NOVEMBER 19, 19

wed and recommended by the Archbishops of Kingston, Ottawa and St. Boniface, the of London, Hamilton, Peterborough, and ourg, N. Y., and the clergy throughout the

ason.

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

mas Coffey

Mr. Thomas Coffey
Dear St. Foxone time past I have read your
stimably apper, the CATROLIC RECORD, and congrastimably apper, the CATROLIC RECORD, and congrastimably apper, the CATROLIC RECORD, and congratis matter and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Bear
ing you and wishing you success, believe me to re-

LONDON, SATURDAY, NOVEMBER 19, 1910

ANOTHER MINISTER ON THE

BLESSED EUCHARIST gloss of rhetoric rather than force of bottle was labeled : "The Challenge of there the slightest ground for a figuraessence of religion, this rev. gentleman By neither word-setting nor hint does fice of the Mass. Misunderstanding the Christ spoke of the sign of His Body. term religion he is misleading about its St. Paul brands the unworthy recipient virtue which comprises all our duties to our supreme Benefactor and Legislator. and Blood of Christ were really present than the Blessed Eucharist. There are Religion may also be taken in a narrow cult, the latreutical the Catholic doctrine with some infairness. He says: "The Roman present in His entirety in every particular so divided, and that those who receive the bread receive the actual Body of Christ to their spiritual the 'real presence,' and the process is poor man is up against quite a number. He knows, or should know, that there is a form for the consecration of the wine quite different from the form quoted Catholic Church nowhere words "Tais is My Body" over the wine then the wine is changed into the Blood Dr. Smith says that because the Body and Blood of Christ are present, Christ is therefore present in His something more than His Body and use the theological term, concomi tance. This is the missing link in Mr. actual body of Christ to their spiritual nourishment. That statement is erroneous and misleading. A distinction must be made between the well-disposed and the ill-disposed, between those who approach the Holy Table in the state of grace and those who approach it in mortal sin. All indeed receive the Body of Christ: the former unto spiritual nourishment; but the latter unto spiritual death and damnation. As St. Paul says of the latter "They eat and drink judgment

to themselves not discerning the Body

of the Lord." Lastly we cannot admit She took Him at His the word "process" to be applied to without transabstantiation, which really signi- Her children in every age substance of the bread has been Amen to its truth and unity. into the substance of our Lord's Body, and the substance of the wine into the substance of His Blood.

It is in the history of the dogma that the Rev. Dr. Smith is altogether astray. In the first place, beginning to see the need of union it he says "that the early Christians held | will not be out of place to refer them to that bread and wine were the symbols of one of the Fathers, St. Cyprian, who in the Body and Blood of Christ, that they the third century was deeply concerned remained real bread and wine and that about the same subject. Nor is this their sacramental use made them a great writer without repute amongst means of grace to the true follower of them. Anglicans look upon him with the Master. This is the New Testa- special favor as having withstood Pope ment usage and it continued until the Stephen. Still, few writers have been sixth century." It is in a certain sense more papal and have insisted more earntrue that bread and wine were the estly upon the unity of the Church and symbols of Christ. The question, how- the bond of peace, so that the one fold ever, of the Real Presence of Christ in may remain under one Shepherd and the Blessed Eucharist is an entirely the Body of Christ continue undivided. different issue, and should not be con- He ruled the See of Carthage at a time fused with types, figures or symbols when Novatian heresy tried the Church go and authority of the Children, at the country. Follow monting the best interests of the country. Follow monting the best interests of the country. And interest of the welfare of religion and country, and interest of the welfare of religion and country, and interest of the welfare of religion and country, and interest of the which primarily originating in the Old which primarily originating in the Old which primarily originating in the Old and Decian persecution weakened its first own that the country of the country of the which primarily originating in the Old in the original primarily originating in the Old and Decian persecution weakened its first own that the country of the country Ottawa, Canada, March 7th. 1990 bread because of Him being born there. These are beside the question. The ence, viz., its unity. We need not here question is whether institution Our Lord is really, truly and the Pope concerning the re-baptism and substantially present under the ap- of those who had been baptized by herepearance of bread and wine, and whether tics. Our attention is directed to the language of the New Testament ecclesiastical unity. In the mind of and the earliest traditions of the Cyprian unity is the fundamental prop-Church will warrant such interpreta- erty of the Church. Christ builds His tion. We unhesitatingly claim that Church upon Peter and commits its Testament and tradition stand c'early government to the Apostolic College. and unswervingly for our Catholic To this society was entrusted custody of doctrine. The Magna Charta is given the deposit of faith and the dispensation remind one of a medicine bottle—to be is My Body—this is My Blood," to no longer have God for his Father Who shaken before taken. Ever so many whose literal interpretation she has has not the Church for His Mother."

the Eucharist : is Protestantism a soul- tive interpretation. They are unaniless religion?" We deal with the first.

In answer to the question, what is the

This is My Body—this is My Blood. says that it is the Eucharist, the Sacri- any one of them betray the idea that essence. Religion may be regarded as a guilty of the Body and Blood God, our first beginning and last end, not be unless the True Body comprised in the essence of religion and the circumstances under which the Eucharist was established required clear other sacraments leading up to and statement and natural phraseology. preparatory of the Blessed Sacrament. Neither from the nature of the case nor charity which pertains to the essence of symbol of the human body. It was the religion as much as the holy sacrifice Body that was "given for us," the Blood that was "shed for us": hence the Body sense as synonymous with worship, given to the Apostles was the self-same honor man is Body which was crucified on Good obliged to render to the Supreme Being | Friday, and the chalice drunk by them Whom we call God. In this sense the same Blood as was shed upon the sacrifice is the highest act of man, and Cross for our sins. The natural meanthe Holy Eucharist is the essence of ing is that which has always been taken religion. Our Fredericton friend states by the Church-the one the Apostles, took as simple minded men with exactitude, but not with complete un- profound humility and deep faith in their Divine Master. The solemnity of that the bread and wine are actually adoption of metaphorical and required prayers to Our Lord in the Eucharist. There is no lack of patristic and tradi-

of Faith, the central act of worship

She received it from her di vine Founder

question, without fies not the process of the action but testified to it-her martyrs dying for it, the term, so that when the words of her saints living under its light and re consecration have been duly used the freshment, her every century answering.

SAINT CYPRIAN AND THE UNITY OF THE CHURCH Now that our separated brethren are by divine enter into the dispute between our Saint

drugs are compounded together and the adhered from the beginning. There Does any one believe that this unity whole well watered and flavored with are four different accounts of this which thus comes from the divine house and the Church of the Santos, fore undertaking to reply to any more marvellous institution: St. Matt. strength and coheres in celestial sacraargument. One of these mixtures was some few weeks ago administered to a St. Luke XXII. 19 sq. and 1 Cor. XI. can be separated by the parting assunder All these establishments were deserted Presbyterian congregation in Frederic- 24 sq. All these favor the literal of opposing wills? He who does not at the time the alleged firing took ton, N. B., by a Rev. Dr. Smith. The account. In none of these accounts is hold the unity does not hold God's law, place. The Jesuits and nuns had fled does not hold the faith of the Father and tion he speaks of the schismatics at as guilty of the Body and Blood themselves. There is but one God and of the Lord, which he could Christ is one, and there is one Church of the Lord, which he could Christ is one, and there is one Church by the horrors to which they were sub-Under this view much more will be in the Eucharist. The language itself Cyprian, addressing his own subjects treat to plunder, slay and desecrate. upon local difficulties, means by the one One outrageous attack is thus dechair the episcopal authority. The scribed: There is also the law of God and divine from common parlance is bread an apt dependent recipient and dispenser of busying himself in the affairs of Spain and Gaul; for, said the Saint, "it becomes us all to watch for the body of the whole Church whose members are scattered through every various province." The one Catholic Church is governed by a united body of rulers, the episcopate. An episcopal monarch over each church is of divine appointment, so that to set up a rival in Catholic Church teaches that when the the occasion, the truth, omniscience the same place, or to rebel against the he was murdered." priest uses the words 'This is my body,' and love of the Institutor excluded the Bishop, is to create a schism and to cut changed into the actual Body and the use of clear assertion, which though Our Saint was all Blood of Christ, who is therefore it may be a "mystery of faith," is some authority of the Church higher nevertheless accepted in its natural than that enjoyed by each Bishop, and meaning as the tremendous sweep of that to it each Bishop was amenable as is carelessly ignorant of the new Portudivine love, the transcendental conde- often as he committed some crime which scension of divine humility. The New deserved censure at the hands of his nourishment. This is the doctrine of Testament, we therefore maintain, does colleagues. Pope Cornelius, with the contain in several places the clearest other Bishops of the Church, laid down a called transubstantiation." We point statement of the doctrine of the Real general lawthat whatever Bishop lapsed out some of the inexactnesses. The Presence. Dr. Smith is wrong also in by sacrificing to idols during persecuregard to tradition. He claims that the tion should be dismissed from his office, figurative interpretation continued to and on repenting should be admitted of the 6th inst. we see that a Rev. Mr. would disclaim it vigorously. Nor do the sixth century; and that it was only solely to lay communion, Cyprian urged Pedley was credited with making a we, on the other hand, wish to be und when the barbarians invaded Europe Pope Stephen to excommunicate Marwhich is used over the bread. The the miracle of the Real Presence was at cian of Arles because he held discourse at the laying of the cornerall asserted. He would have his hearers with Novatian and against the stone of the new Toronto Seminary. It ferred upon a host of young men. In teaches that if the priest uses the believe that it originated in the monas- decrees of the Church, that the is of course no reply. It is rather the its inception it was an heroic attempt teries whence it spread throughout the lapsed should never be admitted to case of a briefless lawyer. It is a re- to fill an aching void in Protestantism, Church. Dr. Smith must have queer ecclesiastical communion, not even at hash of the threadbare stories about the and the fact that along certain lines it notions of us Catholics, not to say a the hour of death, no matter how long Church and the Bible, and the Church has been so successful is the best proof word about his idea of tradition. The they repented. The conclusion is that and science. To reply to a discourse the that such a void existed which the sects dogma of the Real Presence was in full St. Cyprian did not regard the bishops first requirement is to address the same were of themselves incapable of overentirety. Christ's entirety consists in and undisputed possession for ten cenary and undisputed possession for ten cena turies. Its traditions are to be found in but that they were subject to some minister in an obscure chapel addresses freely conceded. But it no more follows Blood. There is His human soul and writings of the Fathers, in the ritual of higher tribunal which could call him to his own little flock he is not replying to that the particular conception of His divinity. These are present in the Mass after consecration by reason of, to the characters, in the Catacombs and early churches, in the Catacombs and early councils and in monuments. Every obliged the whole Church. There is reported sermon be regarded as a New Testament record than that century from the first down to the tenth therefore in the Church a supreme reply to anything. It would do any "Spiritualism" or "Christian Science," Smith's statement. Again he says that is an unbroken testimony to the reality of Christ's Presence in the Holy Euchar over the whole Church, by which its crooked a shot at any of the from the Four Gospels. All alike are ist. Ignatius who had seen the apostles unity is sustained and its uniformity is other Bishops. It is no reply at best but latter-day travesties of the Irenareus, Tertullian in the second century and Cyprian in the third are only a few who need be mentioned. The golden-mouthed Chrygostom in the East the whole Church, without which disindered against the higher criticism of ministers or laymen, but to that Church and Ambrose and Hilary in the West are eloquent in their discourses and truth and divide the seamless garment of at all in that light. To be candid with which he promised His Presence and tional evidence of the Real Presence The Church is in full possession and Cyprian acknowledge this seat of Bible is the Catholic Church. It is

PORTUGAL

Republic of Portugal. We hope that the Protestant papers will do as much justice to the persecuted religious compared to t munities as they have paid flattery to Catholic Church held the Bible from its sessions of the convention, and while an As CATHOLICS we are not concerned the insurgents and welcome to the Republic. The Christian Guardian Church to complain about higher critiassures us that the revolutionists are cism. Not so fast-for the Church were for remaining in statu quo. Pos- upon the ignorant and unstable, they neither firebrands nor demagogues but never held the Bible from circulation. sibly, at the outset of the debate, some will not bear examination in the light unusually intelligent men with highly Its encouragement for Bible reading delegate, more discerning than his felpatriotic ideals. Our contemporary should have added that they are not This minister tells us that every Proto the effect that no constitutions Christians, and that they are actuated testant country is flooded with Bibles. change along the line contemplated by anti-christian principles. Their Yes, and we know the uses many principles are irreligious; their methods lodge-room, and their purpose destructive of the people's faith.

Their principles are irreligious; their methods lodge-room, and their purpose destructive of the people's faith.

Their principles, and we know the uses many could after the Catholic action activate to wards an organization manifestly at variance with its fundamental principle. Be this as it may, the decision of the antism to "Scriptural pre-eminence" Does our contemporary justify these ogy, when he said that theology convention to let well-enough alone was, and to "Gospel purity." And this, it highly intelligent leaders in their treat- was the crown and perfection of human all things considered, a master-stroke of ing, under the pretence of having to save has been opposed almost always to any- we cannot say as much for its sense of the nuns from the mob, these considerate thing connected with science. That is patriots drive the nuns through the also no reply. It is a mere gratuitous that an attempt was made to corral Cathstreets in open motor cars and carriages. statement born of ignorance and nursed olics into the big stampede for funds These vehicles were filled with armed by prejudice. The Catholic Church jeered at the poor sisters as they passed. When they reached the arsenal, which lending with sense, stiffes the higher trade channels, in some cases not unserving the called declamation or assertion on our part. And we give was also a naval barracks, they were aspirations of the soul and has no an- successfully. In the light of the conherded together to the number of swer for the destinies of life. She has vention's decision, what wholesome retwo of our exchanges, leaving those inin the republican and atheistical jour- lectual theories or their ethical plans individual who had so little regard for the source of their inspiration the nals, so revolting, so exaggerated and of conduct. But the Catholic Church his Catholic name and antecedents as to mark and deceived nobody. One corres- maid of that highest of sciences which pondent of a Catholic journal describes His Lordship beautifully termed the tioned, is a very useful institution in its pitiable. It was a boarding school for cause theology treats of God as its sub- and reading rooms and conducted tech poor girls. The heroic republicans were ject matter, and because it lets in the nical classes, in cities where, otherwise, they turned things topsy-turvey and cause it opens up problems of the grav- out those advantages, and, for "He can attacked by a patriotic government is and destiny, therefore is it the crown of Catholics have allied thems ment claims that shots were fired from human science. The Rev. Mr. Pedley participated in its social privileges. it as well as from the adjoining Jesuit should study some Catholic theology be- And in doing so no great blame, cer-All these establishments were deserted the Son, does not hold life and salvation. the Republic was established; it was Nor can any doubt be assigned as to too late to make resistance. Thus the what St. Cyprian means by unity. In a new regime is ushered in with the deseletter to his clergy during the persecuwhich for generations have been the Carthage in these terms: "They are homes of virtue and learning devoted to now offering peace who have not peace the welfare of their neighbors. Priests been turned into auxiliaries of "the science prevailed and that the convicthemselves. There is but one God and were murdered, nuns driven to madness great movement" which is at length, and one chair founded upon the rock by the Word of the Lord." As a rule St. brutes who had broken into their re-

episcopate is the principle of unity.

Each bishop is not an isolated and in 3 o'clock. It was evidently the intention to prevent any one escaping. Forming a ring at some distance from the house, the brigands gradually Christ's office and power, but only as a participant in the united government of the Church. Thus we find Cyprian busying himself in the affairs of Spain They then began firing, taking aim at the windows. Some wretches broke down the door with an axe. They then asked for Father Barros-Gomez, the local Superior, and Father Fragues, the visitor. In the meantime the other rioters ran forward with guns in hand and joined those asking for the Superiors. When the latter appeared they were shot down before they could utter a single word. Father Fragues was the barely time to kneel in prayer before

The excuse for these murders was oneself off from ecclesiastical unity. that this Lazarist convent was a regular arsenal. As a matter of fact there contemporary, the Christian Guardian, Christ died. guese government, its personnel, its principles and its methods. It is Masonry revelling in its triumph over Christianity

A REPLY NOT A REPLY Christ. The principle of unity must be Mr. Pedley, we regard the remark as im- guidance "until the consummation of one. It must be supreme. It must be pertinent and offensive. The only instiof divine establishment. Did St. tution to conserve and protect the securest confidence of the great Mystery supreme authority? He undoubtedly likewise the only living guardian to matic type of Christianity of which the

they be sincere-would give all they exclusion from its deliberations, while ing her reliance upon "substitutes has always kept pace with its reverence. lows, uttered a timely word of warning long run, as the non-Catholic world is ment of the nuns? Without any warn- science, on the ground that the Church sagacity and diplomacy. We are sorry undoubtedly is opposed to that mater- spring, and by means of the "gentle several hundred in one small room. no use for those systems which have no flections must have recurred to these Stories of immoralities were published room for God either in their intel- unthinking ones, or to the misguided contradictory that they overshot the welcomes all true science as the hand- participate actively in the campaign ! the sight of a pillaged convent as most crown and perfection of them all. Be- way. It has maintained gymnasiums after loot and loot only. Finding none higher light of faith and revelation, be- young men would have had to go withsmashed cupboards and writing desks in est kind and shows the vista of God's reason perhaps, have drifted into untheir disappointment. Why this place was attributes and of man's eternal hope desirable ways. On this plea some

> been regaled with innumerable disser- through the insidious sapping of his retations on the advantages, spiritual and temporal, of so-called evangelical re- tion was laid before the administrative ligion. The daily press has fairly authorities of the institution there was torial chairs have for the time being intended-that perfect freedom of conand enectuary, and once and one and one and one and for the very last time, to illumine good faith—at least we hope it was.
>
> and for the very last time, to illumine good faith—at least we hope it was.
>
> Right here, I would like to ask how the dark places of the earth and usher in But having regard to the immovable, that blessed reign of peace and god-liness under which poverty and ignor-ance and crime will be no more.
>
> Solv maying regard to the immovable, unchanging principles of our Faith, so unlike the shifting sands of Protestant-ism, under no circumstances could such
>
> Sangar maying regard to the immovable, many sermons have the cross as their the people do not want "doctrinal sermons," but prefer "sweetness and This is a large claim and an ambitious This is a large claim and an ambitious undertaking, and speaks well for the thrift and business-like enthusiasm of those who make it. But it may as well of the association should dispel any those who make it. But it may as well

whole proceedings of the Y. M. C. A. dispelled by the establishment everyconvention in Toronto, for instance, at least as reported in the daily papers, might by the omission of a few pietistic terms be attributed to a Chamber of able headway: the room for develop-Commerce or Mutual Benefit Associa were shot down before trapes was the first to fall. Father Barros-Gomez had improvement; the raising of the stand-improvement; the raising of the standard of living and thinking (things admirable in themselves); the bringing of the whole world to the worship of respectability and material progress these, read between the lines, are one revolver in the whole house. Our claimed as the great objects for which

We do not assert that, individually, every member of the Young Men's Christian Association would acknowledge this as a correct delineation of the aims and character of the organization. On the contrary, we believe that very From a Toronto despatch under date many of them, privately interrogated, the world."

This fact forever stands as an did; but this we leave for further consideration.

| A constraint | Co

could alter the Catholic attitude to- grim irony of a nemesis. It will be decency. For it is worth remembering

The Y. M. C. A., it need not be ques-

tainly, could attach to them, particularly where no like facilities under Catholic auspices were available. But this was a makeshift at best, and in the case CATHOLICS AND THE Y. M. C. A. of one lacking a robust character, might During the past few weeks we have easily have resulted in harm to himself ligious principles. Where this objecaffiliations be considered desirable. The be said at once that it is not Christian- lingering doubts among Catholics on ity, and has little in common with the this score. Let us hope that ere long the temptation to our young men to for sermons on Sermon on the Mount or the conference in the upper room at Jerusalem. The waive this objection will be effectually dred subjects. In place of that, we get where of similar institutions under purely Catholic auspices. In the cities this movement has already made considerment in less populous centres is as wide as the continent. That is the best answer that could be given to the Y.M.C.A.

BISHOP FALLON AT THE

CATHEDRAL Since his consecration some months ago His Lordship the Bishop of London has been an exceedingly busy man. Responsible duties of various kinds have sponsible duties of various kinds have at the outlying parishes of the diocese and other sections of the edging our fear that the the diocese and other sections of the country. London diocese is an extensive one, and episcopal visitations have Me," and this is still the only perman been for some time of an onerous character. Last Sunday he preached in St.

Peter's Cathedral, the subject being "The Blessed Eucharist." This fact becoming known caused the attendance of the majority of sermons preached in Protestart Churches to day, is all on man and a very large congregation. We believe to the series of sermons on this subject. Needless to say the large concourse of worshippers listened to the sermon with rapt attention. Although the discourse was to some extent the laying of the plan for future sermons on the same subject, his words were received with breathless attention and produced a most profound impression. All his hearers look forward with abounding most profound impression. All his hearers look forward with abounding interest to the privilege of listening to future deliverances on the Holy Eucharist, a subject which has during the past for mouths occupied more than over few months occupied more than ever before the attention more especially of fed." the English speaking world.

NOTES AND COMMENTS

It is the paramount boast of Protestants that their's is the "Bible religion." property and official organ of the Meth-This is sounded from the housetops, in the market-place, and especially in the we are not favored with the name of the conventions, assemblies or conferences writer, whom, however, from the tone of which annually deliberate upon the doings of the sects. And just about in he writes, "Saved by Grace," we take to obstacle and a reproof to the non-dog- proportion as they indulge in this be one of the old-timers who in the species of self-exaltation do they point "good old days," when Methodism had the finger of scorn at the Catholic not yet wandered into the tangled paths

ludicrous in this work? The Rev. Mr. and antecedents, therefore, that Catho- with a weight of "false traditions, hav-The truth is slowly but surely leaking Pedley and all his fellow-ministers—if lies should be expressly singled out for fing no warranty therein " and of plac-

> either of fact or experience, and in the coming more and more to realize will retort upon their authors with all the seems to us, can be done in no way so effectually as by the ingenuous testimony of its own adherents.

WE HAVE stumbled lately upon two such attestations coming from divergent sources, which tell the tale more ele quently than any number of pages of them as we find them in the columns of terested to deduce their own conclusion And both of them, be it noted, give as Eucharistic Congress, which is the best kind of proof of the effect that great manifestation of faith has had and will continue for years to come to he ve upon the public mind.

WRITING TO the Presbyterian, a Mrs. Van Norman, evidently a lady of some position and influence in the Capada Presbyterian Church, delivers herself as follows: (And we make no apology for reproducing her letter in full.)

A number of events that occurred in connection with the recent I Congress in Montreal, have evidently Protestant pulpits to a statement of differences of belief. Among sermons Protestant pulpits to a statement of differences of belief. Among sermons reported, one on the Perils of Protestantism, was most timely and heart-searching. It sounded a very necessary warning, and in place of leaving Protestants with a feeling of complacent superiority over Catholics, it should act as a stimulus to provoke examination as to where we, as Protestants, stand.

It seems altogether too true, that the real peril of Protestantism, as the

It seems altogether too true, that the real peril of Protestantism, as the reverend gentleman put it, is that are "losing sight of the Cross". are "losing sight of the Cross." is the condition, there must be On whose shoulders rests the respon sibility? Whose business and calling is it to keep the "sight of the cross" be-

sermons," but prefer "sweetness and light." It may be very bold on my part convinced that such is the desire of the people; but I know of hundreds of people-who are hungering the atonement and ki

dreu subjection, socialism and other isms.

But, supposing such a demand does really exist, must the preacher do violence to his God-given call to preach the gospel and become a mere moral ess Would he not be more honest, le consequences be what they may, to take the stand which the Apostle Paul did? "I determined not to know anything among you save Jesus Christ and Him Crucified."

Another preacher differentiated Catholics and Protestants thus: "The Root of Protestantism is faith in the gospel; the root of Romanism is doubt of the

"hungry sheep who look up and are

THE OTHER testimony to the drift of the sectarian pulpit we call from the columns of The Christian Guardian, the odist Church in Canada. In this case his letter and the cognomen over which rafters ring with the ve exhortations to the sim the wrath to come." T in common with the ot day has exchanged the b Scripturalism for the of mere ethical culture, seem to be adequate pr

THIS IS what "Saved to say to the official m denomination. The had, it would seem, also of alarm :

"Allow me to than ditorial in last week have been hungering note to be sounded. rank and file of Metho utterances from som There is something Methodist sermon is ent from that of a Un There was no allusion spiritual awakening have been sounding the bed-rock of Chr the Saviour.

of the Saviour.
Discussions which some features of th gress have emphasize as Protestants, in cerror of the Romani of the symbol of the the other extren ignored the Gospel of Pau! says, "If wheaven, preach and be accursed." Paul in every condition Christ and Him crudeed the power of We hear plenty of themes, such as ec-and socialism, re-co cialism to make i place, but it is not for a man to ministe gregation for a ter

> We are all well is far from being w but it has been unf Even if the pe more need for a cl pulpit to preach through a crucified But there is a se who are spiritual hungering for the sermons do not sermons do not a have been fed on a building, meritoria of having placed Bread of Life, an becoming "changimage from glory

> > Both of these

ions bear out the

put forward in th

not the laymen

ce preach a serm

way in the downy ever-increasing t which, it is to be engulf all nonfinds its source leges and is diss through the ser and publication body. It is a s to those who cli of the Atoneme t. and. as the l hunger for th face of such a si the blatant sne worshipping tered with such at the Y. M. C. a week or tw surely forthco from Saint Pa by Mrs. Van N

that, as the Pa

ceased to rem

white unto the

called to be l been computed Apostolic Mis United States versions migh year if only C ed that upon dually, the re tributing to end. The di hearing, but t not be hard that the Bre and which v more difficult ent denomin to be found ance in the one of the do istic Congre Dovle when Eucharist a said : "Our for God. It ism and con bird, it is fla brass-bound that will gi

fulness of s world with The barre supply ther told? An than throu the mant