

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.

Milwaukee, Wis., May 21, 1914.

No. 10.

VENI CREATOR SPIRITUS.

Creator Spirit, by whose aid
The world's foundations first were laid
Come, visit every pious mind;
Come, pour Thy joys on human kind
From sin and sorrow set us free,
And make Thy temples worthy Thee.

O source of uncreated light,
The Father's promised Paraclete!
Thrice holy fount, thrice holy fire,
Our hearts with heavenly love inspire;
Come, and Thy sacred unction bring
To sanctify us, while we sing.

Plenteous of grace, descend from high,
Rich in Thy sevenfold energy!
Thou strength of His Almighty hand,
Whose power does heaven and earth command;
Proceeding Spirit, our defence,
Who dost the gift of tongues dispense,
And crown'st Thy gift with eloquence.

Chase from our minds the infernal foe,
And Peace, the fruit of Love, bestow;
And lest our feet should step astray,
Protect and guide us in the way.

Make us eternal truths receive,
And practise all that we believe:
Give us Thyself, that we may see
The Father and the Son by Thee.

Immortal honor, endless fame,
Attend the Almighty Father's name:
The Savior Son be glorified,
Who for lost man's redemption died:
And equal adoration be,
Eternal Paraclete, to Thee.

Rev C Buenger Jan 15
65 N Ridge
Kenosha Wis

J. Dryden.

COMMENTS.

Our Colleges are Our Own. You may say, "That's selfevident and cannot be otherwise." O yes, it can. Not a small number of churches have found in recent years that the colleges they have carefully nursed from infancy to a certain degree of maturity have tired of the protecting hand of their church and have cast their lot with the men of money who are more willing to support schools that can announce in their circulars: "We are nonsectarian." The Methodist church has just passed through the bitter experience of losing its largest university in the South, Vanderbilt. The Board of trustees, taking advantage of technicalities and desirous of obtaining the financial

support of the Carnegie Foundation and the contributions from other sources that are open to "nonsectarian" schools, severed its connection with the Methodist church and is now free from all church restrictions. We may have often regretted that we were forced to get along with so little money, that it was so difficult to get money for our colleges from our members, and we may have wished for the generous gifts and contributions that were given so lavishly to other schools. But if we were to buy our immunity from money worries at the price Vanderbilt paid, as we might do in the case of two or three of our colleges, I'm sure we would all prefer to remain poor. But in view of this precarious condition of our finances that makes the test of our loyalty severe indeed, is it not worthy of your best efforts to keep up our colleges as they deserve to be kept up? Are they not worth a thousand times more to you than the plaything of some millionaire? Our colleges are yours and they shall remain yours, treat them as your own and be proud of them, there is not money enough in the world to bribe your college to take down its flag of Lutheranism and hoist the piratical banner of "Nonsectarianism"!
H. K. M.

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Prohibition of Polygamy. Of course, this refers to Mormon polygamy in Utah. It might occur to some that this resolution addressed to Congress to stop the practice is rather belated. But it is a resolution passed in recent days at the urgent request of Senator Cannon of Utah by a large ministerial conference. Some of the animosity in Senator Cannon may be explained by the bitter political feud that exists in Utah. The Mormon church is a power in politics, and interference by the Federal Government in its affairs would benefit the opponents of the Mormon political machine. Just why ministerial conferences should make themselves the guardians of the law is not very evident; in this case the cause is just enough because the existing laws make polygamy an offense.
H. K. M.

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The Silence League. A new weapon has been discovered by a number of our practical sociologists, the "silence league." The silence is not to be taken too literally, it has been amply explained by its originators, has gained notoriety and caused

quite a bit of discussion. The Standard Oil Company's interests in the properties about which the bloody war of labor versus capital is being waged in Colorado are known to be large enough to be decisive in influencing the trend of affairs. In the eyes of the friends of the striking miners Standard Oil is the cause of the trouble. Upton Sinclair, one of the most active spokesmen of the "cause," devised the new method of arguing with the corporation. On the day of the funeral of the miners that had been killed in the struggle he donned all the conventional tokens of mourning and took his stand with others similarly arrayed in plain view of the office buildings of the company, for full measure an Episcopalian clergyman read the burial service of his church. The desired effect has not become evident as yet. In the interest of peace and justice it is the earnest desire of all good citizens to see the end of this horrible conflict. The rights and wrongs of the case are so complicated that no one but a close student of the whole disagreement could pass judgment on the merits of the two contestants. Our own Government has been unusually cautious in taking up the matter, but through its offices we are justified in expecting an early settlement.

H. K. M.

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Sociologists The unlovely word "row" is used by in a "Row." the daily press to describe a clash of opinions that cropped out in the Convention of Southern Sociologists recently held at Memphis, Tenn. It proved that there is ample room for the betterment of society; it also showed that the sociologists, who pose as the men elected to bring betterment to others, must not forget to set their own house in order. It surely is very disconcerting to make elaborate programs for the improvement of the race only to find in the simplest questions touched, hopeless disagreement in the ranks of the "improvers." The old question of the negro race toppled the house of cards that had been erected by numerous high-sounding resolutions. There were negro delegates present and in the end the whites found the strain of tolerating them too severe to bear; they broke under pressure and, of course, reorganized immediately to talk it over. Talk is the main ingredient of sociological programs; if the sociologists were reduced to deeds the science would soon die out. It is so attractive to many because there they can talk, everybody talks; they do not agree, but they agree to let each other talk and that is noble enough and elevating enough for any man. Only when such annoying tests are made as the race question in the South, only then talk is insufficient; it is one thing to talk about elevating the negro but quite another thing to sit with him under the same roof, as these sociologists found

out to their sorrow. And it was not such a severe test after all,—was it? Our negro missionaries have taken hold of the question in a different spirit and their success shows where we must look for betterment.

H. K. M.

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We Second. Do We Hear a Second to the Motion?

The next holiday is "Mothers' Day," the worst bit of false sentiment ever devised. There is something wrong with the man who is willing to parade his love for his mother. A few things in this world should be too sacred for grand stand exhibitions.—Walt Mason, in Emporia Gazette. (Milwaukee Journal.)

And let us include as too sacred for grand stand exhibition other virtues like patriotism, charity, etc. Still we see them paraded before the public almost daily in nauseating laudation of self-advertisement. There is, indeed, something wrong when this is done. Scripture says: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory before men. Verily I say unto you, They have their reward." Matth. 6: 1. 2.

J. B.

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Jesus and Lincoln. One of the disgusting habits that is becoming more and more evident in our public speakers is the habit of comparing divine and sacred things with common every-day experiences and men. Bryan did not originate the practice when he spoke of "crucifying mankind upon a cross of gold and pressing the crown of thorns upon the brow of man," but he made the habit popular. Many lawyers lacking evidence make comparisons with the martyrdom of Christ and their defendant, who often is particularly vile. Some of this lack of reverence for sacred things must be tolerated because it is plainly the result of thinking that is not familiar with the majesty of God in His Revelation. Very much different is the conscious and deliberate comparison drawn by many preachers of God, as they wish to be called, with any man who happens to be under discussion. When that is done we have reason to assume that such preacher's conception of Christ does not differ essentially from the views they hold of the great men of the world. The Reverend Chas. R. Brown, dean of the divinity school of Yale university, was guilty of this strange indelicacy in a public address before a large audience. Comparing Jesus with Lincoln he intimated by his comparison that they were men of similar achievements. He said, Lincoln is the greatest man of the nineteenth century, Jesus the greatest person of all centuries. Lincoln was born in a cabin, Jesus in a manger. Lincoln was the son

of a carpenter, Jesus was brought up in a carpenter shop. Both were hindered by bigots and dullards. Both died on Good Friday. Both followed the principle that he that will save his own life shall lose it, but that he that will lose his own life shall find it.—Enough of this; Lincoln's memory is not served by fanciful and misleading parallels of this kind. It is irreverence, the result of deep seated unbelief in the true Jesus, that can dare to compare Jesus with any man. But this is the kind of rubbish that is doled out to the ignorant followers of the great unbelievers. The poor misguided trailers are not considered ripe for the unadulterated doctrine of unbelief and must content themselves with the indirect and befuddling "nothings" that are graciously granted them in return for their allegiance to—what? They do not know—neither do we—neither do Rev. Brown and his fellow-workers.

H. K. M.

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Timetable Here is little Catherine's timetable:

Parenthood. With Daddy.	With Mamma.
Tuesday afternoon	Monday
Thursday afternoon	Wednesday
Every other Saturday afternoon	Friday
Every other Sunday	Every other Sunday
Half Summer	Every other Saturday
Easter or Christmas	Every night
	Half Summer
	Easter or Christmas

This timetable devised by a court for the use of little Catherine graphically describes the fate of children of divorced parents. One might even say that this is an unusually favorable case. The tragedy of the young life developing under such conditions is easily imagined; the heartbreaking moments of suspicion and longing that alternate with the brief periods of possession that are given the separate parents in their child are sure to cloud three lives. Yet, the advanced thought of our day considers divorce the only solution of unhappy marriage; Christ said, "what God hath joined together let not man put asunder"; but Christ did not have such advanced ideas of happiness and justice as modern thought has evolved with its timetable children and timetable parents. In this as in other things time only serves to show the divine and unalterable truth of the Bible.

H. K. M.

REVELATION AND SCIENCE.

Many are the false views held by men on the subject of the origin of the universe. The ancient heathen cosmogonies bear some resemblance to the Bible story of creation, but, again, differ widely from it. They teach that the universe sprang into existence by chance, as it were, and with it a great number of gods.

Dualism is the theory that there are two eternal principles, e. g., spirit and matter, which are engaged in a continuous struggle with each other, the product of which is our present world. Pantheism identifies God with nature, which emanates from Him of necessity and eventually also returns to Him. Deism believes that God gave the first impulse to the formation of the world, after which He withdrew, so that He is now almost entirely outside of it and exerts but little influence on it. These theories of the philosophers are entirely unsupported by proofs, and every new teacher ably refutes those who have gone before him, only to advance an hypothesis himself, which is doomed to meet the same fate.

But there is one theory which engages our attention more than all the others at the present time, the theory of evolution. We meet it in various forms. Some evolutionists would determine the origin of things, while others are satisfied to begin with matter already existing. Some believe that there is a personal God, others, while admitting this, declare that we cannot learn to know Him, and still others assert that matter alone exists and that it contains all forces necessary for worldbuilding. All agree in this, that the world with all that it contains was not completed in six days, but is the product of a slow evolution through countless ages, though they do not agree on the time required, some running out of ciphers before others, which makes their guess more moderate.

Geology and biology are valuable aids to the evolutionist. The geologist digging down into the bowels of the earth finds strata or layers of different material. It is immediately clear to him that they are the deposits of successive ages. He then hastens to ascertain the time required for such accumulations. Thus W. J. McGee, an American geologist, tells us that a foot of deposit at the Mississippi River could not have formed in less than six thousand years, and, as such deposits are assumed to be about fifty miles deep in some places, he reasons that at least 500,000,000 years were required for their formation. His lowest estimate of the age of the earth is 10,000,000, the highest, 5,000,000,000,000 years. Many others have worked in about the same manner and have arrived at similar conclusions.

The biologist studies the life of plants and animals, their origin, development, structure, functions, and distribution. His researches, he believes, compel him to reject the Bible's account of creation, according to which God created the various species of plants and animals separately. He tells us that they are all developments from a primitive life cell. Naturally, ages and ages were necessary to produce the many different forms we now see about us. Neither was man created directly by God, he also arrived at his present perfection only after an upward struggle through mil-

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lions of years. Those among the scientists who would tell us how the universe originated offer us a choice in theories, the most popular of which is, at present, the nebular theory. According to this, the earth was originally a mass of extremely rarified matter, which finally condensed and solidified into its present shape. The shrinkage produced mountains and valleys. Then followed the evolution before mentioned.

The doctrine of evolution is almost generally accepted and taught to our children and young people in our public schools, in colleges, and in universities. The assurance of those who teach it, together with the fact that it sounds so very scientific, has not been without influence on the minds of many Christians. When placed before the question, Revelation or science, many have abandoned their faith in the inspired Word of God, and have accepted the wisdom of the world. This conflict has also produced theologians, who, while they do not want to surrender the Bible entirely, have not the courage of faith to emphatically reject and condemn a science which contradicts it. They feel that they cannot demand that the learned scientist submit his reason to Revelation, they would retain their hold on the educated who believe in evolution and therefore they have tried to effect a compromise which would enable one to retain both Revelation and science. The theory of the Restitutionists is the result of such attempt. According to it the world had existed long before the time to which Gen. 1 refers. It had also been inhabited. But a great cataclysm occurred, possibly the fall of the evil angels, and everything on earth was destroyed, leaving it in a chaotic condition. So Genesis does not tell us the story of the creation of the world, but that of its restoration to a habitable condition. Others have made advances to the evolutionist by teaching that the six days of creation were not ordinary days, but periods of long duration. In this manner sufficient time is provided for the process of evolution.

Our attitude on the question, Revelation or science? is defined Hebr. 11: 3: "Through faith we understand that the worlds were framed by the word of

God, so that things which are seen were not made of things which do appear." Where science conflicts with the direct teaching of the Bible, we have no choice whatever. We condemn such contradictions as false, godless, and pernicious. Revelation and science—if we can have both only by making compromises which compel us to read into Scripture what is not written there, we are willing to be pronounced most unscientific. But, is this really the only solution, either Revelation or science, do these two necessarily conflict? We cannot believe it. Scripture is the Word of the living God, it is **the** Truth, and nothing that is true will ever conflict with it.

Is it true science that places itself in opposition to Revelation? Does the study of nature and life, scientifically conducted, point us away from Scripture to the theories advanced by men? Does this science recognize its limitations, is it really exact, stopping short when it has reached the line beyond which human reason cannot go? Note that science leaves the question, How did the universe originate? unanswered, or that it answers it only with a theory, the acceptance of which makes a greater demand on faith than does the story of the Bible. Science has not explained how life originated, or what life is, and it will never find a satisfactory explanation. Science has made itself ridiculous even in the eyes of the unbeliever by its quick conclusions and its daring deductions, to which we drew attention in an article in our last issue. Science has left us in darkness concerning many things which we are able to observe daily, and now it wants to be considered an authority on matters that are absolutely beyond the empiric knowledge of man.

We do not desire to pass on the personal honesty of such scientists, though some have been known to falsify in order to prove their theories, but we see in all their efforts, as far as they lead to conclusions that are incompatible with faith in the Bible, the spirit of natural man, who "receiveth not the things of the Spirit of God." We find them ready to accept anything, no matter how vague or unreasonable, in preference to believing the Word of God. As we read such "scientific" vaporings, we are reminded of Rom. 1: 22: "Professing themselves to be wise, they became fools." This is the spirit to whom we cannot, would not, yield for a moment, the spirit that first spoke in paradise denying what God had said. It is the spirit which would dethrone God and enthrone man in His stead, which would rob us of faith and give us doubt and uncertainty instead, relegate us back into the ranks of the beast, leave us without the comfort of the guidance and protection of a Father in heaven, deprive us of all moral power and leave us helpless in the bondage of sin. It is the spirit which would send

us to the grave and corruption without the hope of an everlasting life. See Rom. 1: 22-32.

True science will not conflict with Revelation. Faith in the Bible does not disqualify men for scientific work, among the most successful scientists there have been men who were devout believers. We are not at all surprised at this. Rom. 1: 20 tells us that nature reveals God even to the extent of rendering the unbeliever "without excuse." Nature is in complete harmony with the Word of God and he who reads it right cannot disagree with it. In fact, faith in the Bible will idealize all scientific work. He who is enlightened by God through Scripture, will also learn to read the book of nature and he will find written there on every page the power and the wisdom and the goodness of God. He will no more be groping about in darkness, but working joyously in the God-given light. For him nature will serve its highest purpose, for it will teach him to revere and glorify God. He will not do his work in the spirit of pride and selfishness, but in the spirit of humility and service. His success will not make him earthly minded, but, while he rejoices in the glories and wonders of the present world, he will wait for the greater wonders and glories of the world to come, where sin no more darkens the understanding and hides our God from us, where "we shall know even as also we are known." 1 Cor. 13: 13.

Therefore by all means Revelations and science, true science, the study of the great works of God in the light of Scripture for the glory of God and the joy and welfare of man.

J. B.

PENTECOST.

The Feast of Pentecost is not known by that name in the Old Testament, yet the festival itself was celebrated by the people of Israel throughout the time under the old dispensation. It is called Pentecost in the New Testament, however, because it was celebrated on the fiftieth day after the Passover, or Easter, Pentecost being a Greek term denoting the fiftieth day. It was one of the great festivals celebrated by the Jewish nation, as required by the Law of Moses, and was called in the Old Testament the Feast of Harvest, or the Feast of the First Fruits. The primary object of the festival was undoubtedly to render thanks to the Lord for the blessings of the season; and its first fruits were then rendered as an offering to Him.

It is also supposed to have been designed, at least in part, to commemorate the giving of the Law from Mount Sinai, although there is no trace for this in Scripture. Such a significance has been found in the fact, that the Law was given from Sinai on the fiftieth day after the deliverance from Egypt, and was entertained in later times, when the Jews had been cast

forth from their own "good land," and during their sojourn in foreign countries had ceased to be an agricultural people, or to take interest in agricultural affairs.

Among the three great festivals, which were celebrated annually at Jerusalem, none was more frequented than the festival of Pentecost. It is true, the Law of Moses required that the adult males of the Jewish nation should appear before the Lord at the place of His altar, three times every year, at the great festivals. Yet there was no legal penalty for the neglect even of the Passover, which was rightly regarded as the most solemn and important of these festivals, and which involved certain observances that could be performed in the sacred capital alone; but attendance at it was essential to the character of a good Israelite; and no one could frequently or habitually neglect it without loss of credit. Jews living in foreign countries, and they were at the time of Christ numerous, could not of course attend annually at any of the festivals; but they strove to be present at no distant intervals of years—and then the festival at which their attendance was most common was not that of the Passover, but that of Pentecost, because the time of the year before and after that feast was most favorable for travel, and especially for voyaging by sea.

This accounts for the unusual concourse of people from all parts of the then known world during the first Jewish Pentecost succeeding the death and resurrection of Christ. From the four points of the compass worshippers had assembled at the Temple City, and among them were men from the most populous cities of the world, even from imperial Rome, to most of whom some foreign language was native, just as English, or German, or French, is native to Jews born in America, Germany, or France. In fact every region of the known earth and nearly every foreign tongue was represented at that Pentecostal festival, 1900 years ago.

That festival was a memorable event. It was the day on which the miraculous outpouring of the Holy Ghost occurred, that great divine act, which had been prophesied of old, and which was the sacred pledge of God that all nations, the whole of mankind, should participate in the glorious blessings of the work of redemption wrought by the Savior of the world, and by which, therefore, the work of Christ was removed from the narrow limits of Israel into the sphere of application to the entire need and duration of humanity.

Ten days previous, on the day of His ascension, Christ had commanded His disciples not to depart from Jerusalem, but to wait for the promise of the Father. That promise was to the effect that they should receive the Comforter, the Holy Ghost, sent by His Father, who was to be the divine substitute

for His visible presence and audible word, who would guide them into all truth and endow them with power from on high for the discharge of their great commission to preach the Gospel to every creature.

When the day of Pentecost was fully come, the apostles as well as the other disciples, in obedience to their Lord's command, were assembled at the usual place of meeting at Jerusalem. And what happened? As with other great divine manifestations, such as the gift of the Law and the dedication of Solomon's temple, so here, there were remarkable physical manifestations of the divine presence and power.

In the calmness of a summer day there is suddenly heard a roaring noise in the air, which brings the people into the street with anxious looks and excited inquiries. All eyes are presently turned into the direction of one house, which is filled with the sound of the wind. It does not seem that there was actually any wind, but only the sound of it, which sound pervaded all parts of the house.

This wind, or sound of wind, was an appropriate emblem of the descent and ingress of the Holy Spirit, which is frequently designated as a breath or a wind. Indeed, in the Old Testament the proper term for spirit is a word which equally denotes these two things. Here, then, was an audible summons given to the disciples to awaken their expectations of what was coming, the descent of the Holy Ghost, whom the Lord had promised, though they knew not the form of the manifestation. The wind filling the house most likely also struck awe upon the disciples, and helped to put them into a very serious, reverent and composed frame of mind for the reception of the heavenly gift.

But this was not all. Presently divers masses of lambent flame appeared moving through the place, and on the heads of the worshippers there flamed eleven tongues, as of fire. This was a visible sign, significant of the gift of the Holy Ghost, who in His Word is likened unto a fire or illuminating light, as also John the Baptist's saying concerning Christ would intimate, "He shall baptize you with the Holy Ghost, and with fire": with the Holy Ghost, as with fire.

The fact indicated by such audible and visible signs was at once known to be a reality of what at the same moment took place within them. "They were all filled with the Holy Ghost"; by which language the sacred historian clearly means that the apostles then received, in full measure, the great, ineffable gift of the Holy Ghost, and through Him all the blessings from on high, which their Master had so often promised to them. They were at once enlightened, instructed, comforted, inspired, and endowed with spiritual power. Hitherto they had been timid, hesitating, doubting, wanting in the knowledge of the great truths Christ had taught them, and often the subject of reproach by their Lord for their want of faith. They had

accepted the true doctrine of Christ, but it had not been vital in them. Nor, however, a great change had taken place. There was an unwonted heroism. All doubts as to the perpetual presence of Christ and the certain triumph of His truth had vanished, they had been led to the spiritual understanding of all truth and were gifted with an invincible faith.

At the same time there was a most extraordinary endowment, which, from its nature, excited great amazement among all the strangers present. "They began to speak with other tongues, as the Spirit gave them utterance,"—that is to say, they began to preach the Gospel in languages they had not previously known, but the mastery of which was at once given to them. The strangers were astonished, as they recognized their several languages, and said one to another, "Behold, are not all these who speak Galileans? And how hear we every man in our own tongue, wherein we were born? we do hear them speak in our own tongues the wonderful works of God."

Such a gift, however, was as necessary, as it was miraculous. The apostolic commission had directed the disciples to go into all the world to make disciples for the Lord by teaching and baptizing all nations. But how they were to carry out this commission, while they were but men speaking only one language, and that too, one of the least diffused of tongues; it is hard to see. For that reason God had undertaken to supply all their needs, and to afford them every requisite qualification for the work to which they were called. And there could be for them no need more urgent, than that they should be enabled to declare to the nations in their several languages, the wonderful works of God.

Moreover, in the fact that there were assembled on Pentecost Jews and strangers from all parts of the world, God had procured for the apostles a congregation, which, when dismissed, would carry the seeds of the life-giving truths to the utmost confines of the then known earth. Indeed, many returned home from the feast as converts to the doctrine of Christ, and it is impossible to estimate too highly the importance of the occasion, which, through the Jews present at the feast, and afterwards returning to the countries of their sojourning, enabled the seed of the Gospel to be sown broad-cast into all lands, yielding in the end abundant and glorious fruits.

J. J.

"NON-SECTARIAN PRAYER."

The T. P. A. of Wisconsin at their annual meeting, recently held, passed the following resolution: "Resolved, that all prayers offered at our state conventions be non-sectarian in character and that the president see to it that this be strictly complied with in the future." What led the Travelers to adopt this measure

we are unable to say; a statement of the reasons would certainly be interesting. That the subject discussed is of interest in other than lodge circles is proved by the example of a Jewish rabbi who, taking the above resolution as a text, addressed his audience on "Non-sectarian prayer in civic and social assemblies." His statement of present conditions is clear and correct. "In civic and political assemblies objection is made at times to any form of prayer because the principle of separation of church and state, which is the guarantee of religious liberty in our country. Although congress and state legislatures begin their sessions with prayer, it is a concession to the overwhelming number of its members who are followers of religion. Yet the strict construction of the constitution would avoid even the prayer that is in accord with the religious conscience of all the representatives. The great contention against the use of the Bible in public schools is rightly pressed on the principle of religious liberty, which would be impaired." What action do these conditions demand of us? In answering this question the rabbi is all wrong. He prescribes "non-sectarian prayer." To do away with prayer entirely on the occasions mentioned does not seem to meet his approval, for he says: "Notwithstanding the fact that our nation by its constitution gives no recognition to any denomination, it is based upon the fundamental virtues of righteousness and morality which are fostered by all true religions, and thus finds in religion its greatest strength and support." But these occasions demand prayer of a special kind. "Wherever a state, national or city assembly is opened with prayer, it must be of such a nature as to avoid denominationalism and be non-sectarian in the sense that Catholic, Protestant, Jew and others can say amen thereto without mental reservation or restricted conscience. Prayers at commencement exercises of public schools should above all be non-sectarian. No minister can act in accord with the highest standards of patriotism who at graduation exercises offends the religious conscience of any of the pupils." What he says of the graduation exercises of the public schools he then extends and applies to all other institutions of learning supported by taxation of citizens. But that is not all. "What is true in civic is all the more so in social and fraternal organizations whose members are taken from all creeds and nationalities. And the resolution of the state T. P. A. of Wisconsin for non-sectarian prayer was wisdom and patriotism combined."

Regarding prayer in general the rabbi says: "Prayer should bind the hearts, minds and souls of men in communion with God." Regarding the special style of prayer he has in view he says: "Non-sectarian prayer is meant to emphasize the agreement of all those who profess religion by a common worship of God, the Father of all."

Scripture tells us "that there is none other God but one." This is the triune God who has revealed Himself to us in the Bible. Whoever rejects the Bible, rejects God; for "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." There can be no true worship of God where the Truth is denied; "they that worship him must worship him in spirit and in truth." So there can be no such thing as "non-sectarian" prayer; there is worship of the true God and there is idolatry. To suppress this truth is to deny our Saviour and work harm to our neighbor. The plain statement that you cannot pray with the man who does not share your faith may pain him, but that is the effect God's Truth has on natural man. The Bible clearly defines what position you are to take toward him who rejects the doctrine of Christ. 2 John 10. 11: "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 biddeth him God speed is partaker of his evil deeds." G.

ITEMS OF INTEREST.

Our Seminary at Wauwatosa.

Our Theological Seminary at Wauwatosa, Wis., expects to close a very successful year of school work on June 12, the date set for the public examination of the students who have finished the regular course. Of the 58 students enrolled 23 belonged to the upper, 19 to the middle, and 16 to the lower class. There will be 21 candidates available for assignment to the various sections of our Joint Synod; the distribution of calls is to be made on June 11 by the regular committee, consisting of the presidents of the district synods. The work of the Seminary has been carried on without change of the established program, the only innovation being that of the seven weekly lectures on dogmatics two were regularly given in the English language, in order to familiarize the students with the use of this language in expressing theological thought. Each third year student is required to write an English sermon and deliver it in the presence of all three classes of the Seminary, and beginning next fall one-half of the practice work in catechetics will also be done in English.

Jubilee at River Forest.

A combined diamond and golden jubilee was celebrated May 10 at the River Forest Seminary of the Missouri Synod, drawing an attendance of 15,000 Lutherans. The diamond jubilee was in honor of the seventy-fifth anniversary of the settlement in Perry Co., Mo., of Saxon immigrants who came to America for the sake of religious liberty and out of whose devotion came the development of the Missouri Synod. The golden jubilee was in celebration of the fiftieth anniversary of the founding of the first Lutheran normal school. It was established at Addison, Ill., but was removed to River Forest a year ago.

BRIEF ITEMS.**Dowieism.**

Dowieism is not yet quite dead. It has been less in the public eye than fifteen years ago, but the death of Dowie has not meant its extinction. The money-getting genius of Dowie is lacking however, and his successors find themselves unable to undertake the big campaigns the old leader so often instituted. There was until now only one leader that enjoyed supreme honors, Glenn Voliva. Now his reign is threatened; W. D. Taylor, asserting that he is the real and true follower of Dowie and Dowie's choice as his own successor has raised the standard of revolution in Zion City.

China Mission.

A Lutheran mission in Hankow, China, reports favorably on the progress so far made. The missionary, Rev. E. L. Arndt, has secured able native helpers and has opened two chapels in Hankow. He reports that his services are better attended than he had reason to expect. This mission is a private undertaking and is supported by individual members of our congregations. Missionary Arndt has been on the field little more than a year.

Christians are Massacred.

The Balkan disturbances in addition to all the horrors of war and of pillage are bringing occasional outbursts of religious feeling that fan to violent flames the dormant racial hatred and lead to bloodshed. So it has been recently reported that the Moslem population of certain districts of Albania has used its police power to disarm the Christian element of the inhabitants and when they were disarmed they were slaughtered in cold blood. Not a very auspicious beginning for the new kingdom and the new king of Albania.

Vow of Poverty.

The United States Supreme Court has been asked to decide on the validity, under American law, of the "vow of poverty" prescribed some twelve centuries ago for members of the Catholic Brotherhood of St. Benedict. The legality of the "vow of poverty" was questioned in the administration of the estate of Augustin Wirth, a priest of St. Benedict, who died at Springfield, Minn., in 1901, leaving some property. Relatives of the priest laid claim to the estate, but the Brotherhood held that under his vow Wirth could have nothing in his own right, and any property that had been in his possession belonged to the order. The relatives won in the United States Circuit Court of Appeals, which decided that the vow was against public policy, and void. From the layman's point of view it would seem that if the member of the Brotherhood was permitted to hold individual possession of the estate in question during his lifetime, it was rather late for the order to lay claim to it after his death.—Luth. Witness.

Catholicism.

According to advance sheets of the 1914 edition of the official Catholic directory there are 16,067,985 Catholics in the United States. This shows an increase of 913,827 Catholics over last year. This increase of nearly a million is accounted for in a great extent by the fact that for the first time since such figures have been compiled the Ruthenian

Catholics are included in the totals. Wisconsin retains eighth place with 578,195 Catholics.

The official Catholic directory for 1914 is replete with interesting figures. According to its summary, there are 18,567 Catholic priests in the United States, an increase of 623 for the year. Among these 18,567 clergymen there are 4,864 priests of religious orders.

The directory shows that 339 churches were established in 1913, the total number of Catholic churches in this country being 14,651. Of these 9,740 have resident pastors and 4,911 are churches attended from neighboring parishes.

It gives a list of 82 seminaries, 7,062 seminarians, 230 colleges for boys, 680 academies for girls and 5,403 parochial schools. In these 5,403 parochial schools 1,429,859 children are receiving an education.

It must not be overlooked that in addition to these 1,429,859 parochial school children there are also young men in colleges, academies and universities, young ladies in boarding schools and academies, girls and boys in orphan asylums. Adding all these it will be found that 1,669,391 young people are receiving Catholic instruction.

A Terrible Retaliation.

The crucifixion of 200 Mohammedan Albanians by Greek Epirote invaders was reported in a dispatch to the Albanian government on Wednesday. The report declared that the Greeks captured the Mohammedans in the village of Skodra, crucified them in the orthodox church there and then set the church on fire. Albanian soldiers found the charred remains of the victims two days later.

The Growing Divorce Evil.

In a recent speech in the United States Senate, in support of divorce reform, Senator Ransdell of Louisiana gave some instructive statistics concerning the progress of the divorce evil in this and other countries. He said: "In the United States, the total number of divorces granted in 1867 was 9,937, or 27 for 100,000 population. Forty years later, in 1906, there were 72,062 divorces, or 86 per 100,000; thus, in actual numbers, there were more than seven times as many divorces granted in 1906 as in 1867, or, allowing for the increased population, divorce had increased 319 per cent. To put it in another way, in 1867 there was one divorce for every 3,666 people, while in 1906 there was one for every 1,162. Our closest competitors in Europe are Switzerland, with 41 divorces annually per 100,000 population; Hungary with 35, and France with 33, according to the statistics for 1910 and 1911, while Japan has 215 divorces to our 86.

"To make a most striking comparison, during 1901 the total number of divorces granted in the United States was more than twice as great as in all the rest of Christendom combined; yes, actually more than two times as many divorces among 75,000,000 Americans that year as among the 400,000,000 souls of Europe and other Christian countries. England stands in bold contrast with this country. In 1911 she granted a total of only 655 divorces, or 1½ per 100,000; while in 1906 the United States allowed 72,062 divorces, or 86 per 100,000.

"In Canada the important provinces of Quebec, Ontario, Newfoundland, and the Northwestern territories have no divorce laws, though divorce may be obtained in exceptional cases by special act of the Canadian Parliament. From 1867 to 1909—a period of forty-two years—these provinces had only 140 absolute divorces."