

FAITH HOPE LOVE



THE WESTMINSTER

OUR FOUNDATION

- THE WORD OF GOD

OUR PURPOSE

- TO UPBUILD THE KINGDOM

Farewell.

If thou dost bid thy friend farewell,
 Though but for one night that farewell shall be,
 Press thou his palm with thine.
 How canst thou tell how far from thee
 Fate or caprice may lead his feet?
 Men have been known to lightly turn
 The corner of a street,
 And days have grown to months
 And months to weary years
 Ere they have looked in loving eyes again.

Parting at best is underlaid with tears:
 With tears and pain.
 Therefore lest sudden death should come between
 Or time, or distance,
 Clasp with pressure true the hand
 Of him who goeth forth—unseen, fate goeth too.
 Yea, find thou always time to say
 Some earnest words between the idle talk
 Lest with thee henceforth day by day
 Regret should walk.

—Selected.

FORGETTING THE THINGS THAT ARE
 BEHIND AND REACHING FORTH UNTO
 THE THINGS THAT ARE BEFORE ++

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Interesting Features of This Issue

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Ministerial Support
One of the Last Sermons of Dr.
Watson
The Franklin Square House
The Church Absentee
Breezes from the Mediterranean

A Look at the World.

AN INTERPRETATION.

The Curia.

The Curia was the name of the ten divisions into which a tribe was divided under the so-called Constitution of Romulus. There were three tribes in Rome and hence thirty Curiae—later there were thirty-five. By and by they lost their political powers, but preserved their ecclesiastical functions; each Curia, for example, elected a chief priest. Still later the name was applied to the Papal Court and it is now so used. In the stricter sense it means the authorities who administer the Papal See and in the wider sense it includes all the functionaries and authorities which form the Court of the Pope.

* * *

The Holy Inquisition.

Among these authorities is the Congregation of the Cardinals of the Holy Inquisition, composed of twelve Cardinals assisted by various Secretaries and scholars and presided over by the Pope in person. It was founded in the thirteenth century and its purpose is to discover heresies and to root them out. It is laid down that these Cardinals have power to compel all magistrates to execute their sentences and further that they can use the secular arm, and once more that all temporary rulers are bound to obey inquisitors in causes of faith. One notices here a twofold preservation of forms whose powers long since have passed away. The Curia itself is the name of the ancient divisions of pagan Rome, grown great until it can designate the entire court of that ecclesiastical body which professes to be the sole Church of God on earth. And the congrega-

tion of the Holy Inquisition represents similarly an ancient power, for in the thirteenth century it stood for a tremendous fact. In the larger part of Europe temporal rulers did its will and the secular arm enforced its decrees. Now it remains in name, in stateliness, in outward show as seven centuries ago, but in substance it is a shadow of itself.

* * *

The Pope.

Over all this is the Pope, direct descendant of St. Peter and sole infallible representative of God on earth. His infallibility, like all sacred mysteries, is difficult of definition and men cannot be quite confident when it is that he speaks *ex cathedra*; but even his less dogmatic statements have binding power over his great Church. It is therefore of great interest that he, through the Congregation of the Holy Inquisition, has published a new Syllabus of Errors and that the whole Curia expects high results from it.

* * *

The Syllabus of 1864.

The present Pope calls himself Pius X and he indicated by the adoption of this name the continuance of the policy of Pius IX, not regarding the interruption under the intervening pontiff, Leo XIII. Pius IX issued a Syllabus in 1864 and the present Pope follows that example. Few among the readers of THE WESTMINSTER probably are familiar with the Syllabus of 1864, but we can highly recommend its perusal. It has fallen, we fear, into innocuous desuetude. This fear is occasioned partly because many Catholic authorities profess ignorance of its contents and other Catholic authorities unhesitatingly contravene its teachings. It anathematizes under the most extreme penalties men who hold views which are not wholly uncommon, for example that if there be a conflict of laws between the papal and civil law, the latter should prevail; that the direction of public schools should be vested in the State; that the Church ought to be separate from the State and the State from the Church; that persons in countries called Catholic who are not of that faith may enjoy the public exercises of their own worship; that the Roman pontiff can and ought to reconcile himself with progress, liberty and civilization as lately introduced; that marriage should be separated in any measure from the control of the Roman Church or that divorce should be permitted for any cause and, not to dwell longer upon the document, we note that socialism, communism, secret societies and Bible societies are grouped together and named as pests to be severely rebuked. If one thinks of the forty years which have elapsed since the issuing of this Syllabus one reflects chiefly upon its ineffectiveness. It is to be reckoned with the office of the Holy Inquisition itself. Vain as are the protestations of the Holy Office that it controls all secular magistrates and that the government

THE OPEN HEARTH.

ANYONE MAY SIT HERE AND TALK.

The Christian College and Athletics

ETHELBERT WARFIELD, D.D., LL.D.

[The excellent President of Lafayette has taken a chair by our fireside. We are honored. To have the Moderator of our greatest synod and the President of a splendid college, sit with us is a pleasure. But he credits us with too much when he makes us responsible for the contents of "The Interpretation." Pages 3 and 4 of THE WESTMINSTER are not ours. Dr. Knox is a keen observer, an unprejudiced commentator, and had no more thought of Lafayette College in his mind than the Egyptian Sphinx has of the folly of Philadelphia in its absurd demonstration over a civic order whose insignia and heraldry mean nothing at all.—EDITOR.]

Your generous reference to the success of Lafayette College in raising a large addition to its endowment is so much appreciated that it is with reluctance that I beg to be allowed to take exception to the editorial note on page 4 of the same issue, that for July 6. Yet the latter is the larger issue even to us here at Lafayette. You question the vital religion of the colleges "called Christian," or say: "They do not pretend to be evangelistic. The 'college team' is more in evidence than the college prayer-meeting. Athletics are more earnestly followed than Christianities." So far as the distinctly Presbyterian colleges are concerned this is not true; and while I can only speak for "mine own people," charity leads me to include the colleges of other denominations. I hold no brief for those that claim to be Christian in some vague general sense which enables them to escape obligations incidental to a definite religious connection.

This college conducts annually a definite "evangelistic campaign" (I do not like the phrase); it has more students in its Bible classes than attend its ball games; more take part in its prayer-meetings than play on its "teams"; what is as significant, a large proportion of those who play on its "teams" take part in its prayer-meetings. It has ever been evangelistic or possessed of a missionary spirit. The same issue of THE WESTMINSTER refers to a tablet erected to John Peale, of the class of 1902, missionary and martyr. The class of 1904, now just leaving the theological seminary, sends its due proportion to the foreign field—men like Stacey Roberts and W. W. Johnson. The influence of Brainerd and of Junkin—nay, rather of Jesus—retains its vital charm, its winsome strength, amid the hurry and activity of twentieth century education, and "our Christian colleges" need all the money the Church can give them that they may be made strong to train men to do the work of the Church at home and abroad. Men who play on "the team" sometimes are the very ones the Church needs to push forward the banner of the Cross. We have had with us this year on furlough Jordan and Lee, of the class of 1895, old football stars, and Jordan is taking back a graduate of this year to help him in his work in Teheran. Money for our Christian colleges is not an end. May it prove a means to the great end of evangelizing, and firmly rooting in the faith of Christ, the whole wide world.

Yours truly,

ETHELBERT D. WARFIELD.
Lafayette College.

No prayer takes hold of God until it first takes hold of the man.—Horace Bushnell.

About the Preacher's Salary.

BY "THE GADITE."

[We have long known who "The Philistine" is. We had not known until very lately who "The Gadite" is. But knowing now we admit him to our Hearth. He seems to have a small and wiry sarcasm seasoning his lines. He has dared his host to say a word about one of his Israelitish kin, the man who was rich in Galilean days at whose gate a beggar lay. If "The Gadite" will turn to his WESTMINSTER for July 20, when it reaches his table, he will find the desire of his soul satisfied.—EDITOR.]

DEAR OPEN HEARTH:

I think it is mean of you to say what you have been saying about us nickel and penny people, and I think it is also cowardly. I dare you to say that about the lordly and inordinately rich Christian who puts in \$5000 when he ought to put in \$500,000.

We cast in all our living, he casts in out of his plenty, and goes snorting back to his palatial residence in his \$5000 Mercedes, while we walk back to our poor little tenements wondering how in God's name we are going to meet the next day's needs. Yet you continue to pat him on the back and coddle him and say soft speeches to him, while to us and our hungry children you apply the lash.

But we are still of the opinion that nothing better can be expected of such as Saul the son of Kish. I speak of the Church, not of the Kingdom; for the Church is up there in Jerusalem, but the true Kingdom, the Lord's anointed, is down here in the Cave of Adullam.

Grovelling, cowardly Church! The very bully in the street, abusing the poor little fellows, ragged urchins, and not daring to touch the bigger fellows that strut by, would put this Church to shame.

No wonder the hungry masses shake their heads and pass away. I tell you they will rise up in the day of judgment and condemn the Church of this generation. "O, justice! Thou art fled to brutish beasts, And men have lost their reason."

Yours very truly,

ABOU BEN ADHEM,

The Gadite.

"I pray thee then, write me as one that loves his fellow men."

Three Presidents' Views on Missions.

Benjamin Harrison, on taking the chair to preside over the Ecumenical Conference of Missions in 1900, said: "To preside over the deliberations of this great body is to associate one's self with the most influential and enduring work that is being done in this day of great enterprise." William McKinley, speaking of the missionaries, said: "Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation." President Roosevelt, who was then Governor of New York, addressing the missionaries from the field, declared: "You who work, you are teaching others to work. You are teaching men to use the faculties which the Lord gave them. You are doing the greatest work that can be done."—Lutheran.

In Thy book, O Lord, are written all that do what they can, though they cannot do what they would.—St. Bernard.

[Responses about the Preacher's Salary keep coming. This brother came more than one thousand miles to say his say. We are discussing a real question. Keep up the cry—Salary Reform. Editor.]

DEAR DR. HOLMES:—From this insignificant place, which you will barely find upon a map, and not at all upon your subscription list, I want to send you a word of appreciation, from a worker upon the frontier line of Home missions.

We read THE WESTMINSTER each week, and are under obligation to the kindness of friends for sending the same to us.

The frequent, strong, timely and forceful editorials is what we especially appreciate in THE WESTMINSTER and find helpful to ourselves and to others to whom we "pass on" the paper.

I believe your recent editorial on "Preacher's Salary" to have been right to the point, and, in a general way, to apply to a home missionary as well. Before taking up the work of a home missionary I was employed as a pharmacist. As a single young man, and a graduate in pharmacy, I could earn \$75 per month. With even a limited amount of capital, and set up in business for myself, I might reasonably hope to double this amount. The past six years I have been engaged here in northern Wisconsin on some of our hardest home mission fields. The good hand of our God has been upon us, prospering our work, and giving us that blessing which addeth no sorrow. But all this has been upon an average income of only \$50 per month. We *tithe* this. The keeping of horse and buggy averages fully \$100 a year (for hay has been \$20 per ton and oats as high as 50 cents per bushel). By dint of close economy, my family, including wife and two young children, have managed to live within our income. We run no store bills, have no debts, receive but few gratuities from the people among whom we work, ask for none, sometimes wait a couple of months for the mission churches to pull up on back salary.

Where is the remedy to the poor financial policy?

Most gratifying progress was made during the past year in the South in the extension of child-labor laws and compulsory education acts. At the last session of the North Carolina legislature \$500,000 was appropriated for an institution to care for and educate mental defectives; a compulsory education law was passed; a training school for teachers and a school of technology were established; a reform school for delinquent children was founded, and the financial grant to the State University was largely increased. An almost equally fine record was made by the last Alabama legislature, and a general awakening is in evidence all over the South.

Beware of a religion which *substitutes* itself for everything; that makes monks. Seek a religion which *penetrates* everything; that makes Christians.—French Writer.

Two things I ask of thee:
Deny not me!
Eyesight and light
Thy blessed face to see.

—Christina Rossetti.