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## LUTHER AND THE REFORMATION.

Luther and the Reformation! What a subject to be taken under consideration!—a subject that demands the attention of the whole Protestant Church every time the 31st of October approaches, and a subject that is now diligently being studied by the whole Christian Church on earth with ever increasing interest as the four hundredth anniversary of that event is drawing nearer. Luther has been, and is to-day, such a potent factor that the pen and press of friends and foes, of Protestants and Catholics, even at this late day, continually tell about this wonderful man and his work. Stacks of literature that have accumulated for centuries would have to be searched and digested and weighed, the products in every sphere of human activity would have to be taken into view, the history of nations would have to be carefully studied, if we intended to exhaust our subject. Were we educators, we would attempt to point out what wonderful, yea, revolutionary, factors Luther and the Reformation were, are, and will continue to be, on the field of education. Were we students of the sciences, *belles-lettres*, and the arts, we would find it necessary to demonstrate the great impetus Luther and the Reformation gave to these achievements. Were we statesmen, the concomitant political upheaval of the sixteenth century would necessarily demand our attention and prove to be a veritable mine of information. The historian, having noted how the lowly birth of the Child in Bethlehem's manger at the time of Caesar Augustus was the one great turning-point in the history of the world, finds

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## CURRENT EVENTS.

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A REGRETTABLE BUT NECESSARY CONDITION of church-life in the Lutheran Church of our country is correctly explained and defended by Rev. F. Kuegele in the *Lutheran Witness* for July 4, as follows:—

“But why can Old Lutherans not commune with New Lutheran churches? The reason is, because New Lutherans entertain and sanction, or at least tolerate, teachings and practices which are contrary to the Confessions of our Lutheran Church, and communing with them is sanctioning such doctrines and practices.

“The popular distinction between Old and New, or Old-school and New-school Lutherans, was occasioned by the introduction of Newmeasurism in the beginning of the previous century. Those who introduced the mourner’s bench were called New, and those who opposed it were dubbed Old Lutherans, and this distinction is still in vogue in sections of our country where congregations were divided on this question. Our forefathers had sound and solid reasons for setting their faces so strenuously against the introduction of the revival system into the Lutheran Church, because this system involves the denial and rejection of the fundamental doctrine that God works conversion and salvation alone through His own appointed means, and an adopting of human methods and human agencies for obtaining the Spirit. The principles of the revival system are incompatible with Lutheran doctrine. Congregations which installed the anxious bench discarded catechising and absolution, and in a very pronounced manner practiced intercommunion with the various Calvinistic denominations. Not only was this virtually a denial of the real presence of Christ’s body and blood, but this so distinctively Lutheran doctrine was rejected as absurd in public writings. (See, for instance, S. S. Schmucker in *Evangelical Review*, vol. III, p. 34.) This was the spirit of New Lutheranism half a century ago, not only indifference to, but enmity against, true Lutheran doctrine and practice.

“In the course of time, considerable change has taken place. The wildfire revival has gone out, and at some places the pronouncing of absolution has been introduced. Hence the question might arise: ‘Can confessional Lutherans now commune with New Lutherans without violating the vow made at confirmation?’ This involves the other question, whether New Lutheran synods and churches have discarded the former spirit, abolished former abuses, and adopted

genuine Lutheran teaching and practice, and this question must still be answered in the negative. Intercommunion with denominations which ridicule the doctrine of the real presence still continues among them. Pastors still invite members of good standing in other churches to commune, and many congregations demand that the pastor shall and must extend such an invitation on every communion occasion. Here the question at once arises: 'Do such pastors and congregations themselves know and believe the Lutheran doctrine of the Lord's Supper?' If they do believe that with the bread Christ's body and with the wine His blood is received with the mouth by all communicants, how, then, can they invite those to commune with them of whom it is known that they regard and receive it as nothing more than an emblem? If they do believe that the Lord's body and blood are really in the Sacrament, then their practice certainly contradicts their own faith. Probably in most cases this practice is owing to indifference as to what a man believes concerning the Lord's Supper, and this indifference is anything but Lutheran."

*THE "NE TEMERE" DECREE* has been lately discussed in the *Alberta Herald*, a German paper of Edmonton, between Rev. Johannes Sillak, one of our Lutheran pastors at Medicine Hat, and a certain Mr. Hofmann, of Edmonton, on the one side, and a certain Mr. Seltmann, of Spring Lake, Alta., on the other side. Incidentally we learn that many Canadians believe that the reason why the reciprocity proposal of the United States was defeated in the late Canadian election was, because the Orangemen hoped to repeal the Canadian marriage laws, which are modeled after Catholic marriage laws, under a new premier. Premier Laurier, himself a Catholic, had resisted all demands for such a repeal. It is being claimed that it was "not reciprocity, but the *Ne Temere* decree that defeated the Liberal party." But the victory of Premier Laurier's opposition is rendered nugatory, because the new Premier Borden is rendered powerless by the Bourassa faction which supported him and which is Catholic. Thus Rome has shown again that she is a master-player at the game of politics, and can even make her enemies win battles for her.

*UNDER THE CAPTION "RELIGIOUS TOLERANCE"* the *St. Louis Star* of July 7 says editorially:—

"In announcing an encyclical by the pope in honor of the seventeenth centennial of Constantine's proclamation of religious tolerance, it is forecast from Rome that the pope will call attention to the better status of the church in America, England, and other countries,

where Protestantism is strong and religious tolerance prevails, than in France and Spain, where there is scarcely any other church. He will deplore the anti-religious spirit of the Latin countries and exhort the faithful throughout the world to fight for the faith.

“The church is suffering in the Latin countries from the natural reaction from too much interference by the church in civil matters. Had there been the same separation of Church and State in those countries as there has been in the Anglo-Saxon countries, it would not now be suffering from this reaction. Where there has been religious tolerance and separation of Church and State, there is no feeling against the church on the part of the people.

“Instead of exhorting Catholics to fight for the faith, it would be better to exhort them to religious tolerance and to fight for the principle of no alliance in any form between Church and State. Fighting for the faith is likely, as in the past, to be understood to mean fighting for the church and the power of the church against other denominations, and this does not promote tolerance.

“The strong position of the church in the Anglo-Saxon countries is due solely to the spirit of tolerance and its observance by all denominations. This is the thing to fight for. It is this the masses of the church in the Latin countries should be made to understand. There is no religious freedom for any faith, in the long run, in a country where there is not complete tolerance of all faiths, not only legally, but actually on the part of the people.”

*REV. R. BUNGE* (Iowa Synod) read a paper before his conference which is published with editorial comment, in the main favorable, in *Kirchliche Zeitschrift*, pp. 331—358. The paper deals with the “language question.” The author reaches the following conclusions: 1. The Church, as such, is not called to foster any one language, because purity of doctrine is not dependent on the language in which the doctrine is set forth; but the Church is called to preach the Gospel to all men in that language which is perfectly understood by those who receive it. 2. As long as two languages are used by the members of the church, it is the duty of the Church to make efforts to have the mother-tongue used and retained, as long as possible, in the public service. 3. However, since in our country a case like this hardly ever arises, *viz.*, that all whom we are to reach, or could reach, by the Gospel, understand German, and since such as do not understand the German language, or have ceased to understand it, also have a claim upon the ministrations of our church, therefore it is the duty of the Church everywhere to advance the free and independent development of English Lutheranism with all the means

at its command. — English work has been done for some time within the Iowa Synod. The author is not pleading for the inauguration of English preaching, but for the adoption of a uniform method and a certain system by his entire Synod. The editors endorse this plea and indicate that a plan embodying these thoughts will be submitted to the next General Convention of the Iowa Synod. — The author holds that in congregations where the pastor is compelled to officiate in German and English, the interests of either party are best consulted by a separation. Otherwise the English element will crowd the German into the background, or the German element will regard the English as a necessary evil that must be tolerated while it exists. Such coexistence of heterogeneous elements breeds discontent and strife. The editors agree with this view, but hold that the author has not adequately considered local conditions which render the co-ordination of the English with the German element in one organization necessary. They are of opinion, however, that in congregations where a proper training in the German language cannot be obtained, and in small congregations which cannot well be divided, there should indeed be ministrations in the German language to such as understand German; but the welfare of such congregations is better secured by cultivating the English than by artificially maintaining the German language.

*"THE FRIAR OF WITTENBERG"* is the title of a new novel which William Stearns Davis has published. The friar, of course, is Martin Luther. A recent reviewer says of this piece of fiction: "It will take its place as almost a classic of its kind."

*AN OLD OFFICE* dating back to Puritan times has been revived by Center Church at New Haven, Conn. At its foundation, Center Church had not only its "pastor," but also its "teacher." Rev. John Davenport was the first pastor, in 1639, and Rev. William Hooke was first teacher. He was installed teacher in 1644 and relinquished his charge in 1656 to return to England to become private chaplain to Oliver Cromwell. Rev. Nicholas Street was installed teacher, November 26, 1659. After the removal of Rev. John Davenport, in 1667, Mr. Street was the only minister in the church, and from that time the offices of pastor and teacher were united. November 7, 1906, the Rev. George D. Castor was appointed Teaching Pastor, and served one year. October 1, 1911, the present Director of Religious Education was appointed. The "teaching pastor" has charge of the entire Sunday-school, which is so graded as to embrace also the young people of the church by its Senior and Graduate depart-

ments, yea, through its Home Department, Lecture Courses, and Extension Work enlists even the cooperation of the fathers and mothers in the congregation.

*DR. H. K. CARROLL*, who had charge of the government census of churches in 1890, has published statistics regarding the leading church-bodies in our country for 1911, as follows:—

Denominations.	Rank in 1911.	Communi- cants.	Rank in 1890.	Communi- cants.
Roman Catholic .....	1	12,556,612	1	6,231,417
Methodist Episcopal .....	2	3,234,822	2	2,240,354
Regular Baptist (South) .....	3	2,304,724	4	1,280,066
Methodist Episcopal (South) .....	4	1,892,454	5	1,209,976
Regular Baptist (Colored) .....	5	1,799,222	3	1,348,989
Presbyterian (Northern) .....	6	1,340,310	7	788,244
Disciples of Christ .....	7	1,308,116	8	641,051
Regular Baptist (North) .....	8	1,211,426	6	800,450
Protestant Episcopal .....	9	947,320	9	532,054
Lutheran Synodical Conference .....	10	780,938	12	357,153
Congregationalist .....	11	741,400	10	512,771
African Methodist Episcopal .....	12	620,234	11	452,725
African Methodist Episcopal Zion.....	13	547,216	13	349,788
Lutheran General Council .....	14	467,495	14	324,846
Latter-Day Saints .....	15	350,000	21	144,352
Lutheran General Synod .....	16	309,702	20	164,640
Reformed (German) .....	17	297,829	15	204,018
United Brethren .....	18	291,461	16	202,474
Presbyterian (Southern) .....	19	287,174	18	179,721
German Evangelical Synod .....	20	253,890	17	187,432
Colored Methodist Episcopal .....	21	234,721	24	129,383
Spiritualists .....	22	200,000	39	45,030
Methodist Protestant .....	23	183,318	22	141,989
Greek Orthodox (Catholic) .....	24	175,000	138	100
United Norwegian Lutheran .....	25	170,088	26	119,972
United Presbyterian .....	26	136,850	27	94,402
Lutheran Synod of Ohio .....	27	131,923	33	69,505
Reformed (Dutch) .....	28	117,288	28	92,970
Evangelical Association .....	29	109,506	23	133,313
Primitive Baptist .....	30	102,311	25	121,347
Dunkard Brethren .....	31	100,000	35	61,101

Of the Lutherans, in particular, Dr. Carroll says: "The number of institutions of various kinds which they maintain is very remarkable. They have 27 theological seminaries with nearly 1,300 students, 42 colleges (of which all but 18 are coeducational), with property worth \$5,800,000, 52 academies with over 6,000 students, 8 colleges

and seminaries for women, 64 homes for orphans, 35 homes for the aged, 5 homes for defectives, 9 deaconess mother houses, 44 hospitals, 9 hospices, 22 immigrants' and seamen's missions, and 14 other institutions for children and the wayward."

*THE PRESBYTERIANS*, including the Cumberland Presbyterians, will begin to raise \$10,000,000 for their fund for ministerial relief. At present their boards aid 1,200 persons and distribute annually about \$80,000. From the proposed fund an income of \$400,000 is expected, which will enable the boards to extend help to the increasing number of worthy people whom Presbyterians consider it their duty to help.

*PROF. JAMES I. GOOD, D. D.*, the church-historian, has published a "History of the (German) Reformed Church in the United States in the Nineteenth Century." The book is said to be valuable not only because of the general historical material which it contains, but especially because it "deals at length with the controversy over the Mercersburg Theology between the German and Dutch churches, and the famous discussions between Dr. Berg of the Dutch and Dr. Nevin of the German Church."

*IT WILL BE INTERESTING* to watch the outcome of the innovation introduced in the Mount Morris Baptist Church of New York City by Dr. J. Herman Randall, who proposes to receive members of other churches into his church by letter. This custom, if it prevails, sacrifices the doctrinal position of the Baptist Church, that baptism is baptism only if administered by immersion. English Baptists are said to recognize the form of baptism adopted by other churches as valid, while they profess to be immersionists themselves. But American Baptists have tenaciously clung to the old Baptist claim that every Baptist, to be one, must be immersed.

*THE OFFICIAL ORGANS OF THE M. E. CHURCH* all carry the word "Advocate" in their title. There is a chain of these "Advocates." Its leading member is the *New York Christian Advocate*, whose editor, Dr. James M. Buckley, after serving thirty-two years, declined reelection at the late General Conference. It is a correct estimate of his labors and influence when it is said: "Dr. Buckley has not only edited the *Advocate*, but he has been the *Advocate*."

*THE PROTESTANT EPISCOPAL CATHEDRAL CLERGY OF CHICAGO* recently declared in favor of eugenics by refusing to officiate at marriages, except the parties to be married could present a physician's certificate of freedom from incurable or communicable disease. Influential men throughout the country have endorsed the

action. Rev. Henry M. Sanders of New York, however, doubts the wisdom of this action. He holds that the State, which regulates marriage, can better combat the above evils, with the aid of the medical profession, than the Church. Rev. Wm. Foulkes of the same city questions the practicability of any legislation making a medical examination prior to marriage compulsory, because the greed and self-interest of men would find ways to circumvent laws of this kind just as they circumvent other laws.—Marriage can be best protected against the evils which are indeed corroding it, if the Church will preach the holy and righteous will of God regarding sexual relations, and proclaim the law of chastity and purity to unmarried and married persons, and if the State will enact and enforce sane laws which are to regulate the establishment and the dissolution of the married relation. Church and State have each a distinct mission in this matter; and while they may cooperate towards a common end, each must work independently of the other, or greater evils will follow.

*THE EPISCOPAL CHURCH* is trying to solve the problem of religious education for its children by means of a General Board of Education, of which Rev. W. E. Gardner was lately elected general secretary. The board will not advocate the erection of schools, but seek to influence the home and systematize the religious teaching which the Episcopal Church is now affording its children.

*JOHN PIERPONT MORGAN* has donated \$100,000, to defray the expenses of four representatives of the Episcopal Church, who have just returned from a tour of England, Scotland, and Ireland, where they have urged the Anglican communions to work for a World Conference on Faith and Order. It is reported that Mr. Morgan stands ready to defray the expenses of similar deputations from America, representing the Presbyterians, Methodists, Baptists, Congregationalists, or other bodies, to their coreligionists in the United Kingdom.

*THE HOME MISSIONS COUNCIL*, a federation of various Protestant mission societies, reports its work among Spanish-Americans in California, Arizona, New Mexico, Colorado, and Texas. The Council, much to its surprise, found that a considerable percentage of the 750,000 Spanish-Americans in the above states had allied themselves with Protestantism.

*THAT SOME PEOPLE FEAR* that they may "lose caste by preaching for darkies" is the belief of Rev. Cyrus Cort, who writes in the *Christian Intelligencer*, June.19:—

"The movement of the Council of Reformed Churches Holding the Presbyterian System, to help evangelize the nine millions of colored people in the Southland, has called forth adverse criticism in some quarters. At the last meeting of the Pittsburg Synod a few brethren condemned the action of General Synod, at Canton, for appropriating \$3,000 toward that work. They asserted that the Reformed Church, in the United States especially, was not adapted to such a service, and it was useless for us to take part in the same. To this it was replied that if the Reformed Church was not adapted to preaching the Gospel, or doing mission work among any class of people, then there was something wrong about the Reformed Church that needed speedy rectification. On the contrary, it was the testimony of Southern Christians, fully acquainted with the situation, that the colored people needed exactly such training as the older and more substantial denominations, composing the Council, were able to give. They needed more educational religion and less of the emotional kind to which they were used heretofore. As Christians and patriotic Americans it behooves us to help in the effort to evangelize our vast colored population. Unless we lift them up in the scale of civilization, they will drag us down."

*THE NEW HANDBOOK OF THE Y. M. C. A.* which is to be published this fall contemplates, it is reported, "the abolishing of the religious work departments so-called, in all save a few of the larger associations in cities." If this report of the *Christian Intelligencer* is correct, it will compel a revision of our attitude toward this unionistic society.

*PRESIDENT TAFT* sent a message of sympathy to Bramwell Booth, on the occasion of the death of his father, General Booth, of Salvation Army fame. In a conversation to friends the president voiced the following sentiment which reflects the changed attitude that men assume toward the Salvation Army to-day, and that is, in the main, fair.

"General Booth was one of the remarkable characters of the world. He had a genius for the organization of men and women against vice, and for the uplifting of those usually regarded as lost in immorality and crime. The Salvation Army was for years the subject of ridicule and was looked upon by many sensible and good men as a ridiculous parade of notoriety-seeking persons.

"General Booth and his most remarkable family have lived long enough to see the Salvation Army grow to be a force in every great country of the world. He was as fully entitled to the term general

as any military officer who marshaled his armies in the field, for it was in this respect that he has shown his ability as a leader of men and women and as an organizer of their enthusiastic emotions into a force that has made for righteousness among the people of the world, to whom progress toward better things seemed impossible."

*WILLIAM STOCKTON CRANMER, D.D.*, in the *Christian Intelligencer*, June 26, scores modern American idol-worship in excellent sarcastic style. The following is a specimen:—

"It is doubtless safe to assume that there are few persons, if any, in these enlightened days who say in their hearts, or even in their writings, 'There is no God.' They show their foolishness in many ways, but not in this. It is too blunt and uncivil. Our fine, large liberalism has outgrown anything so thin as atheism, and leans, if it leans at all, in the direction of pantheism. We mean to be roomy and affable nowadays, giving the impression of breadth, with place in our pantheon for the fine old cults of the Orient as for the pragmatic vagaries of the West. What we want is a reputation for openness. Wherefore, we are willing to give a niche, a small one, to Jehovah, or to any other god that comes along. Not for the world would we actually set up a little bow-legged Buddha, or bow before an ugly, cross-eyed image; but certainly it is a mark of culture to give hospitality to the esoteric garrulities for which these ancient symbols stand! We have no superstitions. We are even cynical as regards sorceries and the glamor of priestcraft. But we listen rapturously to the tale of the Yoga, and accept, without any intellectual qualms, the non-personal Substratum of the phenomenal world. We yearn for reabsorption in pure Being, or non-Being, as the case may be, straining after immersion in the transcendental Oversoul. Preexistence and reincarnation have a peculiarly subtle charm; they make us think we are thinking. Polysyllabic profundities that deal with the Harmonies of the Universal Mind, or that dribble Subliminal Monitions and Psychic Reservoirs, pass for abysmal philosophy. Compared with such weighty concepts as these, Christian Science itself is cheap—a sort of kindergarten for kids and sciolists; what we are really after is to discover the Synchronism of the Divine Spontaneity. Then we will fall down and worship."

*ECCLIESIASTICAL APPLAUSE.*—Perhaps the writer is old foggy in his ideas, or it may be we are ill-timed in our protest, but we rise to the point of order as to applause in church-gatherings and in church-buildings. Recently we saw a Sunday-school superintendent welcomed by a school with a vim and voice that would not

have been amiss on a gridiron. I am human enough to have enjoyed the wild enthusiasm of Chicago or Baltimore, but I submit that this exhilaration is out of place in a religious assembly. The synod, or convention, or whatsoever gathering it may be, Sunday-school, missionary, church, federation, is wrought up to a high pitch of devotion, and consecration, and promise, but as soon as the speaker ceases, some fellow with hands like hams begins a bombardment of claps, in which many thoughtless ones join, with the effect of a wet blanket on the pulpit effort. Why can't Christian men and women be made to understand that the thing to do when some speaker has stirred and thrilled them, or when some sweet singer of Israel has awakened a new melody in their souls, is to think seriously and to pray earnestly? I move we dissolve the relation between the thoughtless applause and our religious gatherings, and to give him a letter of dismissal to the Republican or Democratic party, as he may elect. — *W. Y. P. D.*, in *The Christian Intelligencer*.

We humorously move to amend this humorous motion by striking the word "thoughtless" in the last clause.

*THE NEW YORK OBSERVER* some time ago published testimonials of ministers' sons to the home-training they had received. Two of these are especially impressive. President M. W. Stryker of Hamilton College says: "From my honored and beloved father I had my first and strongest inspiration of the calling of a minister of the Gospel. His motive and his habit of mind, his interpretation of duty to God and service for men impressed my young mind. I am grateful for my birthright in a minister's loving arms, and feel that though he lived and died poor, he left me a memory and an ideal that has fortified and enriched my life."

Less spiritual, but still appreciative is the tribute which Governor Woodrow Wilson of New Jersey pays his father: "I believe that being the son of a minister has been in a great many ways a distinct advantage to me. To be the son of a minister generally means the association throughout one's youth with a man of character and cultivation devoted to the highest things both of thought and action, and that must surely constitute a great advantage."

*WE HAZARD THE HUMBLE SUGGESTION* that pastors might derive some profit from reading Jane Addams' "A New Conscience and an Ancient Sin." The book deals with the "social evil," and may indicate to pastors of city charges and rural charges pastoral oversight over the young women of their parishes who must work to procure their livelihood, especially by office-work in large cities.

*THE PAULIST FATHERS* publish triennially statistics showing the number of converts from Protestantism to Catholicism. In 1906, they claimed 25,955, in 1909, 28,739, and in 1912, 33,247 converts. If the converts are prominent persons, their names are given. The announcement is just made that a Protestant Bureau has been organized which will publish counter-statistics of converts from Catholicism to Protestantism.

*A BLOW AT THE "NE TEMERE" DECREE* was struck in Justice Greenshield's court at Montreal, June 21. Mrs. Morin, wife of a professor in McGill University, had sued Mr. Joseph Begin, editor and proprietor of *Le Croix*, for libel, asking \$10,000 damages, because the latter had, on November 18, 1911, printed the following about her father, the well-known ex-priest Chiniqui: "Chiniqui, the apostate, could no more marry than could any priest or member of a religious community who is bound by solemn vows. Consequently Euphemie Allard (Mrs. Morin's mother) was nothing but a concubine for Chiniqui." In handing down his decision and awarding \$3,000 damages to Mrs. Morin, the judge said: "No church, be it the great and powerful Roman Catholic Church, or the equally great and powerful Anglican Church, possesses any authority to overrule the civil law." (*Montreal Daily Witness*, June 21.)

*THE CASE OF STEPHEN DAGONYA*, of Perth Amboy, N. J., which we reported in our last issue, is attracting wide attention, and it is being suggested by readers of *The Christian Herald* that a fund be raised to enable Dagonya, who is reported to be poor, to take his case into the courts.

*FATHER AUGUSTIN WIRTH*, priest of the German Catholic Church at Springfield, Minn., had willed his entire property to the Order of St. Benedict, of which he had been a member for fifty years. The Eighth United States Court of Appeals had ruled that the priest's will must not be executed, because it is "against public policy," and that the property must pass to the natural heirs of Rev. Wirth. From this ruling the representatives of the order in New Jersey have now taken an appeal to the Supreme Court of the United States. The ruling of the Court of Appeals, if upheld, will, in the opinion of many attorneys, "dissolve or disintegrate the temporal organization of church orders."

*PRESS REPORTS FROM WASHINGTON* announce the voluntary resignation of Commissioner Valentine of the Bureau of Indian Affairs. Mr. Valentine's order forbidding the wearing of religious garbs by teachers in Indian schools, has been definitely

canceled, after months of deliberation, by President Taft on September 21. The President had temporarily suspended Mr. Valentine's order on the grounds that Mr. Valentine had not consulted either him or Mr. Fisher, the Secretary of the Interior, and that the order could not be executed because the government was under a quasi-contract with the present teachers wearing religious garbs in Indian schools. It appears that a blunder was committed years ago, when the government took over Indian schools conducted by religious societies, with the religious teaching force serving the schools at the time. Congress had, in 1896 and 1899, resolved to make no further appropriations to any religious societies conducting Indian schools, and Mr. Valentine's order was intended to bring the practice of the government into harmony with those resolutions and with an acknowledged rule of our fundamental law. The President's action is, therefore, temporizing and of the nature of a compromise. It appears that 51 teachers wearing religious garbs, mostly Roman Catholics, are now in the employ of the government. These may continue to wear their garbs, but no teachers hereafter to be employed will be given this privilege. Thus, the principle of our Constitution which demands that no church shall be officially recognized as a church by the government is upheld and renounced in the same breath by the President. If the separation of Church and State is merely a policy with us, to be applied or not applied at the option of our executive, nothing can be said in criticism of the President's final decision. If it is a principle,—and it is!—his action is indefensible. At any rate, the Roman Church may credit itself with another victory gained by the aid of the President. Does anybody still wonder why Cardinal Gibbons early this year declared himself favorably impressed with President Taft?

*MR. HENRY DEUTSCH*, a Jew, has adopted the Christian Science faith and now pleads with his countrymen to do the same. As an inducement why they should do so, he tells them:

“Christian Science acknowledges the wonderful words and works of Jesus the Christ. It sees Jesus not as God, but as divinity expressed in the ideal man, just as it may be expressed by every man and woman who lives a life which reflects the divine attributes and thus partakes of the nature of divinity. It sees in Jesus one of Hebrew birth, educated in the Hebrew faith, expounding the Hebrew Scriptures, and showing us by his life and words the heart and vitality of the Jewish religion, pure and undefiled, omitting from it nothing but the pomp, form, ceremony, and sham of the latter which, as many times before, had devitalized its spirit.”

Over and against this view, *The American Hebrew* holds that it is impossible to be a Jew and a Christian Scientist at the same time. This is true; not even a person who accepts, or thinks he accepts, the Old Testament, can subscribe to the vagaries of Eddyism respecting matter and spirit, life and death.

IN HIS NEW BOOK, "SOUTH AMERICAN PROBLEMS," Robert E. Speer discusses particularly these "problems": education, religious liberty, how to overcome the demoralizing effects of Romanism among the South American peoples. Not much difference between these "South American Problems" and our own North American!

IN REVIEWING "DIE ABENDMAHLSNOT," by Prof. Otto Baumgarten, of Kiel, James Ballingal says in the *Review of Theology and Philosophy*: "A tone of depression or even hopelessness is unavoidable on the subject of the sacrament of the Lord's Supper in Germany. Statistics prove that it is becoming less and less frequented, and that with the present generation the inherited habit is to stay away. Prof. Baumgarten fears that it may even be too late to arrest this tendency, but still thinks it worth while to suggest radical changes in the Lutheran service so as to remove all that is a stumbling-block in the way of the intelligence, the conscience, and the taste of the 'modern' man."—Whatever may be the offensive features of the Lutheran Communion service in Germany, we do not believe that they are responsible for the "Abendmahlsnot." The radical change must come in "the intelligence, the conscience, and the taste of the modern man."

THE "RECORD OF CHRISTIAN WORK" lately published this estimate of Count Zeppelin's religious character, on the authority of Dr. Trepte:—

"He has never talked much about his religious beliefs, yet in every garrison town in which he has served he has been marked as a conscientious attendant at church. As regimental commander, he has felt it his duty to care for the religious instruction of his young soldiers, and to his instruction has added many an act of Christian example. In Friedrichshaven, where his flying experiments have been carried on, he has not only been an unfailing attendant at church, but has accepted the position of church-elder and performed the duties attached to it. On his seventieth birthday, his friends set up over the entrance of his home, in letters of light, the words of Isaiah, 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles.' . . . He has confessed that he conceives his whole task as from God, to be solved only by His help.

His fellow-workers know this very well. When he made his first trial ascent, he gathered them around him, and in fervent, humble prayer commended the enterprise to God. When, in 1908, the Kepler-Bund was organized to protect the Christian faith by the dissemination of genuine and honest scientific truth, as against the materialistic speculations of certain investigators, Count Zeppelin was one of the first to join."

DR. E. G. SIHLER OF COLUMBIA UNIVERSITY writes us from Rome under date of June 22 "on certain phenomena of the Catholic cult in Italy," as follows:—

"Recently I witnessed one of the numberless anniversaries called *Festa* in Italy. The day was June 16, 1912. The place was Naples. It was a Sunday and about the time of sunset. From a distance was heard some music and some singing; the latter, as it turned out to be, by boys of twelve to fifteen or so, singing together vigorously. It was a procession, or parade. Images of the Virgin, as well as banners with pictures of saints, were carried. Certain brotherhoods were distinguished by hoods of black or blue or other colors. Behind the saints' pictures walked members bearing large candles, not yet lit. The procession was interspersed with bands of music of very humble pretensions and performances. Last of all was carried a figure, probably of wax, about half life-size, dressed somewhat like a monk, the body richly decorated and literally covered with streamers of gold and silver texture fastened to it. The marchers were attended by probably some fifteen thousand or more of people, evidently of the more humble classes. When they had arrived at the northwestern point of the harbor, at the foot of the famous ridge known as the *Posilipo*, there was a deafening roar of many hundreds of reports as though from giant firecrackers or small cannon. After dark also some set pieces of fireworks were let off. Some clerical person uttered the benediction of St. Anthony (this was the festival) particularly on the waters of the gulf and on the craft of the fishermen who ply their avocation in the gulf. Many hundreds of these with their barges and boats were present to share in the benefits of the benediction.— It is all consistent with the pretensions of the sacerdotal corporation ruling the people. To kiss certain crosses, to make genuflections in certain places, to do this or that in a prescribed way under clerical direction—this is the essence of that so-called religion. One readily understands that a serious acquaintance with the New Testament would cause this dead business to collapse. We ourselves saw the projecting toe of St. Peter in the Basilica of St. Peter at Rome distinctly worn away by the touch and kisses of Roman Catholics; we

saw them touch and kiss it. Is it to be wondered that, when an educated person abandons such practices or beliefs, his second state tends to bald atheism or at least to the mild deism of Freemasonry, because the divine power and the overwhelming truth of Christ directly revealed to the earnest reader of the New Testament has never entered his soul?"

*THERE IS THE SPICE OF NOVELTY AND SOME HUMOR* in the following news which the *New York Times* published September 9:—

"Vichy, August 28.—A young abbé taking the cure here has allowed himself to be drawn into a discussion of theology with Muley Hafid, the ex-Sultan of Morocco. The ex-Sultan prides himself on his knowledge of theology, but when asked to give his ideas on different religions has always replied that he would only discuss the subject with priests.

"In the present instance he soon led the conversation on to the question of the celibacy of the clergy in the Church of Rome. Muley Hafid could not understand why Catholic priests should make a vow which, he says, is against nature and impossible to observe.

"The abbé quickly took him up, and retorted that it was quite possible, and the fact that it was observed proved that it was natural. Muley Hafid was not beaten.

"He asked the young priest pointedly, 'In what part of Holy Scripture is this obligation imposed? Is it your Prophet who has prescribed it? No, you say? Then you are not obliged to conform to it. The only thing that is law with us is what is written in the Koran, and nobody is allowed to add anything, be it ever so small. It is the same with you, for man has not the right to alter the Word of God. Besides, priests marry in Syria, China, and throughout the East. A priest, like every other man, is bound by the natural law of humanity, and that of the Bible—*increase and multiply*. By abstaining from marriage a priest neglects his first duty.'

"Muley Hafid continued his attack, and wanted to know how such vows could be kept. 'The will to keep them suffices,' replied the abbé. Muley Hafid then compared Protestantism with Catholicism, and informed the abbé that he thought the Lutheran religion was the most logical. He might have been asked why he did not become a Lutheran, but the conversation was put an end to by his being asked to keep his promise to go to see the pigeon shooting."

*THE GOVERNMENT OF JAPAN* has apologized for the offense of searching the homes of Christian missionaries at Syen Chun, Korea, who were suspected of having organized a conspiracy

of Koreans against the Japanese. A number of Korean Christians, however, are still to be tried in court, and the *New York Herald* has sent its representative, J. K. Ohl, to Seoul in the interest of these Koreans. The Christianization and Japanization of Korea are two parallel movements of modern times. We anticipate further clashes between the forces representing these movements, not so much because of indiscretion on the part of missionaries as because of the imperialistic, intolerant spirit of modern Japan.

*DR. GRIFFITH JOHN*, one of the pioneer missionaries to China, whom the London Missionary Society sent to Shanghai in 1855, died at Hampstead, England, July 25, after an uninterrupted service of fifty-six years.