

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. 4.

Milwaukee, Wis., October 21, 1917.

No. 20.

BACA

Ps. 84: 6

Through Baca's vale my way is cast,—
Its thorns my feet have trod;
But I have found the well at last,
And quench my thirst in God.

My roof is but an humble home
Hid in the wilderness;
But o'er me springs the eternal dome,
For He my dwelling is.

My raiment rude and lowly seems,
All travel-stained and old;
But with His brightest morning beams
He doth my soul infold.

How scantily is my table spread!
With tears my cup o'erflows:
But He is still my daily bread,—
No want my spirit knows.

Hard is the stony pillow bed;
How broken is my rest!
On Him I lean my aching head,
And sleep upon His breast.

For faith can make the desert bloom:
And, through the vistas dim,
Love sees, in sunlight or in gloom,
All pathways lead to Him.

—Samuel Dowse Robbins.

COMMENTS

Our Jubilee Offering We are about to make our Jubilee offering. No true Lutheran need to be told that he has every reason to give thanks to God for the blessings of the Reformation he is enjoying; and every Christian knows that the Lord is pleased with the thank offerings His children bring to Him out of love to their Lord Jesus. Such thank offerings we make whenever we, for Jesus' sake, communicate of our earthly possessions to those who are in need of them, Matt. 25: 40: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But no better opportunity to give something to the Lord Jesus can be found than that which the Jubilee collection offers. This is to be divided between the Pension Fund and the Church Extension Fund. To contribute to the former means to give to those through whose services the Lord graciously dispenses to us the blessings of the Reformation. The interest

earned by this fund is to be applied to the wants of our professors, preachers, and teachers who are, through the infirmities of old age or through sickness, incapacitated for work, and to the needs of their dependents.

Need we remind our Christians of what the Lord says on this subject? Turn to the Table of Duties in your catechism. "Eat and drink such things as they give; for the laborer is worthy of his hire." Luke 10: 7. "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. 9: 14. "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6: 6-7. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward." 1 Tim. 5: 17-18.

Our attitude toward those who preach the Word to us indicates, to some extent at least, our attitude toward the Word itself. To neglect the servants of Christ is to neglect the Master who sends them to us.

Many church bodies have in recent years given the subject of a pension fund much attention; we have discussed this question again and again; plans have been proposed and rejected, while others have been accepted and neglected;—there is but one satisfactory solution—as our love for the Word of Life increases so will we gladly cherish and maintain and comfort those who preach this Word to us.

To contribute to the Church Extension Fund means to bring to others the blessings of the Reformation and to keep them under its influence. As great as our heritage, is also the responsibility that rests upon us. We have what others have not. We can do for our fellow men what others are not able to do. The Lutheran Church has the sacred duty to strengthen the spirit of Lutheranism in those who are now its members, to follow those who are straying away in order to regain them, and to bring the message of Lutheranism to those who have never heard it. We must carry on missionary work among the heathens at home and abroad. We must follow our members who remove from the vicinity of their church to places in which Lutheran preaching is not yet heard. We must reach out for the unchurched. And here is where the Church Extension Fund wants to serve. Its moneys are loaned

Rev C Buenger
65 N Ridge
Jan 18

without interest to missions and small congregations, in order that they may be able to erect a chapel in which they may gather for worship whom the Lord has given us in that place. The moneys are in the course of time returned to the fund, only to go out again and again in the service of the Lord. Every dollar contributed will continue to work indefinitely in this cause, and thus the contributor is even after his death assisting in building temples to the Lord. Let us think of this when we prepare to make our offering.

May the offerings of our hands in this year of the Quadricentennial attest the sincerity of the praise of our lips!

J. B.

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"Dangerous Alliances"

In a pamphlet bearing this title Rev. Wm. Brenner, Pastor of Martin Lutheran Church, at Toledo, Ohio, warns Lutherans against participating in "union movements," so rampant in our time, particularly against official participation in interdenominational Missionary Councils and Boards, bearing witness at the same time against the unionistic attitude of certain Lutheran Synods in this country, who actually do co-operate with non-Lutheran Mission Boards, such as "Home Missions Council," and "Foreign Mission Conference," in which bodies nearly every Protestant denomination outside of the Lutheran Church is represented.

We fully approve of what is said in this pamphlet regarding the dangers of unionism, and the duty of all true Lutherans to "oppose all efforts which have as their object the federation of all Protestant churches, without unity in faith." The treatise gives a clear, strong, and timely emphasis to the importance of keeping aloof from alliances with non-Lutheran organizations, both in doctrine and practical church work, which alliances cannot but result in lasting harm to the unity and peace of the Christian Church.

We quote some pertinent statements made by the author:

"It seems an infatuation with some 'American' Lutherans today, that they hope to best advance the cause of Lutheranism in this country, and to build up the Kingdom of God with greater success, by disavowing those principles and compromising the faith which the founders and great leaders of our Church prized so highly and fought to preserve in its immaculate purity to the generations following."—p. 4.

"Bearing the Lutheran name, they lean so strongly toward liberalism that their Lutheranism, particularly those essential and distinctive truths of it which divide it from the rest of Protestantism, are held in abeyance by reason of an unusual capacity for sympathy, with broad views, and an intense desire for 'freedom of thought,' a lowering of the old-time Confessional Standards and a longing for fellowship and co-opera-

tion with various types and classes of religionists on a basis by the acceptance of which most Lutherans feel that they are not merely stultifying, but coming perilously near nullifying themselves."—p. 4.

"No man can be a real believer in the Truth, without being a steadfast opponent of error. He cannot be a true defender of a cause he believes right, without fighting against what he conceives to be wrong, and that with all his might, no matter what the consequences may be."—p. 5.

"The writer of these lines is one of those who recognizes and believes it his duty to point out certain views and practices existing in the church which are decidedly not to be tolerated if the cause of Lutheran unity is of any real concern to us."—p. 5.

"Unionistic practices have always prevailed in some Lutheran Synods, and in others they are alarmingly on the increase. In view of the fact, however, that 'that which distinguishes the Lutheran Church in various degrees from all particular churches, involves not mere points of opinion, but subjects of divine truth, and hence of transcendent importance,' there can be no Church fellowship without compromise of the truth."—p. 5.

"Efforts at unification which do not aim at agreement in the Faith are a waste of time and energy. God help us to a real, thorough union."—p. 8.

"Differences in doctrine and practice which have persisted through the centuries must not be ignored, or forced into the background. They are of too great importance to be slighted for the sake of practical advantages. . . . let us beware of trifling with God's appointments. Furthermore, unity will never come by sacrificing principle to good-natured amiability, nor by substituting sentimentalism for sane thinking and calm reasoning."—p. 28.

"Unity in the Faith is a prerequisite of union. The Lutheran Church cannot without sacrifice of principle and compromise of truths it regards as vital to Christianity commit itself to union movements, no matter by what name they may call themselves."—p. 42.

Concerning interdenominational alliances in church work the writer says: "Apparently some Lutherans no longer recognize the theological issues which separate them from other Christians as of very great importance. We do not say that greater efficiency is not necessary. The more efficiently the work of the Church is done the better, but that work must also be done consistently—i. e., according to correct Lutheran principles. . . . As a Church we must do our own work in our way."—p. 30.

These are statements that are deserving of commendation and well worth heeding. In our unionistic times, thousands join in the syncretistic chant which runs thus: "In essentials unity, in non-essentials liberty, in all things charity." But you must not ask for a definition of these essentials, that would bring

disharmony into the "sweet music." We are constantly told in our day that the Christian who differs from us in religion merely sees truth from a different standpoint, and that we should not deny him the right hand of fellowship on account of doctrinal differences. This sentiment threatens to deluge the Church. It is published from thousands of pulpits and bruited in numberless papers. Preachers of different churches form ministers' unions, exchange pulpits, and officiate at funerals. The members of different sects hold union services, and unite in various religious endeavors. And such unionistic practice is lauded as true Christian unity. Let us beware of such unionism. The path of duty laid out before us in the Word of God is as clear as it is imperative. If we would be faithful to our Church and preserve its true unity we must abide in the truth of the Gospel as did our fathers of old and were willing to make every sacrifice to maintain it, whether men will hear or forbear. J. J.

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Fighting Fire with Fire

Fighting fire with fire is not always without danger. If we lose control over the fire we started, it may take

its course in the wrong direction. The Catholic order of the Knights of Columbus was founded to keep Catholics out of the lodge. In Louisiana it seems to have worked in the opposite direction, as the following article from The Fortnightly Review, April 1, 1916, quoted in the Christian Cynosure, goes to show:

At a recent K. of C. celebration in New Orleans, according to the Times-Picayune of March 6th, the Rev. P. Wynhoven, vice-chancellor of the diocese and manager of the Morning Star, declared that the Knights of Columbus in New Orleans had lost almost one-third of their membership and had to reduce their initiation fee considerably to gain new members. At the same time the Freemasons were growing at an alarming rate from the Catholic young men of the city, and even from the ranks of the K. of C.

He said the knights could lay no more claim in works to being the handmaid of the Catholic Church than could the Pickwick Club, etc. A similar condition of affairs obtains in many other cities besides New Orleans, and is the subject of frequent comment in Catholic circles, though it is seldom brought to the attention of the K. of C. themselves from the pulpit. Father Wynhoven deserves credit for his courageous frankness."

Let us learn the lesson. Societies are not the salvation of the Church. The enthusiasm they may, for a time, arouse, is not always of a spiritual character. Over-organization of the Church will lead to its disintegration. Let us not attempt to fight fire with fire, lest the fire we kindle devour our house. The only protection that will safeguard our members against the allurements of the lodge and similar societies is that of a living faith in Christ. J. B.

Freemasons and the Public Service

"An interesting development of Freemasonry comes from South Australia" (says The Sydney Catholic Press). "The Public Service Review for May, 1917, states that 'an important feature of the present Masonic year in South Australia will be the advent of the Public Service Lodge, whose members are to be restricted to past and present officers of the State and Commonwealth Public Services and also to craftsmen who have served as Ministers of the Crown.' Freemasonry is thus following in the steps which it took in France and Portugal by nobbling the public service. Freemasonry is already cultivated by many of the leading men in the public service here, and its influence is too painfully apparent in promotions. We have heard of a case in which membership of the Catholic Federation was used against an officer to exclude him from a position to which he was entitled, both by seniority and merit. But no such disability acts against a Brother Mason. In some departments, notably the Education Department, Masons advance with noteworthy rapidity. Some specious excuse is found for lifting them over the heads of senior and duly qualified men. If Freemasons persist in introducing their pernicious methods into a service maintained by all taxpayers they can only be combated by prohibition. The Italian Government, warned by French experiences, prohibited military officers from joining the order. Any Minister of the Crown worth his salt and loyal to his oath of office, cannot allow a secret organization of this kind to come between him and his staff. Freemasonry not only creates injustice between officers, but it leads to slackness and inefficiency. And these drawbacks are smothered up by interested brethren."—The Australian Lutheran.

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The "Good Mixer"

What the Pittsburgh Chronicle thinks may be overdone in an army chaplain, the ability to be a good mixer, may also apply to the average pastorate, where that sort of thing has often been given far too much importance. "It is possible," it says, "for a chaplain to overdo the 'Hail-fellow-well-met' business. A chaplain doesn't make a hit by going out of his way on every occasion to be 'one of the boys.' Without a proper regard for the dignity of his holy calling he soon loses his influence."—The Lutheran.

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Cheerful Giving

An example of cheerful giving is related by the Rev. K. Hoessel in the "Wachende Kirche," Buffalo Synod. Rev. Hoessel's congregation had long desired to change its location, when, finally, an offer to buy their property was made them by a Croatian congregation. At their request, the Croatians were permitted to hold a meet-

ing in the church in order that all members might have an opportunity to inspect the property. They assembled on a Sunday afternoon at three o'clock. Before they left the building \$2,800 lay upon the table of the treasurer, the free contribution of the members, most of whom are poor laborers. The contributions ranged from ten to one hundred dollars. No priest was present to urge these people to give. One laborer subscribed over one hundred dollars after having donated a communion service valued at about one hundred and fifty dollars.

They did this, not because they are Croatians, but because **they love their church**. We—but why say more, when every reader is able to complete the sentence himself? J. B.

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Methodism— Our readers will be interested in the following, taken from the cover of the Western Christian Advocate:

"Methodism and the World Crisis

METHODISM—PATRIOTISM.
 METHODISM—NATIONALISM.
 METHODISM—MILITARISM.
 METHODISM—SOCIALISM.
 METHODISM—WORLD CONQUEST.
 METHODISM—WORLD PEACE.
 METHODISM—WORLD MISSIONS.
 METHODISM—CONSCRIPTION.
 METHODISM—DEMOCRACY.
 METHODISM—FOOD CONSERVATION.
 METHODISM—At Center of World Activities.
 METHODISM—Standing With her Equals Doing Her Best."

No comment necessary! J. B.

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Lest We Mistake The eyes and thoughts of many are to-day turned to the military camps of our country where our young men are preparing to enter into the European war. Much is being printed on what is being done for the welfare of our young men while in their country's service. No doubt many have found their attention drawn to the prominent part played by the Y.M.C.A. Here is an opinion on such work given by a man from other than Lutheran circles and just for that reason of interest:

"So far as the religious side of the Y.M.C.A. is concerned, they are the champion butters-in of the universe," said Chaplain F. S. Penfold of the Episcopal church at the diocesan council in Milwaukee, Wednesday, Sept. 26, talking on a resolution before the council, introduced by the Rev. Holmes Whitmore for the social service commission to commend the Y.M.C.A. for its work in the army.

"However, their social service work is good, and I think it can be safely indorsed by the council. The religious element of the Y.M.C.A. tent is at a low ebb

—they have a curious sort of a service Sunday nights, when various people are asked to speak. But they do no harm to the men—the teeth of the Y.M.C.A. people are drawn so far as the army is concerned, so let's indorse them."

The resolution then passed.

We do not think that the part the Y.M.C.A. plays as a religious body can so readily be divorced from its other activities. To the Lutheran mind this association must appear as standing for union where unity of the spirit is lacking; it is in our estimation a creedless body against whose religious aims we must take an outspoken stand. What it is worth as a power for uplift when it stands for righteousness without a creed, must be evident to every true Bible Christian. We must not let the social service of this brotherhood blind our eyes to the real nature of this organization. Owing to the fact that the Knights of Columbus and the Y. M. C. A. are the only bodies enjoying government sanction for their activities in the army camps our young men will, in a measure, be forced to accept the conveniences these associations, thanks to the help of the general public, are offering the soldiery, but our boys must not mistake—the Y. M. C. A. is a movement foreign to our church. G.

THE AUGSBURG CONFESSION

Article XXI—Of the Worship of Saints

"Of the Worship of Saints, they teach, that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country. For both are kings. But the Scripture teaches not the invocation of saints, or to ask help of saints, since it sets before us Christ, as the only Mediator, Propitiation, High-Priest, and Intercessor. He is to be prayed to, and hath promised that He will hear our prayer; and this worship he approves above all, to-wit, that in all afflictions He be called upon (1 John 2: 1): 'If any man sin, we have an Advocate with the Father,' etc."

To any one who has read the confessional writings of our church it must be plain that we have always been minded to give to the saints all honor due them; we teach that the memory of the saints may be set before us, that we may follow their faith and good works. With thanksgiving to God for His mercy we cherish the blessed memory of them who by His choice and gifts have been exalted to high rank and service among their fellow-creatures. We thank the Most High that He has made it possible for us to contemplate such an example of childlike faith as we find in Abraham; of patience as we find it in Job; of fiery zeal as it is given in St. Paul. We look upon these and many others of the holy men of God as eloquent

examples, teaching us to what sublime height for the glorification of God poor sinful man may rise when "apprehended of Christ Jesus" and filled with His spiritual gifts of grace. By exposing such proofs of His mercy to our enlightened consideration God invites us to rely on His loving-kindness and ask for the bestowal of His Spirit and His quickening gifts. We emulate the saints to the glory of God, for they are so many witnesses of His condescension; and in doing so we do not forget that they are saints thanks to His mercy. This is the spirit which the saints seek in those who have received their ministrations. St. Paul confesses in all humility: "But by the grace of God I am what I am." But this confession does not hinder him from admonishing his fellow-Christians: "Wherefore I beseech you, be ye followers of me." 1 Cor. 4: 16. And 1 Cor. 11: 1, we read: "Be ye followers of me, even as I also am of Christ." We honor the saints as the vessels into which God has poured a wealth of spiritual gifts.

But such estimation of the holy men of God is far from making them objects of adoration or mediators for man before the throne of God. True it is, that holy men, like St. Paul, during their natural life interceded for others in fervent prayer before the throne of God, knowing, as they did, the troubles and needs of them for whom they brought intercession. The Spirit of God with which they were filled is one of compassion, moving them to "rejoice with them that do rejoice, and weep with them that weep." Rom. 12: 15. But Scripture does not assure us that such compassion and responsive intercession of the saints is continued beyond the grave, we are nowhere commanded to intercede with the saints and, much less, are we anywhere assured that such prayer will bear fruits. A prayer to the saints must therefore lack the essentials which faith seeks, God's command and promise; such prayer is in vain. James 1: 6: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

Far from pointing us to the saints as intermediaries between us and God, the Scriptures know of but one who stands before God in our stead, Jesus Christ, our Redeemer. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Is. 53: 4-5. It is alone by virtue of His life, suffering, and death that any mortal can come to be a saint of God: how vain therefore to look to any other for help and intercession before the mercy-seat of God. "That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

That according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1: 29-31. And again: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but for the sins of the whole world." 1 John 2: 1. For prayer in Jesus' name we have as much command and promise as we lack it regarding the saints. Regarding adoration an angel himself says: "See thou do it not: I am thy fellowservant, and of the brethren that have the testimony of Jesus: worship God." Rev. 19: 10.

In Jesus' name, therefore, and without any other intermediary, let us ask all good gifts of our bountiful God; and while we pray let us be assured by His Word: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." 1 John 5: 14. G.

THE MODERN COUNTER-REFORMATION

For a hundred years after Luther's death Rome made the most strenuous efforts to regain the ground it had lost. This is not to mean that it had neglected to do so at any time, but rather that in those hundred years there was a conscious and well-defined effort toward that end. The power which carried on this work more than any other was the Society of Jesus—the Jesuits. An efficient organization such as the world has never seen before nor since, the Jesuits permitted no obstacle to bar their way. With keen perception of actual conditions they sought out difficulties only to overcome them. In any other enterprise their work would compel our undivided admiration.

Armed with every weapon of science and erudition, and heartened by the knowledge that there were thousands of obedient members of the society working faithfully toward the same goal, the Jesuits invaded every field of human endeavor with the sole purpose to undo the work of the Reformation. They were to be found in the humblest walks of life and in the highest. Courts and councils, counting houses and country inns were the scenes of their activities. Recruited from the most zealous sons of the church from every stratum of society, many of them remained in their accustomed occupations and their membership in the society was not known. It can be seen that this mysteriousness would compel many princes to deal gently with them, when every instinct warned against them.

When force was deemed best to accomplish the desired result, force was employed; when subtle intrigue promised more, the Jesuits showed themselves to be past masters at that dark art for all time. Where preaching and doctrinal instruction could advance the cause, it was resorted to; but even then it was not an end in itself but a means to an end—to establish the power of Rome. It must not be passed over in silence that the Jesuits and the whole counter-reformation did

here and there effect reforms within the Roman church, accommodating the Roman conduct to the changed viewpoint of the world so far as that could be done without endangering the unchangeable ambition of the church.

There came a time when governments were compelled in self-defense to forbid Jesuits to live in their countries, but not until untold harm had been done. The most successful work was accomplished in romance countries—Spain, Portugal, Italy, France. Scarcely less successful was the campaign in Austria-Hungary and in Poland. Whole provinces were won back to Rome.

Times change. The Jesuit, no doubt active today as always, finds modern conditions unfavorable to his methods—or else his subtlety has found a way to work under another guise. At any rate, the same work is going on. As long as Rome exists the counter-reformation will quietly perform its work. Today it seems to take the form of propaganda.

The last three years have made us familiar with the term "propaganda." It has become a common word. It means in effect, that a favorable sentiment be created for the object of the propaganda. Publicity is the principal weapon with which the propagandist fights. Where intense partisanship cannot be excited, a state of benevolent neutrality helps the cause most. If England propagated lies about Germany, the German propagandist's work was to offset the effect by correction—or other lies; and vice versa. Between conflicting propagandas the innocent bystander is ground to dust as far as his normal reason is concerned. Unless he surrenders to the wiles of one or the other propagandist, he finds that the only safety lies in a suspension of judgment. There may be foundation to the thought that no one conducts a propaganda unless he has to fear the damaging truth.

The Romanist propaganda of today served its apprenticeship in counteracting the influence of the anti-Catholic movement of recent years, best typified by the "Menace." That was easy work, but it served to develop an army of Romanist propagandists. This whole army is now on the move. Its objective is clearly indicated: the attention of the civilized world is centered, as far as these times permit, in the anniversary of the Lutheran Reformation and that is damaging to Rome. Where the present Romanist campaign leaves the ground of direct anti-Lutheran propaganda, it works for general results in preaching on the text "religious prejudices."

The most formidable of the various agencies employed by Rome is the secret order of Catholic men, calling itself Knights of Columbus. It has a membership of nearly 400,000. Originally it was a society for Roman-Catholic railroad employes and traveling salesmen. Now it is made up of the pick of Romanist laymen of all walks of life and, of course, of numerous

priests. The membership is graded according to degrees, four of them, and otherwise copies the ceremonial balderdash of masonic and other lodges. It has clubrooms where it welcomes its members and especially visiting members; not infrequently these rooms are thrown open to non-Catholics.

As indicated, one of the foremost aims of the order is now found in destroying "religious prejudices." There is a commission which is entrusted in particular with this work. From one of its reports one may glean the fundamental ideas of the propaganda. (If it be thought that the constant use of this word is unkind, it will suffice to say that the commission itself uses it and with it describes its work.)

It would serve its ends but poorly if anything the public noticed of its activities were open to easy criticism. Worthy of the long line of counter-reforms that has enlisted the very best that Rome has produced in men, the K. C.'s are undeniably clever in their work. Their motto is particularly appealing in America: "Opposing all manner of discord, condemning every form of ill-will, frowning on religious prejudice as a cause of internal dissension and pleading for that sympathy and unity among neighbors which the common history, the common interest, the common destiny of the whole American people make imperative in the fulfillment of their hopes and aims."

In their own account of their activities lectures take first rank. These lectures are "in keeping with the policy of creating better feeling among citizens of all religions and calculated to neutralize the activity of those who stir up enmity and hate among men of different beliefs." The most noted of these lecturers is the New York lawyer W. Bourke Cockran.

In conjunction with the interest aroused in the lectures and by local lodges there is a series of pamphlets intended for wide distribution that touches upon many questions at issue between the church of Rome and others in a manner quite free of theological argumentation. They are written for the average American and in the style that he likes to read. Finding his own phrases in them he is very likely to consider the question at issue satisfactorily solved. One of these pamphlets has attained a distribution of more than half a million. These literary appeals are all the more effective because in many instances they ask for no more than common justice. The average American, calling himself Protestant, is vaguely aware that by tradition he should be opposed to Rome. To bolster up his very shaky antagonism he permits himself to believe all sorts of slanders and libels about his opponent and thinks that in this manifest iniquity of Rome lies the reason for his opposition. When the Romanist then comes and shows him the injustice of such arguments, that they are little better than gossip and scandal mongering, the American Protestant may be shamed into accepting the Romanist at his own

valuation. Let it be said: Lutherans differ from Romanists, and with them, not because of any scandals that have come to light in the course of history, but because Rome does not preach the Gospel of Jesus Christ as the Word of God teaches it; the Lutheran has no quarrel with his Catholic neighbor; there should be no "religious prejudice" between them, at least not on the part of the Lutheran. But the real question at issue will never be decided, and the causes of difference can never be removed by pamphlets on religious prejudices.

A third department of the propaganda concerns itself with "correspondence." It answers letters that are addressed to it in perplexing cases. It writes to editors that have shown lack of sympathy for their Romanist neighbors. It also writes letters now and then to Catholic writers that have gone out of their way in saying unkind things about the Protestants. The practical uses of this department are obvious. By means of these letters much material is gathered that can be worked up in many ways. In the paper published for the order the members are provided with campaign material that is fresh every month.

There are about two thousand Councils of the Knights of Columbus. These are systematically lined up for the campaign. In the report before us there is a question blank with thirty-seven questions. This blank was sent to every Council. The object was to gain information that may be of use in the propaganda. Taking a few questions at random: "10.—Have you done anything toward training your members in public speaking?" "16.—Have you supplied Catholic literature to public libraries?" "19.—Are any members of your Council connected with Chautauquas? If so, give full name and address." "20.—Give names and addresses of members connected with either editorial or reporters' staff of newspapers." "23.—Have you presented flags to parochial schools?" Not one of the thirty-seven questions is insignificant. Every one testifies to the determination to make the propaganda both thorough and effective.

Having stocked its arsenals with these weapons, the propaganda goes to work and every now and then it informs its friends of the results achieved. Many of these results are not such as can be catalogued, but there are many cases where tangible tokens of success may be enumerated.

Thus the propaganda notes the condition of the anti-Catholic societies with touching solicitude. This watchfulness is so thorough that we learned many names of anti-Catholic organizations from the propaganda's report for the first time. The meetings are reported, the chief spokesmen named, the growth or decline noted with impartiality, the activities briefly described.—We have scant sympathy for these societies, especially if they are secret orders, and it makes one smile to see how easily the important phases of

their work become known to their opponents. The survey of inimical societies is most thorough, witness the plank that brought the Florida Prohibition Party under the ban: "No one shall be qualified to hold office who owes allegiance to any foreign sovereign, potentate or ecclesiastic, or who admits the right, either human or divine, of such a one to control his action."

Anti-Catholic newspapers and speakers are carefully listed and their fortunes noted. The itinerary of an anti-Catholic lecturer is no path of roses. Wherever he is billed to appear there is ready for him a series of hurdles that he must jump before he can gain entrance to a hall to deliver his lecture. All the tried and proven methods of balking a public speech are the common property of the members of the propaganda.

True to its original character the K. C. order still guards the welfare of railroad employes and in return exacts from them a great number of little services. You have noticed on freight cars the scrawl "Read the Menace"—it is the duty of loyal Knights to erase such and other inscriptions.

Somewhere in the country there is always a libel suit pending against some offender of Romanist dignity. These suits are painstakingly listed and the history of the case briefly outlined for the benefit of the Knights and their friends.

"The General Press shows a growing appreciation for the activities of Catholic bodies and Catholic societies; and the complaints, formerly so frequent, that we are not given satisfactory notice of the doings of Catholic organizations are not near so common."—So says the report. We can all testify to the truth of this estimate and to the moderation with which it is expressed. American newspapers are giving just about all the space to Catholic activities that is demanded of them. Have they learned to fear the wrath of the propaganda? Whether it is granted willingly or grudgingly, the fact is that Rome gets all the publicity it wants.

And now to the purpose of this article: Rome has been shown to you as active in modern counter-reformation. You can see how whole-hearted the Romanist gives himself up to the work. A warning against his wiles is not out of place. A reawakened consciousness of the blessings of the Reformation is necessary. We must not embark in a counter-propaganda; that is worse than useless. But we must arm ourselves with knowledge against subtle devices to deprive us of the heritage the Reformation has left us. There are many Lutherans—and many more other Protestants—that deserve to lose the blessings of the Gospel a hundred times for their indifference. May the Lord not deal with us according to our deserts! H. K. M.

—"There are no pockets in dead men's shrouds."

LUTHERAN CHURCH BOARD FOR ARMY AND NAVY

Our Board has also taken steps to provide for the spiritual welfare of the interned German seamen. A candidate of our Synod, studying at Harvard, who has taken charge of this work at X Island, is holding services with these men every Sunday, and attends to all their spiritual wants. He writes:—

"My work among the men has been crowned with almost phenomenal results. The Word seems to have grasped the men as perhaps never before in their lives. Can you imagine the satisfaction of preaching to almost 300 men, Sunday after Sunday, who are really appreciative and attentive hearers?"

"Couldn't you have a few copies of the Lutheraner sent to us? The Christian Scientists and all Protestant denominations that have German publications are well represented here. Why shouldn't we be?"

"This work is probably more important than many of our pastors realize. Many of the men will make this country their permanent home, and if we can start them on the right track, we will be able to win them for our cause."

Do you, my dear reader, realize the great importance of this new mission-work in our Army and Navy? Then remember this work and our Board in your prayers, and help us, in whatever manner you may be able to do so, to make this mission a success for the eternal welfare of our dear Lutheran boys in the Army and Navy.

River Grove, Ill.

Carl Eissfeldt.

NOTICE

For the North Wisconsin District the following Home Mission Board has been appointed: Rev. A. G. Hoyer, Princeton; Rev. F. Schumann, Sawyer; Rev. M. Sauer, Brillion; Mr. G. H. Vandree, New London; Mr. W. C. Michler, Fond du Lac.

AD. SPIERING,
President of North Wisconsin District.

TWENTY-FIFTH ANNIVERSARY

Twenty-five years ago, the Rev. C. Doehler was installed as pastor of St. John's Church in Two Rivers, Wis. Recognizing the blessings of his long and faithful service, the congregation met on September nineteenth to give thanks to Him to whose grace pastor and congregation owe every blessing they enjoy. In this they were joined by a number of pastors from the vicinity. The Rev. Ad. Spiering preached the sermon, the Rev. C. Machmiller officiating at the altar. After the service, a lunch was served by the Ladies' Society. Here short addresses were given by several pastors. May the blessings of the Lord of the Church continue with St. John's and its pastor.

HENRY KOCH.

QUADRICENTENNIAL CELEBRATION OF THE REFORMATION

The Twin City congregations belonging to the Missouri and Minnesota Synods have arranged two special Reformation services to be held in the St. Paul auditorium October 28. The Rev. G. E. Bergeman of Fond du Lac, Wis., president of the Northwestern Synod, will preach the German sermon at 10:30 a. m. and the Rev. J. A. Detzer of Detroit, Mich., president of the English Missouri Synod, will deliver the English address at 2:30 p. m. A large mixed adult choir as well as a children's choir are preparing to render some inspiring selections. Neighboring congregations are invited to attend. A special train will leave New Ulm on the morning of the festival day to accommodate the guests along the line.

ITEMS OF INTEREST

BAPTIST STATISTICS

The American Baptist Year Book gives the following figures for that denomination: In the Northern Convention there are 1,338,759 Baptists. In the Southern States there are 2,593,249 white Baptists. The colored Baptists number 2,150,929, giving a total of 6,082,937 in the United States. There are 51,931 congregations and 37,333 ordained ministers. During the past year there were 251,961 immersions, and the Sunday-school enrollment was 3,567,089. They have only 4,825 parsonages. The contributions for missions were \$3,463,640, and for all purposes \$28,286,060. There are fifteen Baptist theological seminaries and sixty charitable institutions. Most of the Baptists are found in North America, as the total number in the world is 7,175,317.—Exchange.

PRESBYTERIAN STATISTICS

Dr. Roberts has just issued a summary of the reports from all the Presbyterians (North) for the year ending March 31st. The comparison of the present figures with those of four years is interesting. For the years 1913 and 1917 they are as follows: Ministers, 9,410 and 9,750; churches, 10,090 and 9,968; communicants, 1,415,872 and 1,604,045. The total contributions, congregational and benevolent, were \$26,293,808 and \$31,236,297.—Exchange.

NEW JAPANESE BIBLE

Tokio—Great interest has been created here by the announcement that the new Japanese translation of the Bible, in progress for seven years in the hands of eight learned Christian scholars representing four Protestant sects, has been almost finished. The translation work, undertaken by the American Bible society, was started in 1910, and finished last February. Since then the translation has been undergoing comparison with the existing one. The new translation is said to be written in more colloquial Japanese than the existing version.—Milw. Journal.

THE NORTHWESTERN LUTHERAN

Edited by a committee under authority of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and other States, and published biweekly by Northwestern Publishing House, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Subscription Price: \$1.00 per year in advance.

Entered at the Post Office at Milwaukee, Wis., as second class matter.