

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.

Vol. 1.

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No. 1.

PSALM 23.

"The Lord my shepherd is,
I shall be well supplied;
Since He is mine, and I am His,
What can I want beside?

"He leads me to the place
Where heavenly pasture grows,
Where living waters gently pass,
And full salvation flows.

"If e'er I go astray,
He doth my soul reclaim,
And guides me in His own right way,
For His most holy Name.

"While He affords His aid,
I cannot yield to fear;
Tho' I should walk thro' death's dark shade,
My shepherd's with me there.

"Amid surrounding foes
Thou dost my table spread,
My cup with blessings overflows
And joy exalts my head.

"The bounties of Thy love
Shall crown my following days;
Nor from Thy house will I remove,
Nor cease to speak Thy praise."

INTRODUCTORY.

Pursuant to a resolution passed by the Evangelical Lutheran Joint Synod of Wisconsin, Minnesota, Michigan, and other States, at its biennial convention held at Green Bay, Wis., August, 1913, The Northwestern Lutheran presents itself to the public in its first issue.

The publication of an English Lutheran church-paper has been a long-felt want within the confines of our Synodical body. For years the desire has been expressed—not alone by young and inexperienced men, but by those of years and of wide experience—to offer to a large number of our parishioners a church-paper written in a tongue more familiar to them.

Although German is the leading language in nearly every congregation of our Synod and will continue to be so for some time to come, due to the efficient **bilingual** work that has hitherto been done in the parochial schools, we cannot deny that the language question is today insistently demanding our attention.

Even now our children are daily growing less familiar with the German language, and many of our young people use the English almost exclusively, conversing and thinking in this only, so that if anyone

wishes to make himself perfectly understood by them, he must convey his thoughts to them in English. The result is that the rising generation, to a great extent, will ultimately be capable of reading and understanding the Word of God only through the medium of the English language.

Whether we note this change with or without regret, we fully realize that language, like other externals, can never be an essential factor in the make up of the Church of God. We are bidden to read the signs of the times. There is an urgent demand for an English parish paper in our Synod, and the time has come to act. We must supply the members of our churches with English Lutheran publications. They are now often reading un-Lutheran literature at the danger of becoming imbued with views incompatible with Lutheran principles. We believe, therefore, that true Lutheran publications in English are timely, indeed, and that we should use all efforts in fostering and circulating them.

Let us bear in mind that every English Lutheran paper has a message to the English-speaking people of this country. Through its columns are to be disseminated the glorious principles of the Reformation, the doctrines of our Lutheran Church.

What are these doctrines? They are none other than the wonderful tenets of true apostolic Christianity. They are embodied in the Gospel which tells us, that the salvation of man is the work of God alone, that God has decreed this salvation even from eternity, and that in the fulness of time He has worked the redemption of mankind in the Incarnation of His Son Jesus Christ; they are embodied in that Gospel which tells us, that God has revealed himself to lost and condemned man in Jesus Christ alone, that in Jesus alone man learns to know God as the true God and only Savior; in that Gospel which teaches us, that man, having fallen under the curse of the Law through disobedience and sin, is saved, not by any works or merit of his own, but solely by the grace of God through the faith, that Christ, very God and very Man, has made atonement for his sins by the sacrifice of His own life.

This redemption is offered to all sinners by the Holy Ghost through the Gospel and in the sacraments, the only means of grace, and is applied, appropriated and received through faith, whence believers have reconciliation with God, forgiveness of sins, the grace of God, sonship, and heirship of eternal life.

That is the Gospel the true Lutheran Church proclaims to all the world, and that is the message every English Lutheran church-paper should carry to all its readers. It is the same message that Paul, the Apostle, delivered to the whole Christian Church, saying: "I am determined not to know anything among you save Jesus Christ and him crucified;" and it is the same faith, for which the fathers of our Church so earnestly contended in compliance with the exhortation of Holy Writ: "Earnestly contend for the faith once for all delivered to the saints."

Hence our motto: "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us." Let the Lord our God be to us today, and to ours forever, what He was to those who went before us. Let His spiritual blessings continue with our children, as they did with our fathers. The faith of our fathers—none other—shall be the faith of our children. By the help of God our children shall abide with the Lutheran Church. If there be a dividing line between the old and the new, let it be language and nothing else. The doctrine of the true Lutheran Church, to which our fathers have adhered, in which they have come to know the one and only way unto salvation, in which they have found abundant comfort and consolation, and for which they have fought all the days of their lives even unto death, must, therefore, be preached in the language of our children, if they are to remain true to the Lutheran Church, the church of their fathers.

Shall we be silent when atheism and rationalism and sectarianism and Romanism and lodgism and the various antichristian cults of our day speak loudly and defiantly to win men to their side, enticing them to abandon the priceless treasures of the everlasting Gospel? No! If there is one thing needed in our days, it is this, that we stand forth boldly, as never before, for the old doctrine, the faith once for all delivered to the saints. It is, indeed, a striking sign of the times, that many of those who have once embraced the faith, are departing from it, and eagerly accepting the new rationalism. It is sad beyond measure, to see how many refuse to endure sound doctrine, but resort to treacherous substitutes, to all sorts of modern beliefs, identifying themselves with the various movements of the day to elevate man morally and socially without the Gospel and to make this a better world to live in. They will not hear the old Gospel, preached two thousand years ago, but would counsel us to give up the old way of preaching Christ, as no doubt the best way for the old times, but unfit for these times when through mature growth of man's wisdom and through the progress of the age in every field of man's activity such means and method of salvation is considered out of date and not in accordance with the spirit of the age. Great is the temptation in

our days to depart from the Gospel-truths by conforming to the so-called spirit of modernism.

But the greater the danger, the more need of urging the truth that the doctrine delivered to the Church two thousand years ago, must also be preached today; that the means and method of saving immortal souls two thousand years ago, must be the means and method of the church today. Nor should we despair in the face of conditions confronting us, as though God had failed and the Word of God had proved untrue. On the contrary, we should cheerfully and clearly testify with the apostles of old, that there is "none other name under heaven given among men, whereby we must be saved," except the name of Jesus.

Thus we bring to our generation a message which is ever in season and through whose influence is to be reared a religious, God-fearing race, as loyal to the standards of our Lutheran Church, as devoted to its interests and solid growth, as was the Church of our fathers.

To this end the Northwestern Lutheran endeavors to bring to the Lutheran home articles both instructive and edifying, and to keep our people in touch with the current events in the religious world. For this reason it is to be made up of practical and devotional articles, of editorials, of doctrinal, polemical, and historical treatises, as well as of articles communicating such matters of interest to the readers as may increase their knowledge and incidentally enliven their interest in the good cause which our Joint Synod stands for.

Fully conscious of their own limitations, the members of the editorial committee assume their task with confidence in the guidance and blessing of Him, whose cause they would further by their labor. J. J.

GOD'S NEW YEAR GREETING.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. 13: 14.

The grace of our Lord Jesus Christ.

For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8: 9.

And all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins. Rom. 3: 23-25.

We believe that through the grace of the Lord Jesus Christ we shall be saved. Acts 15: 11. Where-

fore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. 1 Peter 1: 13.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within.
Thou of life the Fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

The love of God.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John 3: 1.

Can a woman forget her sucking child that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands. Is. 49: 15, 16.

Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. Matth. 6: 31, 32.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. Ps. 121: 3, 4.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. Ps. 145: 18, 19.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Hebr. 12: 5-7.

Then, O my soul, be ne'er afraid,
On Him who thee and all things made
With calm reliance rest;
Whate'er may come, where'er we go,
Our Father in the heavens must know,
In all things, what is best.

The communion of the Holy Ghost.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 3: 16.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. John 14: 26.

God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father! Gal. 4: 6.

Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Rom. 8: 26.

Ye are kept by the power of God through faith unto salvation. 1 Peter 1: 5.

Mighty Spirit of reliance,
Sure defense in all our need!
When the Foe bids us defiance,
Bid Thy work in us God speed!
Grant us weapons for the strife,
And with victory crown our life.

With you all.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. Matth. 11: 28, 29.

Amen.

All the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Cor. 1: 20.

J. B.

"CHRISTIANITY" OF THE LODGE.

"Fraternal Order Conducts Impressive Services at Temple. The Benevolent and Protective Order of Elks held memorial services in the Elk's temple * * * The invocation and benediction were said by Rabbi Samuel Hirschberg."—Milwaukee Journal.

And still Christians will persistently assert that they find nothing objectionable in the lodge and that it is merely a business organization.

What of such benediction? Gal. 3: 13: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

What of such prayer? John 16: 23: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you."

And of such fellowship? Though our Master teaches us to love all men and to be charitable toward all, he would not find us in religious fellowship with them. 2 John v. 9-11: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that bideth him God speed is partaker of his evil deeds."

J. B.

THE NORTHWESTERN LUTHERAN

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WHEN ENGLAND NEARLY BECAME LUTHERAN.

One does not always associate the Lutheran faith with the English language because of a feeling that England itself was always foreign ground to the faith of Luther. It is true that our American Lutheranism as far as it is English is an independent development, brought about by circumstances peculiar to America and only incidentally involving the English language and touching England not at all; yet England is only by accident, or rather by the turn of political and personal fate, a country strange to Lutheranism. The English Reformation was in many respects different from the Reformation in Germany, but it owed its beginning with the masses of its population to very similar and in some instances to identical causes.

There was a strong leaven of Evangelical Christianity, the remnant of the persecuted followers of John Wicliff, "the Morning Star of the Reformation." Wicliff denied that Pope or tradition could ever replace the Bible. "The Bible alone! The very Bible!" was his watchword and even after the Lollards, as his followers were called, were hunted down and persecuted they managed to exist and grow. When the wave of reformation swept over England, the Lollards were still the very best part of the people that were liberated, for with them the issues at stake were not merely political and temporal, but most emphatically spiritual. When Luther's writings were translated so that they could read them, they immediately recognized that they agreed with him and that the work was the work the world was waiting for, just as kindred spirits on the Continent had rallied to the Wittenberg monk's battle cry.

In England there was also the same revival of learning that opened the universities of the whole of Europe to real work and helped pave the way for the quick acceptance of the new faith. Languages were studied with renewed zeal and understanding and as a result the great men of former times came to life again in their writings, and above all the Bible itself in its original text once again became the property of

mankind. Printing made it possible for all scholars to get copies of one book in particular, the Greek New Testament of Erasmus; that opened their eyes to what the Church had so long been depriving them of. As for England, after Luther's work had begun, but one more step was needed to enlist the whole population in the cause that was agitating England's neighbors across the Channel. They must have this same New Testament in their own language. The man to accomplish this was not lacking. It was Tyndale, William Tyndale, the young Oxford and Cambridge scholar, who had been converted by the reading of the New Testament and by the preaching of that splendid English martyr evangelist, Thomas Bilney. Tyndale was a favored student under the great Erasmus himself at Cambridge and so was well equipped to pursue his self-appointed task. His plans centered about this one thought: the New Testament for the English in the English language.

Fleeing from his patron's protection because it seemed inadequate, he began a life of wandering but full of achievement that ended with the martyr's crown. In London, his first stopping place, he found a friend that directed him and assisted him financially according to his needs. The merchant Humphrey Monmouth, a man who ardently upheld the teachings of Luther, was this friend and helper he found. At Marburg, Hamburg, Cologne, and finally Worms his work was done, and at Worms his New Testament in English was printed and from there it was introduced with the aid of German Lutheran merchants to the English public, not without great personal danger to the messengers. Done on Lutheran soil and under the influence and with the help of Lutherans, only the political maneuvers of the English reformers hindered the acceptance of a Lutheran faith together with this New Testament, which later became the foundation of the Authorized Version.

Other Lutheran influences were at work early in the period of English Reformation and under ordinary circumstances would have prevailed. Bishop Cranmer, the leading theologian of the movement in England, was at heart and by association with Lutheran reformers on the Continent more a Lutheran than anything else. His wife was a niece of the famous Lutheran divine Osiander. During the life of King Henry the Eighth, Cranmer's efforts availed little more than to effect compromises that pleased neither him nor the old church. Under such conditions neither his Lutheranism nor any other evangelical tendency could prevail. With Henry's death and the accession of Edward the Sixth, the doors were at last opened to more serious reformatory work and Cranmer's Lutheran inclinations were quite manifest. He ordered a book of Lutheran sermons by Justus Jonas, one of our Fathers, to be prepared for his clergy, and used the

Nurnberg Catechism, almost word for word. Even in the preparation of the 42 Articles, the confession of faith of the Anglican Church, (in Elizabeth's time they were reduced to 39) the distinct parallel between their wording and Lutheran confessional writings is quite apparent.

But even at this time there were forces at work that prevented a thorough and incisive reformation. England had to endure the terrible years of Queen Mary, who succeeded Edward on the throne, before it was prepared for a definite acceptance of the new faith. But when the time came under Queen Elizabeth that a final readjustment and reformation could be attempted, Cranmer, Ridley, and Latimer, the old leaders, ceased to be possible leaders and guides; they had been put to death, burned at the stake, during the bloody reign.

The leaders now were men that had been forced to flee the country on account of their views and had taken refuge in the strongholds of Protestantism on the Continent. It so happened that they were led, in the beginning at least, to Geneva, the home of Calvin, and to other Calvinistic centers. When they returned they were Calvinists, and if not that, they had lost all connection with Lutheranism. They did not even take the part in the English Reformation that one might presume they should have taken, for they found themselves out of sympathy with the political dickerings and personal aims of most of the new leaders. They had grown too decided to be satisfied with half-measures and bent their energies to working out their ideas in the Puritan movement, from which sprang the Presbyterian, the Congregational, Baptist and other Protestant denominations. Lutheranism never again had an opportunity to win the favor of England.

If a reformation had been possible in the first years after the break of Henry the Eighth with Rome, then it is more than probable that England would have been Lutheran today. But such a possibility was very remote at that time because Henry was not at heart in favor of the new faith. He put himself in place of the Pope but would gladly have left most other things unchanged. Furthermore, he had a most pronounced dislike for Luther since the time that Luther had written a very plain and outspoken book in answer to Henry's attempt to demolish the new faith by a book that earned for him the title "Defender of the Faith," a title most graciously granted to this loyal son of the Church by the Pope. It required the strong hand of a strong king like Henry to prevent his own Londoners from becoming Lutherans. London, a stronghold of the Lollards, was by virtue of the extensive commercial relations maintained with the German Hansa very early in sympathy with the Lutheran movement and the Hanseatic colonies were centers for the distribution of re-

formatory literature. Even during the reign of Edward the hand of Cranmer would surely have guided in the direction of Lutheranism, but for the untimely end of that gifted young ruler. Perhaps the English language in America will be the bearer of the Lutheran Gospel message to the English millions that have for almost four hundred years ceased to know Lutheranism, excepting as a foreign historical development.

H. K. M.

THE CRAZE FOR ORGANIZATION.

The belief that our age in years to come will be known as the Age of Organization is well founded, and we fear that the name is justified and is not always a credit to us. Movements undertaken in any sphere seek organization and seek our cooperation before they are tested out or even understood; this applies not only to movements of industrial or political import, but also to those with objects of "charity and humanity," as well as to those of purely social significance. The number of clubs, societies, "orders," and "fraternities" is almost indeterminable; the best count made today would be very inaccurate tomorrow, for tomorrow any number of new ones might be launched and any number of the old ones may be defunct. That 99% of all of them are highly superfluous, to say the least, is clear to every thinking man. With many, membership in any organization only means the delegation of personal duties to the officials of the society with resulting indifference to the aims and ideals the society stands for. A hundred men unorganized, imbued with the desirability and justice of their cause, are much more effective than an organization of a thousand that merely operates in the way of routine. We might pass over this modern tendency as a harmless vagary that will be its own undoing, if it were not that the craze is beginning to overstep the bounds which common prudence and above all watchful Christianity must observe. In the Boy Scout and Camp Fire Girl movements we are confronted with a problem that Christian parents must take cognizance of. Both are enjoying a high degree of popularity in our midst and are tolerated if not encouraged in our public schools.

Do you want your child to be still more estranged from your home than it is already with all the distracting complexities of modern life? Are you willing to reduce the few hours that are left to the boy and girl of school age of their home life still more? Have you examined the rules and methods of these organizations and are you ready to admit that you are unable to do at least that for your child? Your child is the gift of God, given to **you** to watch over, do not sever the last tie that holds it to the family circle, where the family altar is, by giving it into other hands to experiment with. The leaders of these organizations

are well-meaning, no doubt, but their services are not needed by Christian parents that are alive to the duty that parenthood imposes. Aside from these general objections, much might be said about the undue haste with which boys and girls are introduced to the many highly unnecessary social pursuits that are better left to their maturer years, if taken up at all.

That the end is not yet in this ill-advised craze for organization is shown by a notice in the public prints that comes to us from New York. One of the enthusiasts of that kind of "reform" has organized a "vice squad" recruited from the group under his care. The "squad" consists of school girls but their new duties require them to prowl about the questionable dance halls and liquor dens and gather evidence of law breaking. The possibilities of their "work" are horrible to contemplate. Unquestionably they were duly instructed in the law, that is, they were informed as to the nature of the infractions of the law they were expected to spy out. Vice espionage is always a doubtful weapon, but where it is really necessary, the utmost care in the selection of investigators is practiced for very good reasons. Think of school girls put to such a task! Needless to say, even newspapers, not religious, are horrified at the prospect. But isn't this a logical step in the direction taken by those that experiment with the organization of children? We hardly expected the twentieth century to furnish a climax to the Children's Crusade of the darkest Middle Ages,—but it did.

H. K. M.

MODERN DICTATORS OF MANNERS.

The alarming degeneration of public taste and manners, and with it the shameless degradation openly flaunted in dress, has caused many men and women to despair of all efforts to maintain public morality; modern life seems to delight to flirt with barbarism, hardly conquered, and with vice, which seldom is more than thinly veiled. Upon the competent authority of observers who might be in positions to know, we have found verification for a suspicion we had long entertained. The revelation of our informants makes the outlook less hopeless, but if possible more deplorable. All these perverted tendencies as they show themselves in fashions of dress, entertainment (notably the dance and the theater), and in music arise from sources that have never been any higher than the viciousness to which they have given birth. That all the world should suffer such relapse by patterning after the example of the vicious few shows us the power of sin and the necessity for earnest and prayerful watchfulness, "lest even the very elect be deceived, if that were possible." The fashionable world has for a long time looked to the evil women of Paris for their models of dress, this is generally known, less known is the fact that the underworld

of South America has given the impetus to the rage for the shamelessly sensual performances of the modern dance, very aptly named "animal" dances, and that the underworld again of New Orleans and San Francisco is responsible for the wild and senseless, barbarian jumbles of sound that are termed music. The theater, which this year is frankly exploiting the houses of shame on the stage, according to one prominent playwright at least, does so, because it draws its chief revenue from that class of society. Lutheran women should have the courage, born of honest disgust, to defy fashions so degrading for fear that the filth of their origin might contaminate them. All Lutherans should strive for the elimination of these nauseating survivals of barbarism and professional devices for the stimulation of the grossest bestial lust. No amount of popular approval can influence the Christian to tolerate these essentially unchristian practices. The words of St. Paul to the Romans apply: "God gave them up to uncleanness through the lusts of their own hearts."

H. K. M.

TO THE ELDERS OF OUR CONGREGATION.

Your number has again been filled in the recent annual election. You feel the responsibilities resting upon you as far as your work at home is concerned. But do not forget that your congregation also stands in close relation to others in our Synod body. This relation affords it great benefits, but also places it under certain obligations.

Now it is a deplorable fact that in many instances the pastor is apparently the only connecting link between congregation and Synod. He alone seems to be informed of its work and needs, and is compelled to labor to awaken an intelligent interest in the members and to gain their support for the cause, as though it were purely his personal affair.

What an opportunity for elders who have the welfare of the Kingdom at heart to serve it better! Read carefully the printed report of the Synod, confer with your last year's delegate, follow the progress of the work by reading your church-papers, and study its needs. Then ask, is our congregation doing its duty in this respect, is it bearing its proportionate part of the general burden?

You will find much room for improvement. Then go to work with a will. Speak to individuals, and assist the pastor in keeping the congregation's interest awake. In this the "Gemeindeblatt" and The Northwestern Lutheran will be of assistance to you. Influence your fellow-members to subscribe for them and to read them.

If you work in this manner, there will, no doubt, result the increased activity in the church which is urgently demanded by present conditions and opportunities.

J. B.

ITEMS OF INTEREST.

THE JOINT SYNOD.

Within one year four churches in Jefferson County, all Lutheran, were destroyed by lightning. In every instance they were replaced by larger and better buildings and the spirit in which the work was carried out was evidence of an awakening that left the afflicted congregations stronger than before. Lake Mills, Jefferson, Farmington (Iowa Synod), and Newville were the churches that suffered the losses and that enjoyed the subsequent rallies.

The interior of the new church at Lake Mills is especially worthy of mention as an example of the best modern church architecture of pronounced Lutheran traditions. The altar, pulpit, deacons' pews, baptismal font, and the ornamental exterior of the new pipe organ are all designed in beautiful harmony and are an integral part of the edifice.

In October St. Paul's Church of Fort Atkinson consecrated the renewed interior decorations that the enthusiasm of the Ladies' Society is mainly responsible for. The sum of \$2,400 was expended and the results are most gratifying.

St. Mark's Church at Watertown celebrated the twenty-fifth anniversary of the consecration of its present church building. Though nearly all of our larger churches have been built during the last twenty-five years, St. Mark's still is one of the very largest as to seating capacity. Fortunately it is none too large, for it is enjoying a healthy and consistent increase in numbers.

The "Ev. Luth. Saengerbund von Sued Wisconsin" held its annual directors' meeting at Watertown and accepted the invitation of the Waterloo congregation to hold its sixth annual "Saengerfest" at Waterloo in June.

OUR INSTITUTIONS.

The Theological Seminary.

This institution of our Joint Synod opened its new school-year in the accustomed manner, on Sept. 4, 1913, with an enrollment of 58 students. The attendance is somewhat smaller than last year, when we topped the sixty mark. These fluctuations are due to the fact that we must draw our students from our colleges where the classes naturally vary in size from year to year. Most of our students come to us as graduates from Northwestern College at Watertown, Wis., and this is, of course, as it ought to be; but we were glad to welcome as students a small number of those who were graduated from Concordia College in Milwaukee or St. Paul. Four of the entire number are members of the Missouri Synod and will probably enter the ministry of that church body after completing their theological course with us.

By the kind grace of God, our work has been progressing very smoothly and expeditiously, though both teachers and students find the allotted time of the entire course all too short, considering the amount of ground which has to be covered in all branches of theology. Neither among the students nor among the members of the faculty did serious illness interfere with the work in hand.

Our winter term will begin on January 7th, 1914.

Dr. Martin Luther College.

The enrollment of students took place on September 3, and showed a goodly number of new scholars. Our total registration today is 106 students. Of these sixty-four are rooming in the dormitory. Since September the classes have been making normal progress, and on the whole we may say that our students have been doing serious and earnest work.

Our graduating class for 1914 has but four members. This is a comparatively small number and will not fill the demand for teachers in our Synods. Yet this small number is abnormal and an exceptional case. The following classes of '15, '16, '17 will provide a larger number of available candidates. Nevertheless, we cannot emphasize too strongly that we need gifted young christian men, and many of them, who are willing to be trained at our institution in order to go forth as laborers into the vineyard of our Lord in the capacity of parochial teachers. Our collegiate department will graduate five young men, all of whom intend to continue their studies as sophomores in our Northwestern College at Watertown, Wis.

The contract for our new organ has finally been placed, and the organ will be ready for use within a few weeks. We can then hope to do better justice to the musical training of our scholars. A fuller account of the organ will appear in a later issue.

Northwestern College.

The first semester of our school year is well under way. A retrospect at this time will, therefore, not appear out of place.

To begin with, we are able to note the gratifying fact, that all the vacancies in the faculty, which had occurred in the past year, had been filled before the beginning of the school year.

A goodly number of new students appeared for the entrance examinations, and this number has been swelled steadily since. In all 61 new scholars registered and were assigned to the following classes:

Septima 9,

Sexta 25,

Quinta 11, the others entering higher classes. The total enrollment up to date is 214. Of these 42 are in the academic department, while 172 are taking the collegiate course. Five students have discontinued their studies for various reasons.

The resolution passed at our synodical meeting at Appleton to erect three new dwellings for our professors is being carried out. At present writing two houses are under roof and work on the third is being pushed with all possible speed. By springtime it is expected that they will be ready for occupancy.

On September 30 a rare anniversary was celebrated at the house of Prof. Dr. F. W. A. Notz, professor emeritus of our institution. On this day fifty years had elapsed since the University of Tuebingen had conferred on our worthy professor the degree of Doctor of Philosophy, an event which his Alma Mater took notice of by renewing his diploma and at the same time extending to our venerable professor its sincerest congratulations and assuring him of its esteem and respect.

From many parts of the country letters came, congratulating Dr. Notz on this event. A delegation from the faculty of our college and likewise from the student body waited upon the professor, proffering hearty congratulations. A large circle of friends from far and near gathered to extend their congratulations in person.

For many years Dr. Notz rendered valuable services to our institution, having been at one time inspector and subsequently for a long time professor of Greek and Hebrew, most pastors of the Wisconsin Synod and many of the Joint Synod having been his pupils.

A severe illness caused Dr. Notz to retire from active work a few years ago. But we are glad to say, that he apparently has recovered and is now enjoying fair health.

May the good Lord give our venerable and beloved teacher a happy eventide.

During the first week of November the Rev. Morhart of Cleveland, Ohio, visited our college and daily gave lectures on elocution, laying the main stress on the development and on the proper use of the voice. This extremely interesting course, undoubtedly was highly beneficial to the students and apparently was enjoyed by all. On Luther's birthday the Rev. Morhart also addressed a large audience in our gymnasium on Luther's life and work.

The Board of Visitors, appointed by the synod, was with us twice during this scholastic year. Both times they visited the different classes and afterward conferred with the faculty on the work of the school. The last time they remained for two days.

MISSOURI SYNOD.

Our brethren of the Missouri Synod have recently finished and dedicated their new College and Teacher's Seminary at River Forest, near Chicago. It comprises an imposing group of buildings, no less than fourteen in number. Five of these are devoted to the college proper and the rest are residences for the use of the professors. The Lutherans of Chicago were most active in carrying the plans of their synod to a successful completion. If their endeavors are crowned with success, they will also be prominently identified with the maintenance of this important branch of synodical work. Their aim is, to organize a society of Chicago Lutherans, at least a thousand in number, who will contribute annually five dollars or more to a maintenance fund. May their efforts prove successful.

OTHER CHURCHES.

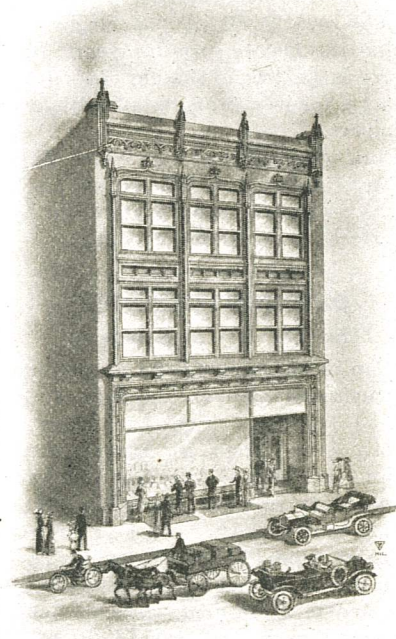
The General Council has resolved to attempt to raise a fund of two million dollars for the Quadri-centennial of the Reformation, which comes in 1917. Other Lutheran bodies are planning similar offerings to mark the great event. The General Synod has proposed to raise ten million dollars among all Lutheran bodies.

According to the best statistics available there are now 45 Lutheran missionary societies engaged in foreign missions. Of these 35 are European and 10 are American societies. Together they have 2,438 missionaries on the field, assisted by 12,699 native helpers. They care for 980,340 native Christians, 80,364 adult candidates for baptism, and 337,470 school children. The total income for the last year was \$3,491,213.00. The ten American societies have 210 missionaries, 1,355 native helpers, and care for 69,390 native Christians, 11,684 adult candidates for baptism, and 21,170 school children. Their income for the same period was \$368,313.00.

"The Lutheran" (Gen. Counc.) reports that an interesting development of our occupation of the Philippines is noted in the announcement of the organization of the Independent Catholic Church of the Philippines. Said to represent a million and a half and to have 4,000 priests, the new church has thrown overboard much that its former allegiance to Rome held and has gone quite a bit further in an opposite direction. Their new catechism is neither Catholic nor Evangelical. They baptize, but not in the name of the Triune God. It leads one to believe that the neglect of their former spiritual advisers to preach the Gospel has thrown

them back into the maw of paganism, harder to reach and to redeem than ever before because of the smattering of Christian terms and customs they retain. It is also an instance of the "success" of modern methods of evangelization, for the patron saints of the new church are the higher critics.

The General Council reports that the Lutheran population of Northwestern Canada is no less than 150,000, nearly all Germans. They find that this is probably the most promising field for Home Mission work and we share their belief. They are making extensive preparations to attack the work in this wide field with renewed vigor. Our own duty lies in the same direction and nothing but lack of funds hinders our going ahead. More than with any other Lutheran body our destiny lies in the Northwest, and these pioneers that are to be reached are nearer to us, both geographically and by virtue of former relations than to others. That the field for Home Missions is becoming restricted is one of the most damaging beliefs.



NORTHWESTERN PUBLISHING HOUSE.

This splendid building, located at 263 Fourth St., is nearing its completion, and will be occupied early in January. It is three-storied, of re-enforced concrete construction, 25 x 150 ft. in dimension.

The front, of pleasing design, has been given a granite effect. The salesroom, offices, receiving and shipping departments, and stock-room will occupy the main floor, a part of which has also been reserved and equipped with desks and chairs for the convenience of patrons.

On the second floor will be found the composing and press-rooms and an office for the editors of the synodical publications.

A well-equipped book-bindery will be located on the third floor, while a part of the large basement will also serve as a stock-room.

Thus provided with a home adequate to its needs, our Northwestern Publishing House will be able to serve the interests of our Synod still better in the future.