

scribed by law, even to the very buttons! In many instances the effects on ministers is such that one wishes a new Luther for the land of Luther and the return of Paul to preach the freedom of the gospel in face of Jewish legalism.

From ministers themselves who yearn for a living Christianity I have heard bitter complaints about this legalistic tendency among preachers and in the church at large. Instead of the great truths of the gospel ministers become absorbed by petty details and lose their life in formalities. A live minister from an important city told me lately that he found no intellectual companionship among the other ministers; they were too much occupied with the mint, anise and cummin to read the works of eminent German theologians; and formal routine rather than earnest life engaged their attention. That his complaints are not isolated is evident from a survey of the religious and theological literature of the day. These routinists, knowing only their own methods and making them the standards for judging all that is foreign, are loudest in denouncing all that is peculiar to American and English Christianity.

A death having occurred in one of the families belonging to the American church in Berlin I was asked to conduct the funeral services. The man having charge of the graveyard, however, declared that he could not let me perform the services in the cemetery unless I wore a gown. All my efforts to convince him that the garment was not essential were of no avail; he simply referred to the letter of the regulations and said he had no option whatever in the matter. I then called on the chief pastor of the church to which the cemetery belongs, and by explaining my position to him I secured a written permit to conduct the services. He, however, informed me that if I had belonged to what are designated sects in Germany he could not have granted the permission, but should have been obliged to send me to Dr. Hegel, president of the supreme church council, for a permit. At the gate of the cemetery I was met by the man in charge, and when I gave him the permit of the pastor I was allowed to perform the services. What wonder if the common people learn to regard prescribed garments and forms as essential to the efficacy of ministerial acts!

The evil referred to is deep and widespread; nevertheless there are signs of progress in the church. The best evidence is in the fact that existing evils are becoming more evident to the church itself. The signs of the times are being discerned, and it is felt that judgment must begin with the house of God. That great teacher, the need of the times, has been instructing the church. Socialism and Catholicism are the

energetic agents in this work of instruction and discipline. In the pulpit as well as in the religious press there are evidences of a new life. The evils are freely discussed and it is admitted that their removal is the condition for meeting the united assaults of the enemies. But the difficulties encountered are enormous, difficulties resulting from the traditions and historical development of ages and from political complications of the present. Even the lively controversies waged in the Evangelical church itself, and with its opponents, are evidence of newly awakened religious interest.

That a new religious life has manifested itself within the last decade is admitted even by secular writers. In his "History of the Science of Politics" (1881) Bluntschli says: "No observer of modern tendencies can have failed to notice that the present European world has become more religious than it was in the preceding age. All literature, secular as well as ecclesiastical, indicates this change, and the cultivated classes have begun to take such a part in religious questions as they had contemptuously refused to do a century ago." Respecting the awakening in the Catholic church this eminent writer states that ultramontanism at once tried to get control of this tendency, and that it "gained a power such as it had not possessed for centuries; the dependence of priests on bishops and of bishops on the pope became severer than ever, and the Jesuit theologians secured the ascendancy in Rome."

Among the benefits of the union of church and state is the fact that the German government adopts the theory that every child shall receive religious instruction. The provisions of the theory are excellent; but their practical application is in many cases far from beneficial. Here, too, the evils above mentioned are found to work. Teachers in the public schools are appointed on the principle of learned qualifications, not for the sake of spiritual excellencies. Those to whom is committed the task of religious instruction often make the lessons anything but spiritually profitable, putting them too much on a level with the other prescribed studies of the school. While the religious instruction affords the best opportunities for making lasting impressions for good, it may also become the means of creating an abiding aversion to religion. When the German youth is asked what studies he is pursuing he speaks of "taking" religion just as he does of taking other subjects, and he may take it in the same sense. Thus with all the wisdom in the legislation on religious instruction, it is evident that some things cannot be legislated into teachers and pupils. Thus for the higher schools in Russia an excellent plan for religious instruction has been adopted, and it is legally enacted that the instruction shall be living; and yet the Russian