# The Catholic Record

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Apostolic Delegation. Ottawa, June 18th, 1905.

Apostolic belegation.

Mr. Thomas Coffey:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, shove all, that it is inceed with a strong Catholic spirle. Betrenunally defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for ble welfare of religion and country, and it will do more and more, as its wholecome will do more and more, as its wholecome influence reaches more Catholic homes. I benefic a carneally recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, yours very sincerely in Christ,

Donatus, Archibshop of Ephesus,

Apostolic Delegate.

University of Ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:
Dear Sir: For some time past I have read
your estimable paper, The CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published. Its matter and form
are both good; and a truly Catholic spirit
pervades the whole. Therefore, with pleas
ure, I can recommend it to the faithful.
Blessing you and wishing you success believe
nete remain.

Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa.
Acost. Deleg.

LONDON, SATURDAY, SEPT. 28, 1907. CHURCH UNION AGAIN. It looks as if the proposed Church Union is postponed for another year. For a while the committee was hopeful. All seemed to go as merry as a marriage bell. Doctrine did not stand in the way. How could it? At most it was only opinion, at best it was only private judgment. They might just as well unite on it as separate on account of it. They could agree to disagreebelieve according to the Methodist or according to the Presbyterian, whichever they liked-and have all classified as Unionists. But a hitch took place somewhere - whether in doctrine or church management or discipline, it matters not. Another year's delay! By that time some new sects will have started, rendering union still more difficult. The only good we see about all these efforts at union, whose sir. cerity we do not doubt, whose endeavors we should, servatis servandis, wish to encourage-the only good in them is the knowledge of weakness in divided Christianity. By all means let them unite. They, so far at least, stand out from the dear old Church within whose fold we should most gladly see them search for union. They differ from one another upon the doctrine of grace and sanctification, that any Catholic theologian could not understand their nearer approach. There comes, then, the question concerning the person of Chri t-the old question: "What do you say about me ?" In England most of those who are moving for union have come feared and learness dogma is torical claim to be His? No unbiased The necessity will be more apparent as laily, realized. When men take, as their fundamental principle, private judgment, they are, if they have pretence superstition. As long, also, as these they to the rest of Christianity or the rest of Christianity to them? They saw, however, the strength of a little band of Catholics in England marshalled under the standard of their hierarchy. They saw the institutional and doctrinal union-so marvellous in its mighty sweep, so cohesive and er cannot be rebuilt by sentiment. Its tion. There is no successor to the walls were marked out, its stones first Bishop of London. The last link carved and put in place by the Blessed of that chain was three hundred years Architect Himself. Union is not hard ago broken, never, at least so far, to to find when sought in simplicity. The be forged again in its place. History temple may be seen from afar. Its is history, and no man can fasten the worshippers from every land and clime Anglican Episcopate to the long chain and age are gathered beneath its of pre-reformation times.

groined roof in common faith and sacrifice and sacraments. But if this union is out of question with those who feel the need of union, yet know not where or how it can be found, then must it be sought in the central dogma of the Incarnation of the Eternal Word, the Divinity of Jesus Christ.

THE BISHOP OF LONDON.

Toronto has been for some days en

fete over the visit of the Bishop of Lon-

don-not our London, nor our Bishop,

but Bishop Ingram of London, England.

His Lordship's visit is one of vacation.

He has been kept busy, showing clearly

that if his rest is so active his work is enthusiastic and devoted. Two points in this prelate's stay in the Queen City have attracted our attention : the first being the introduction by Archbishop Sweatman, and the second Bishop Ingram's own address to the Canadian Club. The latter contained much that was worth taking to heart, and could not fail, nor did it fail, to impress the large audience assembled to greet their distinguished guest. The three points which, after an autobiographical introduction, the Bishop took up, were straightness in public life, less vanity or "side," as he called it, and more faith. No questions could be better selected for a Canadian audience. Whether he had been instructed, or whether he had been following closely the criticisms of politicians made on public platforms lately, or whether he was convinced that it was his bounden duty, coming from the mother country, to teach the young colony an important lesson upon public rightecusness, whatever may have prompted His Lordship, he did it with the force of conviction and the suavity of a true leader. Com. ing from such a source, free from the suspicion of party bias, and from one who intended by his remarks to elevate public spirit from the lower depth of selfishness to the higher plane of patriotic unselfishness, we feel that the address will be productive of some good. Had His Lordship gone farther we had been better pleased. The evil of public graft is base enough, and too common. But it is not to be compared with private greed for extent or injury. In fact public graft exists for private Were it not for the latter the former would be a minimum. Raise the multitude out of the mire of materialism where they are grovelling, give them higher ideals than those presented by the glitter of gold, teach them that it is more blessed to give than to receive, then there may be hore for society and a young country. It is not our intention, as it is not our business, to criticize Bishop Ingram. If we had aught to say, it is merely the want of the supernatural in his speech. It was not altogether lacking; for he spoke of the necessity of faith in the influence of man over man. He insisted that men should look upon themselves as stewards, not full absolute owners. All this and much more is perfectly true. But if theory is to be rendered practical, if truth is to be out with a definite act of faith realized in daily life, His Lordship's in the divinity of Jesus Christ. lesson needs supplementing. If man is easily gain by a little mutual condes-This is something in days when to be delivered from that body of death which surrounds him interiorly and exdisregarded. How accept the Divinity teriorly he needs what the Apostle of Christ and reject His Church-at needed, what all should pray for, the least the only Church with solid his- supernatural help, the grace of God. What we commend most in His Lordperson can read the New Testament ship's remarks is the appeal for the without having the idea of the Ecclesia lay apostolate. It is a need everyand its necessity thrust upon him. where. Its want is felt in our own Church as well as in others. Our union becomes partially, and only part | people are too apt to leave everything for their priests to do, and when something is neglected or goes wrong blame the clergy. Lay to be logical, excluding from their people have many opportunities for thought the necessity of union. They doing good which do not come within may meet together, sing the same the reach of priests. People will listen hymns, listen to the same sermons; and more readily to a layman's explanation still be far apart. "The one Lord, the than to a priest's whose view might one faith, the one baptism "does not be regarded as prejudiced or whose touch them. The communion of saints language is too technical. The Canawas a dead letter, or, worse, it was a dian Club of Toronto had an excellent lesson taught it by a high minded and people remained at home, and sent no disinterested teacher whose life exemmedical missionaries amongst the pliftes his principles and whose rank heathens, union did not appeal to them. calls for more than mere passing Indeed, they were stronger in a way attention. But we are forgetting the with their Bible alone. What were first point to which we referred in opening the subject. Archbishop Sweatman, in introducing the Bishop of London, spoke of him as the one - hundred and sixth Bishop of that Seegoing back over one thousand years. That was not at all complimentary to any one present. Bishop Ingram has ust the succession which the other minisstrong in its centre, so free and ener- ters of Anglican orders have, and that getic in all its parts. If they could is nothing. We are very sorry to call not have the doctrinal, they would attention to the point when a distinwork for institutional union. Union guished visitor is in our midst. Nor they must have, if only to economize should we have thought of it, if the on names and church management. A Anglican Archbishop of Toronto had Church established by a Divine Found- not placed his guest in a false posi-

NEED FOR SOCIAL KINDNESS.

A rather strange experiment was lately tried to test, not the doctrine, but the social kindness of churches. A lady visited several of the churches of New York, Brooklyn and Boston for the purpose of testing the welcome given to a stranger in the average church, "to see what was meant by the invitation, 'Strangers cordially welcome.'" The whole procedure, from the invitation to the whimsical acceptance, is so thoroughly Protestant that our readers wil wonder how it concerns us at all. Yet it is not without a lesson to many a parish. Attendance at Church for the mere purpose of seeing whether a congregation will come to attention at your entrance, or a minister leave his pulpit to welcome you, is beyond the cial gain. We are inclined to the extreme demand of the most sensitive and beside the purpose of church going. So far as the matter of attendance is concerned no one is a stranger. All Quite a number are but reaping are welcome. An invitation is superfluous. The invitation must come, and does come, from a far higher source, from Him who stands by the fountains of living water-Who bids the weary and the heavy laden to come to Him. What the soul seeks in church attendance is so transcendentally above any social kindness or attention that the latter would be a proffered stone in place of the bread the soul yearned for. Every Catholic knows the deep meaning of attending Church. It is assisting at the tremendous worship of the Mass, the commemoration of Calvary's Master act of love-it is the son in his Father's house, the child's obedience to the command of the Church, the prayer and praise of all who are brethren in Christ, citizens of the kingdom, There can be no stranger there. Let them seek admission properly, through the door of bap tism and profession of faith. But there is a lesson in this lady's experionce. She did not meet the cordiality which she expected. In most churches no one spoke to her; they looked at her with a glance of curiosity, and passed out. Now something like this not infrequently happens in Catholic parishes. Families settle in a parish. Months may pass without the newcomers receiving the least attention from the others. They go to Mass regularly, all kneel at the same altar, partake of the same heavenly bread. It all begins and-ends at the church door. Here is where social kindness is needed. Young men coming from the country, entering college; young women entering upon situations - and others, too, are made to feel their loveliness in the one most sacred common room, the temple of Our Father in heaven. Nor can we place the whole responsibility upon the priest. He may be the last to know the cases, for priests are not so plentiful that even one can be spared for what seems necessary and what would be a most useful and charitable work. From one reason or another our people keep a great deal too much aloof. As a consequence the body Catholic loses in charity and union where it might so cension and kindness.

# A FLOURISHING SOCIETY.

The triennial convention of the Cath olic Mutual Benefit Association, lately held in Montreal, gives proof that progress and stability are still notable characteristics of this old established Catholic organization. It may be that some members, without due consideration, will hold that they have to pay too much for insurance. To these we would say that cheap insurance is a shoddy article and it would be well to avoid it. Common sense teaches us that if the lives of twenty thousand people are insured at less than cost it is only a question of time, and a short time at that, when the wind up and dis aster will come. Disaster, indeed, it would be were men who are now in the autumn of life cast adrift, their families unprovided for and their age precluding them from insurance in the regular line companies or in benefit societies. In the former for the reason that the payments required would be beyond their reach and in the latter because they had exceeded the age limit at which members are received. From the report of the Hon. M. F. Hackett, the Grand President, we find that the number of branches of the C. M. B. A. has now reached 414 and the total membership 21,144. The amount of insurance carried \$28,178-500. The reserve fund is \$234,672.65 all of which is deposited in chartered banks. Here we have a financial exhibit which bodes well for the future and shows prudent management on the part of the officers. To Bro. J. J. Behan, the Grand Secretary-the man at the helm noted for his strenuousness, integrity and splendid business capacity-we send our congratulations and trust he will live into a good old age to guide the C. M. B. A. ship, the hope of thousands of Catholic families in every section of the Dominion.

LAWLESSNESS IN ROME.

Advices from the Eternal City state that owing to the continuance of the manifestations against the clergy in Italy the Pope has decided to postpone the five Spanish pilgrimages due in Rome on the occasion of the celebration of his sacerdotal jubilee. This is in addition to the other pilgrimage

already ordered abandoned. We are also advised that a very con siderable section of the population now recognize that these disorders supply subject for very serious consideration on the part of the tradespeople of Rome. It is an open question, however, whether these same trades people have most in mind respect for religion, the honor of their country or the finanopinion that with many of them at least the last named aspect of the subject appeals with the greatest force. what they have sown. The so called Liberal or Masonic press of Italy have brought about amongst a number of prominent Italians

a disregard for religion, and the rabble are but following the lessons they have been taught. It would be a mistake to suppose, however, that the great Catholic heart of Italy approves the abominable onslaughts upon religion initiated by those whose God is Galibaldianism, who scoff at moral restraint and who sneer at the mention

of a hereafter.

It will be remembered that only a few weeks ago the Cardinal Secretary of State was savagely assaulted by a number of rowdies while on his way to Castel Gandolfo. A despatch dated Sept. 4 advises us that a recurrence of this incident took place on the previous day, or, rather, that several men on a passing tram car shouted " Death to the Pope " and " Down with the Cardinal" as His Eminence was pass. ing by. The police who were escorting him stopped the tram car and arrested the offenders, but only after a long and exciting struggle, as their friends attempted to prevent the arrest. The police later arrested several anarchists from Marino who had come to Castel Gandolfo for the purpose of organizing a demonstration in protest against the arrests. The inhabitants of Castel Gandolfo applauded the action of the police in arresting the miscreants, and afterward paraded the town carrying lighted torches and headed by a band playing the papal hymn. They stopped before the Cardinal's residence, and Cardinal Merry del Val appeared upon a balcony and was received with enthusiastic cheers. Subsequently he expressed satisfaction at the protection the police had afford-

It will thus be seen that respect for religion is a prominent characteristic of the great bulk of the population of Catholic Italy. The rowdy element should be punished in summary fashion by the Government, and would be so punished long ago were it not that unfortunately only too many of those in authority are in sympathy with those who have no regard for faith and morals.

ed him.

# A GOOD APPOINTMENT.

One feature of Canadian public life s somewhat remarkable, and that is, the great care taken by the Government in the selection of men to fill judicial positions. The latest evidence of this practice is the appointment to the bench of N. D. Beck, Esq., barrister, of Edmonton, Alberta. The new appointment gives to the judiciary of our country a gentleman of the very highest character, a lawyer who has attained a reputation far above that of the rank and fyle, and a gentleman possessed of the judicial temperament in a remarkable degree. We need not say that all classes of the community in which the new judge lives will commend the Government for having given to the bench a gentleman who will reflect honor upon the position. To Judge Beck the CATHOLIC RECORD sends hearty congratulations.

#### INFIDEL FALSEHOODS VIA THE CABLE.

It gave us a little shock of agree

able surprise to read in a recent Con-gregationalist: It is a pleasure to record that the grave charges against the monks in Varazze, which gave occasion to the Italian riots in Fiorence and elsewhere, have since been positively disproved."
"We regret to say that we find our Protestant contemporaries very quick Protestant contemporaries very quick to seize upon every sarap of news that seems to discredit the Catholic Church, but very slow to record the real state of affairs when it transpires. Hence, we say, we were agreeably surprised at seeing the above sentence in the Congregationalist."—Sacred Heart Review.

The untruthful despatch referred to above was published quite extensively in our Canadian papers but we do not remember having seen a single contradiction. It is most unfortunate that a more careful supervision of cable despatches is not exercised by the proper

authorities. Things have come to such a pass that first reports of current events are rarely believed by the reading public. It often happens that these first reports are either entirely contradicted or modified to a very great degree by later advices. So far as Catholic affairs are concerned it looks indeed as if the Christ-haters of France and Italy held prominent places in the Associated Press business. It is a thousand pities that the cable slanderer cannot be dealt with in the same manner as other criminals. A term in prison would give him a greater regard for truth. It is to be regretted that there are so many of our non-Catholic friends and neighbors who are only too ready to believe reports which reflect upon the Mother Church.

#### HOPEFUL OUTLOOK FOR CHURCH IN FRANCE:

EW SEMINARIES HAVE MANY PUPILS. THE PEOPLE ARE CONTRIB-

M. A. Janne, of the "Croix," is making an inquiry concerning the reorganization of the Catholic Church in Several of the interviews he France. Several of the interviews he has had with Bishops have already been published. The statements made the prelates are, on the whole reassur ing. For instance, Mgr. Delamaire, the Coadjator of the Archbishop of Cambrai, said his heart was full of con-Cambrai, said his heart was full of confident hope. The State seminaries had been suppr ssed, but new free seminaries had been opened, and those in his diocese were, he said, already crowded with pupils. Mgr. Delamaire added: "It seems as if the persecu added: "It seems as if the persecu tion had developed and multiplied the apostolic ambitions. I have more than 350 young men in my seminary. That number does not, however, suffice for ma, and I intend to undertake a veritable recruiting campaign. I wish, by a very careful selection, to ordain no priest who has not a veritable vocation and I must be able to furnish recruits to less favored dioceses than mine, and to the foreign missions which are the glory and ornament of the French Church."

In reply to a question concerning the Denier du Culte, Mgr. Delamaire showed that, though he required for his diocese more than £40,000 a year, it was forthcoming. Mgr. Dizien, Bishop of Amiens, speaking on same subject, said the Denier du Culte had surpassed his expectations, though 25 per cent, of the inhabitants of the diocese refrained from subscribing because their principles opposed it, and another 25 per cent, because they were too poor to do so. Consequently all the money had to come from the remaining 50 per cent., and they subscribed sufficiently generously to make amount required for all the eeds of public worship throughout the

Mgr. Touchet, Bishop of Orleans, explained to M. A. Janne that each prelate organized the collection of the Denier du Culte in the manner he hought most advantageous. part, he had left it in the hands of the parish priests who were allowed great iberty in the matter. In some cases a ump sum was given by a family, and in others a small contribution was given at short intervals. The priests were urged to visit their parishioners fre-

quently.

Mgr. Gibler, Bishop of Versailes, declared to M. A. Janne that he was full of hope. "The Church of France was broken to pieces, but those pieces are good. We are picking them up, and with the ruins we will construct a new edifice which wil! be more beautiful than the old one." In reply to the question as to what he desired most fervently for the Church of France, Mgr. Gibler said: "I desire that at any price the Church always preserve its independence, and that never more may a Dumay or a Briand designate Bishops and impose priests on them,

## AN EXTRAORDINARY CON-

VERSION IN ENGLAND. We have often written in The Pilot of John A Kensitt, the ultra Protestant, who besides manife ting a bitter antagonism to the Catholic Church it antagonism to the Catholic Chirch its self, specialized, so to speak, on trying to destroy the "Catholic party" in the Church of England. About ten years ago, he was attracting great attention on both sides of the Atlantic by his personal interference with the service in advanced Anglican churches in London. The present writer has seen the modest little church of St. Ethelburga in a crowded district of London, where Kensitt began his cam-paign. The veneration of the Cross on Good Friday, and the Asperges fol-lowing the Catholic custom of sprinkling the congregation with holy water. were naturally very distasteful to the self-constituted champion of Protes tantism.

He got a few drops of the water on day, and went to the nearest police court to register a charge of "assault and battery"! Freedom of worship prevails in London, however, and the police of that city are singularly un-sentimental; so, when Mr. Kensitt tried to\_break up a ritualistic service in that city, and made off with the Crucifix, which he had snatched from the hands of the officiating clergyman his proclaimed zeal for Protestanism did not avail to mitigate his offense in disturbing public worship and he got the ordinary penalty.

All these things are naturally re-called by the announcement that one of his late prominent supporters, the Rev. A. C. White, has been recently received into the Catholic Church. Like Kensitt, Mr. White spent years in denouncing Catholicity up and down the land. He was called upon to counteract the literary activity of the Cath-olic Truth Society of Great Britain, and his pen was long employed in ex-posing "the errors and superstitions of Rome."

He must, however, have been an tions."

honest man; for as he studied the al-leged "errors and superstitions", he gradually became conscious of his error, and manfully followed the While his defection is a hard blow the followers of Kensitt, Catho everywhere rejoice that another cere soul has imitated the Script example of St. Paul. Sincere tants with eyes single to God's service, are the stuff of which sincere and splendid Catholics are made.—Boston Pilot.

#### A NOTABLE CONVERT.

WHAT THE PURITANS FAILED TO FORESEE-THE SEAMLESS ROBE OF CHRIST RENT INTO HIDEOUS FR MENTS, AND TRAMPLED IN DUST.

The great intellectual struggle of sincere and honest souls in search of the true faith is sometimes marvellous in its results. When Cardinal Newman lead the Oxford movement his sole object and aim in life were to restord order in the chaotic state of the Angli can church. Honest, sincere apowerful in intellect, he traveled Rome to learn and convince himself thorougaly of the errors of the Roman church, so that he might bring out in bold contrast the beauties and grandeur of the Anglican church, and the necessity of the schism of Henry VIII, During his stay in Rome he studied Christian principles to their v foundation. Doubts began to arise his mind as to his herculian undertak ing, viz., to connect the Angl church by some invisible chain with primitive Christianity. The more and the deeper he studied the graver and serious were the doubts which arose his honest, sincere and logical mind.
To him the Pope was no longer the anti-Christ whom he considered him to be when leaving old England. turning home, pressed by doubts, whilst crossing the Mediterranean Sea, he poured forth the cravings of his soul in that beautiful hymn "Lead, Kindly Light." After reach ing England the darkness grew denser, and through the mist he could see no light which would enable his powerful intellect to trace the invisible chain from the foundation of the Angean church to Henry VIII. back primitive Christianity. The mission links were visible in the Church Rome. He told his brother Francis his mental struggles, his doubts, e His brother honestly and candidly t nim that in his state of mind nothing remained for him to do but back to Rome." He took which shook the faith of thousands of

Anglicans. Such cases are not rare. They speak volumes. Recently in Bridgewater,
Mass., a notable convert, the son of
Harriet Beecher Stowe, and a nephew
of Henry Ward Beecher, one of
America s greatest preachers, created
a similar sensation. Rev. Charles E.
Stowe, a minister of high standing in Stowe, a minister of high standing in the Congregational Church, whilst preaching to his congregation quietly

slipped off his gloves, and as reported "Our Puritan Fathers never have made the break they did with Catholic Christianity could they have foreseen as a result thereof the Christess, moriband, frigid, fruitless Protestantism that can contribute neither warmth, life, inspiration nor power to lift us above the weariness of sin Thank God, this is not true of all Pro testantism! The great doctrines of Catholic Christianity are still believed and preached in many of our churches. and preached in many of our chartness. But, alas! it is only too true that the heavenly city, which our Puritan fathers yearned for and sought with prayers and tears, has become, to many of our Christless descendants, a frigid city of ice palaces; built of pale negations, cold, cheerless, shining in a pale winter sun with an evanescent glitter of a doubtful and unsubstantial intel

lectual worth. north floated with the only to be melted and disappear in the warm waters of the equator, so shall these transcendental ice mount in the warmer currents that the Holy our crucified but now risen and glorified

Lord.
"The full, rich, glorious Christ of Catholic Christianity has been dragged from His throne by these 'advanced thinkers (God save the mark!) and reduced to beggary. A pale, bloodless, emaciated Syrian ghost, He still dimly haunts the icy corridors of this twentieth century Protestantism, from which the doom of His final exclusion has

been already spoken.
"Then in their boundless arrogance and self-assertion they turn upon of us who still cry with Thomas before the Risen One, 'My Lord and my God,' and tell us that there is no middle ground between their own vague and sterile rationalism and the Roman Catholic Church. If this be so, then for me, most gratefully and lovingly I turn to the Church of Rome as a nomeless, houseless wanderer to a home in a continuing city.

"We are hungry for God, yea for the living God, and hence so restless and dissatisfied. The husk of life's fruit is growing thicker and its meat thinner and drier every day for the vast majority of our people. In many and important respects life was brighter in the so-called 'Dark Ages' than it is to day. The seamless robe of Christ is rent to the seamless robe of the s into hideous fragments and trampled

## A Good Plan.

The Rev. R. A. McAndrew, pastor of St. Mary's Church, Wilkesbarre, Pa., has entered upon a work of saving the young girls of his parish from the night temptation of the streets. Father McAndrew has established his own curiew law and, according to an exchange, he intends to walk the streets of Wilkesbarre nightly to stop the prowling around of the youth of his flock. "If I can possibly break it up," declares the pastor, "I mean to do so. The streets are no place for girls, they are exposed to all sorts of

REV. HENRY DAY, S. CONFERENCE J LIVERPOOL. Father Day said: writes Mr. Campbell chapter of his book, "in articulation of religion And speaking in p
"New Theology," he
"a name which has lo both in this country to indicate the attitud

believe that the fund Christian faith need lated in terms of imm Those who take this v that there is any need ion, but that the for religion of Jesus is sented are inadequate What is wanted is the essential truth religion in terms of the (The New Theology, "New Theology" the to be substantially in old religion which wowed to the Jews, and fullness of time." we vealed by Jesus Cl acceptance, therefore the ground of its truth of that veneral also implies a further of the intrinsic excell I will endeavor ing. I will endeavor both these pretension In the first place the has no kindred nor with the old religion denial of it. The prois not far to seek. revealed religion is wherehy man the cr God, his invisible Creator. In the Bibl ifested in almost eve tence. In the first c of Genesis a perso sented as creating and woman: "And make man in our ov likeness. So God e own image, in the i He him; male and them. (Gen. i. 26, seventeenth chapter is written: "The Abraham and sai Almighty God; wall thou perfect. . And I will m between Me and the and 2) In the N

same personal God seen incarnate in Je a religion both Jew

described as a cov parties, a bond between or a personal comm creature and his Cre we have seen and John, "declare we also may have com truly our communic and with His Son John i. 3.) Now, relation anywher religious experien Theology?" No, t it in its system. I cluded. The relat which we have cons It is also a persons Therefore it requir subject, a distinc the foundation of a In other words, the son of the Create person created, a creation. All the and not mere fig tions of fancy. If ments fail, the r ground. An illus parental relation, persocal, and for To constitute this be a father disti the act of genera elements must b actual being. If Now, in the "Ner tinction and reali relation of the Cr utterly destroye foundation is com omnipotent Creat God are lost in what Mr. Campb nature of the Dei ter of his book, wand the Universe that " this finit one means to the infinite. Suppos finite consciousnesibilities to that can only know To all eternity, never can be of Him to all etern He is. In order Himself the pos God must limit New Theology, can the conscious objects of thoug nity there are b further consciou only attain by ation? A God knowledge by li coming finite in finite from the absurdity of th ment concerning is sufficiently expressed it by the artless Mr. Campbell words: "God

not being. being seeks fr finds itself hind it becomes awa of asking how universe, we nothing finite Infinity alone evil, because i able, and if I expression, e before it can This quotation petition of my that the finit progress, but t rejects it. It and childish