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THE CHURCH AND THE BIBLE. According to Cardinal Manning, the "master error of the Reformation" was the fallacy that Christianity was derived from the Bible, and that from the Bible alone are dogmas of faith to be proved.

THE REV. MR. PETERS IN TROUBLE. Some astonishment was created in Bloomington Reformed Church the other day when Rev. Madison C. Peters, a man famed for the odor of his sanctity if not of his tolerance, burst forth into a strain of soul-stirring eloquence over the death of Henry George.

Justice on the same day on which Sir Oliver entered upon his duties as Lieutenant-Governor of Ontario. The passage quoted by Mr. Fowler certainly does not prove what he attempted to deduce from it, nor is there any passage in the New Testament from which it can be shown either that the obligation of keeping the seventh day was abrogated, or that the first day was to take its place under the Christian dispensation.

made all at once, until perhaps the reign of Constantine. We see by this how little value is to be placed on the pompous pronouncement of the Anglican Bishop Hesse which Mr. Fowler quoted as if it settled the matter: "We keep the day because it has ever since (the time of the Apostles) been kept."

conference, if carried out to their legitimate consequences will lead to the very results which the speakers say were expected from them by the people of St. Louis and the West, referred to by Mr. Hale and his friend Mr. Elliot.

SHOULD BE STOPPED. The flippancy with which some preachers nowadays speak of the most sacred subjects is exemplified in a sermon delivered a few days ago by the Rev. Lewis E. Pease, in the Church of our Father, Brooklyn. His theme was "Christ as a newspaper man."

THE TENDENCY TO EXTEND THE NUMBER OF LEGAL CAUSES OF DIVORCE WHEN ONCE IT IS ADMITTED THAT DIVORCE MAY BE GRANTED FOR ANY CAUSE, IS TO BE SEEN IN A RECENT DECISION BY JUDGE ROGER A. PRYOR, OF NEW YORK, WHO GRANTED A DECREE OF DIVORCE FOR "VERBAL CRUELTY."

THE LORD'S DAY OR THE SABBATH. At a meeting of the Ministerial Association held last week in this city, the discussion turned upon the keeping of the Sunday or Lord's day, the first day of the week, instead of the Saturday or Jewish Sabbath, the seventh day, as was commanded to the Jews under the Old Law.

UNITARIANISM. The discussions which took place at the General Unitarian Conference which met recently at Saratoga throw considerable light upon the degree of negation with which the Protestantism of to-day meets the most important teachings of Christianity. It is true that for the most part those who call themselves Evangelical Protestants repudiate the Unitarian claim to be Christians, yet it is none the less true that Unitarianism is just as much based upon the fundamental principle of Protestantism as Evangelicalism itself, that is to say, on private judgment as opposed to the principle of Church authority.

And yet Mr. Hale concludes this flash of rhetoric by saying: "But he (man) is not to be his own God. He is not to live without law. He goes about his Father's business. He is in God and God is in him."

ARCHDIOCE. A Very Success. The Church of Our Lady, Queen of the World, in St. Louis, under the name of "a Liberal Church," there were "people who were delighted with the proposition, because they wanted to be set free from all law; and one of the prime difficulties of our early Churches in the West was the fact that people poured in upon them who supposed that liberal religion means permission to do just what they choose, just when they choose."

THE SCHOOL QUESTION IN ENGLAND. In London, England, there is intense excitement regarding the approaching school elections. The two opposing parties are called the Progressists and the Moderates, of whom the former comprise the opponents of religious teaching, while the latter are in favor of incorporating the religious voluntary schools into the Public school system.

SIR OLIVER MOWAT AND THE HON. DAVID MILLS. In accordance with the official announcement made some weeks ago, last week Sir Oliver Mowat resigned the office of Minister of Justice and his seat in the Senate of the Dominion, which he has worthily filled since the accession of Sir Wilfred Laurier's Government to power.

CHANGING CHURCHES. An example of how trivial are the causes which are considered by non-Catholics to be sufficient reason for changing one's religion is reported from Princeton, N. B., Presbyterian University. Professor C. W. Shields was censured by members of the New Brunswick Presbytery for signing a petition for a license for the Princeton inn, whereupon he sent to the Presbytery, which met last week, a letter announcing his withdrawal from the Presbyterian Church.

THE COUNCIL OF LAODICEA. The Council of Laodicea in A. D. 363 ordered the Lord's day to be observed, and Eusebius, who wrote in the early part of the same century, declares that the same day was then observed by Christians, and the Emperor Constantine, in obedience to the wish of Pope Silvester, decreed that the day should be kept throughout the Roman Empire.

REASON AFFORDS US PROOF THAT THE SOUL IS DISTINCT FROM THE BODY, BUT THE INFERENCE IS NOT QUITE CLEAR THAT THE SOUL IS IMMORTAL, IF WE DEPEND ON WHAT REASON ALONE TEACHES ON THIS SUBJECT, AND SO ANCIENT PAGAN AND MODERN INFIDEL PHILOSOPHERS HAVE

admitted their doubt expressing their hope of immortality. Tom Paine, however, while rejecting the doctrine of immortality, he implicitly acknowledged that the soul was based upon upon conviction arising from demonstration of the declared his belief in a trine, but he said he was assured of it we need divinity. Unitarianism has faith in it than it might, and year after year more and more Deism. We regret that Unitarianism itself is in the same condition. A and illustration of it in our last week's entitled "Whither is

the tendency to extend the number of legal causes of divorce when once it is admitted that divorce may be granted for any cause, is to be seen in a recent decision by Judge Roger A. Pryor, of New York, who granted a decree of divorce for "verbal cruelty." The judge said: "In humanity may be evinced and cruelty inflicted by verbal outrage as well as by bodily abuse is a fact of human experience and judicial recognition. Whatever the rule elsewhere and at other times, in this jurisdiction at the present day meek submission and patient resignation is not a wife's sole resource under a brutality that shrinks only from physical violence, but against such misconduct of a husband the courts will afford her commensurate redress. Upon proof, therefore, of such angry, contumelious and degrading reproaches by a husband, applied maliciously and without provocation, as makes his presence an intolerable grievance, destructive of the happiness that is the end of the matrimonial association, a wife is entitled, without sacrifice of her right to support, to be relieved of the humiliating and tormenting companionship."

It appears from the statements made by several of the speakers that the Second Adventists, a sect very similar to the Seventh Day Baptists, have recently made considerable inroads on the sects represented in the Association, who are for the most part Methodists, and the discussion was brought on chiefly for the purpose of meeting the arguments of the Adventists. So great was the diversity of opinion manifested that Captain Kimball very aptly remarked that he was "pleased to be present to witness such delightful diversity of opinion, as it illustrated what a large superstructure can be built upon a small fact." (Laughter.) There is undoubtedly a feature in the discussion at which it is difficult to refrain from laughter, but it appears to us rather a matter of regret than amusement that there should be so much groping in the dark in regard to the fulfillment or non-fulfillment of God's law.

We are all aware how pertinaciously the ministers of the various Protestant sects have instilled Jewish Sabbatharian views in the minds of their followers. They have taught hitherto that the Apostles established the Sunday as the day of rest instead of the Jewish Sabbath, and they have given to the Christian Lord's Day the name Sabbath. This was one of the peculiarities of so-called Evangelical Protestantism. In vain, as far as they were concerned, have Catholics pointed out that there is no Scriptural proof that the Apostles made the change indicated. The sects have always contended that certain passages of Scripture amply prove that the first day of the week was substituted for the seventh day by Apostolic authority, and on this ground the ultra-Sabbatarian views universally held by Protestants of the Evangelical school have been based.

But the ministerial meeting of last week shows a remarkable change of front in regard to this matter. The Sabbatharian view was almost unanimously repudiated, only one or two of those present having raised their voices in its favor amid the din of the clamor against it. A resolution was passed even without a dissenting voice tendering a hearty vote of thanks to the Rev. George Fowler for reading a paper which refuted it. Mr. Fowler's view of the matter was very extreme. Basing his argument on 2 Cor. iii, 4, 11, he maintained, not that the Old Law was abrogated, but that as we are Gentiles, not even the ten commandments apply to Christians. This statement elicited from Rev. Mr. Jackson the indignant disclaimer: "As regards the Decal-

ogue being done away with—Never! As long as God exists and the constitution of man is the same, the ten commandments will remain. If one can be abolished, all can be." The passage quoted by Mr. Fowler certainly does not prove what he attempted to deduce from it, nor is there any passage in the New Testament from which it can be shown either that the obligation of keeping the seventh day was abrogated, or that the first day was to take its place under the Christian dispensation. There are at the most four passages of the New Testament which can be interpreted as bearing on this point. One is (Col. ii, 16): "Let no man judge you in meat or in drink: or in respect of a festival day, or of the new moon, or of the sabbaths." Let us not be misunderstood in regard to this point. Knowing from other sources that the change from the Sabbath to the Lord's day took place at a very early date in Christianity, and probably in the time of the Apostles, we may reasonably interpret this passage as referring to a change of some kind in the manner of observing the Sabbath, but independently of this tradition of the Catholic Church the text by itself does not demonstrate what that change was. Neither do the other texts which have been used for this purpose, as Acts xx, 7, "where we are told by St. Luke, "we assembled to break bread." There is here a good reason given for the assembly on that day and for St. Paul's discourse to the brethren, independently of its being the Christian weekly festival, namely, that "Paul was to depart on the morrow." Besides, we learn from Acts ii, 46, that it was the practice of the first believers to visit the temple daily breaking bread from house to house, praising God together, and receiving daily into the Church "such as should be saved." It is not extraordinary, therefore, that St. Paul should discourse to them at one of these daily assemblies, just before his departure. Of a similar passage in 1 Cor. xvi, 2 we may say the same thing. The first day of the week was appointed for a collection for those saints (who were poor) so that the gatherings might be ready for the Apostle on the occasion of his visit, that he might take them to Jerusalem with him. The only other passage in which the first day of the week is referred to where it may signify a day of special devotion is Apoc. i, 10, (Rev.) where St. John declares "I was in spirit on the Lord's day." It is here indicated that on that day the Apostle received part of his revelation from heaven, but this revelation was not necessarily given on the day of the weekly Christian festival. Besides, it is only by the tradition of the Church, and the testimony of the early Christian Fathers, that we know it was customary to call the first day of the week "the Lord's day." None of these passages, therefore, nor all of them together, prove that the change was made, the more especially as the Protestants who quote them for this purpose proclaim it to be their doctrine that no dogma of religion is to be received which is not clearly found in the Scripture itself. They reject entirely the authority of the Church and the teachings of the early Fathers, by which alone these texts can be interpreted as meaning that such a change was made, and even these testimonies do not show that the change was complete all at once. To the Catholic the matter is clear and easy. We believe that Christ established a Church with authority to define doctrine, and establish laws which put into order all things we are to believe and practice, and as the Church commands that the Sunday is to be kept holy, we obey this precept, and we know in what way the day must be kept, but it is plainly prescribed by the Church to be kept in the Christian and not after the Jewish manner. On all these points Protestantism is in the dark, and this is the cause of the Babel of opinions expressed at last week's ministerial meeting. The Council of Laodicea in A. D. 363 ordered the Lord's day to be observed, and Eusebius, who wrote in the early part of the same century, declares that the same day was then observed by Christians, and the Emperor Constantine, in obedience to the wish of Pope Silvester, decreed that the day should be kept throughout the Roman Empire. The Apostolic Constitutions which certainly show what the Church observed during the third century, if not during the second, order the observance of the Lord's day, but they imply also that the Sabbath was observed at that time, so that the complete change of day does not appear to have been

made all at once, until perhaps the reign of Constantine. We see by this how little value is to be placed on the pompous pronouncement of the Anglican Bishop Hesse which Mr. Fowler quoted as if it settled the matter: "We keep the day because it has ever since (the time of the Apostles) been kept." The meetings of the Christian Fathers of the second and third centuries all attest to the fact. It is not a day set apart by the Pope centuries later. All such assertions are contrary to the plainest and most evident facts of history." The Archbishop draws this conclusion from the inconclusive texts of Scripture we have already referred to; but from the facts as we have stated them it will be seen that it was by the authority of Catholic Popes and Councils that the matter was really settled—not indeed "centuries later," but at a very early period: that is, by the authority of the Church, which Protestantism has always declared ought not to be received as obligatory at any period, early or late. We have said already that it is in consequence of pressure by the Second Adventists that the Methodist clergy have changed their basis of argument. One speaker said that the Adventists' contention would not "worry him," for they "border on insanity." Nevertheless, Rev. Mr. Fowler reminded the meeting that they confuse church members by their puzzling questions, "bringing their doctrine into orthodox homes and crippling Christian life," and that "there is method in their madness." Another speaker said that the homes of Church members are affected by these doctrines, and that so successful have the Adventists been that "they are planning a campaign of the city and are going to build a church here. We should be alive to this matter." On Protestant grounds, the Adventists have certainly the best of the argument, as it is impossible, on such grounds, to refute them. The whole matter illustrates the fallacy of the Protestant position of interpretation of the Scripture by private judgment, and the rejection of the authority of the Church.

And yet Mr. Hale concludes this flash of rhetoric by saying: "But he (man) is not to be his own God. He is not to live without law. He goes about his Father's business. He is in God and God is in him." No further comment is needed to show that this rationalized man spoken of by Mr. Hale is a mere phantasm. He has not, and probably never will have, existence. Yet it is this phantom which he would substitute for practical Christianity. It is not by mere accident that one speaker has thus shown what Unitarianism really is. The general tendency of the speeches and addresses was to the same effect. Thus Dr. Beane said "Man is the only revealer of himself. The old idea of a revelation imparted from afar is vanishing from men's minds." The Rev. John Snyder, of New York, also made an address on "Loyalty Without Bigotry," wherein perfectly similar views were set forth. The object of all the speakers was to belittle Christianity, and to substitute for it a religion of the fancy and the imagination.

It appears from the statements made by several of the speakers that the Second Adventists, a sect very similar to the Seventh Day Baptists, have recently made considerable inroads on the sects represented in the Association, who are for the most part Methodists, and the discussion was brought on chiefly for the purpose of meeting the arguments of the Adventists. So great was the diversity of opinion manifested that Captain Kimball very aptly remarked that he was "pleased to be present to witness such delightful diversity of opinion, as it illustrated what a large superstructure can be built upon a small fact." (Laughter.) There is undoubtedly a feature in the discussion at which it is difficult to refrain from laughter, but it appears to us rather a matter of regret than amusement that there should be so much groping in the dark in regard to the fulfillment or non-fulfillment of God's law. We are all aware how pertinaciously the ministers of the various Protestant sects have instilled Jewish Sabbatharian views in the minds of their followers. They have taught hitherto that the Apostles established the Sunday as the day of rest instead of the Jewish Sabbath, and they have given to the Christian Lord's Day the name Sabbath. This was one of the peculiarities of so-called Evangelical Protestantism. In vain, as far as they were concerned, have Catholics pointed out that there is no Scriptural proof that the Apostles made the change indicated. The sects have always contended that certain passages of Scripture amply prove that the first day of the week was substituted for the seventh day by Apostolic authority, and on this ground the ultra-Sabbatarian views universally held by Protestants of the Evangelical school have been based. But the ministerial meeting of last week shows a remarkable change of front in regard to this matter. The Sabbatharian view was almost unanimously repudiated, only one or two of those present having raised their voices in its favor amid the din of the clamor against it. A resolution was passed even without a dissenting voice tendering a hearty vote of thanks to the Rev. George Fowler for reading a paper which refuted it. Mr. Fowler's view of the matter was very extreme. Basing his argument on 2 Cor. iii, 4, 11, he maintained, not that the Old Law was abrogated, but that as we are Gentiles, not even the ten commandments apply to Christians. This statement elicited from Rev. Mr. Jackson the indignant disclaimer: "As regards the Decal-

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We will add a few words of comment on the address of Rev. G. C. Cressey, of Massachusetts. Mr. Cressey said: "The doctrine of immortality is not ecclesiastical. It is not even primarily theological. It is a doctrine of natural and universal religion, born in the impulses of the soul and confirmed by the highest grasp of human reason." The purpose of this sentiment is to make it be believed that reason is a sufficient guide to teach man his duties, and that therefore no revelation from God is needed for this. To this we feel bound to say that though it is very true that there has existed among all nations a belief in the immortality of the soul, and of a future life of rewards and punishments, according as man has fulfilled or neglected his duties on earth, reason alone would not have taught men this truth. It must, therefore, have originated with a primitive revelation given by God to man. Reason affords us proof that the soul is distinct from the body, but the inference is not quite clear that the soul is immortal, if we depend on what reason alone teaches on this subject, and so ancient Pagan and modern infidel philosophers have

admitted their doubt expressing their hope of immortality. Tom Paine, however, while rejecting the doctrine of immortality, he implicitly acknowledged that the soul was based upon upon conviction arising from demonstration of the declared his belief in a trine, but he said he was assured of it we need divinity. Unitarianism has faith in it than it might, and year after year more and more Deism. We regret that Unitarianism itself is in the same condition. A and illustration of it in our last week's entitled "Whither is

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