

The Northwestern Lutheran

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

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THE PRODIGAL'S RETURN

Luke 15

Weary and sad, a wanderer from Thee,
By grief heart-broken, and by sin defiled;
O what a joy in sorrow 'tis to be
Conscious that I am still, O God, Thy child.

Strained were the cords of love by my sad will,
I would have broke them had I had my way.
But, Lord, it was Thy love, not mine, that still
Held my heart back, my tott'ring steps did stay.

And now the crumbs that from Thy table fall
Are all I ask, more than is meet for me;
Yet kiss and banquet, ring and robe are all
Waiting me, Father, in my home with Thee.

Back to the door which ever open lay;
Back to the table where the feast still stood;
Back to the heart which never, night or day,
Forgot me in my most forgetful mood:

Drawn by Thy love, that found me when a child,
And never for a moment let me go;
Still, still Thine own, though soiled and sin-defiled,
I come, and Thou wilt make me clean, I know.

J. Monsell.

COMMENTS

Lessons of the War The world-war now raging in Europe has come as a shock to all men, even to those that are directly concerned. It has been almost more than a shock to many of those pacifists who have assured us up to the very moment of the outbreak of hostilities that war was impossible. Men like Andrew Carnegie and Dr. David Starr Jordan were untiring in their assurances that war for the great civilized nations was unthinkable. In the vast amount of comment, speculation, and explaining that has flooded our papers since the boom of cannon was first heard, there are two fallacies that have cropped out persistently in discussing events. The one is apparent in the pained surprise of those who thought modern civilization was so far advanced that war was outgrown. There must be something wrong with our vaunted culture if war in its most terrible form can be brought about over night among the most advanced nations of the world, they say; they grow tearfully emotional over the disappointment that broken peace has brought them; they feel they have been deceived and defrauded out of their dreams of perfect happiness and unclouded serenity. Perhaps it does require

the horrors of war to teach them this one important lesson: that civilization never yet has changed human nature. All culture is but a veneer—and a very thin veneer; it is possible to give it a high polish but the polish will not make it more substantial and resistant, it will always remain the extremely thin outer coating which the merest pinpoint may pierce and mar. Human nature with its humanly sinful desires for profit and gain and the satisfaction of its own appetites at the expense of others, will never be changed by any agency of civilization—not even when, as in our time, civilization is made the substitute and representative of religion. It is conceivable that war as a menace to the progress of material welfare, especially in business, may now and then be avoided in the name of civilization, but whenever these very same interests would not benefit by the avoidance, there will be war. That is the one fallacy exploded by this almost universal war; the other is closely related. There are those that in similar vein seem to be unable to grasp that Christianity after 2,000 years of preaching has been unable to prevent war. They must learn the second lesson: that Christianity is not a blanket that covers the nations. It is not a geographical term. It is not a condition, like climate, that affects whole regions. And above all it is not a prescription for working out an earthly heaven. Christianity is now and always has been and always will be the personal condition of the man who accepts Christ as the Savior and thereby becomes a member of the true and invisible Church of Christ. In the true sense there can be no "christian" government though there might be a government by Christians and for Christians. That this latter condition does not prevail should be quite apparent. If there is war, as there now is, it shows us very plainly that there are other influences very powerful in the affairs of men besides the influence of Christ; it shows that temporal government with all its adjuncts of civilization is essentially un-Christian; it shows that God permits those that chose to live by the law to perish by the law. The individual Christian, living under government that is purely for this world, shoulders his gun in obedience to the law, commends his soul unto God, and faces the horrors of battle as he would face any one of the thousand horrors of this sinful world, knowing that death on the battlefield, or, anywhere else, is not the most dreadful thing, and secure in the faith that the real life for which the soul of

man was created has been won for him by the Lord Jesus. Only those whose only heaven is of this earth are overpowered by the aspect of war, either with the result that they are unreasonably and fanatically partisan, or that they are filled with despair at seeing their highest hopes shattered. War has been called the "crime of the ages," it is that, but only in so far as it is a manifestation of the true "crime of the ages"—sin and its effects.

H. K. M.

FALL OF MAN

Modern Pelagianism It is the character of almost all speculative systems of modern beliefs that they deny or palliate the moral depravity of human nature. Man is not fallen and totally depraved, it is claimed, man is a child of God, capable of doing that which is good. God's spirit is more or less active in the minds of all people, and each individual receives according to his desires and needs; there is a natural evolutionary process in the life of man, and little by little is unfolding his innate moral powers and possibilities; morally man grows as naturally as the plant or the tree, and there is within him law and order from beginning to end, and it is through knowledge of this law within himself that man brings his life into a condition of perfect harmony and righteousness. Such ideas permeate nearly all speculative systems of belief from Pelagius in the beginning of the fifth century down to Christian Science, New Thought and New Religion of the present day. Consequently all these systems deny the fall of man as narrated in the Bible, Genesis 3., or regard it merely as an allegory or myth.

Fall of Man an Historic Fact Yet the fall of man is a fact in human history. As such it is recorded in Scripture with indubitable certainty. If it were not so, if the narrative of man's fall in Genesis were but an allegory or myth, what is there in the history of man from his very beginning as related in the Inspired Record that we are to take as real? If we admit the allegorical in one place, how can be shut it out in others, where we would less readily allow it? Who is then to distinguish between the allegorical and the real? To us the Bible is the Word of God; and that admits of no allegorical explanation of man's first apostasy, but records it as real history. This is corroborated by the fact that the Holy Men of God themselves have treated it as such. Speaking of the beguilement of our first parents St. Paul says, 1. Tim. 2: 13. 14., "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression," and 2. Cor. 11: 3., "The serpent beguiled Eve through his subtilty."

Primeval State of Man Man, created after God's image, was indeed a glorious creature, in a state of purity and bliss, clad in garments of perfect righteousness and holiness, complying with the will of his Maker in every particular. He loved God above all. He considered Him as the supreme good, and the grand source of his happiness. He knew his relation to God, his duty to Him, and his dependence on Him. He saw the glory and goodness of God in His works, and all the beauty or sweetness he found in them, led him to adore and worship God the more. In this state, man was truly blessed and honorable. His mind was calm. His conscience was easy. He knew no guilt. He felt no shame. Fear was strange to him. No angry passions disturbed his soul, and his body was free from disease and pain. Had he continued in his state of uprightness, he would most likely have been translated to a heavenly state, still happier; and all his posterity would have been confirmed in the same condition of holiness and happiness. But alas, man did not continue in his blessed state. The crown is fallen from his head, the glory is departed from him.

History of the Fall Satan, full of hatred to God, and envying the happiness of man, with infernal cunning, devised a method of his destruction. Employing, or actuating, the serpent, which was "more subtle than any beast of the field," as his instrument he assailed our first parents: first questioned, and then denied the Word of God, thus awakening doubt and distrust in their minds; represented the divine command not to eat of the tree, as very severe; and the eating of it as quite harmless, yea, as highly advantageous. "Ye shall not surely die," said the devil; though God had said, "Ye shall surely die." This was a lie, a downright lie, for it was contrary not only to the word of God, and as giving the lie to God himself, but contrary also to his own knowledge. In telling them there was no danger in disobeying the command of their Creator, he said that which he knew, by woful experience, to be false. He had rebelled against God, and had found, to his own bitter cost, that he had destroyed his original happiness forever; and yet he tells our first parents they shall not die. He conceals his own misery, that he might draw them into the like.

He furthermore promises them advantage by it. "For God doth know, that, in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." Here Satan follows his first blow, and it was a blow at the root, a fatal blow to the tree we are branches of. Suiting the temptation to the pure state they were now in, he intimates the great improvements they would make by eating of the tree of the knowledge of good and evil: their

eyes shall be opened, they shall have much more of the power and pleasure of contemplation than they now have; they shall be enlightened and see into things which hitherto have been hidden to them. They shall know good and evil, that is everything that is desirable to be known, promising them a speculative notional knowledge of the natures, kinds, and originals of good and evil. Yea, they shall be as gods, mighty gods, not only omniscient, but omnipotent too, self-sufficient, and no longer dependent, sovereigns, and no longer subjects. He even insinuates to them that God had no good will towards them, in forbidding them that fruit, as if he durst not let them eat of that tree, lest they should know their own strength, and would not continue in an inferior state, but be able to cope with Him. This was a most dangerous snare to our first parents as it tended to alienate their affections from God, and so withdraw them from their allegiance to Him.

And Satan gains his point; the stronghold is taken by his wiles. For we hear that Adam and Eve both permitted themselves, by the cunning wiles of the tempter, of being beguiled to partake of the forbidden fruit. Thus man was deceived by his archenemy, and fell from the original state of bliss.

In What Man's Fall Consisted In neglecting the tree of life, which he was allowed to eat of, and eating of the tree of knowledge, which was forbidden, man plainly showed a contempt of the favors God had bestowed on him, and a preference given to those God did not see fit for him, thus disregarding the command of his Maker: his sin was in one word disobedience, disobedience to a plain and express precept of God, which was given to him to put his obedience on trial. God tried the obedience of our first parents by forbidding them the tree of knowledge; and they, acting contrary to this forbiddance, did that which was evil and became disobedient. Thus also St. Paul designates the sin of Adam as disobedience, saying "By one man's disobedience many were made sinners" Rom. 5: 19, "By the offence of one judgment came unto all men to condemnation." Rom. 5, 18.

Man committed sin of his own free will, and is, therefore, responsible for his evil deed alone. He had no corrupt nature to betray him; but had a freedom of will, not enslaved, and was in his full strength, not weakened or impaired. And yet he sinned against God and His great love, sinned against his own knowledge, against the dearest light that ever sinner sinned against.

It is not for us to determine how man though perfect and holy in nature could have turned aside from the will of God, how it was possible that evil could have been conceived in him. That question is not an-

swered in Scripture, and it is not for us to speculate on the matter. Such speculation is dangerous in the extreme, leading to perverse theories concerning man's fall. We simply state the plain fact as related in the Sacred Record that our first parents voluntarily transgressed God's commandment through disobedience.

Consequences of Man's Fall By their sin our first parents have fallen from their primeval state of bliss. Now, that they had acted contrary to God's holy will, they saw the happiness they had fallen from, and the misery they were fallen into. They saw a loving God provoked, his grace and favor forfeited, his image lost, their righteousness and holiness gone. Their nature hitherto in harmony with the divine law had at once become alienated from it and totally depraved, another law was now warring against it in their members, and captivatitng them both to sin and wrath. Shame and fear seized them. They were shamed, forever shamed, before God and His holy angels, as they perceived themselves disrobed of all ornaments and ensigns of honor, degraded from their dignity, disgraced in the highest degree. Fear seized them. Having offended their Lord God, and knowing themselves guilty, they durst not stand a trial, but absconded, and fled from justice, God having become a terror to themselves. Such were the immediate consequences of man's transgression.

But this was not all. The direst, most far-reaching result of man's fall was, that it involved all his posterity in sin and ruin. The human nature being lodged entirely in our first parents, from henceforward it could not but be transmitted from them, under an attainder of guilt, and an hereditary disease of sin and corruption. Adam's fall drew with him the whole human race, which was then in his loins and was to be propagated from him, into so great a ruin, that it could never entertain right sentiments respecting God with its mind or obey God with its will. Thus in and by the fall of our first parents, all their posterity likewise fell. So St. Paul assures us, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." By the offence of one, judgment came upon all men to condemnation." Rom. 5: 12, 18.

Necessity of Such Knowledge This being the state of man, how necessary is it that he should know it! It is one of the first principles of Christian doctrine, that we should know our fallen state and natural depravity, otherwise we will not see the necessity of our redemption, repentance and regeneration. It is the devil's masterpiece to make us think well of ourselves. But it is God's gracious work to discover to us our true condition. May the Holy Ghost enlighten us through His Word, that discovering the disease of our nature, we may

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highly prize the great Physician of our souls, Jesus Christ, who came into the world to save sinners.

J. J.

PROCEEDINGS OF THE SYNODICAL CONFERENCE

The Ev. Luth. Synodical Conference, organized in 1877, and composed of the Synods of Wisconsin, Missouri, Minnesota, Nebraska, Michigan, and the Slovak Synod, met at Milwaukee, Aug. 12 to 17 in Bethlehem Lutheran church, Rev. O. Kaiser, pastor.

Besides a hundred guests from all parts of the country ninety-one accredited delegates were present representing almost 4,000 congregations with a communicant membership of about a million.

Rev. C. Gausewitz, president of conference and pastor of Grace Luth. church, Milwaukee, preached the opening sermon, basing his remarks on John 6: 15. The speaker referred to the attempts now being made to force Christ to be a king of this world. People desire to make him stand sponsor for culture, moral uplift, social betterment, philosophy and every form of religion invented by man. The preacher showed that Christ departs when such worldly crowns are offered to him just as he did during his sojourn on earth. His word still stands, "My kingdom is not of this world." His is a kingdom of the truth with spiritual gifts which make for the temporal and eternal welfare of the soul. And what Christ expects from the church is to preach the Gospel and not to meddle with social betterment, politics, and the like.

At the first business session the following officers were elected: President, Rev. C. Gausewitz, Milwaukee, Wis.; Vice-president, Rev. H. Speckhard, Saginaw, Mich.; Secretary, Prof. J. Meyer, New Ulm, Minn.; Treasurer, H. A. Christiansen, Detroit, Mich. Other officers chosen for this session were: Chaplain, Rev. F. Brand, Springfield, Ill.; German reporters, Rev. H. Ebert, Milwaukee, and Prof. Otto Hoenecke, Saginaw, Mich.; English reporter, Rev. W. M. Czamanske, Sheboygan, Wis.

"The New Testament Titles of Christians" was the theme of a doctrinal paper read by Rev. William

Dallmann, Milwaukee, Wis. This interesting paper will be printed in full in the proceedings to be issued by the Concordia Publishing House, St. Louis, Mo., and may be had through the Northwestern Publishing House, Milwaukee.

A committee was appointed to confer with a committee from the Norwegian Lutheran Synod in regard to doctrinal differences which have arisen. The committee consists of Prof. W. H. T. Dau, St. Louis; Dr. F. Pieper, St. Louis; Prof. Theo Schlueter, Watertown, Wis.; with the following alternates: Prof. J. Meyer, New Ulm, Minn.; Dr. C. A. Abbetmeyer, St. Paul, Minn.; Rev. C. Gausewitz, Milwaukee, Wis.; and Rev. Wm. Moll, Fort Wayne, Ind. The committee was instructed to use every opportunity offered by the Norwegian Synod to adjust the differences and to make every attempt to reach the goal set at Saginaw, in order that an agreement may be reached. The committee was authorized to report its findings and deliberations, if it deems such a course expedient.

The Synodical Conference prosecutes the work of negro missions, which is carried on in ten different states and in Washington, D. C., having at present a baptized membership of 2,700, under the care of 54 laborers, the majority of whom are colored. During the past year fourteen new mission stations were opened. Rev. N. J. Bakke, St. Louis, Mo., the field secretary, gave a graphic description of the work as it is now constituted. He stated that the missions were enjoying a healthy growth, that the negroes in church and schools contributed largely toward maintaining this mission, last year giving \$5,500; and during the last thirty years they have given \$60,000.

The Synodical Conference is bending every effort to raise the material, social and religious standard of these benighted freedmen of the South. Largely through Lutheran parochial schools, into which 2,200 children have been gathered, the fear of God and the virtue of chastity, honesty, and industry are being instilled in to the minds and hearts of the young and through them the good seed bears fruit in the homes of their parents.

Our country has a negro population of about ten millions, one-third of which is nominally Christian. Almost one-half of the negro children are born out of wedlock. The black slave traffic is even more appalling than the white slave traffic. If we desire to uplift the negro, more men and more money are needed to properly carry on this work.

Of course, there are prejudices to be overcome. The negro has been cursed and kicked about for the past 250 years; but he has saturated the cotton and the sugar fields with the sweat of his brow. Until fifty years ago the negroes were the absolute property of the slave-holders. Shall we despise them for that? The negro is a great sinner, but many of the vices to

which he is now addicted were unknown in his native land, and were taught to him by his white brothers and sisters. Dark and sad is the history of the negro, but God has placed him at our very door, that we may help him as the Good Samaritan helped him who lay in his pathway. Let us bind up his wounds, and through the Gospel lift him up to holiness and heaven. The Synodical Conference supports two colleges, or training schools, for the negro in the South, one at Greensboro, N. C., and one at New Orleans, La. In these two institutions we have eight professors and eighty-eight students. Twenty-four colored laborers have graduated from these colleges since 1903.

The Rev. N. J. Bakke traveled 15,000 miles during the past two years, visiting all the mission stations, delivering sermons and addresses, besides doing literary work for "The Lutheran Pioneer" and "Die Missionstaube," the official organs of the Synodical Conference, issued in the interest of Negro Missions.

The following resolutions were adopted to further the cause of this mission: \$10,000 were voted for ten new chapels; \$3,000 for a dormitory at Immanuel Lutheran College at Greensboro, N. C., and \$300 for repairs. Synod voted to erect a parsonage for Rev. John McDavid (colored) and set aside \$800 for this purpose.

In place of Rev. W. Hallerberg, St. Louis, Mo., who resigned from the colored mission board, the Rev. W. F. Schulze, St. Louis, was elected.

Members of Synodical Conference were asked to increase the circulation of its mission papers by soliciting new subscribers for them. "The Lutheran Pioneer" and "Die Missionstaube" ought to be found in every Lutheran home. Have you ordered them?

A vote of thanks for their unparalleled hospitality was tendered to Bethlehem Lutheran church and its Ladies' Aid Society.

Prof. G. Metzger of St. Louis, Mo., will present a doctrinal paper at the next session of Synodical Conference to be held at Toledo, Ohio, in 1916.

W. M. CZAMANSKE.

THE SEARCH FOR THE SOURCE

When the study of the Bible was taken up by men that no longer believed the Bible to be the Word of God, these men took it to be their duty to show that it was not only in error on certain points but that it was also a collection of ideas that had been uttered before. There has been no error proved in all the long attack, and there has been no source found from which any part of the Bible might have been taken. But the failure to furnish conclusive evidence does not stop the mouths of the detractors. Where evidence is lacking speculation and daring conjecture set in. The uncritical public tolerates this and in many instances

hails with applause every "new" discovery.

There was a time when Buddhism and the vedic writings were drawn upon as parallels and sources of the scriptural records. Of late the old Babylonian and Assyrian inscriptions are brought forward as the sources of the old Bible stories. The newspapers bring scare-head accounts of every remark made by a scholar, providing it is destructive of accepted Bible beliefs. That scholars are in the main sincere in submitting their revolutionary theories and conjectures is not to be doubted—but that does not make them trustworthy. They are specialists and have sunk their whole being in some special study but at the cost of everything else. They treat their special subject as a foolish father treats his favorite child; all fairness and disinterestedness is lost, and everything is explained so that the particular hobby of any particular scholar may reap the greater glory.

When a scholar finds a new story in some hitherto unknown inscription, he will subordinate everything else to this his pet discovery. If the Bible happens to record a similar story he can entertain but one thought: "his" story is the more notable and there can be no doubt that "his" story is the source from which the Bible story comes. This is human nature and we should hardly expect it to be otherwise. But why should others accept such onesided evidence? Why should such that scarcely know the Bible and know nothing at all about the "new" discovery be ready to accept all these daring assertions at face value? That is a mystery; but it is just what is done every day. Casual readers of daily papers are ready to drop everything they held sacred when some man that is accounted a scholar gives the word.

Why not do a little thinking of your own? There can be no doubt that outside of the Bible there might be records of the facts of creation and the events of the early human race. This is not only possible—it is probable. Events of so far-reaching importance were surely transmitted by word of mouth from one generation to the other. In the earliest days when writing probably was unknown and where records were kept in the memory, the history of events was preserved by untiring repetition to an extent which we hardly realize in these days of many books and little memory. As a matter of fact we are quite ready to point out (this is not a concession) that the many stories told in different nations of great floods may be the faint memory of the Deluge. Some of the stories told in different tribes and nations of the creation of man may also be the faint traces of the true story. But why not take these stories and compare them on their own merit? Then there can be no doubt that the Bible story tells the intimate, exact truth as it could only be told by an eyewitness or by divine inspiration, and that the other stories are the fanciful

and cheapened fabrications that are likely to result when the storyteller must dress up his hazy recollections in the garments of his own imagination. Anyone reading the story of the flood as it is written in Genesis and the Assyrian story that is supposed to be the original must be struck by the completeness and vividness of the one and by the puerility, bordering on nonsense, of the other; yet there is the faint resemblance that every fairminded and impartial investigator must explain as we have explained it. The Bible story is the authoritative record, the other is the legendary caricature that resulted when the story was told by men that had forgotten it in part or had otherwise changed it so that it would be received by their superstitious hearers.

A recent enthusiastic announcement of finding the original of the story of the fall of man is made by Dr. Langdon of Oxford. He has read a clay tablet covered with an inscription. It tells a story of the flood and even mentions Noah by name; it also agrees with the Bible on the duration of the flood (nine months); it calls him a gardener which may be taken to agree with the occupation assigned by the Bible to Noah—he is there called a husbandman. The inscription also seems to indicate that its hero was of unusually long life. But besides this it bears the evidence of its untrustworthiness as a historical record. A number of "gods" are mentioned, and the "god" that warned Noah and taught him how to save himself was a "water-god."

But the flood-story has been disposed of in this connection so often that it need not detain us. The translator himself attaches greater importance to a fragment which forms a part of this inscription. For the first time, he says, we have an original for the Bible story of the fall of man. We shall let you judge yourself how much ground there is for the assertion; the whole record that could be translated runs as follows: ". . . of the cassia he took . . . he ate . . . the plant which determined their fate there she came upon. Ninharseg in the name of Enlil uttered a curse, 'Hereafter life until he dies may he not see.' The spirits of the netherworld in the dust sat down. Angrily unto Enlil she spoke. 'I, Ninharseg, begat thee children and what is my reward?'—Enlil the father angrily replied, 'Thou, O Ninharseg, hast begotten children. Therefore in my city two humans will I make for thee shall thy name be called. The renowned, his head as a prototype she had molded, his foot as a prototype she had designed, his eyes as a prototype she had made luminous.'—This is the entire record upon which the discoverer bases his assertions that the Bible record is a borrowed version. One might note that the man's name here is Noah.

Ninharseg and Enlil are the female and male gods of creation. Read Genesis 2 and 3 and compare it with

this account of the quarrel between the disappointed gods of creation. If there is any similarity between this story and the Bible story then it only serves to show how the Bible is immeasurably clearer, more concise, more sane, and more impressive as a record of fact. One might imagine that the true story as recorded in the Bible could have been distorted and emasculated by some priest of Ninharseg,—but that the worship of Jehovah should owe the story of the fall of man to a record as insignificant as this one is too severe a tax upon our reason. As is very often the case, we must differ with the modern high priests of reason upon the ground of—reason! It is quite immaterial which of the two accounts was actually written first, whether it was the priest of Ninharseg or Moses the man of God that wrote the earlier record, one thing is certain, the record of Moses stands out as the pure and trustworthy account, undefiled by the accretions of superstition.

We respect the learning, the painstaking labors, the genius of modern archeological research, but we must reserve the right to use their undeniably valuable contributions to our knowledge in a way that conforms with reason and our own knowledge. And more than that, our knowledge is based on and fortified by faith in the Bible as the Word of God, through which God in His grace has shown us the way to eternal life; any fragmentary and disjointed bits of contradictory evidence are utterly insufficient to shake our beliefs. We do not cast away a life-long and proven friend because some stranger sees fit to cast the shadow of doubt upon some of his actions, still less should we think of doubting our best friend, our Lord God, because of the flimsy and doubtful evidence of such that know Him not at all.

H. K. M.

AN UNUSUAL TESTIMONY

Chicago, July 21,—Editor of the Tribune,—I have read with very deep interest Dr. Gladden's vindication of the value of our fallible Bible. It reminds me of a bill sent in by a farrier to a farmer: "To curing your cow till she died." The critics have pushed their emendations so far that there is now no longer any Bible to emend. I don't claim for the Bible infallibility. I don't even claim inerrancy. But I find it there. In my "Romance of Bible Chronology" I have proved there is not one single contradiction between any one chronological statement in the Bible and any other. I first took my Bible and underlined in blue ink every chronological statement in the Old Testament. I then drew up a table, assigning one line to each year from the creation of Adam onward, and charted down every event in the year to which it belonged.

The result is an absolutely gapless, flawless fit. Then I ransacked the British Museum, and after eight years of solid research work I was able to see and

have proved that there is not one single contradiction between the chronology of the Bible and the results of recent discoveries and modern research.

(Signed) Martin Anstey, B.A., M.A. (London).

This is a strange and powerful testimony. Mr. Anstey takes issue with Dr. Washington Gladden, one of our notable American divines, who is making the sorry mistake so many of his fellows make: he tries to compromise between modern criticism and the Bible. In effecting this compromise he feels he must admit that the Bible does make mistakes but imagines that he has gained something when he shows that the Bible, even if it does make mistakes, is still of great value in one way or another. Mr. Anstey is of the same opinion we are, that if the Bible is a book that makes mistakes it has lost all value as a source of salvation or, as he would put it, as a moral guide. Having once conceded the possibility of error, all Bible doctrine is under a cloud of suspicion and faith in it is an impossibility; human reason is set up as the final judge of what to accept and what to discard. Mr. Anstey's position is of considerable interest to us, both on account of his great learning and scholarship, and because of the rather odd way in which he has met Dr. Gladden on his own ground and taken him to task. He does not differ with him so much in method as in results. He does not demand infallibility and inerrancy for the Bible, but he finds it there after the most diligent scientific research. Testimony such as his is not at all necessary for us and in no way governs our views, but it is interesting because of the conclusive fashion in which it puts to rout the overbearing champions of compromise and unbelief with their own weapons.

H. K. M.

WALTHER LEAGUE CONVENTION

The Walther League met for its 22nd annual convention in Cleveland, Ohio, July 19-23. Over 160 delegates, representing 200 societies, and a large number of guests were present. The opening services were held in Immanuel Church Sunday afternoon, the Rev. H. Weseloh, pastor of the congregation, and the Rev. H. M. Zorn addressing the vast assembly of young Lutherans in German and English respectively. On Monday, Tuesday, and Wednesday business sessions were held in the morning and afternoon. They were well attended by all the delegates in spite of the very hot weather.

What is the Walther League? What is its purpose? The Walther League is an association of Young People's, Young Men's, and Young Ladies' Societies of the Evangelical Lutheran Synodical Conference. Its objects among others are: To assist, through the societies, in keeping the young people with the church; to further Christian love and fellowship in and among

the various societies; to establish a hospice system for the welfare and comfort of young people when away from home; to take active part in the charitable endeavors of the church; to issue a series of publications in the interest of the young people. The Walther League is not intended or supposed to be in any way or sense a substitute for the church; no, it wishes to lend a helping hand to the congregations, to be an auxiliary means in keeping our young Christians, who are surrounded by many dangers and temptations, with our dear Lutheran Church. True, a congregation is complete and may well prosper without the aid of the Walther League or any society. The fact, however, can not be denied that Young People's Societies, properly conducted, may be of great benefit to a congregation in general and to its young people in particular. An association of a large number of such societies, if properly conducted and supervised, may greatly enhance the efforts of the individual societies. Of course, Young People's Societies must needs have wise and careful leaders who have not only the welfare of the church at heart, but also have a clear vision of the dangers that threaten and the advantages that may present themselves from time to time, who constantly bear in mind that the word of God is the one and only efficient means to accomplish anything within the Christian church. In this spirit the Walther League has labored in the past and is willing to continue so in the future. May God bless its humble efforts to His own glory and to the welfare of our dear Lutheran church in our country.—Mr. Oscar Gotch from Elyria, Ohio, was elected president for the ensuing year, and Mr. F. A. Klein of Ft. Wayne, Ind., General Field Secretary. The next convention will be held in Los Angeles, Cal., 1915.—At the closing service in pastor F. Pieper's church, Wednesday evening the Rev. L. Linn preached a very timely and instructive sermon on Eccl. 11:9. Prof. A. Hensel delivered an address on the topic: The Value of the Soul. The Rev. F. Pieper bade all delegates and guests a cordial farewell. May our dear Lord prosper the work of our Lutheran church and bless all efforts in her behalf!

H. GRUEBER.

THOU KNOWEST, LORD

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of to-day, and burdens for to-morrow,
Blessings implored, and sins to be confessed;
We come before Thee at Thy gracious word,
And lay them at Thy feet: Thou knowest, Lord.

Thou knowest all the past; how long and blindly
On the dark mountains the lost wanderer strayed;
How the good Shepherd followed, and how kindly
He bore it home, upon His shoulders laid;
And healed the bleeding wounds and soothed the pain,
And brought back life, and hope, and strength again.

Thou knowest all the present; each temptation,
Each toilsome duty, each foreboding fear;
All to each one assigned of tribulation,
Or to beloved ones, than self more dear;
All pensive memories, as we journey on,
Longing for vanished smiles and voices gone.

Thou knowest all the future; gleams of gladness
By stormy clouds too quickly overcast;
Hours of sweet fellowship and parting sadness,
And the dark river to be crossed at last;
O what could hope and confidence afford
To tread the path, but this: Thou knowest, Lord?

Thou knowest, not alone as God, all knowing;
As Man, our mortal weakness, Thou hast proved;
On earth, with purest sympathies o'erflowing,
O Savior, Thou hast wept, and Thou hast loved;
And love and sorrow still to Thee may come,
And find a hiding-place, a rest, a home.

Therefore we come, Thy gentle call obeying,
And lay our sins and sorrows at Thy feet,
On everlasting strength our weakness staying,
Clothed in Thy robe of righteousness complete,
Then rising and refreshed we leave Thy throne,
And follow on to know as we are known.

JANE BORTHWICK.

A DRUNKARD'S SERMON.

Probably no more eloquent or dramatic sermon on the sin of drunkenness was ever heard than that to which a small gathering of men recently listened in a New Orleans bar-room. The drinkers—a group of well-dressed young men with plenty of money—were standing at the bar, when a poor, miserable specimen of a tramp pushed open the swinging doors and, with bleared eyes, looked at them appealingly. They ordered a drink for him, paid for it, and then boisterously demanded that he make a speech. After swallowing the liquor, the tramp gazed at them for an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak:

"Gentlemen," said he, "I look to-night at you and at myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours—a man in the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine cup, and, Cleopatra-like saw it dissolved, and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring. I saw them fade and die under the blighting curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation have reigned in its stead. I had aspirations and ambitions that soared as high as the morning

star, and I broke and bruised their beautiful wings, and, at last strangled them that I might not be tortured with their cries. To-day, I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom every good impulse is dead—all, all swallowed up in the maelstrom of strong drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shattered into fragments, and, when the little group about the bar looked up, the tramp was gone. He had gone into the dark December night, no doubt, till dawn, but he, out-cast though he was, had made an impression. They felt that they had received a lesson which they would remember while they lived, and when they left the bar-room, the words of the poor wanderer still sounded in their ears like a word of warning.—Lutheran Herald.

NOTICE

Our paper will soon reach the end of its first volume. We hope to see the list of its subscribers materially increase in the coming year. In order to win new readers for our paper and as an inducement to subscribe for it immediately we offer to send it to any address free from now until New Year, provided the subscription price of \$1.00 for the year 1915 be sent to us.

G.

BRIEF ITEMS.

Another Healer Come to Grief

Daniel Schiller, a self-styled "divine healer," has come in conflict with the civil authorities. He is accused of using the mails to defraud. Schiller must have taken little trouble to disguise his fraudulent practices. Usually our laws are helpless before anything that makes pretense of being even remotely connected with religion. The dupes of men like Schiller are really more culpable than the man who takes them at their own valuation and exploits them,—but of course the law permits everyone to make as big a fool of himself as he chooses. It is strange, however, that Schiller should be so easily recognized as a lawbreaker, while Mrs. Eddy's followers pose as law-abiding citizens.

A Foreign Mission Carried on by Koreans

Christianity is only about thirty years old in Korea. It used to be called the "Hermit Nation," because they were so exclusive and wrapped up in themselves. But now that Christianity has taken a hold upon them, they are beginning to show a great interest in the welfare of others. The Presbyterian Christians have undertaken to evangelize the large island of Quelpart, lying several hundred miles south of the mainland. When the first missionary went there about six years ago, it seemed for a while as though he would lose his life. He was stoned by the fierce natives and persecuted by them in every way. The women were particularly averse to hearing him, stopping their ears and declaring him a perverter of their beliefs, a destroyer of idols, a traitor to his people, and the like, and upon several occasions riots almost broke out. The outlook to-day is quite encouraging.