lutheran church is the largest colored congregation.

May our kind heavenly Father, who, by His blessed Gospel and the operation of His Holy Spirit, has called and gathered this congregation, which professes Christ as the Savior of sinners, and adheres to His pure Word and unadulterated sacraments, continue to send His blessings upon this congregation, and may many in it be consecrated to Him and attain eternal salvation! X.

A Missionary Donation.

The Secretary of a Mission Board received from a pastor a letter with a check for \$500.00 as the missionary donation of "a friend to the cause." In the letter the pastor wrote: "As the way in which this sum for our missions came into my hands is somewhat curious, I will mention it, as it may be of use. I was calling upon an aged farmer, and the conversation turning on missionary work, he stated to me that he had never heard or read much of the subject until a day or two before, when, on opening a packet of books, he found one on missionary stories. He had been much struck with them, and said he was sorry he had done so little during his long life—eighty-three years—for so great and glorious a work, and he then said, 'You are much occupied in furthering this cause, and

if you will kindly take charge of \$500.00, I will give it to you to bestow where you think it will be most useful; but I do not wish my name to be mentioned, only to be entered as "A friend to the cause."' He then said, 'Will you take it now?' I answered, 'There is a good text in the Bible for us all to bear in mind: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."' He sat down, wrote out the



New Chapel at Mount Pleasant, N. C.

check, and said I was right. A week afterwards the old gentleman was called to his account. I thought how good a lesson it teaches to the youngest and strongest among us."

From an Old Mission Sermon.

The following has been sent us as a "selection from a mission sermon preached and printed in the year 1809," the subject of the sermon being "The Giver More Blessed than the Receiver" (Acts 20, 35). The passage adapted from the pamphlet reads thus:—

"I have nothing to spare," is the meanest plea of persons not willing to help in mission work. Nothing to spare! A far different sentiment will be formed amid the scenes of the last day. Men now persuade themselves that they have nothing to spare till they can support a certain style of luxury, and have provided for the establishment of children. But in the awful hour, when you and I and all the nations shall be called from our graves to stand before the judgment seat of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal Mercy! Let not the blood of heathen millions be found in our skirts! In sight of a dissolving universe, beholding the dead arise, the world in flames, nations convulsed with terror, I pronounce the conversion of a single soul of more value than all the wealth of the earth. I solemnly own that, were there but one heathen in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains for all the people in America to embark together to carry the Gospel to him. Place your soul in his soul's stead, or, rather, consent for a moment to change condition with the savages on our borders. Were *you* posting on to the judgment of the great day in the darkness and misery of heathenism, and were *they* living in wealth in this very district of the Church, how hard would it seem for your neighbors to neglect your misery! When you should open your eyes in the eternal world, and discover the ruin in which they had suffered you to remain, how would you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the Gospel to you. My flesh trembles at the prospect! But they shall *not* reproach us. It shall be known in heaven that we could pity our brethren. We will send them all the relief in our power, and enjoy the blessing of making them blessed and generations yet unborn.

The Story of a Hindu Leper Girl.

Frances is her name. She is a poor orphan, her parents having died of starvation during the awful famine of 1896—1897. She and her two orphan brothers had to pass through many hardships, seeking their bread among strangers, living on whatever they could find, often forced by hunger to eat that which many animals refuse to touch.

At last Frances came to a Protestant Orphanage, where she found a Christian home and was well

taken care of. She attended the mission school and proved a very industrious and bright scholar, her ambition being to serve the Lord at some future day in some way in the mission. She not only excelled in her lessons, but was very clever in fancy needlework. Her Christian character endeared her to all. But she was never quite healthy. Each winter she was afflicted with ulcerated sores on her hands and feet. These were treated, and with the warm weather disappeared, so that the missionary did not suspect any dangerous hidden disease. Whenever an epidemic broke out in the village, Frances was sure to contract the sickness. She has had malarial fever, small-pox, cholera, and plague. These diseases broke down her constitution and gave the hidden pestilence in her body chance to take firm root and spread. The sores on her body soon gave unmistakable signs as being of the greatest of pestilence — leprosy. Yes, poor Frances was a leper, having taken the dreadful disease very probably at the time of her wandering about with others before she came to the orphanage. It was a hard trial for the poor girl, who had been so anxious to prepare herself at the mission school for some useful work. When the missionary told her the nature of her disease, and that she would have to go to the asylum for lepers, she was very downhearted and near despair. She said to the missionary: "God has saved me from starvation, malaria, cholera, small-pox, and plague, to strike me with the most loathsome of diseases." Her faith was sorely tried. She could not understand God's dealings with her. But later, in the asylum, when God used her for a blessed work, she understood it all, as may be seen from a letter written by one who visited the leper asylum where Frances dwelled.

He writes to a friend: I must tell you of one girl whom we saw sitting with the women. She is perhaps eighteen years of age; it is easily seen that she has had the advantage of an education which the others never have known. Frances Elizabeth Way is her English name. She was a school-girl at an orphanage, full of ambition. She was fitting herself for some form of Christian service, when it was discovered that the dread disease had already fastened upon her and she must go to the leper asylum.

Poor girl! Do you wonder her heart was bitter as she realized that every cherished hope was blighted? Disappointment, misery, suffering, loathsomeness — death. The leper asylum! What a terrible place for a young girl to go to; what a sur-

rounding to live in; what a death awaits her! Of course, the place is bright and clean, and there are flowers, yes; but, oh, it's a leper asylum still. There Frances had to go, and her heart was bitter, though she was a Christian girl. Does it seem so strange to you? How would *you* feel?

But the bitterness of her heart was soon to pass away. There were others there in greater need than she, and she ministered to them in self-forgetful love. She became contented, and her faith was strengthened. God had given her a blessed life-work where she did not expect it. Afflicted with the same disease as these poor leper women, she could sympathize with them as no others could, and their hearts were opened to her. One by one she led them into the light of the Gospel. The leper asylum is a different place to-day. There is something in the lives of these poor wretches which neither money nor health could buy. And the reason? Frances Elizabeth Way is there — a blessed instrument in the hand of God.

Commencement Exercises of Immanuel Lutheran College.

Immanuel College completed its eighth scholastic year on Friday, June 3. The commencement week was begun by a special service for the students on the previous Sunday night. Rev. Messerli, of Concord, N. C., preached the annual sermon. For his text he had chosen Matt. 7, 13, 14.

On the following Tuesday night the students' Entertainment and Musicales took place. The program consisted of a few songs sung by the students' choir, two humorous dialogues, a German declamation, and a number of organ solos by the writer.

On Wednesday night the "little tots" of our Primary Department gave an entertainment. The program mapped out by the two teachers, Messrs. Carter and Reid, consisted chiefly of little declamations and songs by the schoolchildren.

On the following night the graduating class of our Primary Department had its special exercises. These exercises consisted in orations by some of the graduates, intermingled with musical selections. In addition, an address was delivered to the graduates by Rev. McDavid, of Charlotte, N. C. His subject was, "Make Good!" Fifteen scholars received the certificate of scholarship, and we are glad to know that most of them intend to enter the Preparatory Department of Immanuel College next fall.

On Friday afternoon the Commencement Exercises of the graduates of the Seminary and Preparatory Departments took place. After the processional the program was opened by the hymn, "Take Thou my Hands," sung by the audience, and an invocation by Prof. Wahlers. Each one of the graduates delivered an oration, *viz.*, Miss Addie McTier, of Greensboro, N. C., on "Wasted Work," Mr. Henry Kent, of Mount Pleasant, N. C., on "Evil Communications Corrupt Good Manners," and Mr. William Hill, of Greensboro, N. C., on "Daniel, a Model Youth." Miss McTier and Mr. Kent, who both graduated from the Preparatory Department, intend to continue their studies at our college. Mr. Hill, who graduated from the Seminary Department, will receive a charge in our mission field. The orations were interspersed with a choir selection and an organ solo. Rev. Lash, of Salisbury, N. C., then addressed the students, showing them that God-fearing ministers are the great need of our time. Before the closing hymn, "God Be With You," the diplomas and reports were distributed. 76 per cent. of the students were advanced to higher classes. During all these exercises the chapel of our college was crowded to the utmost, and all were well pleased with what they heard and saw.

During the month of May a number of young people in Greensboro were added to the Lutheran Church by the rite of Confirmation. At Grace Church Prof. Wahlers confirmed a girl and a boy, the latter a student of Immanuel College, and at the College Prof. Bakke confirmed four young ladies and two young men, all of them students of our institution.

May God bless these young people, and may He continue to prosper Immanuel College! M. L.

NOTES.

COLORED MISSIONS. — We are informed that the Protestant Episcopal Church has advised its congregations in South Carolina to give "half of their mission offerings for Colored Missions in that state." Our correspondent adds: "During the discussion of the matter stress was laid on the fact that unless the education of the colored people be religious, it will prove a failure. Our Lutheran Church recognized this truth when she began mission work among the colored people over thirty years ago. Would to God that all the congregations of the Synodical Conference would rally to the support of this important mission!"

CITY MISSIONS.—From the annual Report of the Lutheran City Missions in Milwaukee we learn that also in the past year the mission enjoyed God's richest blessing. In the 21 public institutions of the city, having 6000 inmates, the missionary, the Rev. E. Duemling, made known, in public and in private, the Gospel message for the salvation of souls. The Report states that 103 regular services were held, 6 confessional, and 11 funeral services, and that 1616 visits to the sick were made. 256 persons communed, 11 persons were baptized, 5 adults were confirmed, and 24 persons died under the pastoral care of the missionary. What a blessed work it is to minister as God's messenger to the sick and the dying in the hospitals and asylums, to the aged and infirm and destitute in the homes provided for them, and to the prisoners in their prison cells!

INDIA.—In the India field in which the Lutheran Missouri Synod began mission work but a few years ago there are at present 9 missionaries at work, 246 Christians, about 887 pupils attending the Christian schools, and 100 to 200 catechumens under instruction preparatory to baptism.

AFRICA.—In Africa to-day there are 2470 missionaries, assisted by 13,089 native Christian workers. A chain of connected missions reaches from the Atlantic to the Indian Ocean.

A SELF-DENYING GIVER.—A Mr. Hamilton, who was a mere clerk in a surveyor's office in Glasgow, Scotland, and whose income was only \$350.00 a year, gave to the church every year \$100.00, or nearly one-third of his entire income. After his death his cash account was found with the Lord's offering indicated there, and it was discovered that he had spent only one shilling a day on his own needs, besides the three shillings a week for lodgings, that he might give the more to the cause of Christ. He was indeed a self-denying giver, and he gave quietly "as to the Lord, and not unto men."

BOOK TABLE.

DEIN REICH KOMME! Missionsvortraege, gesammelt von H. Meyer. Zweites Heft. Concordia Publishing House, St. Louis, Mo. Price, 20 cts.

This is the second number of missionary addresses, which, like its predecessor, cannot but prove helpful and suggestive to preachers at missionary festivals and mission services.

SYNDICALBERICHT DES SUEDE-ILLINOIS-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 17 cts.

Contains an instructive and edifying paper on the life of Joseph, the son of Jacob.

FUNERAL SERMON. By Rev. Oscar Kaiser.

This sermon, based on Hebr. 13, 7, was preached November 29, 1909, in the Immanuel German Lutheran Church, Baltimore, Md., at the funeral of L. C. Krieger, who for thirty-five years faithfully served the congregation as parochial schoolteacher. In simple language and in a convincing manner it is shown "that the words of the text: 'Remember them who have spoken unto you the Word of God' apply also to a Lutheran parochial schoolteacher," and a touching appeal is made to the scholars and to the members of the congregation to remember him who in love to the Savior for so many years faithfully fed the lambs of Jesus with the pure Word of God.

Copies of the sermon may be had of the author at 5 cents each or 50 cents a dozen. Address Rev. O. Kaiser, 415 W. 24th St., Milwaukee, Wis.

Acknowledgment.

Received for *Colored Missions* from the following congregations: St. Paul, Charlotte, N. C., \$7.50, Bethlehem, Monroe, N. C., 2.50, St. James, Southern Pines, N. C., 2.50, Mount Zion, New Orleans, La., 35.00, Bethlehem, New Orleans, La., 30.00, St. Paul, New Orleans, La., 35.00, Napoleonville, La., 28.00, Mansura, La., 11.25, Mount Calvary, Mount Pleasant, N. C., 3.00, St. Matthew, Meherrin, Va., 5.38, St. John, Salisbury, N. C., 2.85, Grace, Concord, N. C., 10.00, Zion, Gold Hill, N. C., 2.50, Concordia, Rockwell, N. C., 2.50, Mount Zion, The Rocks, N. C., 3.00, Grace, Greensboro, N. C., 3.00. Total: \$183.98.

St. Louis, Mo., June 16, 1910.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Albert Witt, Pastor.

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.

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

TERMS:

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R. A. BISCHOFF, EDITOR.

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Vol. XXXII.

ST. LOUIS, MO., AUGUST, 1910.

No. 8.

Bought with a Price.

Lord, I am Thine, for Thou hast purchased me;
The price—Thy precious blood.
A sinner, lost and ruined, found and saved,
Am I; and I am Thine, O God!

My life is Thine, for Thou hast giv'n me life,
Thine own laid down for me;
And Thou the conflict, grief, and bitter shame
Hast borne, that I might live with Thee.

My soul is Thine, that soul to Thee so dear,
That Thou didst stoop to die,
And bear Thy Father's wrath, that it might share
Thy Father's love eternally.

My powers are Thine; then let me gladly pay
The thankful tribute owed
To Thee; and in Thy blessed service spend
The gifts by Thy own love bestowed.

My all is Thine; be this my one desire
To serve Thee here below;
May I tell sinners of salvation free
That they Thy love may know.

J. H. B.

Bought with a Price.

Salvation is free. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price," Is. 55, 1. Salvation is freely offered in the Gospel, to be taken by faith without money and without price. It is a free gift of God's grace. "By grace are ye saved, through faith," says the apostle.

But salvation is not on that account a cheap thing. No. It cost something. "Ye are bought with a price," says St. Paul. Salvation was purchased at a tremendous price. Nothing less than

the precious blood of Christ, the Son of God. "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot," says St. Peter. And through the opened door of heaven which St. John saw there floats down to us the song of the saints before the throne of the Lamb: "Thou wast slain, and hast redeemed us to God by Thy blood," Rev. 5, 9.

Indeed, they who reject the salvation freely offered in the Gospel without money and without price reject a treasure of endless value, a pearl of great price.

A London preacher relates that at the close of one of his services a man that worked in a coal mine came to him and said, "I would like to be a Christian, but I cannot receive what you said to-night."

The preacher asked him why not.

The man replied: "I would give anything to believe that God would forgive my sins, but I cannot believe that He will forgive them if I just turn to Him. It is too cheap."

"My dear friend," said the preacher, "have you been working to-day?"

Looking slightly astonished, the man said, "Yes, I was down in the coal pit, as usual."

"How did you get out of the pit?" asked the preacher.

"The way I usually do," said the man. "I got into the cage and was pulled to the top."

"How much did you pay to come out of the pit?"

The man looked at the preacher rather astonished and said, "Pay? Of course, I didn't pay anything."

The preacher then asked him: "Were you not afraid to trust yourself to the cage? Was it not too cheap?"

"O no," said the man. "It was cheap for me, but it cost the company a lot of money to sink that shaft into the coal mine."

The man had hardly said this when, without another word, the truth flashed upon him, and he saw if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.

How sad that so many have not the Gospel and know not God's free gift of salvation purchased so dearly with the blood of His own Son! Surely, those who enjoy this, salvation can have no more important work than to bring this great blessing to others. Bought with a price, they have been made God's own to serve Him in grateful love by bringing the Gospel of Christ's salvation to perishing sinners.

Of the Lord's Supper.

OF THE POWER OF THE LORD'S SUPPER.

How can bodily eating and drinking do such great things?

It is not the eating and drinking, indeed, that does them, but the words here written, "Given and shed for you for the remission of sins," which words, beside the bodily eating and drinking, are as the chief thing in the Sacrament; and he that believes these words has what they say and express, namely, the forgiveness of sins.

This question is very similar to the third question of the Fourth Chief Part. It is directed against those people who take offense at the true doctrine of Scripture concerning the great benefit given the worthy partakers of the Lord's Supper, and who forget that in this Sacrament not only a *bodily* eating and drinking of bread and wine takes place, but also a *sacramental* eating and drinking of Christ's body and blood, and a *spiritual* eating and drinking by faith in Christ's merits as expressed in the words of institution.

Eating and drinking of the bread and wine in the Lord's Supper is indeed necessary; for Christ took the bread and wine in the night in which He was betrayed, and said: "Take, eat; take, drink ye all of it!" But necessary as is the bodily eating and drinking, no man can ever thereby procure forgiveness of sins, life, and salvation. If our eat-

ing and drinking could procure these great blessings, then our salvation would be of works and not by grace.

No, no; not eating and drinking does these great things, but the words of Christ, "Given and shed for you for the remission of sins." These are the words which Christ spoke at the institution of the Lord's Supper, and they are the chief thing in the Sacrament; for without these words bread and wine would be simple bread and wine only and no Holy Supper. These words of Christ spoken at the institution of the Lord's Supper, and repeated at every celebration of the Sacrament, make the Lord's Supper a Sacrament. Because of these words Christ offers and gives us His body and blood under the bread and wine, and because of these words He offers forgiveness of sins, life, and salvation to every communicant. It is because of these words of Christ that eating and drinking can do such great things. Concerning this point Luther writes in the Large Catechism (§§ 28—30): "But here a willful misrepresentation is made by our wise spirits with their great art and wisdom, crying out and protesting: How can bread and wine forgive sins or strengthen faith? Although they hear and know that we do not say this of such bread and wine as is in itself bread and wine, but of such bread and wine as is the body and blood of Christ, and is united with the words. That, we say, is the treasure, and nothing else, through which such forgiveness is obtained. Now the only way in which it is given and appropriated to us is in the words: 'Given and shed for you.' For herein I have both truths, that it is the body and blood of Christ, and that it is mine as a treasure and gift. But the body of Christ can never be an unfruitful, vain thing, without efficacy and without benefits. Yet, however great be the treasure in itself, it must be comprehended in the Word and administered to us, else we should never be able to know and seek it."

But while every communicant receives the body and blood of Christ, not all procure forgiveness of sins, life, and salvation. "The treasure indeed," says Luther, "is opened and placed at every one's door, yea, upon every one's table, but it is necessary that you also take of it, and confidently regard it as the words give it to you. . . . For since this treasure is fully presented in the words, it can be apprehended and appropriated only by the heart. For such a gift and eternal treasure cannot be seized by the hand. . . . But this is done by the faith

of the heart, which discerns this treasure and desires it." (Large Catechism, §§ 35—37.) God offers the treasures of His grace to all that partake of the Sacrament, but the communicant must take the treasure that is offered him, if he would possess it, and this taking is done by faith. While the Sacrament is a sacrament, whether we believe or not, the blessings it offers can only become ours if we accept them by the hand of faith; for only "he that believes these words has what they say and express, namely, the forgiveness of sins."

O Christ! may we the food receive
With childlike faith in Thee,
And humbly still Thy word believe
When 'tis not ours to see.

F. J. L.

A Missionary Church.

The Lutheran church in America was from the very beginning a missionary church, active, not only in the home mission field, but also among the heathen of our land.

As early as the year 1637 a small colony of Lutheran Swedes sailed up the Delaware River, and in the following year they had finished, on the present site of Wilmington, Del., a little log building, which was consecrated as a church by their pastor, the Rev. John Campanius. It is said to have been the first Protestant church built in America. The little colony flourished, and soon other pastors were sent over from Sweden, and other churches were erected along the river, until in the spring of 1677 a church on the present site of Philadelphia was dedicated to the service of God.

These little church buildings were surrounded by savage Indians, and an effort was at once made to reach these heathen people; for no sooner had the pious Swedish immigrants provided for their own households than they began to preach the Gospel of Christ to the Indians. "They learned their language, sought them out in their camps, and followed them through dark forests, over streams and mountains in their hunting expeditions, everywhere seeking to lead them to the knowledge of the truth. It was by Swedish Lutheran missionaries that the first book of Christian instruction ever translated into any Indian tongue was published. It was Luther's Small Catechism."

So the church, from its first planting on American soil, became missionary in its character.

A Wonderful Rescue.

Several years ago, a ship took fire near the mouth of the English Channel. Among the passengers was a family consisting of father, mother, and a little daughter only a few months old. When the fire was discovered, there was great confusion on the ship, and the family was separated. The father was saved and taken to Liverpool, but the mother with the child was pushed overboard and was not noticed by those that had come to the rescue. Clinging to a fragment of the wrecked ship and pressing her little child to her bosom, the mother was carried by the waves out into the sea.

Late in the afternoon of that same day a vessel from Wales, on its way to America, was sailing slowly along. There was hardly a wind stirring, and the captain was pacing the deck with impatient steps, when, all at once, he noticed at some distance an object in the water which looked almost like a human being. Members of the ship's crew also observed it for a while. But there being no ship near by from which any one could have been lost, they all thought the object could not be a human being. However, as the ship hardly moved along, a boat was at last lowered, and several sailors were commanded to look after the matter. From the deck every eye followed them closely. They were seen rowing near the object, taking it into the boat, and returning to the ship. They brought the mother and the little child, both safe.

When the seamen rowed towards her, the mother was singing the hymn:

Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the waters nearer roll,
While the tempest still is high!
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last!

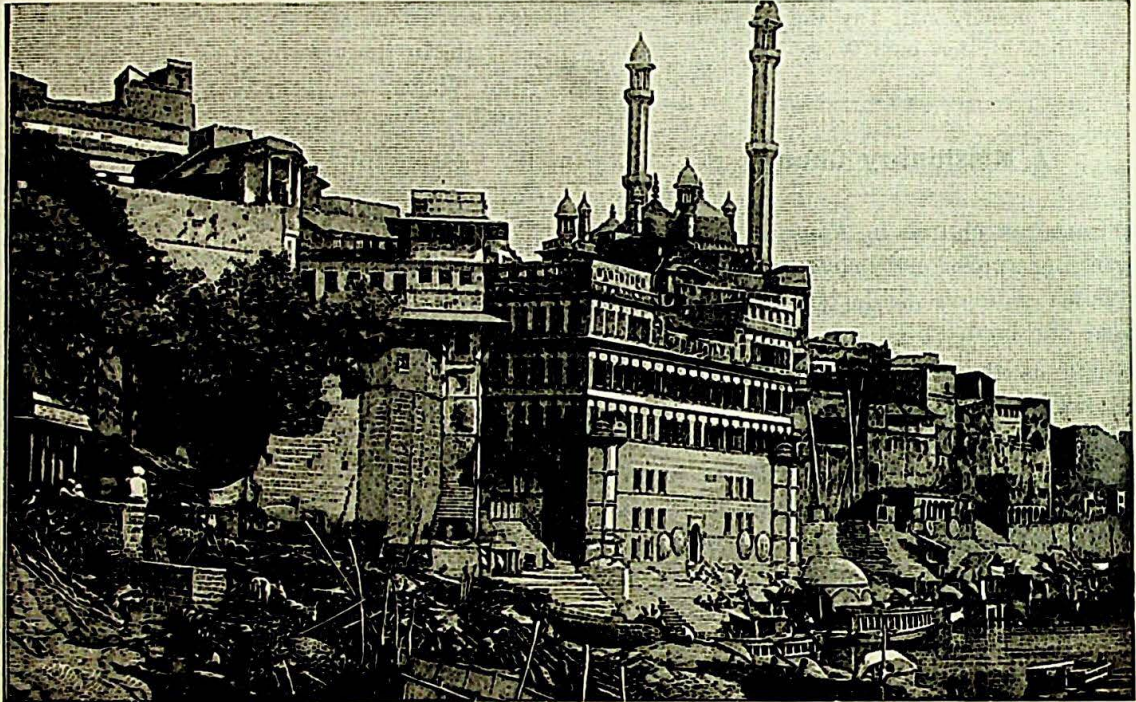
The seamen heard the song, listened in amazement, and saved mother and child. The ship soon reached America. The woman wrote to her friends in England. From these the husband also received the glad news of the wonderful rescue. About four months after the time of their separation the family was again united, and heartily thanked God for His great mercy and almighty protection.

MISSION PROSPECT. — The prospect is as bright as the promise of God. — *Missionary Judson.*

Benares.

Benares is a city in India, situated on the Ganges River. It is a large and wealthy city, but given entirely to idolatry. It is the sacred city of the Hindoo. He believes it to be the center of the earth and the first created spot. Millions of heathen pilgrims come there every year to wash away their sins in the Ganges River, which is also considered sacred, and to worship at the many shrines of hideous gods. A traveler who spent a day in Benares, writes: "On all sides you see heathen superstition

ing we took a boat on the Ganges. On the steep Benares bank of the river there are forty-six landing places. These consist of great irregular stone platforms, on which are temples, shrines, foul-smelling sacred wells, grotesque and obscene images of gods. Among the flights of steps, or ghats, leading down to the river is also the burning ghat for the burning of dead bodies. The Hindoo considers himself happy that can live in the sacred city on the sacred river, or at least come here to die. Wherever else he dies, some faithful friend must bring his ashes to this river. Two bodies were being burned



Benares, India.

and idolatry. Among the temples we visited was the monkey temple. This is sacred to the goddess Kali, who delights in sacrifices, and for whom the blood of countless goats is shed now that human sacrifices are prohibited in India. Hundreds of chattering, grinning monkeys run up the pillars, quarrel on the roof, and eat popcorn purchased for them by worshipers. We saw also the cow temple. Here a number of particularly sacred cows are kept, and the usual way for the worshipers to show reverence is to kiss the cow's tail. The golden temple is devoted to the worship of Ganesh, the belly god, a most hideous image with an elephant's head. This temple is a huge structure, and several of its domes are covered with gold leaf. The filth around this temple is simply indescribable. In the early morn-

as we passed by; a third swathed in white was in the river for its final purification; a fourth is borne down the bank and placed in the river. Our guide tells us this last one is the body of a Bengali, who treat their dead very badly — they break their legs. We ask him why. 'Because devil run round in body. Break legs, devil can't run.' On each side of the burning ghat up and down the river, thousands of men, women, and children are praying aloud, pouring libations, and making offerings of seed, and fruit, and garlands, all to the sacred river. The same trip serves to wash their bodies, their clothes, their cooking vessels, and to get drinking water to carry home. The filth of the city sewer and the presence of the dead bodies seem to make no difference. Soul-sick we turned our backs upon Ben-

ares, and thought of St. Paul at Athens, how 'his spirit was stirred in him when he saw the city wholly given to idolatry.'"

The Infidel Silenced.

A young American, who was suffering with spinal disease, which had crippled and pained him from his birth, had been traveling in the far East for his health. On his way back home he stopped for a time in Switzerland on the shores of Lake Geneva, where he was met by an American pastor who was spending the summer there for his health and from whom we heard the young man's story many years ago. He told us that he enjoyed many a delightful hour in communion with the young invalid, as he was a believing child of God, patient in his sore affliction and contented with the ways and dealings of his heavenly Father. His pale face, and shrunken limbs, and curved back, showed the agony he had endured, yet he was happy in the full assurance of his Savior's love.

On one occasion the young man went for a day's change to the town of Bex, a place to which many travelers gathered on entering or leaving Italy. He was seated at a table in a large dining-room with a number of travelers, when his attention was called to the loud remarks of a tall, robust, and handsome man. He soon learned that the remarks were directed with many a shaft of ridicule and wit against the Bible. The infidel, having finished his dinner, was in the act of leaving the room, when the young American said to him gently, "May I detain you a moment?"

"Certainly," was the kind reply, as the stranger glanced at the sickly youth, not knowing what he wanted.

"I only wish," said the Christian, with his weak and plaintive voice, "to tell you briefly my history. I was born in the United States of America, and have always been in my body as you see me now, only worse. My father died when I was still a child, and there was no one to love me or care for me but my mother. I had no childhood, but when the boys were playing and shouting in the streets, I was lying in a darkened room, moaning with pain. Under God I owe my life from day to day to the untiring tenderness and watchfulness of that mother. When I had struggled on to the age of a young man, she thought that a visit to the Holy Land, which I had so longed to see, would interest me and

might possibly benefit my health. We reached Palestine in safety, but there my mother was suddenly taken with fever, and was laid away in the grave, and now I am on my way home to die, too. The only joy left me on earth is the hope of meeting my mother again with Jesus, in heaven. Would you take that joy from me?"

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

"Oh," said the Christian, "thank God, you cannot take away my comfort." And then placing his hand on his heart he added: "I know here how precious Christ is, and how true is His Word; but to-day you have poisoned the minds of some of these young men, who have listened to your cruel harangue against the Bible. You are strong now and do not feel your need of God, but there may come a change for you; and these young men may also come very soon to sorrow and temptation and death; and you have done all you can to take away from them their only shelter and support in the hour of need."

The powerful man stood for a moment silent and humbled before the pale youth, and then said solemnly, "I was wrong, and deserve your reproof. Never again will I speak in the presence of others as I did to-day." Then, taking the hand of the Christian, he left the room. The bravery of the infidel was shaken by the words of that noble Christian young man who had experienced in his own heart the truth of the Bible, the eternal Word of God.

Thankful for Reproof.

A traveling missionary lodged one night at a public house, where there were many guests. In the evening a man came in and gave an account of some rather striking event, using many oaths and profane expressions.

The missionary, after hearing him for some time, turned to him and said, "Sir, you are a stranger to me, but you appear to be a person of intelligence, and I should be willing to take your word without an oath, and I think the rest of the company would likewise."

The man immediately apologized, and said that his mother had taught him better, and that he was ashamed of himself for using such language. He also thanked the stranger for having reproofed him.

After Many Days.

Somewhere near the year 1838, a warm-hearted young Christian gentleman, William G. by name, a student in Oxford Academy, New York, noticed upon the village streets a bright, active little colored girl of about eight or nine years of age.

Mr. G. called the child to him and asked her if she could read.

"No, sah, there's no place for us," was the reply.

"Come to my room," pointing out the house, "before nine in the morning or after four in the afternoon and I will teach you to read. Will you come?"

"Yes, sah," was the reply, the white teeth glistening and the black eyes sparkling with delight. So prompt and studious was the queer little pupil that she soon mastered the alphabet and in a short time was reading quite fluently. Now the question arose, what could be done with the child? She ought to attend Sunday school, but who would receive her?

The church in the village was small and Mr. G. superintendent of its Sunday school; but among all his teachers he could not hope that one would welcome the poor child unless, indeed, Miss —, the most intelligent and cultured lady in the school, would take her. He asked the question.

"I will take anyone who has a soul to save," was the Christ-like answer.

So Sarah Mason became a member of Miss —'s class, and ere long was a happy young convert as the result of her faithful instruction and earnest prayers.

Twenty years passed by and reading the list of missionaries who sailed for Africa Mr. G. saw the name of Sarah Mason. He did not associate this missionary's name with the little waif he had befriended so long ago, and the years rolled by.

Not long ago a venerable colored man came to the office of Esquire G. to bear to him a message of thanks from his daughter, Sarah Mason, who had gone home to the mansion which Christ had gone to prepare for her, from the mission field in Africa. After many years of labor home and rest were very sweet to her, but before she went she wished messages to be sent to the friend who had turned her feet into the way of life.

A Christian gentleman in Cortland had supplemented the good work begun in Oxford and the bright young colored girl was educated for the

mission field of the benighted land of her forefathers.

It was great joy for those who had simply followed the dictates of a loving Christian heart to know that such fruit should appear "after many days." And so, perhaps, with other weary toilers looking back upon what may seem fruitless lives, somewhere the seed which they have sown in tears may be germinating and growing into fruit-bearing trees of life.

"Father Knows."

A merchant was one day opening a box of goods. His little son was standing near; and as his father took the packages from the box, he laid some of them upon the arm of the boy. A young friend and playmate of the merchant's son was standing by looking on. As parcel after parcel was laid upon the arm of the boy, his friend began to fear his load was becoming too heavy, and said —

"Johnny, don't you think you've got as much as you can bear?"

"Never mind," answered Johnny, in a sweet, happy tone; "father knows how much I can carry."

Brave, trusting little fellow! He did not grow restless or impatient under the burden. There was no danger, he felt, that his father would lay too heavy a load on him. More than all, his father loved him, and therefore would not harm him. It is such a spirit of loving trust in Him that God desires all His children to possess.

The Skeptic.

A number of guests were sitting on the veranda of a summer hotel, talking, among other things, also of churches.

"I am a skeptic," said one young man, in a haughty strain.

"An epileptic?" asked an old lady somewhat hard of hearing. "Poor boy! You look like it, so you do." While the others smiled, the young man looked rather sheepish.

The Miser.

They were speaking of a miser who had just died. "Did he leave anything?" asked Smith.

"He had to," was the short reply of Mr. Jones.

Two Praying Friends.

It was a beautiful Sunday in the spring of 1812. The preacher's text was John 3, 16: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Two young men heard this sermon, the one the son of a farmer in the parish, the other the son of one of the villagers. They met after the people were dismissed and were on their way home.

"Did you feel anything particularly in the church to-day?" said Alexander Patterson to his acquaintance, Robert Edie, as they found themselves alone upon the road. "I never," he went on, "till to-day, when I was listening to that sermon, felt myself a lost sinner to be saved by grace."

"It is very strange," said his companion, "it was just the same with me."

They were near a plantation, into which they wandered, as they walked on talking. Hidden at last from all human sight, it was proposed that they should join in prayer. Screened by the opening foliage, they knelt on the fresh green sod and poured out in turn their prayers to God. Both dated their conversion from that day.

Patterson went shortly afterwards to live several miles away, but attended regularly the Sunday services at his former home. His friend, Robert Edie, generally went with him part of the way home. About one hundred yards from the road along which they traveled, in the thickly screened seclusion of a close plantation, and under the shade of a branching fir tree, the two friends found a quiet retreat, where, each returning Sunday evening, the eye that seeth in secret looked down upon these two young followers of Jesus upon their knees offering up their prayers to the throne of grace. The practice was kept up for years, till a private foot-path of their own had been opened to the tree which had become their meeting-place for prayer. And when, after a long absence of about twenty years on the part of both, they met again at the home of their youth, they again visited the spot where they had so often met for prayer, and there offered up their joint thanksgiving to the merciful God who had kept them by His grace and had honored each of them with usefulness in the church. For both had become laborers in the mission field and were a blessing to many souls by their lives of devoted Christian usefulness.

NOTES.

CONTRIBUTIONS FOR FOREIGN MISSIONS. — It is stated that nine-tenths of the contributions to foreign missions are given by one-tenth of the church membership, while only one-half of the membership gives anything at all for that purpose. The average amount given by each member is fifty cents per year — only the seventh part of a cent per day for the conversion of a thousand millions of heathen! An average of five cents a week from every member of the Protestant churches of the United States would bring into the treasury during a single year \$16,500,000.

EVERY CREATURE. — The Gospel of Christ is to be preached to every creature. Men are needed because other men are dying without the Gospel. When a volunteer missionary to Polynesia was told of dangers to be met, he simply asked whether there were men there. "Yes," was the answer, "horrible cannibals." "That settles it," said he; "wherever there are men, there missionaries are bound to go."

A THANKFUL CONVERT. — One of the boys in a missionary school in Africa asked his teacher recently if a letter was going to America soon — "because," he said, "we ought again to send thanks to the Christians across the ocean for sending us the Word of God." He said it with his whole heart. Such thankfulness is an added and seldom mentioned motive to missions.

BIBLE WORK. — The New York Bible Society employs two missionaries, who every day are doing their utmost to supply with Scriptures the incoming thousands. Other missionaries, too, that are laboring at Ellis Island, are furnished with Scriptures free by this Society, and they supply immigrants that the Bible Society missionaries may not reach. The New York Bible Society is also distributing thousands of volumes of Scripture every week among the sailors, and also among the poor and unfortunate of that great city.

A LITTLE GIRL'S GIFT. — Little six-year-old Grace Conklin of New York died a few weeks ago, leaving her whole fortune, eighty-six copper cents, to the Sunday school for mission purposes. She gave all she had. "And a little child shall lead them."

A POOR WIDOW'S GIFT.—The late Dr. Paxton used to say that the most pathetic gift for missions, and relatively the largest ever given in his New York church, was a five-dollar gold piece brought him by a poor widow, who, to enable herself to give it, raised chickens on the roof of the tenement, the attic of which was her abode. She had absolutely no other way of raising money, and it took her a whole summer to gather this sum.

AFRICA.—There are 104 evangelical mission societies at work in the mission fields of Africa. The Bible, or at least portions of the same, has been translated into 117 African languages. There are 8 high schools, 59 seminaries for the training of native preachers, 68 industrial schools, 2 schools for the training of nurses, and several thousand village schools. There are 43 mission hospitals, in which, on the average, 150,000 sick are taken care of every year, 3 leper asylums, 13 orphans' homes. But there is still much mission work to be done on that large continent. For it was stated at the recent World Missionary Conference at Edinburgh, Scotland, that "there are whole tribes in Africa to-day, ranging from five thousand to two million persons, who have never heard of Christ."

WHAT ONE MAN DID.—What may sometimes be accomplished through the efforts of one man is illustrated by the case of a German named Karl von Canstein. In 1710 he established a little society for distributing Bibles among the poor. Its aim was to sell the New Testament for two pennies and the Bible for six. Shortly afterward an urgent appeal was made to Christians for money to establish a printing plant, which brought \$7920. The first edition was printed in 1712. Canstein has been in his grave one hundred and ninety-two years, but the society which bears his name still lives, and recently celebrated its two hundredth birthday anniversary. By the end of 1909, 8,000,000 Bibles had been issued.

A RICH COSTUME.—A young missionary from the West attended as delegate the meeting of a Home Missionary Society near a fashionable Eastern summer resort. Writing home to his wife, he said that among the fashionable crowd he saw one young lady "whose costume was worth one mission chapel, thirty cottage organs, and twenty-two Sunday school libraries." He wondered "if she had anything to spare for the mission cause."

BOOK TABLE.

KATECHISMUSPREDIGTEN ueber das dritte, vierte und fuenfte Hauptstueck von *C. C. Schmidt*, Pastor an der evluth. Gemeinde zum heiligen Kreuz in St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. Price, 85 cts., postpaid.

This well-printed and substantially bound volume of 136 pages brings the second part of Catechism sermons by the Rev. C. C. Schmidt, and will, like its companion volume, be heartily welcomed as a valuable help to fulfill Luther's wish also in our day. Luther said: "I wish the people to be well taught in the Catechism." In simple language, in plain and direct style, these sermons set forth and apply the Bible truths contained in our Catechism. Parts First and Second may be obtained substantially bound in one volume for \$2.00.

Acknowledgment.

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St. Louis, Mo., July 16, 1910.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Albert Witt, Pastor.

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.

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

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No. 9.

Sowing and Reaping.

On through the dark and weary years
We sow the seed with precious tears,
And stay our hearts in faith sublime
With prospects of the harvest time.

Not long shall we in sorrow go,
Not long endure earth's toil and woe;
For He who bids us sow and weep
Shall call us then in joy to reap.

Then shall each tearful sower come,
And bear his sheaves triumphant home;
The voice long choked with grief shall sing
Till heav'n with shouts of triumph ring.

Thick on the hills of light shall stand
The gathered sheaves from every land;
While they that sow and they that reap
The Harvest Home in glory keep.

Sel.

Saved by Faith.

In the seventh chapter of St. Luke we read that a woman, who was a great sinner, came to Jesus, washed His feet with tears, dried them with the hairs of her head, and kissed His feet, and anointed them with ointment. Was this sinner who wept at the feet of Jesus saved by her tears, by the ointment with which she anointed His feet, by any feelings of her own, or by any good that she did to Jesus? No. Jesus said to the woman: "Thy faith hath saved thee; go in peace," Luke 7, 50.

True, she loved much, as her sins that were forgiven were many. "To whom little is forgiven, the same loveth little." But her love, great as it was, did not save her. Her love was the outpouring of

a thankful heart which had already obtained forgiveness of sins and salvation by faith in the Savior who came to seek and to save that which is lost, and who will in no wise cast out whosoever cometh unto Him. "Thy faith hath saved thee," said the Savior. It was not her faith and her love or any good that she did, but her faith alone. We are saved by grace and therefore by faith, not by works. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast," Eph. 2, 8. "It is of faith, that it might be by grace," Rom. 4, 16. "For God so loved the world that He gave His only-begotten Son, that whosoever *believeth* in Him should not perish, but have everlasting life," John 3, 16. When, therefore, a convicted sinner asked the apostles, "What must I do to be saved?" their answer was: "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16, 31.

Such saving faith is surely not a dead thing. No. It is alive and active in the service of Christ. The believer's heart is filled with love to the Redeemer, who has done and suffered so much for him, that he might have forgiveness of sins and everlasting salvation. And the more he realizes how much has been forgiven him, the more will he love the Savior, and the greater will be his desire to serve Him by making known the Gospel of His salvation and by winning souls for His kingdom. His service is not done for reward. It is a service of love. And there is no service like the service of him who serves because he loves. His giving for missions is also the giving of a thankful, loving heart. And there is no giving like the giving of him who gives because he loves. Such a one will not say, "How little can I give?" but, "How much?"

The Other Side.

Jesus tells us that a certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. (Luke 10, 30—32.)

The other side! It is a well-trodden way. How many there are that walk on the other side!

What is wrong with "the other side"? Much wrong, indeed! True, neither the priest nor the Levite did anything to hurt the poor wounded traveler. It was the robbers that had wounded him almost to death. The two men who passed by on the other side did not strike him, nor cast stones at him, nor take anything from him. Yet, in not showing kindness and in not helping the wounded sufferer, they really treated him cruelly, although they did nothing to hurt him bodily. We may do great wrong to others by failing to do for them the duties of love which we owe to them. There are sins of omission as well as of commission — sins of not doing as well as of doing. "To him that knoweth to do good and doeth it not, to him it is sin," says the apostle.

Men do not think seriously of such sin as they pass by on the other side. They pass by human need, doing nothing to relieve it. They see others in trouble and distress, but they offer no help. They pass by on the other side.

They hear of the spiritual need of fellow-men who are without God and without hope in this world — the greatest of all needs — sick and wounded by sin unto death. But no Macedonian cry for help touches their hearts. No appeal of missionaries or Mission Board opens their pocket-books. They pass by on the other side.

Ah, it is a well-trodden way — the other side! Remember, we are indeed our brother's keepers. It will not do for us to say that we did our brother no harm. The question is, Did we do him the good that his condition required?

We go our ways in life too much alone;
We hold ourselves too far from all our kind;
Too often are we deaf to sigh and moan —
Too often to the weak and helpless blind;
Too often, where distress and want abide,
We turn away and pass the other side.

The other side is trodden smooth, and worn
By footsteps passing idly all the day;
Where lie the bruised ones, and the faint and torn,
Is seldom more than an untrodden way.
Too oft our selfish hearts our footsteps guide,
And blindly lead us on the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten, and the sick and sore,
And bear them where a stream of blessing runs.
Instead, we turn our eyes — the way is wide;
And calmly pass upon the other side!

We are so blind and deaf! Adown the years,
Humanity is calling each and all,
In piteous accents, born of pain and tears.
I pray you, listen to the thrilling call!
You may not, in your selfish pride,
Pass guiltless on the other side.

What a Woman Should Be and Not Be.

An old preacher said there were three things a woman should be and not be at the same time. First, she should be like the snail, always keeping within her own house; but she should not do like the snail, which carries all it has upon its back. Secondly, she should be like an echo, and speak when she is spoken to; but she should not be like an echo, which always manages to have the last word. Thirdly, she should be like the town clock, and always keep time and regularity; but she should not be like the town clock, which speaks so loud that all the town can hear it.

"Safe in the Arms of Jesus."

The Rev. Hannington, the well-known missionary of Central Africa, who was taken by the natives and imprisoned, and afterwards put to death, made this last record in his journal: "My headman led me out on pretense of showing me the Nile, when suddenly twenty ruffians set upon us. They threw me to the ground and took my valuables. Twice I nearly broke away from them, and then grew faint with struggling, and was dragged by the legs over the ground. In spite of all, and feeling that I was about to be murdered, I sang, 'Safe in the arms of Jesus,' my tormentors exulting at the agony of my situation."

If God bids us carry a burden, He also carries it. The heaviest end of the cross lies ever on His shoulders.

Two Stories.

"And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. And He took them up in His arms, and put His hands upon them, and blessed them." So runs "the sweet story of old;" but you have heard it so often, dear children, I am afraid you don't stop to think how very sweet it is.

Listen to another story, oh, so different! A Chinese mother said to her child, "You have done wrong; your god is very angry with you. Come to his temple, and pray to him, that he may not send dreadful punishment upon you."

And such a god! His eyes that could not see, his ears that could not hear, his lips that could not speak, were all made of cold, hard metal; and he sat on a huge block of stone. His limbs were immovable; and he could not take the children in his arms, if he would. Yet to this god the boy must come, even though too young to sit alone. His father held him in a proper position, and taught him to repeat, over and over again, some prayer, of whose meaning he had no idea; while his grandfather and grandmother looked on to see that all was done as it should be.

Now, dear children, when your mammas have tucked you in your little white beds at night, when you have said, "Now I lay me down to sleep," and "Our Father," won't you offer one short prayer for the heathen children, that they, too, may know and love your blessed Savior? — *Well Spring.*

A Strange Idol.

Near Peking, the capital of China, there is a small temple close to the road. If you enter the temple, no idol is to be seen as in other Chinese temples. But a large log or block of wood is seen lying on the floor. That block is the object worshiped in this temple.

How did the Chinese get the idea to worship a block of wood as a god? Let me tell you.

Some years ago that log of wood was hauled by mules to the city of Peking. At the spot where the temple now stands the log sank into the ground which had been softened by heavy rains. It could

not be moved, and learned men were called to give advice. They declared upon their honor that the log was possessed with an evil spirit and that it would therefore be best to let it lie and build a temple over it and worship it as a god. This was done, and now several priests enjoy the benefits of the sacrifices offered to this strange, queer idol by the poor blind heathen.

An Emperor's Testimony.

In an account of a conversation which he recently had with the German Emperor William, a pastor represents the Emperor as saying:

"I often read the Bible; I like to read it every night. The Bible lies on a table at my bedside. I find the most beautiful thoughts expressed in it. The Bible is to me a fountain from which I draw light and strength. In the hours of sorrow and depression I seek consolation therein. I cannot understand how life can be lived without real communion with the Almighty. All must go through Gethsemane."

Late Kindness.

"Mother, mother, you have always been so good to us!" said a son, sobbing at the deathbed of his mother.

The dying mother raised herself up in bed and said: "You have never told me that before, John!"

Let us be kind in time and show our appreciation before it is too late to do much good or any good at all. —

A husband carefully and tenderly placed a flower in the pale, still hand of his dead wife, when some one remarked, "That is the first flower he ever gave her."

The living, and not the dead, need our kindness.

A New Light.

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

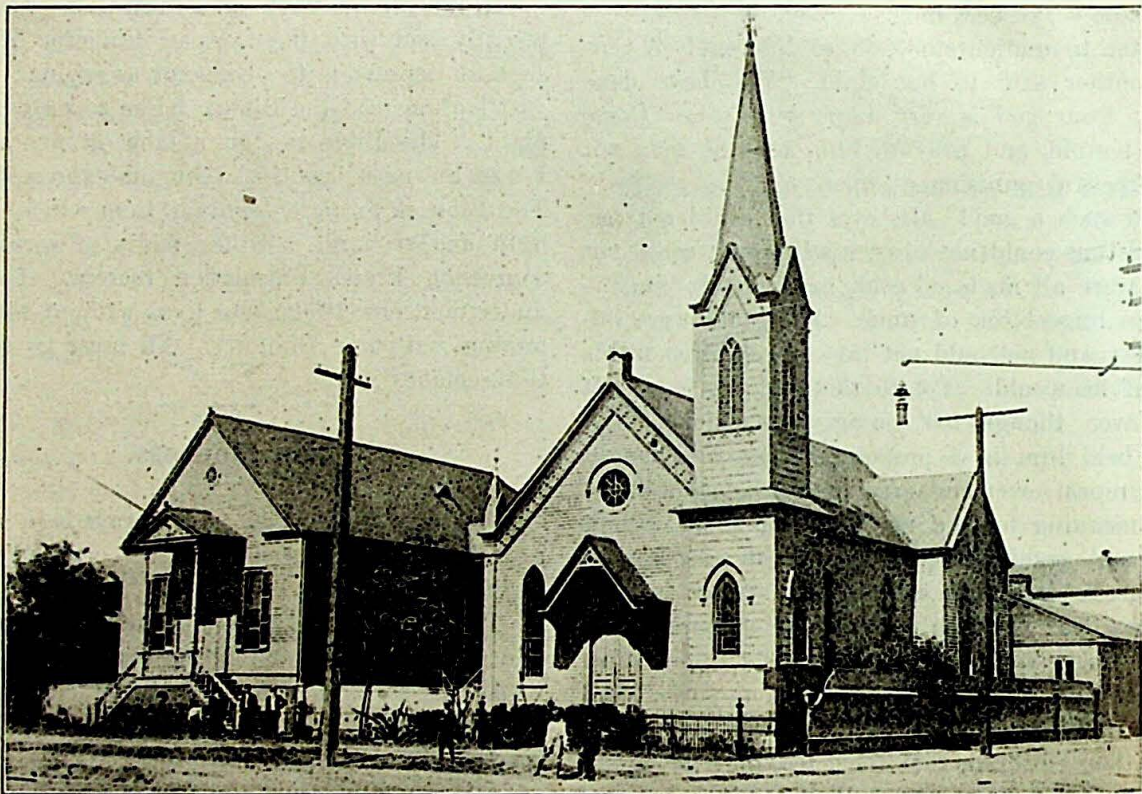
"My friend," said the pastor, "in all those thirty years how many sick have you visited?"

"Oh," he replied, "it never struck me in that light."

Mount Zion, New Orleans, La.

Our German mission paper reports that the Colored Lutheran Mount Zion congregation in New Orleans recently received as a welcome present a new handsome altar for its beautiful church. The church was built in 1897, but at that time the money for an altar was not at hand. So only the foundation for an altar was provided. When the congregation, about a year ago, resolved to collect money for an altar, Mrs. Mary Wright, one of the charter

child, but, being very kind and thoughtful, she endeared herself to all around her. There was brought into the hospital a little girl of a peevish and disagreeable disposition who was very sick. The Swedish girl at once took her place by the cot of the little stranger and took entire charge of her—in fact, acted the part of a little mother. The little child grew rapidly worse, and at last she died. When the little mother, as she was called, was asked by the matron why she had treated the sick baby so tenderly, she looked bewildered and said:



Mount Zion Church and School in New Orleans.

members, gave the missionary \$64.00 with the request to get a handsome altar as a present to the church. She has also declared herself willing to donate the altar-piece, or painting. The congregation surely thankfully appreciates the kindness of Mrs. Wright, who by her generous action has set an example for other Christians to follow.

Neighborly Love.

A little Swedish Lutheran girl eleven years old was taken to a hospital, where, after an illness of several months, she recovered. She was a homely

“Do not all the people in the world help one another? You have helped me.”

“But why did you choose that baby?” the matron insisted. “There are many others here prettier, better tempered, more lovable.”

“Yes,” replied the little Swede, with tears in her eyes, “but she had nobody but me to take care of her, madam.”

THERE is no other way to find deliverance from sins than in the words of the Third Article of the Creed: “I believe the forgiveness of sin.”

Luther.

The Sailor's Card.

A Christian worker, who labored for many years among our sailors, relates that one night after services a young sailor, who had only a few nights before been led to the Savior, came up to him, and laying a blank card before him, asked him to write a few words upon it, giving as his reason for the strange request: "You will do it more plainly than I can."

"What must I write?" asked his friend.

"Write these words, sir: 'I love Jesus — do you?'"

After having written them, his friend said, "Now you must tell me what you are going to do with the card."

The sailor replied, "I am going to sea to-morrow, and I am afraid if I do not take a stand at once, I may begin to be ashamed of my religion, and let myself be laughed out of it altogether. Now as soon as I go on board, I shall walk straight to my bunk and nail up this card upon it, that every one may know that I am a Christian, and may give up all hope of making me either ashamed or afraid of following the Lord."

A Time to Dance.

An old colored preacher in Atlanta, Ga., lectured a young man of his congregation for attending a public dance where there was much drinking and carousing. The young man protested that the Bible said, "There's a time to dance."

"Yes, dar am a time to dance," said the old preacher; "and it's when a boy gets a whippin' for goin' to such a dance."

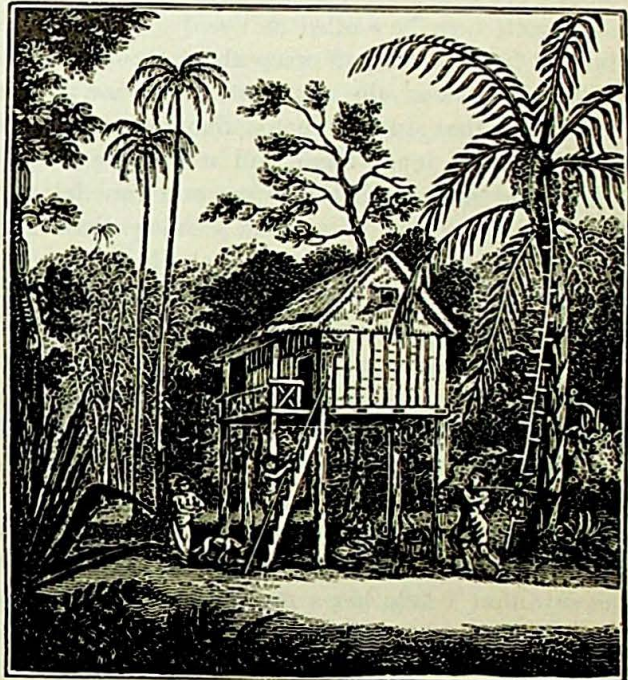
A Wonderful Change on Sumatra.

Sumatra is one of the largest and most important islands of the East India Archipelago, inhabited by different tribes of savages, the most interesting of which are the Battaks. The dwellings of the natives are generally built on high poles. Such dwellings, they think, give more safety and protection.

A great change has come to Sumatra since 1834, in which year the American missionaries Munson and Lyman, the first evangelical missionaries on the island, were killed and eaten by the savage Battaks. About a year ago, the German missionary Schrey

succeeded in discovering the place where the cruel deed was done, and recently a monument, a large granite block with a polished cross, was there erected in memory of the martyred missionaries. The monument bears in gilt letters this inscription in German: "Here rest the remains of the two American missionaries Munson and Lyman, slain and eaten in the year 1834. John 16, 1—3." Under this inscription is the following in the Battak language: "The blood of the martyrs is the seed of the Church of Jesus."

In the festival service of dedication it was related that the mother of one of the murdered mis-



Dwelling of Natives on Sumatra.

sionaries, on hearing of her son's death, did not grieve over the loss of her boy, but was sorry that she had not another son to take his place and tell the Battaks of Jesus' love. Until the end of her life she daily prayed for the Battaks. Her prayers were not in vain. There are now 69 missionary laborers from a German mission society working among the Battaks, and 82,000 have been gathered into Christian congregations. In the very village whose inhabitants committed that bloody deed in 1834 the Gospel is now preached, and the son of the leader of that murderous band, the eighty year old chief Ombu Tombak, was one of the catechumens receiving instruction preparatory to baptism. A wonderful change through the preaching of the Gospel!

Blind Robert.

One day, writes a city missionary, I met a little boy in the street who was going along very slowly, feeling his way by the houses and the fences. I pitied the poor blind boy. So I stopped to talk with him. He told me that his name was Robert, that his father was sick at home, and that his mother had to take in washing and had to work very hard to get a living. All the other children had some kind of work to do; but as he could not see to work, he was sent after clothes for his mother to wash. I asked him if he did not feel bad because he was blind. He looked very thoughtful and solemn for a moment, then he smiled and said, "Sometimes I think it hard to have to creep about so; sometimes I want to look at the sun that warms me, at the sweet birds that sing for me, at the flowers that feel so soft when I touch them, and at the face of dear father and mother that love me and care for me. But God made me blind, and I know that it is best for me; and I am glad that He gave me a good mother, and a Christian school to go to, instead of making me one of the heathen children that pray to snakes and idols."

"But, Robert, if you could see, you could help your mother more," I said, without thinking, and was sorry as soon as I said it; for the little boy's smile went right away, and tears filled his blind eyes, and ran down his pale cheeks.

"Yes," he said, "I often tell mother so; but she says that I help her a great deal now, and that she wouldn't spare me for the world; and father says I'm the best nurse he ever had, if I *am* blind."

"I am sure you are a good boy, Robert," I answered quickly.

"No, sir," he said, "I am not good, but have a very wicked heart from which come wicked thoughts; and if it wasn't for the Savior, I don't know what I would do."

"And how does the Savior help you?"

"Oh, sir, I trust in Him, and He gives me rest and makes me strong and patient in all trouble. It makes me glad to think that I shall see Him in heaven. I daily pray to Him."

"Well, Robert, that is right; and so you expect to see in heaven?"

"O yes, sir. In heaven all blindness will be gone. I heard father reading in the Bible the other day, where it tells about heaven, and it said there is 'no night there.' But here it is night to blind people all the time. Oh, sir, when I feel bad be-

cause I cannot see, I think about heaven, and it comforts me."

I now saw that Robert began to be uneasy, and wanted to go on. So I gave him some money, telling him to buy something for his sick father. Again the tears filled his blind eyes.

"Oh, sir," he said, "you are too good! I was just wishing I could buy something for poor sick papa. He has no appetite, and we have nothing in the house but potatoes. He tries to eat them and never complains; but if I could only get a chicken for him, it would make him better—I know it would; but I don't want you to give me the money; can't I work for you and earn it?"

I made him take the money, and then watched him to see what he would do. He went as fast as he could for the clothes; then he bought a chicken, then a stale loaf of bread, and felt his way home, trembling all over with delight. I followed him, without his knowing it. He went to a little old-looking house which seemed to have but one room. When he came to his father's bed, he showed him the chicken and the bread, saying, "See, father, see what God has sent you!" He then told about my meeting him, and giving him the money, and added, "I am sure, father, that God put it into the kind man's heart; for God sees your need and cares for us."

As I turned away from the blind boy's home, I thought how comforting it is to trust in God as poor Robert did. Would you be so contented and happy, if you were as poor as he was, and blind too? Let us be thankful to God for all His mercies and goodness; and let us not lose our trust in Him in days of sorrow and affliction.

The Devil's Aim.

The devil's aim is to keep men from believing God's Word and being saved. To this end he also snatches away the seed of the Word from the hearts of many hearers, as Christ says: "Those by the wayside are they that hear; then cometh the devil and taketh away the Word out of their hearts, lest they should believe and be saved," Luke 8, 12. And remember, the devil does not let the grass grow under his feet; he comes as soon as the seed is sown. We must therefore at all times be on our guard and pray God to break and hinder the devil's evil counsel and will which would not let us hallow God's name nor let His kingdom come.

NOTES.

MANSURA, LA. — From one of our exchanges we learn that our mission at Mansura, La., has been richly blessed during the past months of the year. Several classes of catechumens were confirmed and received into the congregation. The Fourth Sunday after Trinity was especially a day of rejoicing, six adults being confirmed on that day, after having confessed their faith in the Savior and promised faithfulness to Him and His Church, in the presence of a large congregation which filled the church building to its utmost capacity. This promising mission station has been faithfully served by the Rev. Ed. Schmidt, our missionary at Napoleonville, La. But Mansura will now again have its own pastor in the person of the Rev. Charles Peay, of North Carolina, a graduate of Immanuel College. May God abundantly bless the labors of the new pastor among the dear people of Mansura!

A PASTOR'S MISSION WORK. — Many a pastor might find opportunity for mission work among the colored people of his neighborhood. A Chicago pastor, a few weeks ago, sent us a letter in which he writes: "Since last fall I have as a pupil a negro orphan boy of thirteen years, who lives nearby with his uncle. Three times a week in the evening I instruct him in Luther's Catechism, Bible History, and German. He knows well by heart the whole Enchiridion, except the Table of Duties, and has learned the Bible proofs to the Ten Commandments and to the First Article. In his uncle's house there was no prayer in use. I taught the boy several little table prayers to teach his younger brother, and he himself learned Luther's family prayers in the Catechism. Last week his uncle, a negro and highly respected by his employers and white coworkers at the brickyard, said to me: 'Since Howard learns the Catechism with you, he and his younger brother pray at each meal, and each one a different prayer, and neither of them rises nor goes to bed without saying your prayers.' Do you find such service in the house of every white Lutheran? The boy is to graduate after being confirmed, and will attend Immanuel College to become a Lutheran pastor. — Thirty years ago I confirmed a colored boy in German at East Albany, N. Y."

A HAPPY MISTAKE. — The same pastor writes: "By mistake I delivered to a widow, a subscriber of the *Lutheraner*, a *Missionstaube* [our German mis-

sion paper] instead of the PIONEER for her grown-up children. She read it and returned it to me, inquiring for the address of the Mission Treasurer. We had decided to donate our spending money (\$2.50) at the Lutheran school picnic to the Colored Mission, which is much in need of money. I told the widow of our intention. Last Friday she left a closed and addressed envelope at my house to be forwarded to the Treasurer. The envelope contained two dollars for Colored Mission. So God changed my mistake into a needful act of charity."

A REPLY. — Referring to a "Note on Bible Work" in our August number, a reader asks whether "the Bibles distributed in New York by the New York Bible Society are all English Bibles." Surely not. The Society issues the Word of God in thirty-six different languages. It last year distributed 185,000 volumes of Scripture among the newcomers that landed on our shores, most of them belonging to foreign-speaking peoples.

THE YELLOW PERIL. — On account of "the yellow peril" that might threaten the western nations, objection has been made to the educational work of the missionaries among the Chinese and other heathen peoples of the East. It has been said: "If China has awakened and her people and other people of the yellow race are educated, what will become of the rest of the world?" In replying to this foolish objection, one of the American delegates to the World Missionary Conference, which recently met in Edinburgh, Scotland, said: "Christian people believe that there is but one yellow peril on earth, and that is the lust for gold, and nothing else."

THE MISSIONARIES' WORK APPRECIATED. — The State Government also derives much benefit from the work of the missionaries. This has time and again been recognized by state officials who have appreciated the work done by the missionaries. G. R. Le Hunte, former Governor of Australia in the reign of Queen Victoria, speaking of the missions among the native blacks of that British colony, carried on also by our Lutheran brethren in that distant land, said: "The Government owes everything to the missions. Every penny you contribute to the mission is a help to the Queen's Government. The missionaries render it unnecessary for the whites to move about with armed forces, and enable the officials to leave their rifles on the ships, and go inland with their umbrellas. The mission brings

about peace, law, and order. If you could only see the difference between the natives brought under the influence of the missionaries and those that are not! I earnestly appeal to you to give your hearty support to the mission."

A Lesson From a Girl in Africa.

A number of years ago a heathen father left his little girl babe and ran away to another country. This father lived in Africa. The people down there, like many other heathen, do not care so much for little girls as they do for little boys. And this man did not care what became of his little babe, since it was a girl. The little babe did not die. It grew up without anyone taking very much care of it. When the child was older she ran about here and there, for no one seemed to own her. One day she came to the schoolhouse where the missionaries were teaching heathen children. She peeped in, but ran away when she saw someone approach her. But she came back again, just as the children began to sing. The teacher happened to be out, and slipped up behind the child, and placed his arm about her neck. He spoke to her kindly, and induced her to go into the school. She soon learned to read, and was taught the truth of God's Word.

One day when the girl was almost grown, being about sixteen years old, her father came to the school. He lived about 130 miles away, but had heard what had become of his daughter. He said he had come to get her. The missionaries asked what he wanted with her. He said that he wanted her to go and teach him and the people where he lived to read. The missionary asked what had put such an idea in his head. He said a missionary had been there and told them of God's Word, and they would like to learn to read it. The daughter did not want to leave and go with her father. But the missionary told her that it was her duty to go, and do her parents and others all the good in her power. The child wept very much, but agreed to go. Sometime afterwards the father returned to the mission post and said that his daughter had taught many persons to read, and he now came for a supply of good books. Was not that a noble work done by this poor African girl?—*Little Missionary.*

I HAVE had many things in my hands, and I lost them all; but whatever I have been able to place in God's hands I still possess.—*Luther.*

BOOK TABLE.

LUTHER'S MORALS. By Rev. J. H. Hartenberger. Reprinted from *Theological Quarterly*. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

An able refutation of the calumnies and slanders of Roman Catholic writers who have time and again tried to heap scandal on the name of the great Reformer, whom they hate for having, with God's Word, revealed the mystery of iniquity in the Romish Church and that wicked, that man of sin and son of perdition, the Roman Antichrist, 2 Thess. 2. The pamphlet will do those good service that have occasion to silence malicious slanderers who delight in defaming the pious and illustrious servant of God—Dr. Martin Luther.

SYNDALBERICHT DES MICHIGAN-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 11 cts.

Contains a timely and instructive paper on Civil Government and Subjects, according to the Table of Duties.

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St. Louis, Mo., August 10, 1910.

H. L. DOEDERLEIN, Treas.
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Albert Witt, Pastor.

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.

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

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Vol. XXXII.

ST. LOUIS, MO., OCTOBER, 1910.

No. 10.

The Church of God.

How goodly is Thy Church, O Lord,
How bright her portals shine;
Her stately battlements declare
Her workmanship divine.

Against her storms have fiercely raged
And tempests hurled their might;
But still unhurt she firmly stands;
How glorious is the sight!

Nor shall the powers of all her foes
Against Thy Church prevail;
For Thou shalt smite them with Thy sword,
And cause their schemes to fail.

J. B. Thompson.

A True Reformation.

The Reformation by Dr. Martin Luther, of which we are reminded on Reformation Day, the 31st of October, was a true reformation, not a sham reformation. It was the only genuine reformation, for by Luther's reformation the authority of the Bible and the pure doctrine of the Gospel were restored to the Church.

The Bible is God's Word. In the Bible we have the Word of Christ, who says: "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," John 8, 31. 32. As long as the Church continued in Christ's Word, having the Bible as their sole authority and Christ as their only Master, they had the truth and enjoyed true liberty. But there came a time when the pope made himself master of the Church, when the Bible was put aside, and man's word was put in the place of God's Word. Doctrines contrary to the Bible were taught,

the darkness of error spread throughout the Church, and the people were held in the bondage of ignorance and superstition, ruled by spiritual tyrants. Those were indeed dark and dreary days when the light of God's Word was hidden, when the Bible was said to be a dark and useless, yea, a dangerous book which the people must not read. Luther says of those days: "Observe what the devil has done through the papists. It was not enough for them to throw this book, the Bible, under the table, and to make it so rare that few doctors of the Holy Scripture possess it; but, lest some one should bring it to notice, they have branded it with infamy, blaspheming God and saying that it is dark and that we must follow the glosses of men and not the pure Scripture. The calamity is so great that it cannot be reached by words or thoughts. The evil spirit has done his will and suppressed this book, and has brought in its stead so many books of human doctrine, that it may well be said that there is a deluge of books, and yet they contain nothing but errors, falsehood, darkness, poison, death, destruction, hell, and the devil."

Through Luther's Reformation the Bible was again given to the people, and its authority in all matters of Christian doctrine and practice was restored. Popes, councils, and church fathers, may err and have erred, Luther said, but the Word of God can never err. The Bible, therefore, is the only infallible teacher of Christian truth, and to its authority all Christians, all teachers, popes, councils and churches, must bow in humble submission; for in the Bible God Himself speaks. "God's Word," Luther said, "shall determine the articles of faith, and nobody else, no, not an angel." When, therefore, Luther was called upon to revoke, or

take back, what he had written, he said: "If I am not convinced by the Holy Scriptures, I cannot and will not revoke anything." And when men arose who rejected the authority of the pope, but put in its place the authority of human reason, rejecting plain doctrines of the Bible, because their reason could not comprehend them, Luther opposed these false teachers and upheld the full and absolute authority of God's Word over against the fallible reason of man, as well as against the fallible word of the pope. Luther's Reformation was a true, a genuine reformation.

This is also seen from the fact that Luther restored the pure Gospel doctrine. As in the Romish church man's word was put in the place of God's Word, so man's work was put in the place of Christ's work. Sinners were not directed to Christ and His merits for salvation, but were told to trust in their own works, in their own merits and in the merits of the saints. Thus they were led in ways in which salvation can never be found. For the Bible plainly teaches that we are saved by grace through faith; and that not of ourselves; it is the gift of God; not of works, lest any man should boast. (Eph. 2, 8.) "Therefore we conclude that a man is justified by faith without the deeds of the Law," Rom. 3, 28. Salvation is only in Jesus, "in whom we have redemption through His blood, the forgiveness of sins," Eph. 1, 7. There is no other Savior. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," Acts 4, 12.

This Gospel of the sinner's salvation by grace through faith in Jesus, the only Savior, Luther found revealed in the Bible. In this Gospel he himself found peace for his soul, after having in vain tried to find peace in the way pointed out in the Romish church. This Gospel he made known with voice and pen and defended it against all its enemies. Thus the pure Gospel was restored to the Church through the Reformation by Dr. Martin Luther, and thousands who were groping hopelessly in the darkness of popery hailed with joy the pure Gospel light which shone into the darkness and led them into the true way to heaven.

The Reformation by Dr. Martin Luther was a true reformation, the only genuine reformation. It was God's own work, by which He restored the authority of His Word and the pure Gospel of salvation. Luther was only God's faithful servant, the instrument used by God for accomplishing the

work. We still enjoy the fruits of this work. We still have an open Bible which can lead us into all truth and guard us against all error. We still have the pure Gospel for the salvation of lost sinners. Well may we celebrate Reformation Day with joy and thanksgiving. May God's great mercy make us ever more willing to help in spreading the saving truths of this pure Word, so that many others may enjoy the blessings of the Reformation.

Luther's Small Catechism.

Martin Chemnitz, one of the most learned theologians of the Lutheran Church, said of Luther's Small Catechism:—

"Luther wrote a short Catechism more precious than gold and gems. All things in it have been taken from the Holy Scriptures. I can truly affirm that in that very little book there is a wealth of so many and such great matters, that if all faithful preachers of the Gospel were, during their entire lives, to treat of nothing else in their sermons than to explain aright to uninstructed people the secret wisdom of God comprised in these few words, and to set forth from the divine Scriptures the foundation of each word, they could never exhaust this immense abyss."

Trust in Christ's Righteousness.

In a letter to a troubled friend Luther wrote:—

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

Only One Way.

There are many ways devised by man for *seeking* the kingdom of God, but there is only one way of *finding* it; namely, to believe in Christ and study the Gospel diligently with watching and prayer, so that its divine truth may take deep root in the heart, and bear fruit in the life.—*Luther.*

Of the Lord's Supper.

OF THE SALUTARY USE OF THE LORD'S SUPPER.

After showing what the Lord's Supper is, what its benefits are, and whence it has its great power, Luther in his Small Catechism answers the question:—

Who, then, receives the Sacrament worthily?

"Fasting and bodily preparation," he says, "is, indeed, a fine outward training; but he is truly worthy and well prepared who has faith in these words, 'Given and shed for you for the remission of sins.' But he that does not believe these words, or doubts, is unworthy and unprepared; for the words, 'For you,' require all hearts to believe."

From what we have already heard, the communicants without exception receive Christ's body and blood in the Sacrament, but only the worthy communicant receives any benefit from his communion. Such being the case, it is of supreme importance that we should particularly consider the true worthiness of the communicant. This is also apparent from the apostle's admonition, 1 Cor. 11, 28, 29: "Let a man examine himself, and so let him eat of this bread and drink of this cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Every communicant is here most earnestly exhorted to examine himself before he approaches the Lord's Table, lest he eat and drink damnation to himself by an unworthy partaking of the Holy Supper. We see that it is possible to partake of the Sacrament unworthily, and that such unworthy eating and drinking is attended by most dire consequences for the unworthy communicant; for, says the apostle, "he eateth and drinketh damnation to himself." Not discerning the Lord's body, that is, not distinguishing this heavenly Supper from an ordinary meal, he makes himself "guilty of the body and blood of the Lord," 1 Cor. 11, 27. Such an unworthy communicant is the equal of those who crucified the Lord, and as long as he does not repent, God's wrath and displeasure will be resting upon him unto his final damnation.

But when is the communicant truly worthy and well prepared? Can one render himself worthy by his own preparation, thoughts, and works? By no means. "Fasting and bodily preparation is, indeed, a fine outward training," but it is after all, nothing but an outward training of the body, and therefore cannot be the proper preparation of the soul. Decency indeed demands that a communicant ap-

proach the Lord's Table with due modesty and reverence, but in the end it is no more than an external thing of which any unbeliever is capable. And if a person desires to abstain from meat and drink before communing for a greater or less length of time, regarding such fasting as a good means of drawing his thoughts from external matters, he has a perfect right to do so, as long as he does not rely upon such fasting as being able to make him a worthy communicant.

But if such external preparations, as fasting, a modest apparel, and a reverent demeanor, do not make a communicant worthy and well prepared, wherein does true worthiness then consist? Luther answers: "He is truly worthy and well prepared who has faith in these words, 'Given and shed for you for the remission of sins.'" True worthiness and preparation consist only and solely in faith, namely, in faith in these words, "Given and shed for you for the remission of sins." You must believe, truly believe, that Christ's body and blood are given you in the Sacrament, that this body and blood was given and shed for *you*, and that it was given and shed for the *remission of your sins*. In other words: The worthy communicant is a person who sees and laments his own unworthiness, who by means of God's holy Law has come to a lively knowledge of his sins, but who by faith, which the Holy Spirit has worked in him through the Gospel, turns to Christ as his only Savior and Redeemer from sin, death, and hell, and who, furthermore, by God's grace, has the good and earnest purpose to amend his sinful life.

From this it is plain who is unworthy and unprepared, namely, he who does not believe, or doubts, the words, "Given and shed for you for the remission of sins." Not sin, but unbelief, makes the communicant unworthy. Faith is the hand that takes the forgiveness which is offered in the Sacrament. He therefore that has no faith cannot take the gift which the Sacrament offers. And if such an unbeliever approaches the Lord's Table, he makes a mockery of Christ and His merits, and calls down upon himself the anger and curse of an insulted God. "For," says our Catechism, "the words, 'For you,' require all hearts to believe." The unbelieving communicant, however, by his unbelief rejects this blessed word of promise and transforms the intended blessing into a curse.

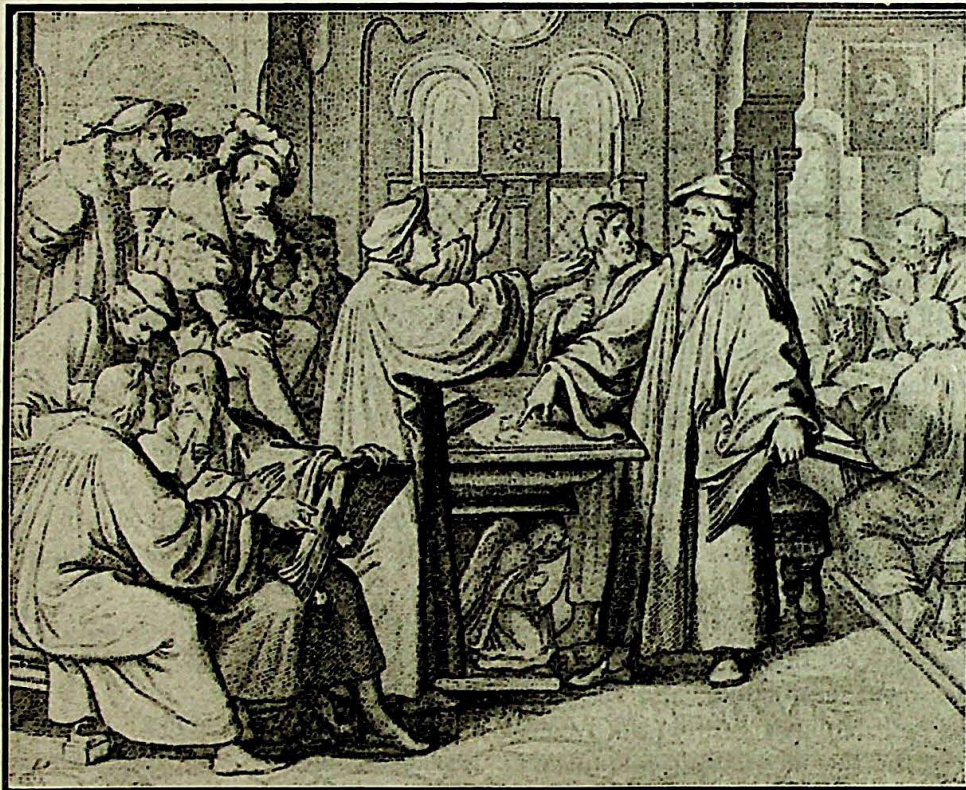
O Christ, may we the food receive
With childlike faith in Thee,
And humbly still Thy word believe
When 'tis not ours to see.

F. J. L.

Luther at Marburg.

When Luther began the reformation of the Church, there were men who also wished to help the Church, but who had a spirit different from Luther's. Whilst Luther took his stand on the Bible only and opposed the false doctrines of the Romish church, not because they were against human reason, but because they were contrary to the Word of God, these men rejected plain doctrines of the Bible, because these doctrines did not agree with

In the year 1529 Luther had a conference with Zwingli at Marburg, in which also the doctrine of the Lord's Supper was discussed. Luther stood firm on the Word of God, and when Zwingli, in the course of the debate, said that God does not ask us to believe anything unreasonable, Luther replied, "What God speaks is always for our salvation." The question with Luther was not whether a doctrine agreed with human reason, but whether it agreed with God's Word. To the Word of God he held fast over against all the arguments of



LUTHER AT MARBURG.

man's reason. One of these men was Zwingli, pastor at Zurich, Switzerland, and one of the doctrines in which he would follow human reason rather than the plain, clear Word of God was the doctrine concerning the Lord's Supper. The plain words of Christ, "This is my body, this is my blood," he would not accept as they read, and although the Bible clearly teaches that Christ's true body and blood are present with the bread and wine and are partaken of by all communicants, Zwingli denied this doctrine because his reason could not comprehend it. Luther opposed the false doctrine of Zwingli and his followers and defended the truth of God's Word.

human reason. At the beginning of the conference he had written with chalk on the table the words of Christ in bold letters: **THIS IS MY BODY**. And in our picture we see him pointing with his finger to these words, to which he clung so firmly, because Christ Himself had spoken them. He demanded of his opponents to give all glory to God, and to believe the clear, simple words of the Lord. By refusing to do this, Zwingli made it impossible for Luther to give him the hand of fellowship. Luther had to say to him, "You have a different spirit from ours."

A Fearless Preacher.

Hugh Latimer was born about 1480. He was one of the prominent men in England who, at the time of the Reformation, left the Romish church and embraced the evangelical faith. By King Henry VIII he was appointed Bishop of Worcester and as such was a zealous promoter of the Protestant cause in England. He was known as a fearless preacher, reproving error and sin wherever found. As an instance of his fearlessness it is related that on New Year's Day, when, according to the prevailing custom, the eminent men of the land presented the king with a New Year's gift, his gift was a copy of the New Testament, with the passage marked, and the leaf turned down to the words: "Whoremongers and adulterers God will judge." Those who know the history of the adulterous King Henry VIII need not be told how well deserved was the reproof of the fearless preacher.

On the 16th of October, 1555, Latimer, over seventy years old, died a martyr's death by order of Bloody Queen Mary, who was a zealous Catholic and under whose short reign of five years, according to the lowest calculation, 288 persons were burned alive for their evangelical faith.

Latimer's last words were: "O heavenly Father, I give unto Thee most hearty thanks, for that Thou hast called me to be a professor of Thee, even unto death. O Father in heaven, receive my soul!" Then welcoming, as it were, the flame, he embraced it and bathed his hands in it.

So ended this old and fearless servant of God in the midst of the fire into which he cheerfully entered for Christ's sake.

Grace Hateful to Popery.

Grace is a word which is as hateful to popery as the name of Jesus to the devil. Reptiles cannot bear salt, nor can Jesuits and priests endure sovereign grace. Their trade is gone when salvation is free. Their honor is gone when Christ is all. When people think much of Jesus and His redemption, they are sure to think little of priests and their fiddle-faddle. It was Luther's plain teaching of justification by faith which shook the corner-stone of the Vatican. If men are saved by believing, they are not likely to waste money on purgatory pickpurse, nor any other of the pope's schemes for getting money. — *C. H. S.*

Caught Reading the Bible.

In the art gallery of Brussels can be seen a picture representing an old grandfather and his little grandchild before an open Bible, while spies enter the room to arrest them. The title of the picture is: "Caught Reading the Bible," and the story which the picture represents is as follows:—

When Philip II of Spain, known for his cruelty, had become the lord of the Netherlands, he promised the pope that no Protestant should be allowed to live in his provinces. Peter Titelman, who stood at the head of the Inquisition, was told to seize all Protestants and bring them to punishment.

At that time, in the year 1568, there lived in the little town of Vaasen, in Holland, a good old man, named Gottlieb. He and his grandchild, Bertha, had become believers in the doctrines of the Reformation. In his house meetings had been held, and with his fellow-believers he had strengthened himself with the Word of God. But now that house was closely watched by Romish spies, and only in the dead of night dared he bring out his Bible from its hiding-place and read its sacred pages with his grandchild. At the first crowing of the cock this old grandfather sat before his open Bible, the blond head of the child leaning on his shoulder. He had come in the fifth chapter of Matthew to the verse: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." A rough knocking on the door suddenly resounded through the little house. "Grandfather," cried Bertha, with trembling, "we are caught." "Yes, my child," calmly replied the old man, "God's hour seems at hand. Let them find us before the open Bible. We have no time to hide it safely as before." The blows fell heavier on the door. There was no need to open it, for it soon fell in beneath the axes of the enemies, who then rushed into the room. "At last we have caught the birds," cried Peter Titelman, the leader of the band, with horrid glee. "Courage, my child!" said the grandfather, as a shriek broke from the lips of little Bertha, "the kingdom of heaven is not far off now."

Soon these faithful readers of the Bible were stretched on the rack until they died. But in the art gallery of Brussels that touching picture still speaks of the faith of good old Gottlieb and his grandchild Bertha.

Short Report of Synodical Conference.

Synodical Conference is the largest and only strictly confessional body of Lutherans in our country. It is a union of those synods which in confession of faith and practice adhere strictly to the Scriptures of the Old and New Testaments as the inspired Word of God and the Confessional Books of the Lutheran Church as the correct interpretation of the same. From August 17 to 23 this Lutheran body convened at Seward, Nebr., holding its sessions in St. John's Lutheran Church. Its chief business was to hear reports of the colored mission, and make provisions for its maintenance for the next two years.

The Conference began Wednesday morning, August 17, with impressive divine services, in which Rev. Prof. J. Schaller of Wauwatosa, Wis., preached a very instructive and edifying sermon from 1 Tim. 1, 18, 19. In the afternoon the formal organization took place with the presentation and examination of credentials and the election of officers. Rev. John Bading, the venerable President of Synodical Conference, who has served thirty-three years as chairman, was reelected.

Thursday morning was taken up with doctrinal discussions. Rev. W. Dallmann, of Milwaukee, Wis., read a paper on "The Honorable Appellations Accorded the Christians in the New Testament." Beginning at St. Matthew, the essayist selected the titles given to the Christian, defined them, and showed what duties they involved. Thursday afternoon, among other business, the President of the Mission Board for Colored Missions, Rev. H. Meyer, made his biennial report. He had not concluded the reading of the report before adjournment of the afternoon session. Thursday night the young people of St. John's Church gave a musicale to the delegates and visitors in the chapel of the seminary.

Friday morning the chairman of the Mission Board concluded his report, and it was given to a committee. Miscellaneous business was transacted in the afternoon. At night, divine services were held with celebration of the Lord's Supper.

Saturday morning the recommendation of the Committee on Colored Missions reported, and Conference proceeded to pass on it, but did not finish before the adjournment at noon.

Sunday morning divine service was conducted in the church, and in the afternoon a mission festival was held at the Fair Grounds. At the latter place Prof. Mezger, of St. Louis, and the undersigned spoke in the interest of Colored Mission.

At this and most of the other services liberal collections were taken for the mission treasury.

Monday morning and afternoon both were given to business. The Conference passed on the recommendations for the Colored Missions. A vote of thanks was extended to the members of the Mission Board and the several editors of the mission papers for their services. Among other resolutions it was resolved to have a general superintendent for the missions, who is to have oversight over them and further their interests by bringing their needs to the attention of the different synods and congregations. Luther College at New Orleans, La., was changed from a seminary to a preparatory school, where the young people will receive academic training and be prepared to enter Immanuel College at Greensboro, N. C. Conference authorized the erection of a new building for the primary department of Immanuel College. The intentions of Synodical Conference now is not only to have the work among the colored continued energetically, but to have it spread out as fast as possible. The interest for the work is by no means lagging.

Monday night the venerable chairman, Rev. J. Bading, preached the parting sermon from 1 Cor. 1, 4—9, after which he cordially thanked the kind pastor of St. John's Church, Rev. C. H. Becker, and the hospitable members for their generous entertainment of Conference. The next sessions of Synodical Conference are to be held two years hence at Saginaw, Mich.

Synodical Conference has been conducting mission work among the colored people for the past thirty-three years. We now have 31 stations, 20 pastors and teachers, two colleges, over 3000 souls, and 1500 children in day schools. May Almighty God continue to bless our missions, and through them bring many souls to Christ and salvation!

J. McDAVID.

Immanuel Conference.

Immanuel Conference met for its twentieth convention at Grace Church, Greensboro, N. C., August 19 to 21. On August 17 and 18, the pastors and teachers had private sessions in the office of Immanuel College. The first three of these sessions were devoted to the arranging of a schedule which is to be used in all of our colored parochial schools of this section of our country. Rev. H. Messerli and Teachers E. Buntrock and M. Carter consti-

tuted the committee which had mapped out the schedule and reported to Conference. During the last of the private sessions Rev. Lash read his paper on "Lodges."

Every one of the private sessions was opened with a short address. Prof. Bakke spoke of The Pastor's Duty towards the Sick of His Congregation, basing his remarks on James 5, 14, 15. Prof. Wahlers expounded Acts 18, 26, speaking of The Pastor's Relation towards His Catechumens. Rev. Koiner's subject was: The Pastor's Relation towards Sects, based on Tit. 1, 9. The undersigned, taking for his text 1 Tim. 5, 1, 2, addressed the convention on The Pastor's Relation towards the Older and Younger Church Members.

During the morning sessions of the public meetings business was transacted. Rev. J. S. Koiner, of Meherrin, Va., and Mr. Wm. Hill, candidate of theology, were received as new members. The result of the election of new officers was as follows: Rev. J. S. Koiner, chairman; Rev. W. H. Lash, vice-president; Rev. J. Alston, secretary and treasurer. Among the guests present were Rev. C. Lauterbach, of Ridgeway, N. C.; Prof. W. Baumhoefener, of St. Paul, Minn.; and Mr. Wm. Lochner, of St. Louis, Mo.

The afternoon sessions were devoted to a very interesting and instructive paper by Prof. Bakke on "Conversion." In the first part of his paper the essayist spoke of the natural condition of man; in the second part, of conversion itself; and finally he showed that conversion is a work of the Holy Ghost through the means of grace.

Services were held on Thursday and Friday nights, with sermons by Rev. J. S. Koiner on Matt. 7, 13, 14, and by Rev. John Alston on Eph. 3, 13—21. Three services were held on Sunday with communion in the morning. In the morning service Prof. F. Wahlers delivered a confessional address on Ps. 130, and Rev. F. Ford preached on Rom. 1, 16. In the afternoon Prof. N. J. Bakke preached on Rev. 3, 13—19, and at night Rev. W. H. Lash on Zech. 2, 10—13.

Next year Immanuel Conference, God willing, will convene in St. Matthew's Congregation at Meherrin, Va.

May God bless Immanuel Conference in all its undertakings!

M. L.

NOTES.

IMMANUEL COLLEGE. — With an enrollment by far exceeding that of any previous year Immanuel Lutheran College opened on September 7, at 10 A. M., with a divine service in the chapel. Sixty students were present, and as many more have applied for admission, we may expect a much better attendance than ever before. In the opening service the President, Prof. N. J. Bakke, delivered a sermon on Col. 1, 10, and Rev. J. McDavid, of Charlotte, N. C., who had been soliciting in North Carolina for students during the summer, spoke words of welcome and encouragement to the students. May God be with Immanuel College in the coming school-year!

M. L.

IMPORTANCE OF MISSION SCHOOLS. — In the latest Report of the General Council's Telugu mission in India one of the missionaries writes: "There is no doubt that the most important and necessary, as well as the most laborious work is the establishing and keeping of schools in the villages in the district. There is no better means of reaching the younger generation not only of the Christians, but also the children of the heathen people, to instruct them in the Bible and in the Catechism, and thus pave the way for Christianity; for many heathen parents, though they care nothing for Christianity themselves, like to have their children receive an education which they did not get themselves, even if they have to take instruction in the Christian religion into the bargain. Besides, the village teacher becomes an agent of the spreading of the Gospel in his village. He not only teaches the secular branches, the Bible, and the Catechism to the children, but he conducts the Sunday and evening prayers and leads the Sunday school."

BIBLE WORK. — The British and Foreign Bible Society is the greatest of all Bible Societies. Since its foundation, in 1804, it has issued two hundred and twenty-two million copies of the Scriptures. From its latest Report we learn that it now issues the Scriptures in 424 languages, and during the past year has added six new languages to the list. Of some of these the average person has never heard. A Bantu tribe in the French Congo now can read the Gospel according to Matthew in Ongom. On the south coast of British New Guinea there are 40,000 cannibals who speak Namau, and have circulating among them both Matthew and John.

"THE receiver of stolen goods is just as bad as the thief."

There is a province in Abyssinia containing 3,000,000 people, who speak a Semitic language known as Tigrinya, and these millions now have a complete New Testament of their own. The Bible for the use of the blind has found its way into Welsh, Spanish, Italian, Gujarati, and two of the many Chinese dialects. The demands on the Society show the varied tides of migration and their destiny. Last year copies of the Scriptures in Spanish and Italian to the number of 250,000 were sent to the Argentine Republic to meet the needs of immigrants. Canada took volumes of the Scriptures in fifty-three languages to meet the needs of the 200,000 newcomers. In fact, one-third of the Scriptures circulated in Canada were in languages other than English. In pursuance of its work, the Society employs as many as eleven hundred colporteurs, who penetrate to the remotest corners of the earth.

HEATHEN CRUELTY.—A lady missionary writing from Peking, China, says, you will be surprised that you never see nor hear of the funeral of a child. Gorgeous processions tell of the death of an adult, but it would seem as though children never died in China. But suppose you get up at daylight and stand out in the street. Now the mystery is explained. A large covered wagon drawn by oxen comes creaking along, with a sign on the front. It is piled to the top with the bodies and fragments of bodies of dead infants that have been cast into the street the night before as refuse. Some are in old baskets, and one or two in plain board coffins. Some are half devoured by dogs. Perhaps the wagon contains a hundred of these ghastly forms. No weeping mother or sighing father follows in the procession. The load is cast into a pit outside the city wall and covered with quicklime. This is done every day. Many of these babes are girls that were strangled at birth, or soon afterwards, because of the curse of womanhood. Such is the cruelty of heathenism.

BOOK TABLE.

SYNDALBERICHT DES WESTLICHEN DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 12 cts.

Contains an important, instructive essay by Prof. E. Pardieck on The Trinity of God in the Old Testament.

SYNDALBERICHT DES NORD-ILLINOIS-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 17 cts.

The doctrinal paper in this Synodical Report treats, in an edifying and practical manner, of The Blemishes in

the Corinthian Congregation, and contains many instructive lessons and wholesome counsels for pastors, teachers, and congregations of our day.

SYNDALBERICHT DES OREGON- UND WASHINGTON-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 12 cts.

Contains the conclusion of a valuable, comforting paper on The Assurance of Salvation, and an encouraging report of the important extensive home mission field in Oregon, Washington, and Idaho.

BIBLE HISTORY. Old and New Testament. Illustrated. American Lutheran Publication Board, Pittsburg, Pa. Price, 35 cts. per copy, postpaid; in dozen or in 100 lots, 30 cts., not prepaid.

In handsome binding, in clear print, and with many illustrations, this volume of 161 pages brings 35 stories from the Old and 45 from the New Testament, "compiled for use of the youth of the English Lutheran Church." To each story is added a Bible text or a passage from the Catechism which the story illustrates, and also an appropriate verse from a church hymn. The book will do good service in the teaching of Bible stories in the home and in the school.

Acknowledgment.

Received for *Colored Missions* from the following congregations: Mount Zion, New Orleans, La., \$35.00, Mount Zion, Meyersville, N. C., 2.50, St. Paul, Charlotte, N. C., 7.50, St. James, Southern Pines, N. C., 2.50, Concordia, Rockwell, N. C., 2.50, Zion, Gold Hill, N. C., 2.50, Mount Zion, The Rocks, N. C., 3.00, St. Paul, Mansura, La., 1.50, St. John, Salisbury, N. C., 3.00, Bethel, Conover, N. C., .88, St. Peter, Dry's School House, N. C., 9.00, St. Matthew, Meherrin, Va., 3.67, Grace, Greensboro, N. C., 10.00. *Total:* \$83.55.

St. Louis, Mo., September 16, 1910.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie 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.

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.

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

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No. 11.

Thanksgiving Hymn.

Lord of the harvest, Thee we hail!
Thine ancient promise doth not fail;
The varying seasons haste their round,
With goodness all our years are crowned.

Our thanks we pay
This holy day;
Oh, let our hearts in tune be found!

If spring doth wake the song of mirth;
If summer warms the fruitful earth;
When winter sweeps the naked plain,
Or autumn yields its ripened grain,
Still do we sing
To Thee, our King;
Through all their changes Thou dost reign.

But chiefly when Thy liberal hand
Scatters new plenty o'er the land,
When sounds of music fill the air
As homeward all their treasures bear,
We, too, will raise
Our hymn of praise,
For we Thy common bounties share.

Lord of the harvest, all is Thine:
The rains that fall, the suns that shine,
The seed once hidden in the ground,
The skill that makes our fruits abound.
New every year
Thy gifts appear;
New praises from our lips shall sound.

J. H. Gurney.

Thanksgiving.

To give thanks unto God is a Christian duty. The apostle writes to Christians: "Be ye thankful!" Again he writes: "Giving thanks always for all things unto God."

Always! Not only on Thanksgiving Day, but always, in good and in evil days. Said an old Christian: "There is always cause for thanksgiving, as for every bad there might be a worse; and when a man breaks his leg, let him be thankful it was not his neck." When a well-known Christian writer saw his library on fire, he exclaimed: "God be praised that it is not the dwelling of a poor man!"

For all things! "We know that all things work together for good to them that love God," Rom. 8, 28. In a day of great loss Job said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

Especially do Christians give thanks to God for all spiritual gifts and blessings with which He has blessed them in Christ Jesus. These spiritual blessings they prize above all others; for Christ and the salvation in Him is more to them than all the earth. But Christians do not on that account despise the temporal blessings which God bestows and of which Thanksgiving Day especially reminds us. They appreciate them all the more, and are all the more thankful, because they see in them gifts of the same merciful God who has made such wonderful provision for the soul's salvation, and who leads His children through this earthly life with its temporal blessings to an everlasting life of never-ending bliss. Regarding also these temporal blessings and bodily gifts the Christian confesses: "All this 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."

The Christian's thanksgiving is not mere lip-service. It comes from a thankful heart and manifests itself, not only in words, but also in deeds. Christians thank God with hearts, and hands, and

voices. Their thankfulness moves them to be active in God's service by helping those that are in need, especially those that are in spiritual need, which is the greatest of all needs. The Christian's offerings for the Church and her missions are thank-offerings for the countless benefits of God, who forgiveth all his iniquities, who healeth all his diseases, who redeemeth his life from destruction, who crowneth him with loving-kindness and tender mercies. "Give thanks unto the Lord, for He is good; for His mercy endureth forever."

Of the Lord's Supper.

OF THE SALUTARY USE OF THE LORD'S SUPPER.

(Concluded.)

Only the believer is a well-prepared communicant, and for this reason every communicant must examine himself, whether he has true faith. But what if upon examination we find our faith to be weak, very weak? May those who are weak of faith approach the Lord's Table? The answer is: Yes, indeed; for the Lord will cast out no one that comes to Him, John 6, 37. Why, the fact is, that the good and gracious Lord above all things had our weak faith in view when He instituted the Holy Supper, and it is His special desire that those who are weak of faith should come to the Lord's Supper, that their weak faith may be strengthened. In the Lord's Supper the Savior would have the meek to eat and be satisfied, Ps. 22, 26. God does not desire to break the bruised reed, nor would He quench the smoking flax, Is. 42, 3. As sure as the weak of faith come to the Lord's Table crying as did that poor father, "Lord, I believe; help Thou mine unbelief!" Mark 9, 24, so sure will the Lord in and by the Sacrament grant them their heart's desire and assure them of His grace to the quickening and strengthening of their weak faith. —

From what we have heard so far concerning the salutary use of the Lord's Supper it will be apparent that there are people to whom the Lord's Supper must be denied. Since only believers can be worthy communicants, we can under no circumstances permit outspoken unbelievers to commune, since they would eat and drink damnation unto themselves, and we, by permitting them to do so, would likewise become guilty of their damnation. Neither can we give the Holy Supper to those that are not one with us in faith, since by doing so we would be acknowledging their false doctrine to be

correct, or, at least, that the distinction between truth and falsehood in matters of religion is of no importance. Acts 2, 42 we therefore read that the Christian congregation at Jerusalem communed with those only who continued steadfastly in the apostles' doctrine, that is, with those who held faithfully to the true doctrine.

It is also self-evident that those who have given offense to others and have not yet made amends cannot be well prepared to go to the Lord's Supper. It is only the humble and contrite spirit that can profitably approach the Lord's Table; it is only the meek that shall eat and be satisfied. Such being the case, it follows that he who has given offense and yet refuses in his pride and stubbornness to make amends cannot worthily partake of the Lord's Supper. Finally, all those who are not able to examine themselves must be debarred from Communion, since the Apostle requires self-examination as a necessary preparation for all communicants, when he says, "Let a man examine himself, and so let him eat of that bread and drink of that cup." Children, persons lying in a state of unconsciousness, idiots, and insane people must therefore be denied the Lord's Supper.

In consequence of this, all those wishing to commune with us are required to signify their intention to the pastor, thus affording him, as the steward over the mysteries of God, an opportunity to explore and examine the prospective communicant before admitting him to the Sacrament. This exploration of the person intending to commune may be short or long, according to circumstances, and may be dropped altogether, if the pastor have a sufficient knowledge of the communicant's state of preparedness. But under no circumstances should a communicant go to the Lord's Supper without having stated his intention of so doing to the pastor and given his pastor the opportunity to explore him.

Those persons who have never yet communed should first be instructed in the doctrine of God's Word by the pastor. Then, having been sufficiently instructed, so as to be able to examine themselves, they may also be admitted to the Holy Supper.

In this connection it may be well to call attention to an old and commendable custom which is found in our Lutheran Church, — the rite of *Confirmation*. After our catechumens have been sufficiently instructed in God's Word, they publicly, before the congregation, give an account of their faith, and make a solemn profession of this faith, whereupon the benediction is pronounced upon them and

they are admitted to the Lord's Table. Thus our church, by careful and painstaking instruction in the Christian doctrine and by the solemn rite of Confirmation, which follows the instruction, would lead its members to see and appreciate the unspeakably great and glorious gift Christ has bestowed upon us in the Lord's Supper.

May God be praised henceforth and blest forever,
Who, Himself both Gift and Giver,
With His own flesh and blood our souls doth nourish;
May they grow thereby and flourish!

F. J. L.

Faithful.

In the year 1645, when the province of Silesia had come under the rule of Catholic Austria, the village of Pombesen was deprived of its Lutheran church and school, although the inhabitants, with only a few exceptions, were Lutherans. Soon after, two Jesuit priests came to the village, intending to make the Lutherans forsake the faith of their fathers. To this end the whole Lutheran congregation was called to the court-room, where all day long, with but short intermissions, the priests tried, with sweet promises and severe threatenings, to make them give up their Lutheran faith.

When evening came and many of the frightened people had lost heart, an old peasant, or farmer, fell upon his knees and began to sing the hymn:

Lord Jesus Christ, with us abide,
For round us falls the eventide;
Nor let Thy Word, that heavenly light,
For us be ever veiled in night.

In these last days of sore distress
Grant us, dear Lord, true steadfastness,
That pure we keep — till life be spent —
Thy holy Word and Sacrament.

Presently the whole congregation were on their knees, joining in the singing of that hymn. When the entire hymn had been sung and the people rose, the priests were no longer to be seen. By the action of the congregation they had been convinced that they could not seduce these faithful Lutherans, and had quietly sneaked away.

A Thanksgiving Lesson.

A writer in *The Quiver* says: "Let me tell you how I learned a thanksgiving lesson. I at one time felt most ill-used because a slight accident had disabled my right hand. Taking a walk through the crowded streets, I met one man with a leg missing,

another with but one arm, a blind woman, a girl with her face terribly disfigured, two deaf and dumb men, an old man with a 'churchyard cough,' two funerals, and a van of prisoners on their way to jail. Having passed these and come to a lunatic asylum, I made up my mind that I should be very thankful that I was not as badly off as thousands of more deserving people."

A Thankful Heart.

It was a Christian with a thankful heart who in his old age wrote in a letter to a friend:—

"I am without many things that I could desire, but I have a thousand mercies beyond what I deserve. Many things have come to pass otherwise than I could wish, but the Lord hath not dealt with me after my sins, nor rewarded me according to my iniquities. I have been disappointed in many a hope and expectation, but in this will I rejoice—God is the strength of my heart and my portion forever. I have met with losses, but I have through the Gospel a portion which can never be taken away."

Such a way of estimating things keeps the heart always thankful and makes every day a Thanksgiving Day.

Christ's Divine Power.

He who multiplied the five loaves is He who multiplies the seeds that grow in the earth, so that barns are at last filled by them. But because He does this every year no one marvels. Men marvel not at what is greater, but at what is rare. For who is He that even now feeds the whole world but He that of a few grains creates whole harvests? Christ wrought, therefore, as God. The power was in His hands; but those five loaves were as seed, not indeed committed to the earth, but multiplied by Him who made the earth.—*St. Augustine.*

The Master-Cultivator.

God is the right Master-Cultivator, who cultivates the land much more and much better than the farmer does. The farmer does nothing more to it than break up the ground, and plow, and sow, and lets it lie; but God must be always attending to it with rain and heat, and must do everything to make it grow and prosper, while the farmer lies at home and sleeps.—*Luther.*

Lutheran Mission Work in Australia.

For about nine years our brethren in Australia have been doing mission work among the native blacks on the western coast of South Australia. The mission among these Australian negroes has always been considered very difficult and almost hopeless. Years ago it was written of them: "They stand on the lowest step of human existence. With

of our brethren has been abundantly blessed by the merciful God, "who will have all men to be saved, and to come unto the knowledge of the truth." The patient labors of the missionary, the Rev. C. A. Wiebusch, have not been in vain. Where nine years ago heathenism and sin reigned supreme, there is now a congregation of more than 50 native Christians. About 150 souls are under the daily influence of God's Word at the mission station, and



Missionary Wiebusch and a Group of Native Christians in Australia.

no fixed abode, they wander from place to place and prolong their wretched lives in the most miserable way imaginable. To bring them down still lower by European vices and diseases is easy; to elevate them to ordinary men or to Christians is, humanly speaking, almost an impossibility. Children, who received the most careful Christian training, as soon as grown have cast off their clothing and returned to their tribe in the wilderness!"

Still, the Gospel of Christ has proved a power of God also among these people, breaking the power of sin and Satan and leading many from darkness and misery to light and salvation. Also the mission

the Sunday services are attended by a large number of native blacks, who give thanks for the Gospel by which they have been turned from darkness to light and from the power of Satan unto God.

The 5th of June of the present year was a special day of rejoicing and thanksgiving at the mission station. On that day the new beautiful church was dedicated. Three services were held, the evening service being a communion service. From the report of a visitor, who took part in the festivities, we learn that it was "a day of rich blessing and great joy." The day had been looked forward to with great pleasure by the native blacks, who had

all taken an active interest in the building of the church, some doing a good part of the work, others giving the wages of one or more weeks to the building fund. We learn also that these black Christians contribute regularly every week towards the salary of pastor and teacher. "As soon as their wages are paid, they bring their contribution for church and school." They also contribute regularly towards the support of students of their own race, who are preparing for work in the mission field. As regular, liberal givers for the work of the Church these poor black Christians put to shame many white Christians. They practice also brotherly admonition, admonishing and encouraging one another with God's Word to shun sin and to lead a godly life.

May the good Lord continue to bless the work of our brethren among the Australian negroes for the salvation of many souls!

French Vaudois Lutheran Mission at Chicago.

The last surviving member of the protest party in the New York Ministerium, Rev. F. L. Braun, offered, for God's sake and God's wages, to take hold of the French mission spoken of in another article, and to read to these French Protestants a Lutheran sermon. Rev. Karl Schmidt, President of the Foreign Mission Board, agreed to this proposition. In our country there could not be found in French Dr. Luther's Catechism or any Book of Sermons of his. So the missionary was obliged to translate a sermon from German into French, which proved a rather difficult work. He chose the first sermon in Luther's House Postil for the eighteenth Sunday after Trinity on the first and greatest commandment.

On the first Sunday in October, at 2 p. m., Rev. Braun went to the house of Mr. Frank Peyrot, where he read the sermon to Mrs. Peyrot. When asked, "Did you understand it?" she replied, "Yes, entirely; all the good works we, out of love, do to our neighbor, Christ will regard as done unto Him, and this is the true service of God."

Rev. Braun promised to call again on each first and third Sunday in the month, and to read the next time Luther's sermon on the marriage of the king's son. The people were to be notified in time.

Very likely the place of meeting has soon to be removed from the home of Mr. Peyrot, in the rear house, to a more convenient store or hall, where rent is to be paid.

All those Vaudois are poor, mostly day laborers or mechanics. In their manners they differ favorably from their countrymen.

After the recall of the Edict of Nantes, in 1685, which granted religious liberty also to the Vaudois in France, the largest part of them emigrated; they settled in the Alpine valleys of Piedmont or in the Black Forest of Swabia. A descendant of the latter, Pierre Peyrot, wrote, in German, a history of the Albigensians (or Vaudois) in two volumes.

The Vaudois hymn-book, published at Lausanne, Switzerland, contains, besides the psalms, hymns, translations of English and several German Lutheran hymns.

If, by God's grace, this mission should grow into a congregation, it would be the first French Lutheran church in the United States.

May God abundantly bless the work begun in His name! F. L. B.

How a French Lutheran Mission Field Was Discovered.

A retired Lutheran pastor is aiding each May since seven years in name-canvassing for the Chicago City Directory. He was mostly sent into German, Polish, Bohemian, and Slovak settlements to get the proper spelling of their names. He has tried to do mission work at the same time.

Last year he found a meeting-place in a store for Protestant Italians. Their confessional platform he could not find out.

This year he was one day sent into an Italian settlement, distant from all others of that tongue.

On the top floor of a rear house with a steep, rickety stairway he found a family, named Peyrot, a young couple with one child. As he corrected the spelling of said name, the broken answer of the lady seemed to show the accent of a French instead of an Italian native. Addressed in French, she was very glad to hear her native tongue spoken by a German. Questioned why she, as a French Catholic, had no holy pictures on the wall, — the lack of these had already been noticed in all other dwellings there, — she replied, "I am a French Protestant, a Vaudois." She then fetched him a French Bible. He read to her from the Gospel of St. John, chapter 1, 1—15.

In reply she answered in French: "But you read the French better than you speak it." The remark was just and proper; for though very well versed in

that foreign tongue, he had neither spoken, read, nor written it for more than forty years.

She was the first true French Protestant he had ever met in his life, and yet more a Vaudois.

The word Vaudois in French has the same meaning as the expression Evangelical in the Augsburg Confession and signifies a Waldensian, or a French Protestant three hundred years before the days of Dr. Luther.

The whole settlement where he was name-carrying was formed by Vaudois, for the most part Italians, who attended Presbyterian Italian services in a little brick church nearby, and who forbade their minister to preach occasionally in French for the benefit of the French Protestants.

This Vaudois colony at Chicago consists of over 100 families, of which 80 belong to the Italian Presbyterian congregation. The rest belong to that true Vaudois congregation which holds its meetings in a store, a few blocks off. They separated from the Presbyterian congregation over two years ago, and in their spiritual distress elected one of their own members as minister.

If the Presbyterian Church took hold, years ago, of the Italian Vaudois and formed them into a congregation, why cannot the Lutheran Church, especially the Missouri Synod, take hold of those few French families, the faithful descendants of the old Waldensian Protestants?

F. L. B.

Vara's Blessed Death.

Vara was a native of the island of Eimeo. He was a bloodthirsty chief of a savage tribe, and in the time of his heathen ignorance had caused the offerings of many human sacrifices. But by God's grace, through the power of the Gospel, he was turned to God from idols to serve the living and true God. He became a humble, devoted Christian, adorning his profession with a godly life to the day of his death. In his last hours he was many times visited by the missionary, who gives the following account of his death:—

On seeing his end draw near, I said to him, "Are you sorry that you cast away your lying gods, by which you used to gain so much property?"

He was aroused from his drowsiness, and with tears of joy sparkling in his eyes, he exclaimed, "O no, no! What? Can I be sorry for casting away death for life? Jesus is my rock, the fortification in which my soul takes shelter."

I said, "Tell me on what you found your hope of future blessedness."

He replied, "I have been very wicked; but a great King from the other side of the skies sent His ambassadors with terms of peace. We could not tell for many years what these ambassadors, the missionaries, wanted. At last they gained a great victory, and I was one of the first of those that were brought to Jesus. The blood of Jesus is my foundation. I grieve that all my children do not love Him. Had they known the misery we endured in the reign of the devil, they would gladly take the Gospel in exchange for their sinful follies. Jesus is the best King. He gives a pillow without thorns."

After a little while I asked him if he were afraid to die, when with almost youthful energy he replied, "No, no! The canoe is on the sea, the sails are spread; she is ready for the gale. I have a good Pilot to guide me, and a good haven to receive me. My outside man and my inside man differ. Let the one rot till the trumpet shall sound, but let my soul wing her way to the throne of Jesus!"

A Very Present Help in Trouble.

On November 12th and 13th, 1872, the shores and islands of the Baltic Sea were visited by a most destructive flood. Many villages were almost wholly wiped out, and a large number of people lost their lives. Still many instances of God's wonderful help were reported.

In one of the villages on the island of Ruegen, Luther's hymn of trust, "A Mighty Fortress Is Our God," gave much comfort to a family in the greatest danger. Already on the 12th, one of the houses of the village was surrounded by water. The inmates could not flee, nor could help reach them. The water rose higher and higher, and the waves grew more powerful. It was a terrible night for the inmates of that house. Early the next morning they had to flee to the roof. There they stood, shivering with cold, looking for the house to fall every moment and carry them into a watery grave. In this terrible position they raised their voices and sang Luther's hymn: "A Mighty Fortress Is Our God."

They did find God to be a very present help in trouble, and experienced the truth that they who put their trust in Him shall not be put to shame. The storm ceased almost immediately, the waters began to fall, and the family and their home were saved.

NOTES.

IMMANUEL COLLEGE. — The Faculty of Immanuel College has an assistant teacher since the beginning of October, Mr. Walter Rohe of Concordia Seminary, St. Louis, Mo. Since the number of students, and with it the work of the Faculty, is greater than in other years, and since the double classes which were taught during the previous school session had to be separated, an assistant for the Faculty proved to be a great necessity. — At the beginning of October 76 students had been enrolled, as many as in the middle of the school session during previous years. Of this number, four young men are preparing themselves for the office of holy ministry and five young ladies are taking the Normal Course prescribed for teachers. Two of the theological students from Luther College at New Orleans, in accordance with a resolution of Synodical Conference at its last session, have entered our institution this fall.

M. L.

NEED AND OPPORTUNITY. — According to the Report submitted by our Mission Board at the recent meeting of the Synodical Conference, two words may well represent the state of our mission work among the colored people — need and opportunity. The Report points out the great spiritual need of the majority of the nine million negroes of our country, who still are in the misery of sin and in the shadow of death, bound hand and foot, as it were, with the chains of darkness, given up, in their unbelief and superstition, to all kinds of sins and vices. Opportunities for mission work among them are found on every hand, and these opportunities, together with the crying need, are loud calls for a more vigorous prosecution and for the extension of the work, creating demands for both consecrated laborers and money. All should be willing to help in this sorely needed and important mission work, which is at present carried on at 32 different stations, and which is enjoying God's blessing in church and school. Christians have by God's grace been brought to the light of the Gospel and to the saving knowledge of Jesus, and they must take an active interest in mission work, by which this same blessing is brought to those who still sit in darkness and in the shadow of death. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. 4, 6. Christians should shine and make known God's grace in Jesus, the Savior of all men.

THANK-OFFERINGS OF THE POOR. — A missionary in India writes: I am on my way to one of our mission villages. The day I get there we have, first of all, the harvest festival, when the poor village Christians bring in their thank-offerings. There will not be very much cash, but the people will bring grain, rice, vegetables, eggs, chickens, sheep, brass vessels — anything that they have to offer. These are sold, and all the money goes into the collection for the support of their small churches. They are the thank-offerings of the poor, and every harvest time they bring in these thank-offerings.

A POOR GIRL'S GIFT. — In a Pennsylvania country church the preacher recently pleaded in behalf of a needy cause. His pleading seemed to be fruitless. Presently, however, a little girl was seen to come forward. She was a poor girl and could walk only by the aid of her crutch. But this poor, lame girl wanted to help the needy as well as she could. When she reached the pulpit, she laid her crutch on the stand, saying: "I give this to help the cause." Then she hobbled to a seat nearby. Deep silence had fallen upon all present, when the minister said: "Is there any one that will redeem this crutch, that this little girl may have it again?" In a short time over a hundred dollars were on the stand, and the little girl had her crutch and the needy were well supplied.

PHILIPPINE ISLANDS. — Ten years ago there was not a dollar invested in the Philippines by any Protestant missionary society; to-day over \$500,000 is held by various American Missionary Boards. More than 30,000 Filipinos have already confessed faith in the Gospel of Jesus Christ. Over 8000 were received last year. There are 1000 students studying in the mission schools. The American Bible Society has distributed over 700,000 portions of the Scriptures, a large number of which have been complete Bibles. The British and Foreign Bible Society distributed 37,597 books last year.

REAPING THE FRUITS OF MISSION. — Reaping certainly follows sowing, for twenty-five years ago there was not one Christian in Korea. Twenty years ago there were seven who met secretly. To-day there are over two hundred thousand.

THOUGH our bread does not fall from heaven as did the manna of old, it does come from that same inexhaustible storehouse.

Prayer Answered.

An African of Sierra Leone, by the name of George Nikol, had come to London to prepare himself for mission service. One day, as he was taking a walk, he came to Hempstead Hill, whence he could look down upon the mighty city. Nearby was a workman engaged in breaking stone. The African turned to him with the request to tell him the names of the greatest buildings. Proud of his home city, the laborer gladly gave the desired information. For this the African thanked him, adding:

"I have to thank still more your brethren, the missionaries, for showing me the heavenly city, Jerusalem, where we shall live forever."

Removing his face-protector and dropping his hammer, the man rose before Nikol and said:

"Well, then, you are one of those for whom I have prayed these twenty years. For I have never laid a coin in the missionary box, but I at the same time prayed, 'God bless the black men!'"

Ex.

None But Christ.

When William Carey, missionary in India, lay dying, he was visited by Rev. Alexander Duff, who talked with him of his past life and then knelt and prayed by his bedside. Leaving the room, Mr. Duff thought he heard himself recalled. He turned back, and the dying man said to him in a whisper, "Mr. Duff, you have been talking about Carey — Dr. Carey. When I am gone, say nothing about Dr. Carey. Speak about Dr. Carey's Savior!" The missionary died triumphant, fearless of the grave, giving thanks to God through the Lord Jesus Christ.

Only One Master.

Only one in the Church has the right to speak, to command, to rule: Jesus Christ; for it is written: "One is your Master, even Christ; and all ye are brethren," *Matt. 23, 8.*

BOOK TABLE.

SYNODALBERICHT DES MICHIGAN-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

The doctrinal paper by the Rev. H. Speckhard is an interesting, instructive treatment of "The Book of the Prophet Jonah."

WHY SHOULD A CHRISTIAN PARTAKE OF THE LORD'S SUPPER FREQUENTLY? By *Rev. John H. C. Fritz*. Published by R. Volkening, 7th and Howard Sts., St. Louis, Mo. Price, 30 cts. per dozen; \$2.00 per hundred; postage 16 cts. extra.

A very timely little tract, setting forth in plain language four Scriptural reasons why a Christian ought to partake of the Lord's Supper frequently.

PRAYERS. Submitted by *Martin S. Sommer*, Pastor of Grace Ev. Luth. Church, St. Louis, Mo. Third edition, revised. R. Volkening, Publisher, 7th and Howard Sts., St. Louis, Mo. Price: Bound in red or blue cloth, 25 cts.; bound in black cloth and gilt, 50 cts. Postage 3 cts. extra.

A beautiful little volume of prayers, which all breathe a truly devout spirit. There are morning and evening prayers; prayers before and after meat; prayers in sickness; prayers for the festival seasons of the church-year, and for various occasions. The well-printed and tastefully bound little volume is a suitable gift-book for catechumens and others. In an appendix is given a brief list of English Christian names with their meaning. We noticed one misprint on page 82, line 2: lead for led.

Acknowledgment.

Received for *Colored Missions* from the following congregations: Holy Trinity, Springfield, Ill., \$4.40, Mount Zion, New Orleans, La., 35.00, Bethlehem, New Orleans, La., 30.00, St. Paul, Charlotte, N. C., 7.50, Bethlehem, Monroe, N. C., 2.50, St. James, Southern Pines, N. C., 2.50, St. John, Salisbury, N. C., 2.65, Mount Olive, Catawba, N. C., 6.60, Grace, Concord, N. C., 10.00, St. Matthew, Meherrin, Va., 12.74, Immanuel, Reimerstown, N. C., 5.00, Mount Zion, The Rocks, N. C., 30.00, Concordia, Rockwell, N. C., 2.00, Zion, Gold Hill, N. C., 2.50, Grace, St. Louis, Mo., 3.00, Grace, Greensboro, N. C., 3.00. *Total: \$159.39.*

St. Louis, Mo., October 15, 1910.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie 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.
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.

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

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Vol. XXXII.

ST. LOUIS, MO., DECEMBER, 1910.

No. 12.

Christmas.

Only a manger-bed,
Only a stable stall,
But One was born that Christmas night
Who came to save us all.
Oh, holy Babe! Oh, heavenly birth!
What words or worlds can weigh Thy worth?

The Grace of God in the Manger.

The Advent season has brought us the beginning of a new church-year. Another year of grace is given us, in which God's grace is to be preached for our salvation. But there could be no such preaching of grace for sinners if there were no Savior who bore the punishment due to sin. For God is not like an easy-going father who overlooks the wrong-doings of his children. God is holy and must hate sin. God is just, and His justice demands the punishment of sin.

Blessed be God! He Himself provided a Savior for us. "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 Advent season is to prepare us for the blessed Christmas time, when we shall again hear the glad tidings: "Unto you is born a Savior, which is Christ the Lord." The Child born at Bethlehem in the holy Christmas night is the Lord from heaven, God's own Son, who became man for man's salvation. In Him God is gracious to sinners, yea, in Him we behold the grace of God in the manger, and as we in the blessed Christmas time worship at the rough couch of the infant Savior we may joyfully exclaim with the words of the Apostle

Paul: "The grace of God that bringeth salvation hath appeared to all men," Tit. 2, 11. As the sun after a long night appears, bringing light and joy to the world, so, after the long night of the Old Testament, the grace of God, promised to fallen man as soon as sin had entered the world, appeared in the Child born at Bethlehem, bringing the light and joy of salvation.

This grace of God in the manger truly "bringeth salvation." For the Child Jesus was "made under the Law to redeem them that were under the Law." He it is on whom "the Lord hath laid the iniquity of us all." He it is who "bore our griefs and carried our sorrows," who was "wounded for our transgressions and was bruised for our iniquities." He it is who undertook the work of our redemption, and did all and suffered all that was needed, until He cried out upon the cross: "It is finished!" So there is salvation in Him, and in Him alone. In Him only God is gracious to sinners.

And this grace of God in the manger is for all. "The grace of God that bringeth salvation hath appeared to all men," says the apostle. All men! Of every race, and color, and station in life. For every sinner, even the chief of sinners. There is none excepted. Man may exclude himself by unbelief, but God does not exclude him. "God so loved the world that He gave His only-begotten Son, that whosoever" — no matter who he is and what he is — "whosoever believeth in Him should not perish, but have everlasting life." Therefore the angel who brought the glad tidings of the Savior's birth said: "I bring you good tidings of great joy, which shall be unto all people."

Let us rejoice with a holy joy in the blessed Christmas time as we behold the grace of God for

sinners in the manger of Bethlehem! And may the grace of God make us willing workers and cheerful givers for our missions, by which God's Word is brought to sinners, that they may embrace the grace of God that bringeth salvation and that hath appeared to all men. In God's Word, as Luther well says, "are found the swaddling clothes and the manger in which Jesus lies, whither the angel also directs the shepherds. Plain, indeed, is the clothing, but O how precious is Christ contained therein!"

A Glorious Message.

At Christmas time of the year 1714 there was among the guests at the home of Pastor August Hermann Francke, at Halle, Germany, a young man by the name of Bogatzky. He was the son of an officer and had been destined by his parents for the army. But he did not like the rough life of a soldier and resolved to enter some other calling, in which there were not so many temptations and which would be more to his taste. He had already come to the knowledge of his sin and also to the knowledge of God's grace in Christ, but his faith was yet weak. He did not fully realize the blessings and the saving power of the Gospel. He was therefore often heavy-hearted and suffered much from distress of soul.

Such was the young man's state of mind and heart when he came to Halle that Christmas time and on Christmas Day attended the services in Pastor Francke's church. He devoutly joined the congregation in singing Paul Gerhardt's sweet Christmas hymn: "All my heart this night rejoices." He listened attentively to Pastor Francke's sermon on the infinite love of God, who spared not His own Son, but delivered Him up for us all.

After the sermon the congregation sang from the Christmas hymn:

Guilt no longer can distress me;
 Son of God, Thou my load
 Bearest to release me.
 : Stain in me Thou findest never;
 I am clean, All my sin
 Is removed forever.

Then and there the young man's distress of soul was taken from him. He himself relates that at that Christmas service the precious doctrine of the sinner's justification by grace through faith in Jesus became clear and comforting to him as never before. He now firmly believed that he was righteous in Christ. "What a glorious message," he said, "is the Christmas message!"

From that time on his whole life was devoted to the service of God. He is the author of a well-known book of devotion and the writer of many hymns, of which the mission hymn, "Awake, Thou Spirit," is still in use.

A Priceless Treasure.

Peter was one of the most faithful of the native Christians on the large island of Coruno. He lived far away from the mission station, but he would come to the services especially in the festival seasons of the church-year, as he delighted to hear of the wonderful works of God for the salvation of sinners. Some years ago, he came to spend the Christmas days at the mission station and to hear again the message of the grace of God, who so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

During his stay at the station he was told that a chief, who lived near by, had asked 1000 Dutch florins of the missionary, for which he would become a Christian. On hearing this, old Peter said: "The chief asked indeed very little of the missionary. I have received so much through the missionary that 1000 boats cannot carry it. It is a priceless treasure. For I have experienced God's grace in my heart and know the way to everlasting life."

Unto Us a Child is Born.

We learn that the Child born at Bethlehem is born for us and is ours. He is born not for His mother only, the Virgin Mary, much less for God in heaven, who needed not His birth, but for us men here on earth. This Child is as near to us as our own body and soul. O blessed, and a hundred times blessed, is the man who in this wisdom is well taught and grounded! — *Luther*.

God's Way of Giving.

God's love gives in such a way, that it flows from a Father's heart, the well-spring of all good. The heart of the giver makes the gift dear and precious; as among ourselves we say of even a trifling gift: "It comes from a hand we love," and look not so much at the gift as at the heart. — *Luther*.

A Christmas Lesson.

Several years ago, on Christmas Eve, a young student of theology with a bundle of Christmas cakes under his arms, strolled through the streets of Berlin, hoping to drive away his homesickness by looking at the Christmas trees, whose lights were shining through the windows. At last he came to the suburbs of the city, where the poor people lived. He stood still at a little house, from which he heard the glad voices of children singing the old Christmas hymn:

Let us all with gladsome voice
Praise the Lord of heaven,
Who, to bid our hearts rejoice,
His own Son hath given.

Looking through the window, the student saw a small Christmas tree, surrounded by children. Near the children stood an old grandfather dressed in his best and a woman dressed in black, wiping tears from her eyes. One of the children, noticing the face of the stranger at the window, suddenly cried out, "Mother, there is a student!" Quickly she opened the door and invited him to come in. He accepted the invitation and was heartily welcomed by the old grandfather, who was a friend of students.

The Christmas tree was rather small, with little on it. The student therefore divided his cakes among the children. This kind act opened the lips of the sorrowing mother. She told him that, a few months before, she had lost her husband, who was a son of the grandfather, and the father of these children. She had not intended to have a tree this Christmas season, but the dear grandfather had insisted upon having one for the children. Her heart, she said, was broken as she thought of the dear husband who sang with them their beautiful Christmas hymns last Christmas.

The student looked at her with his heart so full of sympathy that he could hardly speak. The old grandfather, however, knew more of the comfort of the Christmas Gospel than did the student. He turned to his daughter-in-law, and said: "Do you know that to you this day is born a Savior? Ah, if you did not know that, then, indeed, you would have reason to sorrow and grieve. Do not begrudge your husband his rest, but rejoice that he celebrates Christmas in heaven."

And then the old man began to sing Luther's grand Christmas hymn: "From heaven above to earth I come." The children, the student, and the sobbing mother all joined in the singing. When all

the verses had been sung, the student took his leave, thanking God for the lesson in theology which he had learned on this memorable Christmas Eve.

A Christmas Offering for the Heathen.

A Lutheran pastor in Germany, in whose congregation great zeal had been awakened for mission work among the heathen in Africa, relates the following story of a little boy's Christmas offering for the heathen:—

Some months ago a young married couple set out to pay me a visit. As they left home, their little boy, four years old, ran out and begged to be taken along. It was near Christmas time, and when I had ended my counsel to the parents, I showed the little fellow, who had been very quiet and attentive, a picture of the birth of Christ, and as I told him about the Child Jesus, his face grew bright with smiles. "Now," I said, "I shall sing you a verse about Jesus." As I sang, his face grew brighter still, and he asked me to sing it again. We prayed together, and they went home.

A short time after, the child got very ill. The first time I visited him, he could speak quite well about Jesus and heaven and the angels, but they sent for me soon after, saying he would not be comforted unless he heard me sing that Christmas hymn again. They had tried, but only the pastor would satisfy him. So we sang, and spoke, and prayed, and the next day he fell asleep in Jesus. A few days later his parents brought me a purse in which he had kept all his gifts and little treasures, and said, "That is for the heathen."

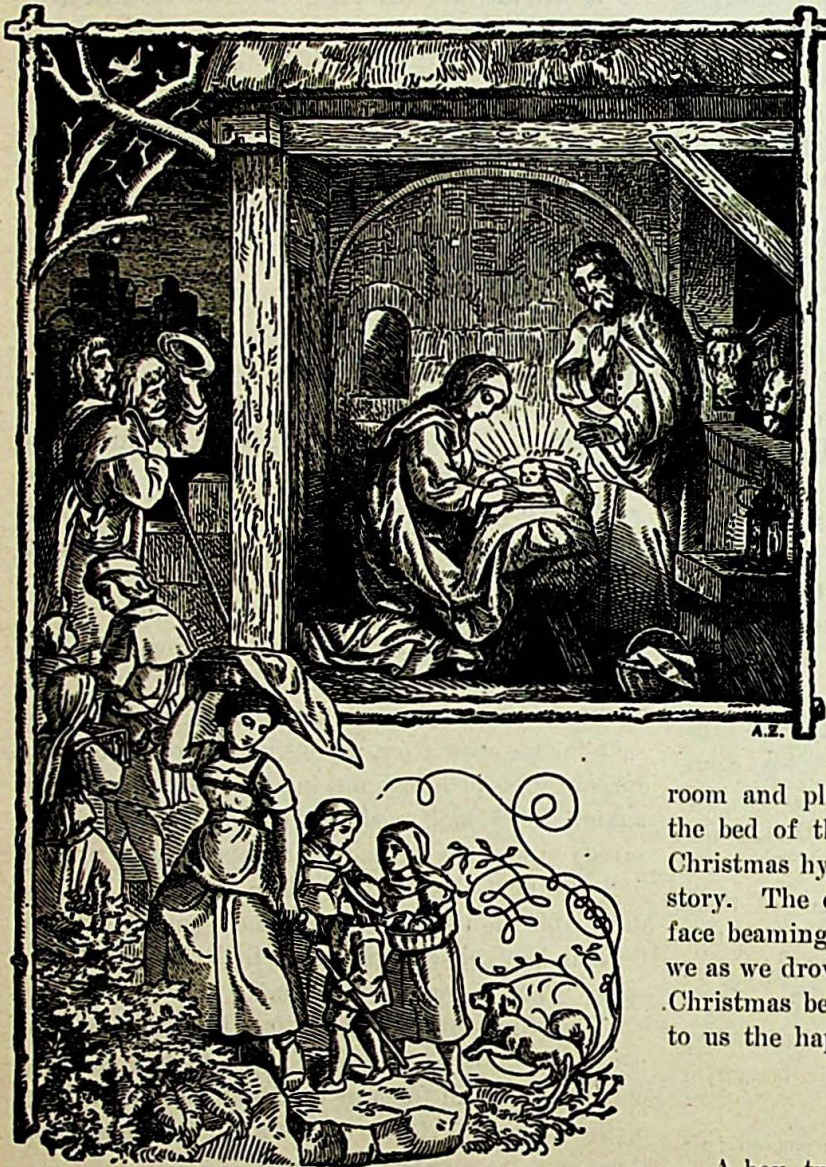
The Christmas offering for the heathen was nearly 10 dollars. The little boy had told his parents to give it all for missions, that the glad tidings of the Savior's birth may be brought to sinners that they may be saved.

Beginning at Bethlehem.

Christian religion, says Luther, begins not at the highest, but at the lowest. Run straight to the manger, and embrace this Infant, the Virgin's little Babe, in your arms; and behold Him as He was born, nursed, grew up, dwelt among men, teaching, dying, rising again, ascending up above all the heavens, and having power over all things. This sight and contemplation will keep you in the right way, that you may follow to where Christ has gone.

Christmas in a Sick-Room.

They were talking about Christmas days of long ago when an old gentleman said: Every year as Christmas comes I, too, think of the Christmas joys



The Christ-Child.

Dear Christ-child, all holy, O! may we draw nigh?
We know Thou hast left Thy bright home in the sky,
To bear all our sins, suffer poverty, blame;
To die on the cross, to atone for our shame.

we children had at our home. Especially do I remember one Christmas in a sick-room. Let me tell you how it was. One Christmas season, when I was about twelve years old, mother said, "I have thought of something extra for you children to do

this Christmas. You are to take a Christmas tree to the dear old woman." We knew whom she meant. The "dear old woman" was the mother of one of my father's day laborers, living in the village at some distance from our home. She was sick for a long time, confined to her bed, not able to walk, or to speak much, her whole left side being paralyzed. My sister and I often took her meals to her and read to her from the Bible and other good books. Well, to this dear old woman we children now every year took a Christmas tree, together with a few presents. And these Christmas visits in the sick-room of the poor shut-in are among the happiest recollections of my younger days. In the early dusk of Christmas Eve the big sleigh was brought to the house to take us to the village. We children all climbed in. My oldest brother did the driving, my second brother carried the Christmas tree. When we came to the humble home of the day laborer, the candles of the tree were lighted in the narrow passage of the dwelling. We then marched into the sick-room and placed the lighted tree on a stool near the bed of the poor invalid. Then we all sang a Christmas hymn, and one of us read the Christmas story. The dear old woman listened to it all, her face beaming with joy. And, oh, how joyful were we as we drove back home during the ringing of the Christmas bells! The hour which was past seemed to us the happiest hour of Christmas Eve.

No Fear of Death.

A boy, twelve years old, lay very ill. When told that he might not get well again, he said, "I do not fear death." While on his sick-bed, he often exclaimed, "Come, death, I am not afraid; no matter how you look, black, or green, or yellow; I am not afraid." He recited many passages from Holy Scriptures which he had learned at school, and especially the following verse from Luther's beautiful Christmas hymn:

Ah! dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

Truly, who dieth thus dies well!

Comfort in Death.

When Haendel, the famous composer, lay on his dying-bed, in April, 1759, he requested his faithful servant John to read to him the 91st Psalm. After the reading Haendel said, "That was beautiful! That is food which nourishes and refreshes. Read some more! Read the fifteenth chapter of St. Paul's First Epistle to the Corinthians." John read the whole chapter, whilst the sick man now and then interrupted him, saying, "Stop; read that again!"

After a while Haendel requested that from his mother's hymn-book her favorite hymn be read to him: "I am certain in my faith; I am assured of my salvation." During the reading the sick man's lips moved, as he softly spoke with the reader as many of the words as he knew by heart. Then he said: "Oh, it is indeed beautiful to have certainty of faith and the assurance of salvation! How glorious is our church with its preaching of God's free grace in Christ, the sinner's hope! If we had to rely on our works — dear God, what would then become of us? All the good that we have, is it not all God's gift? And then, have we really done all that we could and should have done? Alas, how much there is to accuse us! If there is nothing in the Gospel of grace, then farewell hope! When I was still young, they tried to make me a Catholic in Italy. Lord, my God, I thank Thee that Thou didst help me that I was not caught in that net, for then I should now lie here without hope. Truly, Dr. Luther found the true Gospel that to faith in Jesus Christ salvation is given by grace. To this grace I firmly cling.

Lord Jesus Christ, in Thee alone
My only hope on earth I place;
For other comforter is none,
No help have I but in Thy grace."

In this faith he fell asleep in Jesus on Good Friday, 1759. His last words were: "Lord Jesus, receive my spirit. Oh, let me die and rise with Thee!" He was buried in Westminster Abbey, London, where his resting-place is marked by a beautiful monument bearing the inscription: "I know that my Redeemer liveth."

A Change.

A few years ago, on Christmas Day, the venerable Lutheran missionary Ramseyer, in Africa, baptized a young man by the name of Carl Sebe. He is the great-grandchild of the cruel Adu-Bofo, the chief of an African tribe, who, in the year 1869,

threw into prison the two missionaries that came to his people with the Gospel of peace. His son, the grandfather of Carl, at first also opposed all mission work in his district. But by the faithful labors of the missionaries a change soon came. He became the missionaries' friend. In the year 1896 he himself presented his grandson to the missionary, saying, "Take him; he is my grandchild. I give him to you. Make of him what you can. You may even take him along to Europe."

The boy became a gifted and beloved scholar in the mission school. When he was offered a well-paid position with an English officer, he declined, in order to continue his attendance at school. He made good progress and was a joy to the missionaries.

In the mission field the change wrought by the Gospel is often seen in the children and grandchildren of cruel heathen ancestors.

Comfort from a Lutheran Hymn.

Writing of the value of our Lutheran church hymns, a German woman says: I once met a Catholic woman, who, among other things, told me that at a school in Germany she had learned a beautiful hymn which had often given her much comfort. She then recited a few stanzas of Paul Gerhardt's hymn:

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

The Catholic woman was very much astonished when I told her that the author of that hymn was a Lutheran pastor. Still the hymn remained to her a source of sweet comfort.

God's Gift of Love.

What is the reason that God gives? What moves Him to it? Nothing but unspeakable love, because He delights to give and to bless. What does He give? Not empires merely, not a world full of silver and gold, not heaven and earth only, but His Son, who is as great as Himself — that is, eternal and incomprehensible, a Gift as infinite as the Giver, the very spring and fountain of all grace, yea, the possession and property of all the riches and treasures of God. — *Luther.*

Immanuel College.

The Reformation Festival was celebrated at Immanuel College by a special service on the afternoon of October 30. Our four theological students, Messrs. March, Berger, Anderson, and Lynn, delivered short addresses on different periods of the history of the Reformation.

On the following afternoon the celebrated Dr. Booker T. Washington, "the Wizard of the South," paid us a short visit with his retinue of twenty prominent negroes. Shortly before his arrival the schoolchildren and students were assembled in the chapel. After Dr. Washington had been introduced to the assembly by the President of our college, he said that this was his very first visit to a Lutheran institution, that he was glad to see how much is done for his people by the Lutherans, and that he wishes to thank our Mission Board through the Faculty for all the benefits. He then admonished the students to be grateful for what they receive here, and he wished both Faculty and students Godspeed in their work. Having returned from a trip abroad, Dr. Washington was visiting a number of cities in North Carolina, and he took occasion to pay a visit to the schools and colleges for colored, addressing large audiences of both white and colored.

At the beginning of the second week of November Immanuel College had an enrollment of 103 students. M. L.

Letter from Meherrin, Va.

St. Matthew's celebrated Reformation season on Sunday, October 30. The pastor in charge preached in the morning from Gal. 2, 16—21. At four o'clock, a festival service was held, at which the children and others of the congregation answered questions on Reformation history. "A Mighty Fortress," "Fear Not, O Little Flock," and other suitable hymns were sung. The offering at this latter service was \$2.21.

A harvest home and mission festival was held on Sunday, September 18. Prof. M. Lochner, who was recently the pastor in charge, was with us. He preached at three o'clock from 1 Tim. 6, 6—10. The offerings of the congregation that day were \$6.06.

Some work has been done on both church and parsonage this summer to prevent their falling to

decay. A share of this expense has been borne by members living at Yonkers, N. Y. These have been served there by the devoted faith of Pastor A. von Schlichten. A valuable working member there and here is Mrs. Polly Rowlett, widow.

Our colored people are notably imitators of their white neighbors, especially in the faults and vices. Marks of grievous times foretold in the Scriptures are easily seen among the whites and no less among the blacks. "Men shall be lovers of their own selves, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy," 2 Tim. 3. Wherever these marks are found, we also find neglect of preaching and God's Word and Sacrament, as well as small support of the poor, and of the preaching of the Gospel, and of schools.

Our school was opened on September 6, and now has an average attendance of sixteen. J. S. K.

Notes from New Orleans.

The mission workers in New Orleans are again pursuing the even tenor of their way. Our Lutheran schools reopened for the current term on September 12, and Luther College, on September 28. Luther College, after having been changed by the Synodical Conference, which convened at Seward, Nebr., last August, from a seminary to a preparatory school, has two instructors, Prof. R. A. Wilde and the Rev. Ed. Schmidt, the newly installed pastor of St. Paul's congregation. The college has enrolled 27 students, and several more have announced their intention of entering.

Mount Zion School, taught by the veteran teachers Vix and Meibohm, has its usual large enrollment.

Teacher Napoleon Seeberry, who was for five years at St. Paul's School, was transferred by the Mission Board to Bethlehem to fill the vacancy made by the resignation of Mr. Odendahl. Mr. Odendahl served Bethlehem faithfully and creditably for a number of years. The enrollment at Bethlehem School this session is larger than that of any previous year.

The members of St. Paul's congregation have had occasion for great rejoicing. On Sunday, October 23, the Rev. Ed. Schmidt, late of Napoleonville, La., was installed as pastor, the Rev. A. Witt, its former pastor, having accepted a call to a local white congregation. Many members of our other two colored congregations were in attendance. The

Rev. G. M. Kramer, pastor of Bethlehem, conducted the service. Taking his text from Phil. 1, 3—11, he delivered an edifying sermon on the theme: "St. Paul, an Example for a True Christian Preacher." The choir of St. Paul's, consisting of sixteen voices, under the direction of the undersigned, rendered the anthem, "Sing Praise unto the Lord."

The following Tuesday night, the congregation, under the auspices of St. Paul's Lutheran League, tendered a reception to the new pastor and his wife. The undersigned spoke a few words of welcome, to which the pastor responded feelingly. His words on that memorable occasion, exhorting his members to work together, and to "put their shoulders to the wheel" for the upbuilding of Christ's kingdom, made a deep and, we hope, a lasting impression upon his hearers.

Miss Edna Thomas, who graduated from the Normal Department of Luther College last June, has been appointed by the Mission Board to fill the place in the Primary Department of St. Paul's School, made vacant by the transfer of Teacher Napoleon Seeberry. She is busily engaged with her large classes. St. Paul's School has enrolled a larger number of pupils this term than it has for a number of years past. Judging from the steady stream of new arrivals every Monday morning, the enrollment bids fair to reach 225, and quite possibly 250.

The feeling now prevailing is the feeling of love and unity. Each one seems determined to put his best foot forward to advance the good work in which we are all engaged, namely, the work of upbuilding the kingdom of Christ.

May God, who so bountifully blessed us in the past, and whose providence rests with us at present, be with us also in the future!

AARON WILEY, JR.

NOTES.

NAPOLEONVILLE, LA.—The mission school at Napoleonville is in charge of Teacher W. Schriber, who was installed by the Rev. E. Schmidt. The school last month was attended by 67 pupils.

A GENEROUS FRIEND.—A generous mission friend in Nebraska has given \$1000.00 for Immanuel College. The money is to be safely invested, and

the proceeds of such investment are to be used for the support of indigent colored students who are preparing for the ministry in our mission field.

ENCOURAGING NEWS FROM INDIA.—The latest reports from the Missouri Synod's mission field in India bring encouraging news, which should gladden the hearts of all mission friends. At one of the stations 16 souls were recently baptized, and a number of catechumens are being instructed preparatory to baptism. At another station 61 persons—men, women, and children—were received into the church by holy baptism. It is also reported that the native Christians at the different stations earnestly strive to lead a godly life, and that they prove faithful, often even in the face of persecutions which they must endure at the hands of their heathen countrymen. We were also glad to hear that the new missionary, the Rev. F. R. Zucker, arrived safe and well in the mission field.

BIBLE WORK.—At the beginning of the present year the American Bible Society established an agency in the Isthmus of Panama for the circulation of the Bible among the negroes, many of whom have been drawn to the isthmus by the digging of the Panama Canal. The Bible agent sells on the street, usually following the pay-car each month, stopping at the villages in the Canal Zone. At other times in the month he visits the negro quarters, the outlying settlements, and the villages in the bush. "In this way many copies of the Bible, the silent missionary, have been brought into the homes of such as can read." The Society has also presented Bibles to hospitals and sick-camps along the line of the canal and to the penitentiary.

THE DIFFERENCE.—Dr. E. Spencer recently stated in a public address that within a year a Romish priest in Italy said to a Protestant colporteur, or Bible-seller: "Go on with your Bible-selling, and we will go on with our Bible-burning."

CLOSE OF VOLUME.—This number closes another volume of the LUTHERAN PIONEER, and we would remind our readers and friends of our mission among the colored people that the beginning of a new volume is a favorable time to secure new subscribers. Such kindness would be thankfully appreciated. As any profits arising from our mission papers go into the mission treasury, the circulation of these papers is a twofold benefit.

Christmas in Hawaii.

Before the missionaries and the American settlers went to Hawaii, the natives knew nothing about Christmas, but now they all celebrate the day, and do it, of course, in the same way as the Americans who live there. The main difference between Christmas in Honolulu and Christmas in New York is that in Honolulu in December the weather is like June in New York. Birds are warbling in the leafy trees, gardens are overflowing with roses and carnations, fields and mountain slopes are ablaze with color, and a sunny sky smiles dreamily upon the glories of a summer day. In the morning people go to church, and during the day there are sports and games and merrymaking of all sorts. The Christmas dinner is eaten out of doors in the shade of the veranda, and everybody is happy and contented. — *Ex.*

BOOK TABLE.

BROSAMLEIN. Kurze Andachten fuer alle Tage des Jahres. Von *Carl Manthey-Zorn*. Concordia Publishing House, St. Louis, Mo. Price, \$2.00.

This book of devotion, arranged according to the church-year, has been prepared for German Christians by an experienced pastor and well-known Christian writer. It brings for every day a short meditation, consisting of a brief faithful exposition of a Bible passage, to which is added a short prayer and one or more verses from a church hymn. These short meditations are only crumbs. Yes. But they are crumbs from the Master's table, full of the life-giving and life-sustaining power of God's Word for the strengthening and comforting of His children in all the days of their earthly pilgrimage. The book is of convenient size, very attractive in print and binding, embellished with 52 appropriate full-page illustrations, and should become a favorite holiday gift book. We heartily recommend the beautiful volume for use in the family and for private devotion. May it be a blessing to thousands!

SYNODALBERICHT DES MINNESOTA- UND DAKOTA-DISTRIKTS. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

Contains a very timely paper on "Rome and the United States" by Prof. C. Abbtmeyer, showing from their own writings the hostile attitude of Romanists toward our country and its institutions.

SYNODALBERICHT DES SUEDLICHEN DISTRIKTS. Price, 11 cts.

Contains an instructive essay by Prof. R. Pieper on "The Creation," and also a brief report on our Colored Mission in New Orleans.

SYNODALBERICHT DES ATLANTISCHEN DISTRIKTS. Price, 20 cts.

The doctrinal paper by the Rev. P. Roesener treats of the Wonders and Miracles of the Christian Religion.

AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER auf das Jahr 1911. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

Besides the usual calendar and statistics of the Synodical Conference, this almanac for German Lutherans contains about 24 pages of valuable reading matter, the article of special interest being a well-written sketch of the

life and labors of the sainted Dr. Walther, the honored and beloved servant of God, in memory of his one hundredth birthday anniversary, October 25, 1911.

LUTHERAN ANNUAL 1911. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

We heartily commend this English companion of the German *Kalender*. In its neat dress it starts out for the second time, and we hope it will find a welcome in thousands of homes. Besides the usual calendar and statistical matter the *Annual* contains an instructive character sketch of the sainted Dr. Walther and an interesting "Chronological Survey of the Days of Walther."

AN EXCELLENT PORTRAIT OF THE LATE DR. WALTHER has also been issued, in a neat and tasteful style, by Concordia Publishing House, St. Louis, Mo. It may be had in different sizes, handsomely framed. Size $4\frac{1}{2} \times 5\frac{3}{4}$: 25 cts.; per dozen, \$2.40, and postage; size $4\frac{3}{4} \times 6\frac{1}{2}$: 45 cts.; per dozen, \$4.32, and postage; size $7\frac{1}{2} \times 9\frac{1}{2}$: 80 cts.; per dozen, \$7.68, and postage.

Acknowledgment.

Received for *Colored Missions* from the following congregations: Holy Trinity, Springfield, Ill., \$9.65, Bethlehem, New Orleans, La., 30.00, Mount Zion, New Orleans, La., 35.00, St. Paul, New Orleans, La., 35.00, Mount Calvary, Mount Pleasant, N. C., 3.00, Station in Merigold, Miss., 7.45, St. Paul, Mansura, La., 5.00, St. Paul, Charlotte, N. C., 7.50, Mount Zion, Meyersville, N. C., 2.50, St. James, Southern Pines, N. C., 2.50, St. Matthew, Meherin, Va., 6.65, St. John, Salisbury, N. C., 2.65, Bethel, Conover, N. C., 4.00, Zion, Gold Hill, N. C., 3.00, Concordia, Rockwell, N. C., 13.00, Mount Zion, The Rocks, N. C., 3.00, Grace, Concord, N. C., 10.00, Mount Calvary, Sandy Ridge, N. C., 10.00, Grace, St. Louis, Mo., 4.10. *Total:* \$194.00. St. Louis, Mo., November 16, 1910.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, 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, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

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

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