

# The Northwestern Lutheran

Kenosha  
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Jan 13  
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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 K

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## HE IS RISEN

Yes, the Redeemer rose;  
The Savior left the dead;  
And o'er our hellish foes  
High raised His conquering head.  
In wild dismay,  
The guards around,  
Fall to the ground,  
And sink away.

Lo! the angelic bands  
In full assembly meet,  
To wait His high commands,  
And worship at His feet;  
Joyful they come,  
And wing their way  
From realms of day,  
To Jesus' tomb.

Then back to heaven they fly,  
The joyful news to bear:  
Hark! as they soar on high,  
What music fills the air!  
Their anthems say,  
"Jesus who bled,  
Hath left the dead;  
He rose to-day."

Ye mortals catch the sound,  
Redeemed by Him from hell;  
And send the echo round  
The globe on which you dwell,  
Transported cry,  
"Jesus, who bled,  
Hath left the dead,  
He rose to-day."

All hail, triumphant Lord,  
Who sav'st us with Thy blood:  
Wide be Thy name adored,  
Thou rising, reigning God!  
With Thee we rise,  
With Thee we reign,  
And empire gain,  
Beyond the skies.

## COMMENTS

**Sunday's Methods** Last year Billy Sunday invaded Pittsburgh, this year he has just concluded a "whirlwind" campaign in Philadelphia. These are the first two larger cities that have so far been subjected to the inoculation of the Sunday virus against vice. Volumes have been written about him and his work, especially in these two cities. We have no ambition to compete with the many that have dig-

nified Sunday by giving him serious attention; to us he is an episode in public life, nothing more—to others he represents an epoch in church life. It will suffice for our purposes to give part of a newspaper report on his work in Philadelphia—further comment seems unnecessary.

"Billy Sunday has induced about 40,000 of those who have heard him to march down the sawdust trail, shake him by the hand, and promise that henceforward they would endeavor to lead Christian lives. That's 'hitting the trail,' a practice which is assumed to convert the most turpitudinous member of society into a model Christian, offhand. While, of course, possibly the majority of the trail hitters are sincere in their acceptance of the Christian doctrine and follow up their conversion by joining churches, many forget their pledge almost as soon as they are out of the tabernacle, while others 'hit the trail' merely as an experience or because it is semi-fashionable. Two youths stood up for God 'on a bet.'

"Sunday's whole sermonizing scheme is worked out to a science. He half hypnotizes his congregation with his booming demoniac roars, which reach the farthest corner of the squat-roofed structure. To some of his hearers, away off on the far benches, he is a pigmy—a roaring, wrestling, base-sliding, handspring-turning, jumping pigmy—playing tragedy or comedy, Warfield-like or Cohanesque, as the case may require.

"'Come on,' he shouts, 'come on, now. Say 'Yes' to God. That's all; he wants you; you want him. You're going to hell! Come on, come on to him! Don't sit there like fools. Hurry up! Come!!!'

"And then Rodeheaver (the choir director) starts an old time hymn, plaintive and soft, and a woman, sobbing, wavers down the aisle. The trail hitting has commenced. The choir 'lets 'em have it.' Several other women have risen and are on their way to the platform.

"'Would any one laugh at you for hitting the trail?' says Sunday. 'He's so low he'd need an aeroplane to hit the bottom of hell.'

"Nobody seems to be looking, there's a great deal of confusion, and there's the trail. 'Are you coming?' yells Sunday, looking right at you, or seeming to. 'Jesus is here.' And then the rush begins and finishes in a near fight for salvation.

"It seems so easy to be saved, so absurd to remain wicked. Sunday refers to God, Jesus Christ, and the Holy Ghost as if he roomed with them or had just



bought them lunch. He pleads with God to save souls with his eyes open and his hands working the same way a woman would plead to a fireman to save her baby from a burning house. There's no reverence in it, no semblance of ritual. He yells at the devil just as Hughie Jennings yells at a pitcher. He 'gets the devil's goat,' and he'll get yours if you are a stickler for the president's English or church customs. . . .

"For the last six days personal contributions for Sunday and his party have been received at the tabernacle services from "those that do not expect to be present on Sunday next." Thousands of dollars have been garnered in this way. Then every mail reaching the Sunday home brings checks, money orders, bills, and postage stamps from admirers. Secretary Ackley spends his mornings opening, acknowledging, and totaling up these contributions. Altogether at a conservative estimate, Sunday may be expected to realize \$100,000 from the Philadelphia campaign (six weeks). By far the greatest part of this will accrue to him, though some of it will go out in salaries to members of his party. Sunday never tells the amount of his "cleanup" on a campaign. "Do what you like with your money! Give it to me if you like. It's none of my business what you do with yours! It's none of yours what I do with mine."

The next large city on Sunday's itinerary is likely to be Chicago. There had been a hitch somewhere and it was impossible to get the sort of guarantee that Sunday demanded before he would consent to come. That difficulty has been overcome and the famous pulpit clown may be expected by Chicagoans. We repeat, his spectacular vulgarities have as little to do with the church as a spread eagle Fourth-of-July oration has to do with patriotism or good government. Sunday is working on the principle of the late P. T. Barnum, "The people want to be humbugged." If he is sincere, he may justify his methods with the time-honored excuse, "the end justifies the means." But we know that the wrong means **always** lead to wrong ends in spiritual matters. H. K. M.

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**Slavs and Their Religion** Many hitherto little known facts regarding European conditions are brought to the attention of the general public in these days of the war. Not a few of the questions which suddenly demand the interest of the newspaper reader deal with the vast Slav forces that are more than ever pressing against their western neighbors and will certainly have to be reckoned with in the final accounting, whichever way the scale in which victory is weighed may turn.

A Paris paper gives a very welcome survey of the religious affiliations of the different Slav elements, most of which are grouped under the rule of Russia. First of all, it says, we must distinguish between two

great groups: the one which is formed by elements that were chiefly influenced by Greek, or Byzantine, civilization and adheres to the Orthodox (Greek Catholic) church, and the second which received its first impetus toward western civilization from Latin (Roman) sources and is at the present day found in the Roman Catholic and the Protestant churches.

The Greek Catholic Slavs number 100,000,000; they are Russians proper, Bulgars, most of the Ruthenians and Serbs, and a part of the White Russians. The Latin Slavs, nearly all of which belong to the Roman Catholic church, number about 50,000,000; the principal national divisions belonging to this group are Poles, Czechs, Croats, White Russians, Ruthenians, Moravian Slovaks, Slovenes, and Lusatians.

There are also districts of limited extent in the Balkan countries where the Slav has adopted the Mohammedan worship under the influence of Turkish rule.

It must also be remembered that Russia, the great Slav power and leader of Pan-Slavism, is not by any means an exclusively Slav state; it has a multitude of Mongolian and Tartar tribes and nations within its confines and a great number of Central Asian Caucasians, and the worship of these subjects varies as widely as their racial difference with their masters would indicate. H. K. M.

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**The Fifty-fifth Psalm** It has disturbed some earnest souls that Christians are fighting with Christians on bloody battle fields. They are still more disturbed when they note that God is invoked with equal fervor by both contestants. They are, wittingly or unwittingly, laboring under the misapprehension that God is a national institution, or is at least constrained to observe national boundaries in war times; that is the typical heathen idea of a tribal God. Some such idea must have prevailed in the mind of an English clergyman who advised his compatriots to read the Psalms, especially the Fifty-fifth, as a clear statement of their case before the throne of the Almighty. We also advise our readers to turn to this prayer, even if they have sympathies that differ from those of the Englishman, who publicly preempted this particular psalm. There is very much in that psalm and it might be advisable for the ardent patriot that wishes to use it for pro-Allies purposes to do a little editing before it reaches the hands of his sympathizers. There is so much of general human misery in that psalm that even a war with all its horrors cannot exhaust its applications. The enemy against which David invokes divine aid may have been a warring foe, but more often he is what Luther said of the enemy in this very psalm in the heading: "A Prayer against False Brethren." False brethren are such that try by all foul means to destroy the faith of



the Christian. "The words of his (the enemy's) mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords."

Our English friends may have every reason to use this prayer most devoutly—but that does not say that the enemy against which they pray is in the German camp, he may be much nearer home. We trust that our German friends will also go to this beautiful psalm of faith to find strength to keep up their spiritual fight against the subtle enemy who tries to make the salvation of God a matter of shot and shell carried out by regiments and army corps.

By all means read the psalm yourself—for yourself.

H. K. M.

### GOD HATH HIGHLY EXALTED HIM

Phil. 2: 9-11

"He humbled himself, and became obedient unto death, even the death of the cross"—these words mark the extent of the obedience of the Servant of the Lord, who had said: "My meat is to do the will of him that sent me, and to finish his work." Before bowing his head in death, that Servant could truthfully cry out, "It is finished." The law had been fulfilled, a perfect obedience rendered. Though groaning under the awful burden resting on Him, though trembling in the agony of death, though suffering the torments of the damned—He had not failed to trust and to obey the Father; another moment, and His whole obedience would reach its consummation in His sacrificial death. Well could the Father declare of Him, Is. 42: 1: "Behold my servant, whom I uphold; my elect, in whom my soul delighteth."

And now we read, "Wherefore God also hath highly exalted him." This "wherefore" is often misunderstood to refer back to the preceding verses as giving the cause for the exaltation of Jesus Christ. Some teach, accordingly, that His exaltation is the reward for His patient suffering, for the deep humiliation to which He willingly subjected Himself. But that is not the case. Jesus did not come into the world to do something for Himself, the years of His humiliation were not a period of probation for Him. Matt. 20: 28 disproves this: "Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Also 2 Cor. 8: 9: "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." The "wherefore" merely indicates that His exaltation was a part of the revealed plan of God as well as His humiliation, to begin, according to the prophecies, when the latter ended.

"God also hath highly exalted him"—and yet He

was not merely passive in this, as a man is who receives gifts and blessings from the hand of God, for He says, John 10: 17, 18: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

"God hath highly exalted him"—this does not mean, as some teach, that Jesus, having finished the work of the Father, put off His human nature, which now exists somewhere in heaven. The human nature was not merely the instrument by which the divine was able to accomplish the work of redemption. Scripture says, "the Word was made flesh" and "God sent forth his Son, made of a woman"; Christ did not put on the human nature like a garment, both natures are united inseparably in the one person Jesus Christ. And of this person, the Word incarnate, the God-man, it is said, "God also hath highly exalted him." Jesus is exalted according to His human nature. "God hath highly exalted him"—does not mean that there were given him now excellencies and powers that He had not fully possessed before. It is written: "In him dwelleth all the fullness of the Godhead bodily," Col. 2: 9. From His incarnation He possessed according to His human nature also the divine majesty, "he was in the form of God," "equal with God." Nothing could be added, and He never divested Himself of this majesty, even for a moment. But he did freely deny Himself the use of His majesty, He did not think it robbery to be equal with God, He did not at all times display His glory. On the contrary, "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

But now, and this is His exaltation, His work completed and His service ended, He resumed the full and constant use and manifestation of the divine majesty according to His human nature.

He is no more "made under the law"—for He exercises His authority as its Maker," "every tongue should confess that Jesus Christ is Lord, to the glory of the Father." He is now no more under the burden of our sin—"For in that he died, he died unto sin once; but in that he liveth, he liveth unto God," Rom. 6: 10.

No more will He be "exceeding sorrowful, even unto death"—"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him," Rom. 6: 9.

He is no more "despised and rejected of men; a man of sorrows and acquainted with grief"—"God hath given him a name which is above every name," He now reveals and manifests His divine glory and majesty.

No more does He, cringing in the dust "offer up prayers and supplications with strong crying and tears"—"at the name of Jesus every knee should bow,



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of things in heaven, and things in earth, and things under the earth"; He Himself receives the adoration and the prayers of the believers, and answers them, filling from His abundance the hearts and hands of those appealing to Him for His blessings.

And this all is for our benefit: "When he ascended up on high, he led captivity captive, and gave gifts unto men." The greatest gift is the Holy Ghost. John 7: 39 we read: "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

The final gift is eternal life, Eph. 2: 6: "God hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

The Head that once was crowned with thorns  
Is crowned with glory now;  
A royal diadem adorns  
The mighty Victor's brow.

The highest place that heaven affords  
Is His by sovereign right:  
The King of kings and Lord of lords,  
And heaven's eternal Light.

The Joy of all who dwell above,  
The Joy of all below,  
To whom He manifests His love,  
And grants His name to know.

J. B.

### "HE LIVES"

It is related of Luther that he was accustomed to cheer his drooping spirits when he was beset by trials and tribulations by the words: "He lives." He would take a piece of chalk and write the words in bold characters on his working table, on the walls of his study, on the doors that led to his rooms. When in such despondent mood he would raise his eyes in any direction they would have to fall on that inscription. A visitor once asked him what he meant by that peculiar

practice, what did he mean by the words "He lives"? Luther replied: "Who lives? Jesus lives! And if He were not alive, I would not desire to live another hour. But since He lives, we shall also live through Him; as He himself says: Because I live, ye shall live also."

With all true Christians Luther shared this belief in Christ's resurrection, and his own, in such vividness and loved to dwell on it for consolation so dearly, that he never tired of expressing his faith in new and vigorous ways. Speaking on that subject with his friends at one time he pointed to the ring on his finger and said: "the finger, on which I bear this ring, will be given back to me on Judgment Day."

In commenting on the verse John 17: 24, he said: "This is the soft pillow on which a Christian lays his head when death comes to him." The verse reads: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." Generations may come and go, but the need of the human heart remains the same, and the only answer that satisfies, is the answer that was found by Luther and all the saints: Because Christ lives, we shall live also.

Merely to express a belief in immortality is meaningless—it is no more than a wish, not even a hope. Only when the real and triumphant resurrection of Christ is the basis of our belief, can our hope be strong enough to dispel our doubts and fears. "If Christ be not raised, says St. Paul, your faith is vain."

The ancient church seems to have been more virile in applying this glorious truth; it almost seems as though the shadow of modern unbelief has taken a little of the joy out of our Easter faith. We sometimes seem to be fearful of making our faith too real and prefer a state of uncertainty that denies nothing but is very cautious in affirming its belief. A little of Luther's chalk, or rather, a little of Luther's bold assertiveness, which was founded on His Lord's resurrection as on a rock, would be the best tonic for most of our spiritual lassitude. "He lives" is a confession of faith, of strong faith. Like that of the early church, which pictured its Easter faith by the image of an eagle soaring from the depths up to the starry heights carrying his young on his back. Christ is the eagle and we are the brood he carries to the heavenly realm, for HE LIVES. H. K. M.

### PROPOSED LUTHER PAINTING FOR THE STATE CAPITOL

We have it from reliable sources that efforts are being made by Lutherans in the State of Wisconsin to donate a memorial painting of Dr. Martin Luther to the new State Capitol. With whom the idea first originated we are at a loss to say, nor do we know by what motive the originator of the idea has been prompted. For cordiality's sake we will assume that



it is not to bring Luther's name and the Church associated with it before the public, but rather an act of courtesy to the State by presenting an artistic portrait of Luther as an expression of civil and religious liberty enjoyed under our American government; probably it is also in commemoration of the 400th anniversary of Luther in 1917 that has prompted the Lutherans to such action.

Now we like to see the halls of our State Capitol adorned with artistic paintings of famous statesmen or philanthropists in general who have given their life-services to the welfare of the State and the Nation at large. Their portraits are perfectly in place there. Their services belong to our commonwealth and it is right that the State honors her noble sons and servants. But on what grounds should a portrait of Luther be placed in the legislative halls of the State? Luther is not a national figure, not the leader of any secular organization, nor the framer of any form of government. His mission was in no wise secular.

It is true, even as American citizens we are greatly indebted to the work of Luther. For it is a matter of fact that the founding of our American institutions with the civil and religious liberty we enjoy here are one of the direct fruits of the Lutheran Reformation. And it is not saying too much that Americanism bears a certain relation of dependency to Lutheranism. Without the Reformation of Luther there would be an America, indeed, but no free America. Without Luther the pope would still be in full possession of his spiritual and temporal power, of which religious intolerance is an essential part. Luther stands alone and without a parallel as the prophet not only of spiritual liberty, but of religious liberty as well. Complete separation of Church and State, combined with universal religious liberty as we enjoy it in America, was an ideal which Luther fostered to the very last.

Yet, admitting that Luther's work was so to say a causative force in establishing what is great in Americanism—personal, political, and religious liberty, that is not the chief object of Luther's life work, Luther by the providence of God is the Reformer of the Church. He was God's ambassador once more to bring to light the everlasting Gospel of Christ which under the rule of popery had almost been extinguished in the Church. His services as such belong to the Church of God and not to the State. The Reformation of the Church was the work of God, and Luther was only the instrument, employed by God, to effect this work.

The placing of a memorial painting of the great Reformer in a State Capitol, to our mind, would involve a coalition between State and Church. It would be asking the State to recognize the work of God done through Luther for the Church, while the State does not recognize God and His work. On the other hand it would be doing homage to Luther as a great man

and worshipping the hero of the Reformation, which is contrary to Christian principles, for according to them all things, even a public portraiture of Luther, must serve to the glory of God. Luther's painting has no more a place in a State House than one of Geo. Washington has in a house of worship. In the one case it would be asking the State to recognize the spiritual work of the Reformer, in the other the Church to recognize the secular work of the Father of our country. But the Church knows no State, further than to teach the people their duties toward the State ordained of God, and the State knows no Church as such; she only knows individuals who constitute the State, and she requires of them only civic duties.

Aside from this mingling of State and Church the placing of Luther's painting in the State Capital would be objectionable to a large body of law abiding citizens. What would that face of Luther speak to all those citizens who happen to be members of the Roman Catholic Church? That face would be a constant reminder of the fact which to them is disagreeable in the extreme that through Luther's work the temporal power of the pope has been overthrown; it would be a standing protest against all the Encyclicals of the pope, particularly those in which he has condemned our most precious liberties, freedom of conscience, freedom of thought, freedom of speech, freedom of the press, freedom of worship, freedom of Church and State. Why should our Catholic citizens constantly be reminded of these things through the State, inasmuch as it is not within the sphere of the State to teach her citizens the blessings of the Reformation?

Just now there are numerous protests entered with the federal authorities by protestant citizens of this country against two bills pending in Congress, which are openly fathered by the Catholic priesthood, and which, if they become law, will be a deadly blow to the freedom of the press. The bills provide that anti-Catholic papers be excluded from the mails. Shall we Lutherans give occasion to our Catholic citizens in the State to protest against a measure which to them may be objectionable?

On the other hand, suppose the Catholic citizens would donate a memorial painting of one of their saints, of Pope Benedict, to the State Capitol, upon what grounds could we enter protest against such action having ourselves gone to the extent aforesaid? In view of the American principle of the complete separation of Church and State let us carefully guard against whatever may be construed as inconsistent with that principle.

J. J.

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#### HAPPINESS

Though, of course, all people at all times have longed for happiness, this craving is, undoubtedly, more evident to-day than ever before in the Christian



era. You can hardly pick up a newspaper without finding some article on happiness. Some papers even make it their chief object to treat of this subject in contributions and editorials. The writer of this recalls especially the editor of the magazine "Success," who seems to be full of the subject and anxious to impart his formula for happiness to the public. It is not unusual for the cheaper magazines to set aside a certain amount of space for questions and answers on this topic.

And we ask, why is this craving so strong to-day? Have people fewer comforts to-day than they had a hundred years ago? No! Is sickness more prevalent now than it was forty, or even, twenty years ago? Again, No! Why then the increasing discontent of the masses?

It is not difficult to find the answer. The fact that a man's mind is continually on his health and that he is constantly seeking remedies, reveals that there is something wrong in his body. Thus the craving for happiness is an indication that there is something wrong with the heart of man, he must be unhappy.

And this is true, man is unhappy by nature, for he has forsaken his God, the only source of true happiness. It follows, therefore, that man can become happy again only by returning to his God, the fountain of real joy.

But God is found only in His name, which is His Word. God said to His people in the wilderness: "In all places where I record my name I will come unto thee, and I will bless thee," Exod. 20:24. And our Lord says Matt. 18:20: "Where two or three are gathered together in my name, there am I in the midst of them." But where He is, His blessings also are, which alone can make us happy.

These blessings are manifold, and our happiness depends on our knowing and possessing them. We need but an open eye, an open ear, and, above all, an open heart to receive them.

But before we point to the various channels through which these blessings, with the resultant happiness, flow to us, let us first hear what others have to say on this subject, what remedies they propose.

Here is a prescription taken from a widely-read magazine. In it a lady writes: "I am a woman of thirty, and have been married ten years. My husband is kind to me, but I am always finding fault, and I worry, because life is dull and we do not progress fast enough." Now comes the reply: "You are at a dangerous point in your experience. Every now and then through the years, men and women have a feeling that life is dull. One's only salvation is to change that feeling and force oneself to see that life can always be interesting. . . . When you wake up in the morning, resolve that you will smile all day, think only of pleasant things, cast away fear, and make the best of everything. Make that same resolution before

you go to bed. You will fail at first, but not in the end."

The prescriptions of all writers on this subject are very much the same. Here is one from Dr. Crane: "Cultivate your thought life. I will try to control my thoughts and form thought habits deliberately, and not helplessly yield myself up to my imagination. And to this end, I will first encourage thoughts of power. I will never think of myself as being weak, or incompetent, or despised. I will steadily resist the entrance into my mind of any despair, self-pity, forebodings, or any thing that can destroy my consciousness of power. Second, I will cultivate thoughts of joy. I will not allow my mind to dwell upon sorrowful, unpleasant things."

Dr. Markham, an able, much-read author, proposes about the same remedy. The only difference is that he believes more in the final success as the source of man's happiness. Briefly, he claims man simply must will to be happy, trust in himself, ignore all evil, and, looking only at the good side of life, he must and can attain success and final happiness. Happiness is to him the equivalent for success.

These all are clouds without rain; bags without flour, dishes without meat, and wells without water. Men cannot gain happiness by simply ignoring all evil. Evil is present and too mighty a factor to be ignored.

Man will never become happy by his own efforts, the comforts of life, riches, and successes will never satisfy his soul. The lives of our rich furnish sufficient evidence of this. The present war in Europe teaches with awful emphasis that all that so-called culture with its arts and sciences can do for man will not make him happy.

And yet, miserable man may become supremely happy. And that not by ignoring sin and evil. On the contrary, he who has looked down into the depths of his sinfulness and misery, finds inexpressible joy in the contemplation of the grace of God which offers us in Christ a full and free salvation, childhood under Him, and His divine blessings.

Thus David realized what sin is, and felt its dreadful consequences, the thorns and thistles in his daily labors, sickness, the envying and persecutions by his foes, death, etc., and still was happy, for only a happy man can say: "The Lord is my shepherd, I shall not want. Yea, though I walk through 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," Ps. 23. After the arduous labors of a day he sings: "Thou hast put gladness in my heart;" "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." David fully realizes that life is miserable, and that the best in it is but transient, but he also knows the unchangeableness of the love and grace of God and of His blessings. Read Ps. 103:15,



16: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." In view of the nothingness of man, so poetically set forth here, a man who does not know the remedy would have to say in his despair with Byron: "Though revelry stir the maddening soul, the heart, the heart, is lonely still."

But David does not despair, his heart takes refuge to the Lord and to His everlasting grace, which has prepared for man "whose days are as grass" an everlasting, unchangeable glory in heaven: "But the mercy of the Lord is from everlasting to everlasting. The Lord has prepared his throne in the heavens, and his kingdom ruleth over all." His kingdom of grace rules over the kingdom of sin; his kingdom of blessing over that of curse; of good over evil, of life over death, of salvation over damnation—the kingdom of God over the kingdom of the devil.

He who has through faith been united with God and who is enjoying His spiritual blessings, will also find God everywhere in this world and life: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein," Ps. 24:1,2. Ps. 111:2: "The works of the Lord are great, sought out of all them, that have pleasure therein. His work is honorable and glorious." And again Ps. 92:1: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to show forth thy lovingkindness in the morning, and thy faithfulness every night . . . . For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works!"

In these words David rejoices in looking upon the works of God in creation. It makes his heart leap with joy to see that his God has made this world so great and so beautiful out of sheer love. He sees God's majesty in the clouds with their thunderstorms, and, again, his love in his provident care on which all creatures, man above all, depend. And he grasps his harp and bursts forth in heartfelt songs of gratitude, praising God in His manifold works.

To know God through faith in Christ, to taste of His goodness and mercy, is true happiness. Then we hear the Father say to us, His children: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." Is. 43: 1.

Though evil still remains in the world, though the child of God also suffers under it, the Father comforts His child abundantly and fills it with His blessings, making it the happy child of a bounteous Heavenly Father.

H. K.

NO CONDEMNATION

"There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the spirit." Romans 8: 1.

There is now no condemnation  
To the souls which are in Christ.  
Therefore cease thy lamentation,  
Sinner, dry thy weeping eyes.  
Tears for sin cannot atone  
Though a thousand years thou moan,  
Thou couldst not obtain erasion  
Of one trivial transgression.

Just behold the blood of Jesus,  
This alone can cleanse thy sin;  
From guilt's burden it releases,  
Gives refreshing balm within.  
He now calls "Come unto me,  
That thy faith at rest may be  
In my wounds, where I will shield thee,  
Ne'er to condemnation yield thee."

What can cause thy condemnation?  
God is here, and justifies.  
Is there sin for whose erasion  
Jesus' blood doth not suffice?  
Christ, the righteous, who alone  
Did for all earth's sin atone  
Is, and will remain thy Savior,  
Thine, O sinner, thine forever.

All his merits He hath given  
To thee in His Gospel clear;  
Grace, Salvation, Life, and Heaven  
Fill thy soul with joy and cheer:  
Here the Savior's heart is shown,  
Firmly trust His Word alone,  
And believe that thy transgression  
Shall not cause thy condemnation.

Jesus' merits beautified thee  
In baptismal waters blessed;  
And, as token of His mercy,  
God's own image thee impressed.  
Thou art His beloved child,  
Though with sin and guilt defiled,  
Be of cheer, for thy transgression  
Shall not cause thy condemnation.

He bestows His merits on thee,  
When He gives, as nutriment,  
His true blood and His true body  
To thee in His sacrament.  
What a boundless love the Lord's  
Cannot be expressed in words,  
Know, therefore, that thy transgression  
Cannot bring thee condemnation.

Precious Christian Faith, I take it,  
And upon it live and die;  
Satan or his hosts can't shake it,  
Though all cruelty they try.  
Christ, my Savior, sets me free;  
I fear not eternity;  
Resting on His full salvation,  
What can cause my condemnation?



Dearest Savior, by Thy merit  
 Render strength in faithfulness,  
 That I walk after Thy Spirit,  
 And not follow world and flesh.  
 Then I'll ever stand secure  
 Of Thy grace-election sure:  
 Safe in Thee,—sweet consolation,  
 Naught can cause my condemnation.

Translated from the German  
 by Anna Hoppe.

### A SIGNIFICANT CONFESSION

A German soldier, writing home from the battle front along the Aisne, relates that he was recently quartered in a small, deserted and war-swept French village, north of Rheims. On entering the vacant school house, he was astonished to find the following remark hastily written on the blackboard by the village schoolmaster, who had sought safety in flight: "C'est le resultat de notre école sans Dieu!" "This is the result of our school without God." Surely, a very significant admission on the part of this French school-teacher! Doubtless, there are thousands in France to-day who, as a result of the terrible sufferings of the war, are ready to admit that the exclusion of God and all religion from the schools and life of their nation is one of the prime causes of its decadence and present unhappy condition.—The Southern Luth.

### ITEMS OF INTEREST

#### Our Seminary at Wauwatosa

In our Theological Seminary at Wauwatosa the work of teachers and students has been progressing quietly, but favorably, from the beginning of the school year in September until now. The enrollment shows a slight decrease against that of last year; it sank from 57 to 51. One of the young men who entered in September, dropped out of the ranks at Christmas, for personal reasons, reducing the actual registration to 50. But even this is a very satisfactory number, as it promises a fairly sufficient supply of fresh workers for the ever-widening mission fields of our Joint Synod. The graduating class of this year will furnish 17 candidates in June, if all goes well through the grace of God. Judging from such advance information as is available at present, it will be possible to put all these young men to work immediately.—The only interruption interfering appreciably with the steady forward movement of the seminary classes was caused by an illness which forced Prof. Koehler to seek relief in a sanitarium. After undergoing proper treatment for rheumatism and neuritis during the six weeks preceding Easter, he definitely hopes to be able to resume his work during the early part of April.

#### A New Palestine

Through missionary channels, there reach this country from England, reports that a definite understanding among the allies exists concerning Palestine in the event of the fall of the Turkish power, and concerning the mosque of St. Sophia in case Constantinople be taken. It is reported that British capitalists are looking to the modernization of the

Holy Land with a view to making it a convenient place to visit.

The missionary informants report the British capitalists to desire to network the Holy Land with rapid trolley lines, to develop horticulture, and to dot the country with good, moderate-rate hotels. A seaport is also to be developed. This done, it is held that all the world will journey thither.

It is further reported through these missionary channels that the British promoters are in thorough sympathy with the Zionist movement. It is reported that the condition of the Jews in Poland is likely to be worse after the war, if Russia grants Polish autonomy, than it has been in the past. The Holy Land offers a refuge, since Jews are at home in Palestine.

Concerning St. Sophia, the same missionary reports say it is to become, if Constantinople fall, a cathedral of the Russian church. It is declared on all hands that the famous mosque will not be permitted to remain in the hands of the Moslems.

The reported determination of the Allies to drive Turkey, not only out of Europe, but from the map altogether, so the missionary leaders hear, has led to the opening of the Holy Land to permanent improvement. It is said in this connection that in Smyrna, in Beirut, and other parts of Asia Minor, so general are Christian interests, that it will be difficult to find a country where the Turk will be privileged to plant and hold his capital city.—Wis.

#### What Kind of Religion is Wanted?

"Through the generosity of a resident of California, the National Educational Association is able to offer a prize of one thousand dollars for the best essay on 'The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools.' Religion is to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic or Jew. The essential points to be observed are 'A Heavenly Father, who holds nature and man alike in the hollow of His hand'; the commandment of Hillel and Jesus of Nazareth 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself'; the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount." The above is quoted verbatim from the announcement of the National Educational Association. It will undoubtedly find a generous response on the part of such as place Rabbi Hillel before, or on a par with Jesus Christ. We pray to be delivered from such a religion as this.—Luth. Standard.

### CULLED BY THE WAY

#### When do You Go?

The Sunday School Teacher: Now, my dear, can you tell me which day is called the Lord's Day?

Little Alice: I don't know.

The Teacher: Well, when does your mama go to church?

Little Alice: Whenever she has a new dress.

#### Sticking to One Parson

The minister was staying with a former parishioner whose second nuptials he had recently performed, he also having officiated at the first. He reminded his host of this fact, drawing attention to the bond there was between them. "Yes," said the bridegroom, "you've always married me, and," he added, with emphasis, "you always shall."—Manchester Guardian.