

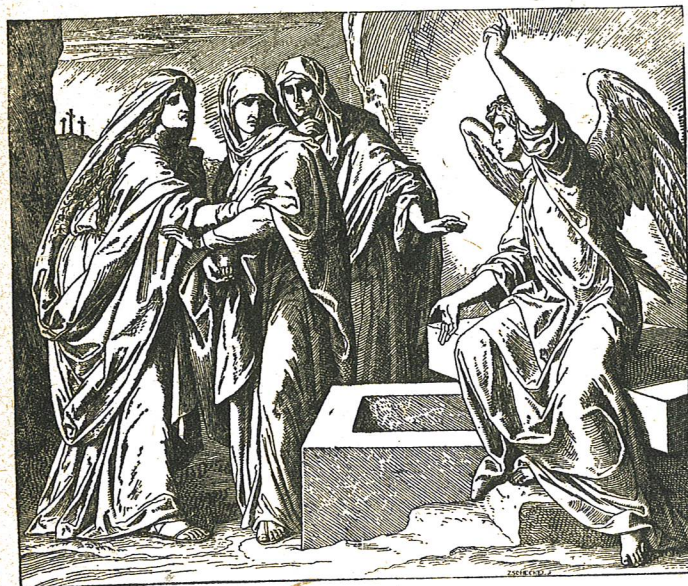
The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not forsake us, nor forsake us. 1 Kings 8: 57.

Vol. 6.

Milwaukee, Wis., April 20, 1919

No. 8.



HE IS RISEN,—AS HE SAID!

(Matthew 28:6)

Hallelujah! Hallelujah!
Christ is risen from the dead!
Hallelujah! Hallelujah!
He is risen as He said!
Stony portals burst before Him,
Pilate's guardsmen all have fled,
Angels hasten to adore Him,
He is risen, as He said!

Hallelujah! Hallelujah!
Christ is risen from the dead!
Hallelujah! Hallelujah!
He is risen as He said!
He hath kept His promise surely,
Though His precious Blood was shed,
Though His grave was sealed securely,
He is risen, as He said!

Hallelujah! Hallelujah!
Christ is risen from the dead!
Hallelujah! Hallelujah!
He is risen as He said!
O ye mourners, cease your weeping!
Come, behold the empty bed,
Where in death your Lord was sleeping,
He is risen, as He said!

Hallelujah! Hallelujah!
Christ is risen from the dead!
Hallelujah! Hallelujah!
He is risen as He said!
He hath burst His rocky portal,

He hath crushed the serpent's Head,
Passed from death to life immortal,
He is risen, as He said!

Hallelujah! Hallelujah!
Christ is risen from the dead!
Hallelujah! Hallelujah!
He is risen as He said!
From the battlefield of Edom,
In defeat the foe has fled,
Christ has won eternal freedom,
He is risen, as He said!

Hallelujah! Hallelujah!
Christ is risen from the dead!
Hallelujah! Hallelujah!
He is risen as He said!
He Who suffered in the garden,
Bowed in death His thorn-crowned Head,
Lives to seal our purchased pardon,
He is risen, as He said!

Hallelujah! Hallelujah!
Christ is risen from the dead!
Hallelujah! Hallelujah!
He is risen as He said!
Hallelujah! Judah's Lion
All His foes hath captive led,
Tell the joyful news to Zion,
He is risen, as He said!

Hallelujah! Hallelujah!
Christ is risen from the dead!
Hallelujah! Hallelujah!
He is risen as He said!
Glorious seal of sins forgiven!
He Who for our pardon bled,
Conquered Hell, and opened Heaven,—
He is risen, as He said!

Hallelujah! Hallelujah!
Christ is risen from the dead!
Hallelujah! Hallelujah!
He is risen as He said!
Hell, we tremble not before you,
Death, Thy sting we do not dread!
For the Savior triumphed o'er you,
He is risen, as He said!

Hallelujah! Hallelujah!
Christ is risen from the dead!
Hallelujah! Hallelujah!
He is risen as He said!
Death can hold us but a season,
We shall rise, as did our Head!
And forever sing the reason:—
"He is risen, as He said."

Easter, 1919.

ANNA HOPPE.
Milwaukee, Wis.

Rev C Buenger Jan 20
65 N Ridge

COMMENTS

The Voice of True Americanism The voice of true Americanism is being raised in the defense of freedom. With great pleasure we reprint from the Lutheran Witness the following:

"When the question of forbidding the teaching of German in parochial schools recently was up in the Ohio legislature, W. R. Comings, member of the lower house, said in a public statement":

"This cannot be done without violating constitutional rights of schools and of individuals. Personally, I do not see how we can forbid the teaching of any language at private expense, unless it can be shown that such teaching is not only in fact, but necessarily working some evil. It is not enough to show that such teaching may some time or somewhere have resulted in evil of some sort. That much might be granted. Betting is associated with horse-racing. Laws are passed to forbid the evil of betting, not the sport of racing. A hundred illustrations like this could be given. Teaching a language in itself is innocent and harmless. A member of the Supreme Court put it in a nutshell when he said, 'No one may forbid me to study German or any other language.' Many things can be done for expediency in public schools by law or by school boards that may not be dictated by law to private schools, however much we might wish to do so."

"Judge B. M. Wright of Fort Dodge, Iowa, said February 27, 1919:

"What shall be done with the non-public schools which teach foreign languages? As the public is not taxed to support these schools, and this is a free country, nothing can be done. We should be careful about infringing upon individual rights and liberties, either by legislation or otherwise. I am afraid of half-baked legislation. No great and good reform was ever brought about in a hurry. Though it may seem to have come about quickly, investigation would show that its antecedents were worked out slowly and painfully. If a man, while paying taxes to support the public schools, desires his boy to be taught German, or French, or any other foreign language in a non-public school, and is willing to pay for such teaching out of his own pocket, one may think him foolish, but can hardly deny his right to do so. This is a free country. In all things let us be sane and reasonable'."

J. B.

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China is Ahead of the United States So says George Eddy, a Y. M. C. A. representative, who has recently returned from there. He limits this broad statement by adding—"in at least one respect." Mr. Eddy is moved to such praise by the federation of all Christian churches of China under the new, all-embracing name of "The Christian

Church." In concluding his remarks he says: "The Chinese have little sympathy or enthusiasm for our denominational differences. Is not this the first city in the world (Nanking) to thus unite all the churches? It will be followed by other cities in China and Asia, and will in time help us to end our denominational divisions at home."

We have here another instance of the supreme aim of the religious work of the Y. M. C. A. They have set themselves the task to wipe out denominational divisions. Their method is simple: ignore the differences. The work is carried on by such who are least positive in doctrine. They would be perfectly willing to unite on any platform that would adopt a common name. Having thus united the Christian Church, they would immediately begin their campaign to bring about a union of all religions by similar means. The net result would be something like the state of religion during the last days of heathen Rome. All the gods of all the nations were gathered under the roof of the Pantheon and the most beautiful harmony existed. When Christianity began to be noticed, it is said, some Roman official sought information with a view of adding an altar to the new Christian god. It seemed this was never carried out because these Christians proved to be so unreasonable that they would not agree to any such scheme.

If we wanted a Pantheon we could have a harmony of churches in twenty-four hours. Even if we agreed to the label "Christian Church" we would have nothing better than its Roman prototype. As soon as the question of doctrine is raised (and there are still very many Christians that believe that this is the first essential of harmony) even the Chinese will not succeed in arriving at an all-embracing church.

One can understand that on missionary fields, in a given locality, missionaries of different denominations might agree to certain rules that will define their spheres of work; especially if they are earnest men who really preach the Gospel. If, in addition, they do not emphasize denominational terms, that can also be understood. During the war many such arrangements had to be made in the different colonies; in some colonies active workers of hostile countries were authorized to continue work by their political enemies and were even given support by rival churchmen. But all these relations were purely accidental and in spite of the fervid activities of the Y. M. C. A. they will never result in a superficial union of churches such as they hope for.

There now is and there always has been One Holy Christian Church. It was not left for the Chinese to invent it. Their brand-new name is the oldest and truly the only name that a Christian can know for the Church of which he hopes he is a member. That One True Church is based on the true faith. That is union enough for the true Christian. It is the very unity he

would lose if his faith were damaged and modified in order to come in under some fanciful arrangement that is the outcome of the practical business sense of the Y. M. C. A. and others.

H. K. M.

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God and the Peace League Another criticism of the Peace League workers has been voiced. Marion Lawrence of Chicago, general secretary of the International Sunday School association, recently addressed the Sunday school victory reconstruction campaign workers and in the course of his remarks deplored that God has not been mentioned or recognized in the covenant of the League of Nations. He says:

"The League of Nations can never exist without the united co-operation of the church, and the church will never be in a position to give such co-operation until it is made as one by organizing under separate flags but fighting under one commander as did the allied armies. No nation ever stood that did not recognize God. God is declared as the supreme being in the declaration of independence, in Lincoln's Gettysburg address, and has been acknowledged as such by each of our presidents. In the darkest days of the Civil war it was decided to have engraved on the silver dollar: 'In God We Trust'."

Such talk, if heeded, can only lead an even now confused world into still greater confusion. The Church is the servant of Christ and what He says of His kingdom will remain true in all times: it is not of this world. He has bound His disciple to no worldly aims and aspirations. His command was, and is: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." Our Savior neither interfered with temporal authorities nor did he teach His disciples to do so. Our work as church is clearly defined: "Preach the Gospel." Where the church lends itself for purposes foreign to this duty it leaves its true sphere of duty, becomes unfaithful to its trust and departs from the source of its strength. For the sake of the Church, if for no other reason, let us keep this before us in this time of trouble which has come upon us. Where this is lost from sight harm is bound to result as the following instance shows:

Minneapolis, Minn.—Minneapolis has a little "mid-Europe" war all its own.

The Rev. Father Stephen Schatz of St. Cyril Catholic church is under threat of his life from two factions of his congregation because, they charge, he should "keep his nose out of his parishioners' business."

Father Schatz attributes the difficulty to the establishment of an Americanization class in the church. The church body is made up largely of Czecho-Slovaks, many of whom are not Americans.

Some are opposed to the Americanization work. The matter has been referred to the police and to Archbishop Dowling.—Milwaukee Sentinel. G.

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The English District of the Missouri Synod

The Lutheran Witness recently published the following parochial report of the English District of the Missouri

Synod:

Pastors—87; congregations—96; preaching stations—20; (with estimates added for congregations not reporting) souls—45,581; communicants—27,628; voting members—4,593. Increase over 1917: Pastors—9; congregations—5; souls—3,581; communicants—2,358; voting members—283; the preaching stations decreased by two.

Infants baptized—1,675; adults baptized—131; children confirmed—1,144; adults confirmed—374; communed—44,753; marriages—619; burials—693. Total benevolences—\$55,954.66; contributions for home purposes—\$318,799.46. Per communicant: benevolences \$2.05; for home purposes \$11.60; total per communicant—\$13.65.

But what interests us most is the report on the training of the young. The District has 94 Sundays schools, with 1,251 teachers and 15,784 pupils; 6 parochial schools, with 7 teachers (one pastor teaches also) and 221 pupils, one school not reporting number of pupils. Religious instruction after school hours—2 schools, one teacher and 139 pupils. Summer school—one, with 2 teachers and 150 pupils. Vacation Bible school—one, with 3 teachers and 110 pupils.

Ninety-four Sunday schools, with nearly sixteen thousand pupils—six parochial schools, with an attendance of not even three hundred! Though we bear in mind that many pupils of the Sunday schools are already confirmed and that others are attending the parish school of some other congregation, the discrepancy in favor of the Sunday school is sufficiently great to demand the most serious attention. Not that we want to pass judgment upon the members of the English District of the Missouri Synod; no, we regard ourselves as one with them and feel that their problems are our own. We are using these figures only because they happen to lie before us at this moment and because we fear that similar conditions are arising among us, especially in our English missions. We are fully aware of the fact that it is a most difficult matter to establish schools in these missions that are still dependent on their synod. Has our system become antiquated; we mean the system which treats the parochial school as the private venture of the local congregation? Something will have to be done. In view of the great danger to our cause should it not be by concerted action? Could not the synods take over all the schools within their confines and support

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them from a common fund, so that even the smallest mission will not be without its parochial school?

J. B.

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**Your Preacher—
An Investment** Perhaps you never looked at it in that light; it is not the intention of this article to make you do so.

But in these days of efficiency it seems that even the church cannot make an appeal for support unless it convinces you that whatever you give is a good investment. The Baptist Laymen's Committee has undertaken to raise millions of dollars for the assistance of such of their clergymen as cannot get along with their salaries and, of course, for such whose usefulness has come to an end before kind death releases them from their poverty.

In up-to-date fashion the Baptist Laymen are putting forth their argument in big advertisements in magazines and in the city daily papers. Even if you detect things in their argument that do not seem to be quite right, it will be interesting to read a few of their statements. We quote one such advertisement and are quite willing to give it the benefit of our circulation without cost:

**FIFTY THOUSAND DOLLARS A DAY FOR
PREACHERS—AND THEY NEED THE
MONEY RIGHT NOW.**

You would think preachers would be more provident, wouldn't you? Good enough men, but lacking in business ability, you think.

Say, you business man, do you know that the average salary for preachers in the twelve leading denominations is just \$774 a year?

That's the pay of the men devoting their lives to making your employees, and yourself, better workmen and better citizens. That's why we business men have to warn you to keep the church out of bankruptcy.

A preacher is a good investment. The man who goes to church on Sunday goes to work on Monday rested, refreshed, happy, ambitious to do his best for you. He is a valuable employee; are you helping to keep him valuable?

Never mind the bronze memorial tablet; look after the preacher's pay envelope. Don't think charity in the face of services rendered. It's debt you owe; the greatest "debt of honor" you ever incurred.

A preacher is a builder of citizens; you couldn't do business without him. You know a church adds value to surrounding property; and it's the preacher who makes the church valuable.

The church needs millions right now. Get the facts about this great investment. Etc.

We in our Lutheran church have made many efforts to secure more funds for our fund for invalid pastors and their dependents; our success has not been very remarkable. We were always willing to pass resolutions but somehow our performance lagged behind. To be sure, we never made an argument like the one just quoted, because our church does not aim to be a factor in business and we do not help our needy pastors for business reasons. We have always rested our case upon the higher plane of Christian brotherhood which would provide the means of life for those who have served us in the ministry of the Word. We realized that at no time did the business side of the relation enter into the case. No matter how poor a church is, or let us say, no matter how little a church pays its minister—it has always had a minister. There has always been someone who was willing to do the work for the work's sake, not for the sake of the reward. That being the case we are bound by the love of Christ to see to it that these workers and their families do not suffer want even after they have ceased to be active.

We would not leave this high ground and take up the argument of the advertisement which proves to you that the preacher is a good investment; but since the question has been raised we cannot see how you are going to get around the admission that he is.

H. K. M.

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**"A Regenerated
Membership"** The following remarks of the Baptist Standard on "A Regenerated Membership" offer food for thought even to us Lutherans:

"It is generally known that on the mission field the conditions for church membership are much stricter than they are at home. It is the custom in our Congo Mission, for example, to post the names of the candidates near the chapel entrance to give every church member an opportunity to bring any valid objection against anyone's baptism. Out of fifty converts recently who presented themselves for baptism only

nineteen passed the examination. Some of those who were not admitted were advised to wait another half year and meanwhile inquire more diligently into the word of God, and others were refused because their life did not harmonize with their profession. We are by no means sure that the adoption of similar methods in this country might not be fruitful in many ways. Perhaps the columns of erasures in our associational minutes would disappear largely. Theoretically, we stand for a regenerated membership. Practically, we do not demand of our new converts much evidence that they have really been born again. It would be no harder to get into some whist clubs than to join some Baptist churches we have seen. In the case of most fraternal organizations that we know anything about, it is a much more difficult thing to fulfil the entrance obligations than to join the average Baptist church, which is, generally speaking, altogether too easy. It ought to be made harder. We can learn something from our missionaries on the Congo."

The Lutheran Church believes in Infant Baptism. It teaches that Baptism is the washing of regeneration and, consequently, treats the baptized children as Christians. But our church is very careful to indoctrinate the young Christians thoroughly before admitting them to the Lord's Table. When adults come to us, they are first instructed carefully in the Word of God and then, on their profession of faith, admitted to the congregation. We demand that they know our doctrine and declare themselves in full accord with it. There are no visible or tangible signs that a person has been born again, but there may be evidence that he is not. Upon such evidence we refuse a person the hand of fellowship. Many have turned away from the Lutheran Church, declaring that it is too strict and narrow. They had been attracted by the "hail-fellow-well-met" invitation extended to them by so-called popular preachers and churches. Perhaps even some of our members have at times thought their church was too strict. The Standard here admits that it is not, and that loose church work is a sorry failure.

But, on the other hand, let us not be smugly satisfied with ourselves. True, we do not admit any person to one of our churches without doing just what the Standard recommends, first announcing publicly his candidacy for admission, in order to give every member the opportunity to satisfy himself that this person should be admitted to fellowship and to voice his objections, in case there are any.

We have the forms that are necessary, but are they not sometimes nothing but forms? How much attention does the average church member give this matter, and how often does he bring before the congregation the objections he actually entertains against a candidate for admission? There is continuous danger that we settle down to easy-going habits in this respect. We are constantly inclined to avoid anything that

might involve us in unpleasant affairs. Thus it becomes easily possible that men are accepted of whom at least some members of the church know that they are denying by their lives the profession of their lips.

Are we not prone to regard as our work the gaining of new members for our congregation rather than the upbuilding of the spiritual kingdom of God with the result that conditions are such as the Standard deplores?

J. B.

AN OUTSIDE TESTIMONY

The following interesting description of the person of Jesus, a Roman official, Publius Lentulus, is reported to have given in an official report to the Roman Senate:

"During the present time has appeared and is still living among us a man of distinguished virtue, known among his disciples as the 'son of God.' He heals the sick and awakens the dead. He is a man of great bodily beauty and deserves attention. His face is such that they who behold him will either love or hate him. His hair has a blond, clear color, falling in straight waves down below his ears on his shoulders; it is parted in the center and each half coming down on each side of the face, as is the custom in Nazareth. His forehead is smooth and white without any wrinkles, his pale face is beautified by a rosy tint, the nose is well formed, and his curly beard is of the same light color as his hair and parted in the center. The whole face gives the impression of great intelligence and truthfulness. His eyes are blue with many color changes. He is terrible when he reprimands. In conversation he is delightful. His observations are full of life and spirit and betray the man of great experience, but he always remains calm. No one has ever seen him smile or laugh; on the contrary; he is often seen to give vent to tears. He is splendidly built and carries himself with a majesty different from other men. His arms and hands possess such beauty that one is lost in admiration. His voice is deep and clear as the ring of pure metal, but he does not indulge in much talking, and, besides, he is very modest. He is a singular man in every way, different from other men, and makes an impression on the people he meets that cannot be explained. He is called 'Jesus, the son of Mary.'—Australian Lutheran.

THE BLACKSMITH AND ROMISH MASSES

Samuel Levermore

During my Gospel tour in France I had cycled to one of the towns in rural Normandy, having a beautiful Abbaye as its central attraction. After holding several impromptu meetings, I went to see the interior of the old relic of Norman architecture.

I viewed the beauties of the building for some time, and upon coming out was attracted by what, to me,

was the sweet music of a smith's anvil in the forge hard by. Surely it might be said of the smith "A mighty man was he"; a typical son of Vulcan. He was busy welding two pieces of iron. I waited. As soon as he had finished he threw aside the iron, as who should say, "That job is finished, anyway," and gave me a hearty greeting and asking if there was anything he could do for me? I responded to the blacksmith's query, "Yes, you can find me a job of work."

He seemed amused. Putting his arms akimbo he scanned me with a quizzical smile, saying:—

"And what sort of a job do you want?"

"Well, I'm very particular. I have two conditions."

He became satirical. "So, so! We're particular, are we? And what are your conditions?"

"The first is very simple," I replied. "There must be plenty of wages."

"Plenty of wages. Oh, Oh! Oh, my!" with a loud guffaw, "You'll have to go elsewhere, then. And what is your next condition?"

"The next is equally simple: there must be no work to do."

This excited his risibility, and he roared with laughter, ran out of the forge calling to the people, "Come and see this man from London; he wants a job where there's lots of money and no work to do. Oh, my! Oh, my! Oh! Oh! . . ."

The excitement ebbed away and we were left alone in the forge. And then his manner changed from gay to grave and he said, "Well, really, Monsieur, you certainly will have to move on; you'll never get that kind of job here. Now look at me, here am I working day and night, yet I cannot pay my way."

I retorted sharply: "What are you talking about? Cannot pay your way? Are you not working day and night?" And then he put his horny hands upon my shoulders with a look of concentrated misery, saying, "Listen, Monsieur, I think I can trust you; and I'll tell you my story. One year ago my father died. Oh, how I loved him! But he was a good Catholic, making all his feasts and fasts, going regularly to confession, and giving his money to the Cure. But what would you, Monsieur? He had to go to purgatory; and I worked day and night to earn money for the Cure to say masses for the repose of his soul. Now the other day the Cure came to me in a great rage, saying, 'I could not sleep for your father's screams and groans last night,' and when I spoke to him, he said, 'Go to my son and beseech him to work harder to give you more money for more masses, for I am tormented in this flame.'"

Imagine, if you can, my indignation. I looked upon that horny-handed son of toil, as ingenuous as a little child, and then and there reconsecrated my life to the exposure of that fraudulent and lying system.

"Now, listen carefully to me," I said. "A gracious God has heard your prayers, and seen your tears, and

sent me all the way from London with a message to you."

"Pas possible!" he cried. "Pas possible!"

"It is not only possible but proven," I replied. "You thought I was joking just now, but I was not, for God has given me a written message to you, and here it is, read it for yourself." I put the message in his hand. It was the God-inspired letter of the Apostle Paul to the Romans, chapter 4. He read down carefully until he came to the fifth verse. "To him that worketh not." A pause. "So, so!" Then a keen glance at me, and—"That's what you said, Monsieur, no work to do." "Yes, yes; let us continue: 'But believeth on Him that justifieth the ungodly, his faith is counted for righteousness.'" And the Omnipotent Spirit interpreted the inner meaning of those emancipating words to that poor man's understanding, and, as in a flash of an angel's wing, all was made clear. If the Holy Spirit does not interpret God's Truth to the soul, no man can; but if He does, no demon can hinder. Oh, the glorious revelation of pardon and free justification! Gone all the superstitious fears: the fetters and chains formed by Rome's diabolical ingenuity fell from him like the withes that became as flax upon the Spirit-endued Samson. The light of a new and endless day had dawned upon his wondering spirit and he was born from above. He threw himself upon me and hugged me like a grizzly bear. We mingled our tears, of joy and liberty, like the sparkling dewdrops which usher in the morn of summer, and that grimy forge became to us as the "House of God," as "The very gate of heaven." The results of that one conversion in the after years would be a separate story, and I must forbear; but, Oh, may this great joy come to my reader, the joy of God's salvation by free and sovereign Grace, without human aid, help, or merit. "Salvation belongeth unto the Lord."

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR"

Johann Arndt, the author of the famous book, "True Christianity," knew not only how to write about true Christianity, but was himself a true Christian, who lived according to the precepts of the Bible.

At one time he had gone on a trip some distance away from home. On the day when he had to return a heavy rain set in. The roads accordingly being rather muddy for walking, he took the first opportunity offered and rode back on a freight-wagon he chanced to meet. There was a large barrel in the wagon, and Arndt was assigned a place in back of it.

They had not gone very far, when they caught up with three women who had been out on a visit and who, like Arndt, were very glad of an opportunity to ride. So they were taken in and given a seat in front, where they could not see Arndt on account of the

barrel. No sooner were they seated and the wagon started, when they began to talk. First the friend whom they had been to see was most thoroughly criticized, her person, her house, the table she set, in short, everything they had seen or heard or tasted was subjected to a destructive artillery-fire of criticism.

When this subject was exhausted, they branched off to something else. "Now I know," said one of them, "why Arndt can give so many alms. I know for certain that he has somebody to make money for him. My husband says that if he had the authority, Arndt would be prosecuted as sorcerer." "Yes," chimed in another, "and my husband says that he knows as little of theology as a schoolboy, and that he deserves to be tried for heresy, and to be banished from the country." "Of course," rejoined the third, "and I know also why he is so friendly to his neighbor, the weaver. Arndt simply sends the penny after the dollar."

Suddenly there was a crash, and the wagon broke down! The passengers were now obliged to get out and walk the rest of the way. Of course, the three backbiters were very much startled when they saw Arndt, the object of their vilification, coming out from behind the barrel. To add to their confusion, a carriage just then drove up, which had been sent by Pastor Arndt's wife to meet him. The good man insisted on their getting in and riding home, while he walked the rest of the way.

ADORATION AT THE CROSS

Hymn and Music by Adolf Hult.

O wounded Lord,
Thou Lamb of God,
What brings Thee to this passion?
Eternal Word,
Thy precious blood

The marvel of compassion!
O wounded Love,
O might of Love,
Take me to Thy bosom!

Where is Thy sin,
Afflicted One,
Forsaken of Thy Father?
Or wouldst Thou win
Our peace, and won
Thy erring children gather?
O wounded Love,
Atoning Love,
My peace is at thy bosom!

What crown is Thine,
Blest, bleeding King
That I should here adore Thee!
What shame is mine,
Thee, Lord, to sing,
Yet turn not, turn not from me.
O wounded Love,
Triumphant Love,
Christ, rest me in Thy bosom!

OBITUARY

Dr. Frederick William Stellhorn, professor and dean of Capital University, Columbus, Ohio,—of the Joint Synod of Ohio—died March 17th.

He was born in Hannover, Germany, Oct. 2nd, 1841. In his thirteenth year he came to America where his parents located at Ft. Wayne, Ind. He studied at the Concordia College of that city and later at the Concordia Seminary at St. Louis, Mo.

His career as pastor was short while his labors as professor were spread over a period of many years. By his death the Joint Synod of Ohio is deprived of one of its foremost men.

ENGLISH LUTHERAN CONFERENCE

The English Lutheran conference will meet at Watertown in the Trinity Evangelical Luther Church (Rev. F. E. Stern), Monday and Tuesday, April 21 and 22. The conference service with Lord's Supper will be held Monday evening. Rev. R. Ziesemer of Appleton will preach. (Rev. R. Huth, alternate.)

H. J. DIEHL, Sec'y.

CONFERENCE OF NEBRASKA DISTRICT

Ministerial Conference of Nebraska District will meet May 6-8 with Rev. Ph. Lehmann at Surprise, Nebr. Papers to be read:

Mayerhoff: Christ, the type of a true minister.

Witt and Press: Exegesis on Isaiah 53.

Brenner: Exegesis on Romans 1.

Korn: Exegesis in English on Hebrews 2, 10 and following verses.

Monhardt: English Sermon on a free text.

Preacher: Baumann.

Confessional Address: Mayerhoff (Alternate: Frick).

PAUL S. MAYERHOFF, Sec'y.

THE TREND OF THE TIMES

"Modern philosophy and all the present movements, social, political, religious, tend to deify humanity and prepare the way for the Antichrist. The pulpits of Christendom today, except in a few cases, here and there, have ceased to point lost sinners to a crucified Savior. The new theology has permeated all the great "orthodox" denominations and the favorite theme is "Live up to the ideal of your own divinity." And where there is a shrinking from going so far as this, still the emphasis is put on service and right-living instead of redemption through the Blood of the Lamb as the foundation of a right relation with God."—I. R. Dean.

PALESTINE'S DOCUMENTS

A great opportunity offers in Palestine. Professor Flinders Petrie, the eminent archaeologist, has appealed, in a little book on eastern exploration, to the British people to take immediate steps for the preservation of all historic sites and buildings which have fallen to Britain through General Allenby's conquest of Palestine. He says that the buried cities and ruined monuments of the Holy Land ("Palestine is full of them") must at all costs be guarded with reverence. Professor Petrie is especially anxious concerning the Holy City, and urges that buildings on the old sites sacred to three religions should be forbidden. Modern scientific sanitation is against piling more buildings on these ruins. There is a clean and sanitary alternative: extend a suburb down the valley of Rephaim to the southwest, where the railway is, or to a better site two miles northwest in the valley running down from Ramah. The present city has "bad water and bad access"; it ought to be kept for its historical value, and modern life ought to be removed to suitable healthy ground. Professor Petrie believes that with careful research, discoveries will be made of importance. The documents of early Palestine were clay tablets which can only be destroyed by crushing. Clay documents of David's or Solomon's reign or of the Judges may be found. Then, there are still standing the great synagogues of Capernaum and Chorazin, of "marbly limestone finely carved," probably the buildings in which Christ taught. These ought not to be left to the "mercy of the needy settler."—Bookman in Winnipeg Free Press.

"In fierce assaults and strong temptations, when Satan layeth siege to the soul, shooting his fiery darts, and using strategems of policy, joining his endeavors with our corruptions, as wind with tide, then we have cause to pray as David, "Hold up my goings in Thy paths, that my footsteps slip not."—J. Symonds.

ITEMS OF INTEREST

Many Nobles Seek Cloisters

If the rumor is true that the dethroned grand duchess of Luxemburg intends to seek refuge from the world in the cloister, she will only be following in the steps of many another royal woman who has turned her back on the pomp of palaces and the vanity of life to seek the peace of the convent. The Russian Empress Eudoxia spent twenty years in the nunnery of the Intercession of the Blessed Virgin, thankful to scrub floors and to fare as poorly as the meanest of her sister nuns to escape from the brutalities of her husband, Peter the Great. And many a princess of Russia followed Eudoxia "behind the veil" before the Grand Duchess Elizabeth entered a Moscow nunnery a few years ago, after the assassination of her husband, the Grand Duke Sergius. The widow of former King Manuel, who reigned six years over Portugal became a Benedictine nun at Solesmes a score of years ago; and when the community was banished from

France she came with the rest of the sisters to a convent in the Isle of Wight, where, among other royal companions, she has one of her sisters, a princess of the house of Lowenstein-Wertheim-Rosenberg. It is said there are in various European convents more than thirty princesses, members of many of the great ruling houses of Europe, who are wearing the veils of nuns, and are spending their lives in prayer and fasting and good works. And it is not only princesses who thus find an escape from the burden of their royalty. In the very heart of the Black Forest, in an environment of mountains and woods, far remote from the haunts of men, is the abbey of Seckau, every inmate of which is of royal or noble birth. Among them are Princess Philip and Constantine of Hohenlohe, who a few years ago were cutting splendid figures at the courts of Europe. Men of brilliant gifts and achievements, they seemed to be the spoiled children of fortune when, to the amazement of the world, they vanished mysteriously to the seclusion of the Black Forest, one to act as cook and the other as porter to the monks of Seckau. Among those who are engaged in the most menial offices of the brotherhood are Prince Edward Schonburg-Hartenstein, once noted as soldier and courier; Count de Memptinne, Baron von Oer, one of the chief ornaments of the court of Saxony; Baron von Draiss, one of the wealthiest and most high born of Baden nobles, and many another nobleman and prince who have sacrificed rank and riches and luxury to lead Spartan lives, completely shut off from the world.—London Answers.

Most Absolute Ruler Lives in Moveable City

The most absolute monarch in the world is the least known. He rules in Urga. It is the capital of Mongolia, and the potentate is at the same time the official head of a religion. He is, in fact, the Mongol pope.

Urga is to some extent a modern town, having many Chinese and Russian inhabitants; but the native portion of it bears no resemblance to anything that can be found anywhere else on earth. For this Mongol part of the city is movable and constantly changes its location and arrangement, says an exchange in The Chicago Daily News.

The Mongol houses are hemispherical huts of felt cloth extended over a light structure of lattice work. They are readily collapsible, and can be put up or taken down at a few minutes' notice. Felt cloth being an excellent insulator, they afford a warm and weatherproof shelter during winters of extreme cold.

There are at Urga, however, a number of large monasteries. It is the holy city of the Mongols. The priests (called "lamas") are numbered by hundreds of thousands, and their "lamaseries" are scattered all over the country.

The business of the lamas is to drive away the devils which, but for their pious activity, would soon destroy all the people. At intervals they give great outdoor exhibitions of a quasi-theatrical character, in which hundreds of lamas take part, dancing in grotesque masks and fantastic costumes to music furnished by drums, huge copper trumpets and flutes made from the thigh-bones of virgins—the last-named horrible instruments emitting blood-curdling and mournful wails.

Says Koreans Would Adopt Christianity

Washington, D. C.—Korea, once she is free from Japan, will be established as a Christian nation, according to Syngman Rhee, who has been named secretary of state by the Korean provisional government. This action, he said, would make Korea the first independent country in Asia to become Christian.