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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th. 1990.

To the Editor of The Catholic Record,
London, Ont:

Dear Sir: For some time past I have read
cur estimable paper, The Catholic Record,
ad congratulate you upon the manner in
maich it is published.

Its matter and form are both cond-and-

waten it is published.

Its matter and form are both good: and a traily Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you are con-

ne faithful.

Sesing you, and wishing you success.

Believe me, to remain.

Yours faithfully in Jesus Christ,

† D. FALCONIO, Arch. of Larisss

Apost. Deleg.

LONDON, SATURDAY, JUNE 4, 1904.

THE SABBATH AND THE LORD'S

Enquirer of Toronto asks :

"On what authority do Catholics and most other Christians observe the Sunday holy instead of the Saturday, which is the Sabbath-day which we ar commanded to keep holy, because the Lord rested on the seventh day; there fore the Lord blessed the seventh day and sanctified it ?" (Ex. xx. 11.)

Our esteemed correspondent remarks that " Second Adventists and Seventh Day Baptists are at the present time exceedingly industrious in spreading literature to prove that they alone obey the divine command to keep holy the Sabbath day." He asks if "the Catholic or any Church had or has the power to change the law of God as revealed on this point even from the days of creation."

Answer. The change enquired about by our correspondent was made by the authority of the Catholic Church, which has from Christ the power of He continues : making laws having reference to the end of which it was instituted, which is to direct mankind to the salvation of their souls.

The following passages of Holy Scripture prove this beyond doubt:

And if he (an offending brother will not hear them, (brethren giving good counsel) tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publi-can." (St. Matt. xviii. 17.)

They (the pastors of the Church) were told by the Holy Ghost:

" Separate me Saul and Barnabas for Then they fasting and praying, and imposing their hands upon them, sent them away." (Acts xiii. 3.)

Being sent by the Apostles, it is added in the 4th verse, "They were sent by the Holy Ghost."

In Acts xv., 24, 28 the laws made Church are promulgated with the formula, "It hath seemed good to the Holy Chost, and to us."

St. Paul, as one of the ruling pastors of the Church, appoints Timothy to remain at Ephesus; and not only does " charge some not to teach otherwise." (1 Tim. i. 4.)

St. Paul appointed Titus to Crete with authority similar to that of Timothy, but in a different city. (Titus i. 5.) To both these pastors he gives very full directions how they are to rule the Church of God.

In 1 Cor. xi. 34: After giving many directions to the people of Corinth how they should conduct themselves, the same Apostle declares: "the rest I will set in order when I come." This also implies the authority of making laws for the government of the Church. So do St. Paul's words to the Ancients who came to him at Miletus: "Take over which the Holy Ghost has placed you bishops to rule the Church of God." (Acts xx. 28.)

But our correspondent enquires, 44 Can the Church change the law of Sod in this or in any matter?"

The Church has no power to change the law of God, but if God did not insend any law in particular to be perpetual, the Church has power in the matter when the obligation has lapsed. Such is the law of the Sabbath, so far as regards the day of the week on which it is to be observed, though it belongs to the immutable divine law that some portion of our time should be devoted to God's service.

Thus when Christ allowed His Apostles to pluck the ears of corn on the Sabbath day, He declared that

"the Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath." (St. Mark ii. 23 28.) This implies that under the New Law there are circumstances under which the Sabbath itself shall be brought under the jurisdiction of the Church which Christ instituted, the only condition being that the obligation of observing the ancient Sabbath should cease. It would then be within the province of Christ's Church to fix the Christian festival to such a day as she hould deem most suitable. This is precisely what occurred, for St. Paul leclares in Col. ii. 16. 17: "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 : which are a shadow of things to come; but the body is of Christ."

These words, clear enough in them selves, become still more lucid in con nection with their context, for the Apostle is warning the Collossian Christians, who were converts chiefly from Paganism, and not from Judaism that they must not be imposed upon by Pagan philosophy or by judaizing teachers who would have them circumcised according to the Mosaic Law. He tells them "He (Christ) blotted out the handwriting of the decree which was against us when we were dead in sin and uncircumcised, forgiving all our offences.' There is, therefore, no longer need of circumcision, Jewish festivals, new moons on which the Jewish calendar depends, and sabbaths.

In the fourth chapter of the Epistle to the Galatians, the Apostle speaks similarly though not quite so clearly, especially in verses 9 and 10.

Further light is thrown on this point by St. Paul's companion missioner, Barnabas, who has left us an Epistle, which, though not held to be a part of inspired Scripture, is of decisive weight historically in showing that already in the Apostolic days the Church had established the first day of the week as the Christian weekly festival. The Sunday is therefore thus shown to have been established by the authority of the Apostles, who were at this time (with St. Peter as head) the supreme ruling authority in the Church of Christ.

St. Barnabas explains that the events and rites of the Old Law are figures of the law of Christ, thus the circumcision of Abraham symbolizes the circumcision of our heart and ears, faith and charity

"The Lord said to the Jews, you actual sabbaths and your new-moons cannot endure. He thus wished then to learn that the day which the renewe earth should inaugurate was the eighth day, the day when Jesus rose from the dead, going up towards heaven.'

This may not imply that Christ Him self appointed this day for the observ ance of Christians, but it certainly does imply its Apostelie institution. It must be remarked that the eighth day, following Saturday, is identical with the first day of the week.

St. Ignatius, who was a disciple of St. John's death, declares the same doctrine in his epistle to the Magnesians, saying: "Having become disabsurd to join faith in Jesus Christ, political capital of Italy. with Judaical observances. For Christianity has not been converted to Judaism, but Judaism must be converted to Christianity."

In the same epistle this holy martyr directs the Magnesians not to "ohserve the Sabbath (of the Jews) but to Timethy obey this command, but live in the spirit of the Lord's day. Timothy himself receives authority to This was the name by which Christians called the Sunday, which was named by Pagans the "day of the sun."

St. Augustine states in the fourth century the Sabbath festival is not observed literally in this life by abstinence from "old works," but figurative ly in heaven where there is an eternal rest. The Council of Lacdicea in A. D. 363 actually anathematizes as Judaizers who abstain from labor on the Sabbath (Saturday) and orders all to honor rather the Lord's day (Sunday) and if possible to abstain from labor on this day. Thus there is an actual opposition shown to exist between the observance of Saturday, which is a distinctheed to yourselves and to all the flock | ively Jewish practice, whereas the observance of the Sunday or Lord's day is the usage of Christians. St. Gregory the Great also insists on this. laving it down authoritatively that abstinence from work on Saturday is a mark of Judaism and of anti-Christ.

From what the Council of Laodicea decreed it may be seen that in the latter half of the fourth century abstinence from servile work was not strictly forbidden, though it was recommended. This strict method of observing the day was therefore of later enactment, and this is of itself evidence sufficient that the Christian weekly festival was not enjoined according to the pattern set forth for the observance of the Jewish Sabbath.

We have stated that the Lord's day

to be kept holy; but the evidence shows that its institution was not at any recent date, but so far back as the days of the Apostles, and was instituted by the Apostles themselves, who were the first teachers of Christ's religion, sent by Jesus Christ to convert the world to the faith which He re-

This being the case there are some passages of Scripture which make it highly probable that the Lord's day is referred to as the Christian day of rest; but these are not by themselves sufficient to demonstrate the fact, and we do not quote them to any such purpose. One passage states that the great Apocalyptic vision of the Evangelist St. John was revealed on the the target just now, because it is the Lord's day. (Apoc. (Rev.) i. 10.) Another shows that the early Christians actually assembled on the first day of the week "to break bread," whereby is meant, to offer the Eucharistic Sacrifice. (Acts xx. 7.) A third passage (1 Cor. xvi. 2) is nearly to the same effect; but as these statements do not unmistakably assert that the object of these assemblies was to obey any pre- religion is pushed, the more resolutely cept, we shall not insist on their force as proofs that the day was, even at this early period, observed as an obligatory festival; we shall add only that the Church of Christ, the "pillar and ground of truth," could not err in instituting the Lord's day; for Christ last much longer. promised that against His Church the gates of hell shall never prevail.

The reasons for which the Church of Christ has sanctified the Sunday or the Lord's day are, 1st, because the Resurrection of Christ took place on that day, which mystery is the most important under the Christian dispensation, and the one on which depends the whole Christian dispensation. This is clear from the words of St. Paul: " And if Christ be not risen again, then is our preaching vain, and your faith also is vain.' (1 Cor. xv. 14.)

2ndly. On Sunday the Holy Ghost descended upon the Apostles in the form of tongues of fire and strengthened and sanctified them, enabling them to fulfil their mission to preach the gospel to all nations.

3rdly. On Sunday God began His work of creating the world.

Thus by the Sunday festival the special works of the Three Divine Perons are honored in a particular manner. 4thly. It is generally believed that Christ's birth took place on a Sunday, though we do not assert this as a certainty.

THE RELATIONS OF THE HOLY SEE TO THE EUROPEAN

From the fact that the Holy Father has sent to the various powers of Europe a protest against the recent visit of President Loubet of France to the Italian King, it may be inferred how seriously the Pope takes it to heart that the head of a Catholic nation should recognize as the lawful occupant of the city of Rome, a monarch who St. John, and was martyred soon after is there while the Pope still protests against the usurpation of thirty-four years ago when the capital of the Pone's dominions was seized violently by the ciples of Jesus Christ, learn to live as grandfather and predecessor of the Christians. It would be present king, and made soon after the

President Loubet's visit alent to a declaration that France will not, under his rule, make any movement nor co-operate with any movement toward the restoration of the Pope's independence, and it is, to say the least, a most unfilial act on the part of the President to approve of the Italian usurpation, and an act which could not be regarded otherwise than as a deliberate insult to the Holy See.

Rome has, indeed, been visited by several Protestant monarchs, as by the Kaiser William and King Edward VII. but Catholic nations, such as France Austria, Spain, etc., should be regarded as, and should be the protectors of the Pope in his rights. There is, therefore, a peculiar ingratitude and incongruity in any visit paid by the heads of such nations to the Italian usurper. at least so long as the Father of Catholie Christendom has not condoned the usurpation, or declared that the present situation is accepted by him. It may be truly said by the Holy Father, in reference to this insult offered by the chief of a Catholic nation: "I was wounded in the house of my friends."

Since the protest sent by the Holy Father to the various courts of Europe, we are informed by a cablegram from Paris that the Council of Ministers of France held an extraordinary session on May 19th to consider the situation rising out of the extraordinary circumstance of the protest, and it has been decided that M. Eissard, the Ambassa dor of France to the Vatican, shall be recalled immediately. This is an intimation that the French Government proposes to carry on the war against religion indefinitely. Perhaps the next move will be for the French Government to introduce a bill abolish- problem is contained in the noble was appointed by the Catholic Church | ing the Concordat with the Holy See ; words of the Premier of the Dominion | ite crusade in New York appears not

or it may be to abolish altogether the French Embassy to the Vatican. cannot imagine that either of these steps will make the situation much worse than it is at present. By the expatriation of the Religious Orders, it has been shown that the Concordat is already practically abolished, and either of these steps will scarcely make the strained conditions between France guages. and the Vatican any worse than it is already. It may prove as beneficial as anything which has yet happened that the Government should go to the country. utmost extreme in its war upon religion, for the war upon the Catholic Church is undoubtedly aimed against all religion, the Catholic Church being made chief bulwark of Christianity in the nation. Other Churches will be similarly made a target should the Combes Government succeed in putting the Catholic Church out of the contest. We feel assured that they will not succeed in so doing; for there is reason to hope that the greater the extreme to which this opposition to body, which constitutes the main body of American Presbyterianism, and the will true Catholics throughout the country band together for the overthrow of a Government' which has shown itself unalterably hostile to Christianity under every form. Cer- those who by taking the oath of alleg-

The sudden departure of the Kaiser William from Italy where he was enjoying the bracing Italian sea air at the moment when President Loubet started from Paris for Rome, has excited a good deal of comment. He is on friendly terms with President Loubet; and the remembrance of Sedan as a reason for hostility to Germany, is supposed to have been wiped out from the minds of Frenchmen, so there should be nothing to prevent an agreeable meeting between the two monarchs and the cumstances. Why, then, should the German Emperor leave Italy so suddenly?

The secret of the Emperor's action has now been announced, and it is positively stated that what led to this was the desire on the part of the Emperor not to appear to countenance or approve an act of hostility to the Pope, inasmuch as the visit of the French President could not be construed in any other sense on this occa-

The Emperor William is particularly desirous at the present moment to manifest the greatest possible respect for the Supreme Head of the Catholic Church; and it cannot be doubted that his action on this occasion will tend to increase and cement the friendship of the Pope and Kaiser for each other. The Kaiser is anxious to cultivate the good-will of the Catholics of Germany for himself and his Government, and also to prepare the way for the growth of his influence in the East, by his recognition as the protector of Christians in Mahometan and Pagan countries. Nothing will contribute more effectually toward these purposes than good understanding with the Holy Father, manifested by good will towards both the Church and the Holy Father personally.

THE UNIVERSITY OF OTTAWA

In another part of this week's paper we publish an account of the laying of the corner-stone of the new University of Ottawa. Few institutions of a like character have been so highly favored by the presence and recognition of men occupying the highest positions, from Canada and the United States. The corner-stone was laid by His Excellency the Apostolic Delegate, the direct representative in the Dominion of His Holiness the Pope. He spoke words of commendation and encouragement for the great enterprise so nobly undertaken anew by the Oblate Fathers. In addition to these distinguished visitors Archbishops, Bishops and priests from all parts of the Dominion were in attendance, as well as Lord Minto, the Governor General; Sir Wilfred Laurier, Premier; Hon. Mr. Borden, leader of the Opposition; and the Hon. Mr. Harcourt, representing the Ontario Government; to testify their good will for the institution. Throughout the length and breadth of the country good will is manifested toward the University of Ottawa. And we trust that when the new building will be completed the students will outnumber those enrolled at any other pericd of its history.

The institution is on the border between the two provinces of Ontario and Onebec, where the English and Frenchspeaking portion of the population are about equal in number. Naturally those speaking English would like to have that language predominate, while the French people have also the same wish in regard to their tongue. Perhaps the very best solution of this

on the occasion of the laying of the corner stone of the University. Sir Wilfred Laurier said : " In this age of progress the student mastering the French as well as the English language was better fitted for the struggle of life. The matter should be viewed in a broad Christian spirit. Canada was though we very much doubt that there broad enough to embrace both lan-

That every success may be the por tion of the University of Ottawa is the wish of every Catholic throughout the

MORE ON THE CHURCH UNION MOVEMENT.

The hundred and sixteenth General Assembly of the Presbyterian Church of the United States has convened in Buffalo, with about seven hundred and fifty delegates in attendance from all by attending their meetings. Cathoparts of the country. Its sessions will be continued through the present week. St. Paul, not to be carried to and fro, It is said that a motion will be brought forward with the view of doctrine. effecting an organic union between this

Cumberland Presbyterians. The latter body repudiates the Con stitution of the United States as a godless document, and excommunicates tainly the present persecution cannot lance find themselves to be faithful subjects of the Government. As a matter of course, the weaker body will have to change its doctrine on this point before a union can be effected. But this does not appear to be a serious

obstacle to re-union. The proposal to unite the Presbyter ians, Methodists and Congregationalists into one body, which is being seriously considered in Canada, seems not to be on the tapis at all in the United States. The schism between North and South Presbyterians in the latter country seems to be an obstacle French President, under ordinary cir- to such a union as is now likely to be seen consummated before long in

While the sects have become convinced that it was Christ's intention that there should be but one true Church they should reflect seriously whether they are not wanting in the fulfilment of their duty in not acknowledging that the duty of union implies submission to the one Church authority which is traceable to Christ, having been instituted by Him, and transmitted by constant succession to the Pope and pastors of the Catholic Church at the present day.

A QUAKER CRUSADE.

We notice that Mr. James Carson of Quakerstown, Berks County, Pennsylvania, has been recently visiting Toronto, announcing himself as the advance guard of a large body of Onakers who will during the month of May, make a tour of Canada with the object of laying the beauties of the faith of George Fox, the founder of the Quaker religion, before the people of the Dominion. and of increasing the number of adherents to the sect throughout Canada.

It is expected that the campaign will be opened in Toronto, and from that city will extend to London, St. Thomas, Hamilton, Montreal and Kingston, remaining for about six weeks, or more, should the raid prove successful. A part in the proposed missionary work.

The Quakers of the present day are a quiet and inoffensive people, but they have preserved many eccentricities of conduct which are peculiar to them. It is difficult to say what are their distinctive doctrines, as they have no particular creed beyond the belief that God is constantly making to all the members of the sect special revelations for their guidance. They have no ordained clergy and no head of their Church, but at their meetings all sit in silence until some one is moved by a revelation from the spirit of God to speak, and the revelations thus deivered are accepted as over-riding even the gospels. This often led to strange eccentricities and extravagancies among the early Quakers. Thus some travelled around preaching barefoot and naked, or dressed in sackcloth, denouncing the direst punish. ments on the people of England for their indulgence even in innocent amusements, and insanity was frequently the result of their fanaticism which was held to be a revelation from God. It was forbidden by the tenets of the

Quakers to show honor to any one by uncovering the head or saluting them with any mark of respect, and it is regarded even at the present day as sinful to address a single person by the plural pronoun you. Thee and thou must always be used.

The tenets of Quakerism have become very distasteful to the younger generation of Quakers, and their members have decreased rapidly during recent years. It is to revive the dying embers that the present crusade is to be begun in Toronto.

The ill success of the recent Dowie-

to have discouraged the Quakers from pursuing a similar course for the propagation of their sect; and while so many religious fantasies are being rapidly propagated among easily duped people, it is possible the coming preachers may meet with some success, will be any hearty welcome given to the preachers by our common-sense people of Canada. Their fantasies are not so dangerous to the physical wellbeing of the people, as those of the Eddyites (Christian Scientists) and Dowieites; but their very general denial or disregard of the most profound and important mysteries of the Christian faith are calculated to do much harm to religion, and Catholics, at

> The name "Quakers " is said to have been given to the sect by Justice Bennet of Derby, England, about the year 1648, because "they bade the people tremble at the word of the Lord," and it is to be found in the Records of the House of Commons as early as 1654. It became their confirmed name by their trembling or quaking while sitting silent at their meetings waiting for "the Spirit to move them;" and when the motion of the spirit was felt, the quak-

> ing became more and more convulsive. The great body of American Quakers follow the teachings of one, Hicks who in 1826 denied the divinity of Christ. and his office of Redeemer of mankind. They even depreciate the authority of Scripture, and acknowledge no Saviour but the inward light of Revelation. These are called also Hicksites or Unitarian Quakers.

THE D'YOUVILLE READING CIRCLE.

The last regular meeting for this season was held on May 17th, the regular routine work being omitted to give place to matter of a more general char-

The outlook for the D'Youville Reading Circle at the end of its third year is very bright. The attendance and interest during the past year have been very satisfactory. Our ideal is a noble one—intellectual development. In the intellectual life we can never say we have done while life lasts, for there are always "new fields to conquer."

Into every life there must enter a

certain amount of drudgery. While all our little common-place duties must be conscientiously fulfilled it would be unfortunate if we allowed ourselves to become identified with these to the exclusion of the nobler things of life. A Reading Circle gives us just the in-spiration we require to keep noble

ideals always before us.

It would seem the work of such a society to suggest rather than to prescribe. At each meeting suggestions have been given of a character varied scribe. enough to suit the needs of each mem ber. These suggestions must be supplemented by individual reading, study

While admitting the many advantages of a knowledge of the best fiction the society has made a great effort to encourage more serious reading. If we all but felt the pure delight to be found in poetry, biography, history, essays and such we would make them form by far the greater part of our reading. Our taste would lead us to choose always the best and never to waste time

It had been our aim to study the nineteenth century, calling it one of re-action. Time did not permit us to see clearly that greatest reaction of the century — the Oxford movement. Next year we hope to get a very definite understanding of this We shall probably have a lecture on the central figure of the time—Cardinal Newman.

While our literary topics have been

While our literary topics have been quite varied we have tried to keep always in sight the four great poets, Tennyson, Browning, Coventry Patmore and Aubrey de Vere.

The best American and Canadian so called "minor poets" have been introduced at the meetings by readings taken from their works, and members have been encouraged to become even have been encouraged to become even better acquainted with these sweet ingers by private reading.

The Gaelic Revival has been intro-

duced, and will form the regular literary work for next year. The magazines have been of great assistance in our study of current vents.

At our first meeting in October a resume of the summer's doings will be given so that we may have a connected Daring the summer it would be well

to read Edwin Arnold's two poems, "The Light of Asia" and "The Light of the World." They will be extens-They will be extensively used next term.

We appreciate the kindness of the local papers, also of the RECORD, the Register and the Pilot, in publishing

ecounts of our meetings and lectures The Champlain Educator—that great friend of Reading Circles—has also been very kind in this regard.

The Rev. Mother Provincial, Mother Kirby, has kindly presented three val-

uable books of reference, which are much appreciated. Pamphlets containing a full account of the recent annual meeting of the I. C. T. S. were distributed.

Our next great meeting day will be October 15th, which will be a day of formal closing as well as of opening. Reviews will be presented showing our work of this year and our plans for B. DOWDALL.

least, should take care not to encourage these self-appointed missionaries lies should remember the warning of like little children, by every wind of

> tion over us without any man in the escience and in the ion which his consc STORY OF THE C **JEWISH**

EFFECTS OF GOOD POLD KRAUSS, W Correspondence of Cath Trenton, April 2

usual and impressi mony Sunday at Peter and Paul, Si Krauss, a Jew, tw was received into of the event Sole celebrated by Rev pastor, while Krau damp with the re baptism, knelt dev ary railing holding ughout the cer The candidate fo fold of Christ was of the church by led him down the Krauss in a firm t

was then proceede reyjesik and Mrs. sponsors. After the the Mass was be ceived his first Holy

was a stillness slightest echo as partook of the bo

Saviour. Typical faith, there were Germans, Slavs and gregation that fille awe-inspiring spect Father Kovacs promon, telling his p of God had been all obstacles in his the newly-made Ch acs expressed the all through life, g him, that he might did the taper he he

In the story of y sion there is a less sults of good example. ago the vonth came Hungary; aboard garian family nam were Catholics, and first, Krass watched devotions. The b of their faith implement their close rest of the voyage the East Krauss this family breat journey, and at ni ploughed through em again as th journey's end Kra the Catholic faitl peace and happine pious immigrant fa oul to long for.
with the Skuljanik with them. Mr. happiness to be many occasions preparing himsel vet not until last

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at any former per "The day of th religious humbug away. Its doom i prints of the day, day. Venerable s true religion is no The putting

burn at this mom ter that could ove said Dr. Fishburn Protestant body t is some other bod; place; but the that could take th of the Christian c