

The Northwestern Lutheran

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Wis.
Jan 15

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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SAVED BY GRACE

Eph. 2: 8. Gal. 2: 16. Rom. 3: 28. Rom. 3: 23-25. Gal 3: 13

Saved! Saved by Grace! Sweet Revelation!
What joy you bring my sinful, burdened heart!
Through Christ, the Rock of my Salvation,
My soul is ransomed, with His blood I'm bought,
I'm saved by Grace, through Faith in Jesus Christ,
The price is paid, His precious blood sufficed.

I know that Death will be the wages,
Of my countless transgressions and my sin,
But when I glance at Scripture's pages,
I find this precious truth inscribed therein,
That I am saved by Grace, through Faith in Christ,
The price is paid, His precious blood sufficed.

I fear no longer Sinai's mountain,
Although the Curse of Law hath laid me low,
On Calvary, a blood-filled fountain,
Cleansed all my guilty stains as white as snow.
I'm saved by Grace, through Faith in Jesus Christ,
The price is paid, His precious blood sufficed!

Through Jesus' righteousness and merit,
I am at peace, His blood has cleansed my sin;
As child of God, I shall inherit
A mansion in the skies, prepared by Him,
I'm saved by Grace, through Faith in Jesus Christ,
The price is paid, His precious blood sufficed!

Lord, grant that in sincere repentance,
I humbly at my Savior's feet recline,
Let me hear this consoling sentence:—
"I called thee by thy name, and thou art Mine."
Saved! Saved by Grace! through faith in Jesus Christ,
The price is paid, His precious blood sufficed!

Dear Father, let Thy Spirit bind me,
Guide and rule me, and strengthen my weak faith,
That when I leave this world behind me,
My faith may shout:—"Where is Thy sting, O Death?"
Saved! Saved by Grace! through faith in Jesus Christ,
The price is paid, His precious blood sufficed!

Saved! Saved by Grace! Sweet Revelation,
Sweet Gospel music, echo far and wide,
Proclaim the truth of free salvation,
Bring countless thousands to the Savior's side,
Saved by Thy Grace, so boundless, full, and free,
Saved! Saved by Grace, dear Lord, through faith in Thee!
ANNA HOPPE.

COMMENTS

A Hopeless Task Some time ago a number of the society folk of New York made the heroic resolve to become sensible. "We hope to make it fashionable to be sensible and unfashionable

to be foolish," said one of the leaders of the new movement. The immediate cause of this promising awakening was the great need that has become painfully apparent of taking better care of the youth of our land. The Parents' League, as the new club wishes to be known, hopes to unite parents and teachers in establishing wholesome, common sense standards for the education, amusement, and home life of children. This indicates most plainly that the accustomed order of things has at last been recognized as the very opposite of all that is wholesome. The promoters make it plain that they have no room for fads or freakish suggestions—they hope to make "sense fashionable." But fashionableness is never sensible; if sense ever became the fashion it would stop being sense, that is, if sensible, wholesome things ever are done just because it is the fashion to do them, that would make them senseless and unwholesome. For that reason it is a hopeless task to make parents sensible by resolutions passed in any club or society. That applies not only to matters of education but to all others as well. The only redeeming feature in the new enterprise of these New York people is that they recognize certain deficiencies; their proposed cure betrays that they are not going to change matters materially. The principal weakness of our age and of our country in particular is brought out strikingly by undertakings of this sort; men and women think that they have solved a question when they have organized a society that will talk about it. If they succeed in making a large society out of it that will boast of an imposing array of officers, they are considered particularly successful. Often the evil the club combats has grown up unrestricted under the shadow of its ungainly bulk. If such an organization succeeds in having some law passed through some legislature, it constantly reminds us of its great work. One father and one mother that prayerfully watch over their own sons and daughters and teach them more than just sensibleness by rearing them in the fear of the Lord, are doing infinitely more than a baker's dozen of Parents' Leagues with memberships high in the thousands that are everlastingly doctoring other peoples' children with their resolutions and laws while their own are perishing before their unseeing eyes.

H. K. M.

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Elks Will Ride Goat By a vote of 254 to 244, the Elks' grand lodge changed its ritual so as to permit the introduction of the "goat" in initiations.

The fight was won by the vote of the smaller towns of the country, the big cities voting almost solidly against it.

The small town delegates declared that "some life" must be put into the lodge if new members were to be expected.—Milwaukee Journal.

Being assured of it so often, we had almost been led to believe that the lodge attracts strong, manly men by the high ideals it holds, the valuable lessons it inculcates into their mind, the spirit of brotherhood cultivated in it, and the opportunity it offers them to take part in its benevolent work in the interest of humanity, particularly of widows and orphans, and now—the Elks want the "goat," they need it badly according to the opinion of a majority of the delegates, if they would gain new members.

We all know what the "goat" is—subjecting the candidate to frivolous and foolish tests of his character, frightening him, and making him an object of ridicule for the entertainment of his benevolent "brethren." We have read again and again of initiations that resulted in the injury or even death of the candidate.

We admit that it is very difficult for us to see the connection between the "goat" and the great purposes and high ideals of the lodge, but we bow to the judgment of those who are in a position to know and who declare that something must be done and that the introduction of that animal is the very thing to do. The "goat" then, by all means. It will, we take it, prepare the candidate for the beautiful lessons on brotherly love and charity which the ritual conveys, make him more faithful in the discharge of the "solemn" obligations he assumes, and, in general, exert an elevating influence on him. It cannot fail to make him a more intelligent, worthy, and faithful member and thus a missionary for the cause. And, finally, it is so splendidly in harmony with the prayers, hymns, and the benediction that precede or follow it. By all means, the "goat."

J. B.

CREATION OF MAN

God Made Man Man has ever been interested in his origin—and that of right, for his views on this subject have a decisive influence on his life, present and future. Man cannot live wisely, if he does not know himself. How did our race originate? The unbeliever finds his answer in the theory of evolution. This makes man a mere animal which, springing from a common source with all other animals, has developed far beyond them and is now en-

joying undisputed superiority over them. This theory can claim no more for itself than that it be considered a theory for which no valid proofs can be offered, a theory, at that, which must prove repulsive to every one that thinks seriously on the problems of life, a theory that is destructive in its tendencies. It degrades man down to the level of the beast, it deprives him, if consistently followed, of all true morality, it mocks at his hopes and aspirations, and leaves him hopeless in his sufferings and especially in the hour of death. It is a theory which the conscience, even of the most benighted heathen, declares to be false, Rom. 1: 19—2:14-16. The unbelievers seem to feel this, for they are the very people who find it necessary continually to harp on the dignity of man, making the worship of man their religion.—We turn to the Inspired Volume for an answer that is authoritative, that satisfies the wants of the human soul, that bears the light of history, and stands the test of being applied to our daily life. And in Gen. 1: 26 we read: "And God said, Let us make man." Verse 27 declares: "So God created man male and female created he them." Let it be noted that man was not until God made him. "Where wast thou, or any of thy kind, when I laid the foundations of the earth?" Job 38. Man is a creature of God. But it is not without significance that, while the Lord created everything else by merely speaking His mighty "Let there be," He now first holds council with Himself and then proceeds to form man. Man is God's foremost creature.

Body and Soul "And the Lord God formed man of the dust of the ground," Gen. 2: 7, "and the rib, which the Lord God had taken from man, made he a woman," v. 22. Man has a material body formed of the same clay from which that of the beast had sprung. It shares the properties of other earthly things. It is wrong, therefore, to deny the reality of the body as some philosophers, among them the Christian Scientists, do. But man does not consist of a body only, as the materialists would have it; "God breathed into his nostrils the breath of life; and man became a living soul." But the soul of man is not an emanation from God, a part of Him, God created it. Jer. 38: 16 we read: "As the Lord liveth, that made us this soul." And in Is. 42: 5: "Thus saith God the Lord, he that created the heavens, and stretched them out, he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." If the soul in man were a part of God, Scripture could not teach its total depravity and corruption after the fall, Eph. 4: 22-24, and speak of the "filthiness of flesh and spirit," 2 Cor. 7: 1. So man consists essentially of body and soul; flesh and spirit are united in him, and in this he differs as well from the angels,

who are without a body, as from the beasts, which have no soul. God created them male and female, a mature man and a mature woman. There is no reason to believe that Eve differed from Adam in anything but sex. Adam welcomes her: "This is now bone of my bones, and flesh of my flesh," and the blessing of God is pronounced on both alike. And God joined these two together in marriage, blessing them and saying: "Be fruitful, and multiply, and replenish the earth." They are our common parents. "He hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17: 26. The assumption that God created other men at the same time with Adam or had created them before him is wrong.

Man is a Personal Intelligent Moral Being It is evident from the narration of Genesis that Adam and Eve were persons. They were not only expressions of the mind of God, but creatures with a distinct personality. That means, God is not man and man is not God; Adam was not Eve, nor was Eve Adam. Each had his own reason and will, his own affections, his separate existence.

Man is an intelligent being. God endowed him with reason and intellect. God spoke to man, and man was able to receive His words and to understand His thoughts. Man was able to apply his intellect to the world into which the Lord has placed him, for God brought every beast of the field and every fowl of the air to Adam "to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." Man is a moral being. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Man has, accordingly, a moral nature, his will is to be subject to that of God, he is responsible to his Maker for what he thinks, says, and does. For him there exist right and wrong, with consequent bliss or pain. This is not the case with the beast. A cow breaking into a cornfield does no wrong, but a man taking or destroying what is not his own sins and becomes guilty in the sight of God.

Thus man is raised up far above the beast, is its superior in every respect. And there is still more to be said.

Image of God "So God created man in his own image, in the image of God created he him." In addition to the perfections already mentioned; God endowed man with His image. Man was created in the image of the Triune God, Father, Son, and Holy Ghost, not in the image of the Son only, as some have taught. Now what is this image of God

of which Scripture speaks? We certainly cannot look for it in the body of man, for God is a spirit, a person without a body, it must rest in the soul. We may use the term in a wider or in a narrower sense. In the former, it includes all the excellencies of the nature of man, reason, will, personality, self-consciousness, knowledge, wisdom, dominion over all creatures, etc. In the narrower sense it denotes certain perfections, which man could lose without ceasing to exist as man. We can best ascertain what they were by referring to texts that speak of our restoration to the image of God. Col. 3: 10: "And have put on the new man, which is renewed in knowledge after the image of him that created him." Eph. 4: 24: "And that ye put on the new man, which after God is created in righteousness and true holiness." So the image of God consists in spiritual wisdom and knowledge, perfect righteousness, goodness, and holiness. Now this image was not essential to man, that means, it was not a part of his nature without which he could not exist as man. Its loss through the fall did not destroy the nature of man. But, on the other hand, it was not a mere ornament or appendage added to man already created, as the Catholic church teaches, man was made in the image of God and thus it was natural to him, and his whole nature suffered greatly through its loss. Made in the image of God man was perfect, still he was capable of development. He was to attain to a greater perfection. Man was in a state of probation. By the right use of his powers and perfections he was to reach that state in which it would no more be possible for him to sin, in which he would be established in holiness, as were the good angels who remained faithful in the great struggle. We have no right to ask, Why did God not immediately create man so that he could not sin? "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" Is. 45: 9.

State of Bliss Though capable of further development, man was in a state of perfect bliss. He lived in close communion with God, his life was illuminated with the knowledge of his Maker. He rejoiced in the love of his Divine Father, and it was a pleasure to him to serve Him in childlike obedience. Nature was for him the revelation of the greatness, wisdom, and goodness of God." The heavens declare the glory of God; and the firmament sheweth his handywork." Man was free from pain and suffering, Gen. 3: 16; God had given him dominion over all creatures, Gen. 1: 26, 27; and he was not subject to death, for this entered into the world through sin, Gen. 2: 17—Rom. 5: 12.

J. B.

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PROCEEDINGS OF THE WISCONSIN SYNOD

On the 8th of July the Wisconsin Synod met in the Bethesda church, Rev. H. Knuth, Milwaukee, to hold its 64th annual convention. The week of sessions was opened with divine service in which First Vice-president Rev. Adolf Spiering of New London, Wis., preached a sermon on Acts 16: 31. At the close of the service the lay delegates presented their credentials to the secretary, preliminary to the opening of business sessions which were to begin in the afternoon. Short devotional exercises conducted by the president, Rev. G. E. Bergemann of Fond du Lac, Wis., preceded the afternoon session. Roll-call and the report on credentials constituted the organization of the synod body. On the basis of the figures thus obtained the secretary was able to report an attendance which surpassed all previous meetings, there being 263 pastors and professors, 68 teachers, and 152 lay delegates present. In extending hospitality to so large a number of guests the Bethesda congregation was ably assisted by the members of adjacent churches of our synod.

In his annual report the president dwelt, among other things, on the finances of the synod, pointing out, as compared with other years, a condition of comparative prosperity: the deficit in this year amounting to only \$642.91. If this state of affairs is due to the work of the committee on finances, which began its work within the year, the synod has, in the mind of the president, all reason to continue this institution and give it fullest support.

In another part of his report he drew attention to an innovation being tried at this convention to facilitate the work of the synod: that of appointing committees and having them prepare their reports before the entire body meets, so that action on them can be had without delay. This plan proved to be so decided an improvement over the old method that it was later adopted for future meetings.

Following is the result of the election of members

for standing committees: for home mission, Pastors J. Glaeser and K. Rutzen; for Northwestern Publishing House, Pastor O. Hagedorn, Prof. Aug. Pieper, Mr. W. H. Graebner; for finances of the synod, Pastor F. Graeber and Mr. G. Riedel. The following were elected trustees of the synod: Pres. G. E. Bergemann, Pastor H. F. Knuth, and Mr. F. Saxmann, while Pastors K. Machmiller, H. Brandt, J. G. Glaeser, Mr. W. H. Graebner, Dr. L. Hinn, and Mr. Ph. Lucas are to serve on the board of Northwestern College.

In the matter of doctrinal discussion the method adopted last year was again followed, three short treatises supplanting the single lengthy one of former years. For the first Pastor F. Uplegger read a paper on "Glad assurance in matters pertaining to our faith." Discussion of the second treatise was led by Pastor C. Buenger who presented theses in answer to the question: "What is required to-day, if the Christian parish school is to flourish?" The subject of the last discussion was "Christian hope and its significance for Christian life," on which Pastor E. Hoyer addressed the synod.

One of the most prominent matters discussed in the business sessions was the budget for the coming year which was placed before the convention as a part of the committee-report on finances. The synod adopted it, making the following appropriations:

For Northwestern College and the Theol. Seminary	\$21,217.00
For home mission	14,850.00
Fund for aid of widows and invalids	4,000.00
Fund for synodical expense	4,000.00
Aid fund for poor students at Northw. College	1,000.00
Aid fund for poor students at Theol. Seminary	750.00
Fund to balance expense account at Northw. College	1,500.00
Fund for expense of the Joint Synod	18,500.00

Total \$65,817.00

The report concerning our college at Watertown was encouraging, showing that the number of students is again increasing. The classical course is being taken by 167, the academic by 63, making a total of 230 students.

The theological seminary at Wauwatosa has also just completed a prosperous year. The total attendance was 58. 20 candidates for the ministry were placed at the disposal of the committee of our Joint Synod which assigns them to the different synodical bodies as the present needs may require. Note was taken of the fact that the seminary requires the services of a fourth professor, if it is to answer the requirements of the present day; since this is a matter that concerns the Joint Synod, our delegates to the

convention of that body will help toward its adjustment when it comes up for consideration there.

Our activities in home mission extend over a very large territory; work is carried on at no less than 47 different stations. 2 congregations in this field of our labors have within the last year become self-supporting and in the case of 8 others the necessary appropriations can now be reduced. In the past year the number of our missions was increased by 9.

Our printing establishment and book concern, the Northwestern Publishing House, has just completed another year of prosperity. Among the many changes which the past years have brought to this institution of ours those of the last one are perhaps the most notable and far-reaching. It is now housed in a fine modern fire-proof structure of its own, erected especially for this purpose. The new catechism authorized by the synod some time ago will now soon be completed.

For Northwestern College, Watertown, Wis., the next will be semi-centennial year. The synod purposes to celebrate this event in a manner appropriate to its importance and has appointed a committee to work out a programme suitable to the occasion. In view of the coming jubilee the invitation of St. Mark's congregation at Watertown, bidding the synod there for its next convention, was, of course, gratefully accepted. For this occasion the body will assemble at the time formerly observed, in June, and sessions will begin on Tuesday. A history of the college is to be compiled and will be distributed gratis at the celebration. An opportunity to show thanks in a material way will be offered to all in the jubilee collection which will be taken up by envelope throughout the synod.

In point of numbers our synodical body has grown appreciably stronger: 12 pastors, 3 teachers, and 7 congregations represent our this year's growth. G.

THE MINNESOTA SYNOD AT GIBBON

The fifty-fourth annual meeting of the Lutheran Synod of Minnesota, which was held at Gibbon, Minn., beginning June 17th, was noted for its progressive spirit, and the feeling of unanimity and accord which characterized every session of the assembly. About 200 men, coming from Minnesota, North Dakota, South Dakota, and Wisconsin, attended the synodical session, all of whom realizing the glorious privilege of doing the great work of the Lord with the vigor of an unanimous faith and love. "God's Word and Luther's doctrine pure" was the keynote for the proceedings of Synod.

The doctrinal discussions were led by Prof. J. Schaller, Director of the Lutheran Theological Seminary at Wauwatosa, Wis. He submitted an interesting and elaborate discourse on a question which now com-

mands the attention of the whole Christian community in our country—the question of religious education of our children. It is a notable fact that there is in this country to-day a spiritual awakening regarding the duty of the Church towards the children. Even outside of Lutheran circles church people are awakening to the fact that children should be reared in the way of Christian faith from the nursery upward. We have quoted more than one statement to that effect in past issues. It is, therefore, not a surprising coincidence that at each of the conventions of the District Synods of the Joint Synod of Wisconsin, Minnesota, Michigan, and other States, this very question of Christian education was elaborately discussed and received with much attention.

Encouraging reports were received from the various fields of home mission, showing a considerable enlargement of the field of labor. About 16 field missionaries have been active in home mission covering the territory of the three states Minnesota, North Dakota and South Dakota, all looking after the spiritual needs of such people who are scattered abroad not enjoying the blessings of an organized Christian congregation. Our field missionaries are called upon to labor under much stress and self-sacrifice, often being compelled to travel over a large territory which is but sparingly populated. They are the pioneers of our Church in those parts of our country. Home mission has grown to such an extent that the Synod was justified in appropriating \$9,000 for its support in the coming year.

Besides Home Mission the following missions are supported by the Synod: the Indian Mission in Arizona, the Negro Mission in the South, China Mission and the Jewish Mission.

The synodical treasurer reported receipts amounting to \$23,796.77 for current expenses of the Synod.

Dr. Martin Luther College at New Ulm made an interesting report. There is an enrollment of 114 students in the college. A splendid pipe organ has been purchased for the institution.

Eleven ministers and three parochial school teachers were received into membership of the Synod.

President of the Synod is Rev. Justus H. Naumann.
J. J.

PROCEEDINGS OF THE MICHIGAN SYNOD

The Michigan Synod met in annual convention on June 18th in the congregation of Rev. H. Zapf at Monroe, Mich. Sessions were opened with divine service in which Rev. John Gauss of Jenera, Ohio, preached a sermon on John 8: 31. 32 and encouraged his hearers to continue in the word of Christ, that being the truth which shall make us free. The convention was made up of pastors, teachers, and lay delegates, the total attendance being seventy-five. In

all seven sessions were held, each preceded by short devotional exercises conducted by Rev. G. Schmelzer of Chesaning, Mich., whom the synod had elected chaplain.

The fore-noon meetings were devoted to the discussion of a paper on "True Education of Our Youth" which was presented by Prof. Aug. Pieper of the theological seminary at Wauwatosa, Wis. The speaker dwelled at length on the necessity of Christian education of the young, showing the difficulties with which it is beset and the manner in which these may best be overcome. He laid particular stress on the fact that primarily parents are, according to God's will, to be the educators, and that the Church merely aids them in their difficult work.

Encouraging reports were read by the mission board. The synod recognized the necessity of dividing the parish of Rev. C. Waidelich, Clare, Mich., and securing a missionary for the new field so obtained; attention was also called to the mission recently founded in Detroit, Mich., and special efforts looking toward its support will be made.

The board of trustees of the synod reported that thus far \$13,500 have been subscribed to pay for the new dormitory erected at Saginaw: \$11,500 more are necessary to cover the total cost and hopes were entertained that within a year this sum would be greatly reduced. Rev. J. Westendorf of Saginaw, Rev. J. Wacker of Pigeon, and Mr. H. Ranke were elected to fill the positions of board members whose term of office had expired.

The synod closed its sessions Tuesday, June 23rd, and the members all returned to their homes filled with thanks for the pleasant days of blessing spent with the hospitable Lutherans of Monroe and with new enthusiasm for another year's work in the vineyard of the Lord.

O. HENSEL.

"A RED BLOODED PASTOR"

As such the Rev. Evert Digby is held up to us by one of the daily papers of our state. In speaking of the reverend gentleman in these terms the paper in question wishes to assure him of its unqualified approval and whole-souled support, for it goes on to say: "it is a safe wager that the Rev. Evert Digby is a real man among men with lots of red blood coursing through his ministerial veins." Mr. Digby earned such praise not so much by what he did, as by what he purposed to do. What stood between his purpose and its execution was nothing less than his bishop who, by inference, might be styled as wofully lacking in "red blood." In spite of this lack, or perhaps rather because of it, the bishop managed to hold his ground; he insistently abused his official power, his detractors would say.

And what was it all about? What dreadful thing did the Rev. Evert Digby contemplate doing, that "the bishop was shocked out of a few nights' sleep when he heard it?" What could move the latter so deeply, that "right away quick he called the Rev. Evert Digby on the carpet?" It came about this way. There was to be a prize-fight, an ordinary prize-fight, where two persons enter a ring and, having first protected their fists with gloves, they go at each other hammer and tongs, each striving with proper observance of certain restrictions called rules of the prize-ring, to disable the other or, better still, to batter him into insensibility with the greatest possible dispatch. This elevating exhibition is supposed to represent the manly art of self-defense and the people of "red blood," who style themselves sports, willingly pay large admission fees to witness such a display of scientific battering. The winner of such a bout ordinarily gets the lion's share of the profits and besides is entitled to think himself the better man, having given the most satisfactory proof of his manhood and the redness of his blood. Thus the acme of manhood and the richest redness of blood are to-day to be met in the person of one Jack Johnson, a burly negro, noted for this reason and highly notorious for some others. He belongs to the United States and though he has for some time been sojourning in Europe, we have not, as yet, relinquished all claims on him. The match which bred trouble between the Rev. Evert Digby and the bishop of Stepney, was the recent Welsh-Ritchie fight. According to our informant Mr. Digby proposed to act as "master of ceremonies" at this important event, while his superior flatly refused to permit him. "He told him that boxing was a vicious sport, a remnant of the middle ages, and that it was beneath the dignity of a man of the cloth to be connected with it in any way." In spite of his red blood Mr. Digby carried the matter no further, nor would his editor friend demand it. He says: "The world is full of hypocrites to-day and it is a genuine pleasure to find some one who is willing to be frank about his opinions." This is a kind of praise that bears a sting of reproof with it. God says: "Love thy neighbor as thyself," and to every Christian mind the selfishness and brutality of the prize-ring must stand to say the opposite. The "red blood" and the "manhood" of the roped arena are so manifestly those of the natural man that no earnest Christian will be deceived by them. That a professed servant of Christ should champion such a cause, may surprise us; but it goes to prove "that the world is full of hypocrites to-day." True, Mr. Digby's advocate says: "If the Rev. Evert Digby wants to officiate at a boxing match, that is his business alone. It is his funeral, not the bishop's." So speaks the selfish world. The spirit of God says: "All things are your's; and ye are Christ's." Of His true servants the Savior declared: "The world

hateth them, because they are not of the world, even as I am not of the world." John 17: 24. While of the false prophets it is written, 1 John 4: 5: "They are of the world: therefore speak they of the world, and the world heareth them." Mark the favor with which Rev. Digby is received when he tries to dignify the doings of the flesh! Such a course does not raise the sinner out of his filth, it degrades the cause of Christ and heaps difficulties in the way of the Gospel when it strives to reach the heart of the sinner. G.

A NEW SECT IN RUSSIA

Russia has a new sect to her credit and as a result there is great uneasiness in the Greek Catholic church which has so long enjoyed the recognition and support of the state. The new sect is called the Bespopovtsi. While this name tells us little, yet to the Russian it reveals much, giving the main characteristic feature of the apostates. The name signifies "men who recognize no priests." The leaders of this new heresy are called the two Antonis and, strange to say, both were in the past officers in the Russian army. Both were forced to quit the service in spite of their wealth on account of their disgraceful conduct and then took up religion. One of them gained fame as a prophet. He fore-told the granting of religious freedom five years before it was an accomplished fact, even stating the time of fulfilment. When the grant came he was hailed as a prophet and people came from far and near to beg the privilege of kissing his hand. Though the Antonis keep in retirement, living the lives of hermits up in the caves of the Ural Mountains, yet they do not lack followers. In 1905, when freedom to leave the church of the Holy Synod was granted, their number was insignificant; to-day they are so strong that they are considered a menace by the church authorities. The last "praying congregation" which met in a mountain forest was composed of 20,000 pilgrims who came to hear the Antonis and do reverence to the dead saints, Maxim, Gregory, and Murdered Paul. Thus poor Russia has something new, but it is no improvement over the old. G.

THE AMERICAN NEGRO

Speaking of "foreign" missions, the following facts in regard to the negro in our own country ought to be of interest to every friend of missions:

In 1890 there were 7,488,676 negroes in the United States, and in 1900 there were 8,833,944. Consequently an increase in ten years of nearly a million and a half.

In large portions of the South the negro vote has almost disappeared, at first through intimidation and ballot-box "stuffing," lately through forms of law.

Mississippi, Louisiana, North Carolina, Alabama, and Virginia have adopted "educational" tests so drawn that white illiterates may vote, but negroes, literate and illiterate, are excluded.

In the former slave States the expenditure per capita of school population for the white child is \$4.92, and for the colored \$2.21. Fifty per cent of the colored population of the United States, ten years of age and over, is illiterate.

Statistics show that the tendency to crime is more than three times as great in the negro population as in the white. In the North Atlantic states it is more than six times as great, and in the North Central states twelve times as great.

Figure these things up, with the inferences to be drawn from such information as this, and recognize the missionary problem we have right here at our door. It would seem to be important enough to engage the attention of all denominations, including our own.—Luth. Companion.

A NEW IDEA FROM OKLAHOMA

There is a little town in Oklahoma known as Carmen, which, by means of a good impulse tending to friendliness and square dealing, has suddenly found itself on the map, besides setting a good example, worthy of general application. It established on June 29 an annual "Take-it-Back Day," when everybody in town who had borrowed money or goods or anything from their fellow townspeople during the year should redeem the debt or return the articles loaned or their value. On that day the rural post office was piled up high with friendly letters, and the parcel post never did such a business in Carmen before. Not only were loans repaid and neglected obligations settled, but somehow the spirit of good fellowship, once let loose, fairly took the hearts of the townsfolk by storm, for old quarrels were patched up, neighborhood feuds were ended. And when the sun set on Carmen that day, the good people of the place felt better than they had felt in years. What wonderful and surprising things might happen if the Oklahoma idea should become infectious! If the population of any of our large cities were suddenly and individually to be seized with a desire to straighten out matters on a particular day each year, that date would become the central point of interest in the calendar. The ancient Hebrews had their year of Jubilee, in which bondmen, who had sold themselves through poverty, were freed, land sold under distress was restored, and the debts of those unable to pay were canceled—but their jubilee came only twice in a century. It is true that in the Carmen annual economic clean-up there is hardly a trace of resemblance to the ancient jubilee, but the same spirit of generous restitution, forgiveness and

brotherliness is there. For this reason, if for no other, the new idea deserves to be commended and may serve as a hint to other communities that need a good, old-fashioned, economic house-cleaning and revival of good fellowship once a year at least.—Christian Herald.

OFFICIAL NOTICE

The regular meeting of the Northwestern College Board will be held in Watertown, Wis., on Sept. 9, 1914, at 10:00 A. M.

K. MACHMILLER,
Sec. of Board.

A REQUEST

In order to supply the repeated demands for back numbers of the Northwestern Lutheran we have been obliged to draw heavily on our reserve stock of copies, in fact, we are at present unable to furnish some numbers at all, as our supply of them is exhausted. Perhaps some friends of the paper still have a number of the sample copies which we sent out for distribution. If so, would you kindly return them to us? The numbers of which we are in need are 1, 2, and 6.

Kindly forward to

Northwestern Publishing House,
263 Fourth St.,
Milwaukee, Wis.

ITEMS OF INTEREST

Our Seminary at Wauwatosa

The Theological Seminary at Wauwatosa, Wis., will open the new school year on Sept. 9th at 9.30 A.M. with the customary devotional exercises. Lectures will begin on the following day. At present the outlook for a good attendance in the coming year is quite satisfactory, as the new class promises to number at least 16 members, bringing the entire enrollment up to 50. But as this is an appreciable decrease compared to the two preceding years, a decided shortage of candidates for the ministry will be felt for the next 3 years, if our needs continue to be as great as they have been heretofore.

Northwestern College

The new school year begins on the 2nd day of September. Entrance examinations are to take place in the recitation hall on the day before. Applications and inquiries should be made at an early date and are to be sent to the president of the college, Prof. A. F. Ernst, Watertown, Wis.

Martin Luther College

Our teachers' seminary and progymnasium at New Ulm, Minn., will be opened for the new school year on Sept. 2. The director, Prof. A. Ackermann, will supply all necessary information to applicants.

Laying of Corner-Stone

A Lutheran congregation was recently organized at Tippecanoe, near the southern limits of the city of Milwaukee. It has adopted the name Church of the Resurrection and is now building a house of worship. The corner-stone of the new edifice was laid with fitting ceremonies on July 12.

Vacation School.

The supplementary training school which our Joint Synod resolved to open this year in the interest of the lady teachers of our parochial schools has proved to be a success. Courses given at Grace school in Milwaukee, have been attended by no less than 19 young teachers.

Sessions of the Synodical Conference

This body, the largest of its kind in our country, will hold its biennial meeting in the Bethlehem church at Milwaukee this year. The convention opens Aug. 12th and will last six days. The delegates to this meeting come from all parts of the United States and Canada and the total membership of the congregations they represent is about 750,000. A closer union of all Lutheran synods in our country will be one of the important subjects that come up for discussion.

Obituary

After serving the cause of the Master in the ministry for the short term of but one year, Rev. Carl Dornfeld has been called home to his eternal rest. The deceased was a graduate of our institutions and entered the ministry immediately after finishing the prescribed course at our theological seminary, taking charge of part of the English mission work at Milwaukee. The church of the Divine Charity, of which he was pastor, was organized by him. He died July 20, at the age of 25 years.

"Gospel Autos" Planned for Services in Streets

Two "gospel autos" manned by students of the Moody Bible Institute will be used as pulpits and choir lofts from which "congregations" on street corners will hear preaching and singing. The automobiles will be used during the noon luncheon hour each day for meetings outside of manufacturing establishments. Meetings will be held from 6 to 10 o'clock each evening. It is expected that from six to ten meetings can be held on street corners in the congested districts of the city by means of the "gospel autos" which supersede the "gospel wagons" formerly used by the institute in its street preaching work.—Chicago Herald.

Sun Worshippers

More than 2,000 persons assembled at Stonehenge to witness the rising of the sun on the longest day of the year.

The proceedings were marked by great rodyism. The police and the public almost came to blows through the former interfering with a large party of sun worshippers, who attempted to offer prayers on the altar of stone. The worshippers were warned to desist and, refusing, were forcibly ejected from the inclosure.

About 500 men and youths attempted to remove the wire fence, which they stated, had been erected illegally, but they were frustrated in this by the police.—Sentinel.