### THE CATHOLIC RECORD.

fend errors which have been condemned 15 to 19. Under these numbers, the

"Ab, more than any priest. Oh Soul, we two believe in God. But with the mysteries of God we dare not dally."

Mr. Justice MacMaho ed at the Toronto ass with a formidable arr cases on the criminal autumn term. His Lo charging the Grand J criminal calendar presen crime of a very seriou in your midst. There charged with offences a there are three charge two of manslaughter, on and one of housebrea ceny."

His Lordship made a of the most serious case Grand Jury of their instance. One of the most shoel

have ever startled the the docket, being the c Carr, a child of fourtee who stole a baby carr an infant last summer borhood of Mr. Faton sake of the baby's clot carriage itself, and de dered the infant boy crime. The judge sai one of those extraordin sometimes startle a co did startle the people city, but of the whole unusual character. I formed the jury that only with the salient and not with the san the accused girl.

This case was sent for trial, but it was no over the whole eviden matter, as the charge a child was reduce i by to manslaughter and guilty. She was set years' imprisonment tentiary.

The large and ser ented affords food for people of Ontario, a more the question v frequently brought 1 whether much of the the enormity of the is not due in a grea lack of moral training the province. We fe that this is the case, a hard one to be in minds of the people of lesson forced upon t their will. -----

THE CHANGES CIVIL AND TIC.

The last few days in Russia which, it carried out, will be effected in the Briti days of King John date, which is to say about six centuries.

Terrified by the u the people of Russi ter alone of the Er

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Europe.

Uprisings of the

whole Christian Church from the days of the apostles till the religious revolution of the sixteenth century, and they are still regarded as part of Holy heaven."

Scripture by more than three fourths of the Christian world. If there is any authority in the Christian Church to regard any books of the old Testament as God's Word, that

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The Catholic Record.

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Sarah Hanley are folly suthorized to eccive subscriptions and transact all other basiness for THE GATHOLIC RECORD. Agont for Newfoundland, Mr. James Power of SE John. Rates of Advertising - Ten cents per line each insertion. agate masterment.

Correspondence intended for publication, as well as that having reference to business, monid be directed to the proprietor and must reach London not ister than Monday morning. When subscribers change their residence it is important that the old as well as the new address he sent us. Bubarchers when changing their address

ddress he sent us. Bubscribers when changing their address hould notify this office as soon as possible in rder to insure the regular delivery of their

LETTERS OF RECOMMENDATION,

To the Editor of the CATHOLIS Records, London Cat. My Doar Sir.-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that is is directed with intell-gence and ability, and, above all that it is im-med with a surong Catholic spirit. It strenu-ously defends Catholic principles and rights, and stands firmly by the teachings and author ity 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 the welfare of religion and com-try, and it will do more and more, as its wholecome influence reaches more Catholic homes

refore, earnestly recommend it to Cath-

for its continued success. Yours very sincerely in Christ. DONATUS, Archbishop of Ephesus. Apostolic Delegate.

The second secon

LONDON, SATURDAY, NOV. 11, 1905.

THE DEAD.

in which, as might be expected, he took

the usual attitude of his and other

Protestant sects, denying the existence

of any middle state in which some

souls suffer for a time before they are

Our attention has been called to the

synopsis of this sermon as published in

the Fall River Evening News of Oct.

23d, from which we learn that Rev. Mr.

beit. in vain do they worship me, teach

"He held that the doctrine of Purga

tory is a tradition of men, and consider

admitted into heaven.

men.

ing that

blessing on your work, and best ts continued success.

To the Editor of the CATHOLIC RECORD

Apostolic Delegation. Ottawa, June 13th, 1905.

REV. GEORGE R. NORTHGRAVES.

THOMAS COFFEY.

authority extends over the books of the Machabees, and instead of the doctrine of prayers for the dead, which Rates of Adversarias measurement. Approved and recommended by the Arch-bishops of Toronto, Kingston, Ottawa and Su. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogé-ensburg. N. Y., and the elergy throughout the Dominion. Correspondence inbanded for publication, as well as that having reference to business. is inseparable from that of Purgatory, being a human tradition, it is part of the original doctrinal teaching given by God to the Jewish Church, and which was indeed and is still the doctrine of all orthodox Jews. They still pray for the dead in their temples. at d on the tombstones which they erect in their cemeteries; and children are paper. Agents or collectors have no authority t atop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry. Obituary and marriage notices sent by subscriberamust be in a condensed form, to required to this day to go annually to the synagogues to pray for their dead parents on the anniversary of their death.

This belief of the Jews that some sins shall be forgiven in the world to come is confirmed by our Lord Jesus Christ in St. Matt. xli. 32, where He asserts that there are certain sins which "shall not be forgiven, neither in this world nor in that which is to

It was the custom of our Lord to reprove the Jews where they had fallen into false doctrines or practices; but here He confirms them in the practice of "praying for the dead that they be loosed from their sins," and we cannot even doubt that He offered for His reputed father, Joseph, the very prayer for the dead which pious Jews still offer up on the anniversary of their parents' death. To this we may add in proof of the authenticity of the books of the Machabees as part of God's inspired words, that Jesus kept the feast of the dedication of the great altar which was in stituted by Judas Machabeus. (Macc.iv. 52 56: St. John x. 22.) This feast occurred, as St John says, in the winter (the month being Casleu) whereas the dedication of the temple and altar in-

stituted by Esdras was in the month of PURGATORY AND PRAYERS FOR Adar in the early spring month, Marsh. The dedication by Judas Maccabeus was in December. A Baptist minister of Falls River, The words of St. Paul in 1 Cor. iii. Massachusetts, by name Rev. Dr. 10 19 also clearly indicate the existence Jutten, delivered a lecture in the of Purgatory, or a place of punishment Baptist Temple on Sunday, 22nd ult., where some souls suffer for a time, but on the subject " Is there a Purgatory,'

are afterwards saved : "Now if any man build upon this foundation (Christ Jesus) gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day of the Lord shall de-clare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work of what sort it is. If any man's work abide which he hath built there upon, he shall receive a reward. If any nan's work burn, he shall suffer loss, bu he himself shall be saved, yet so as by

Jutten based his argument on the words of our Lord in St. Mark vii. 7: "How We are aware that Rev. Dr. Jutten will endeavor to give these words some ing for doctrines the commandments of other meaning different from their plain signification; but their true meaning must be that which the Church of Christ gave them from the beginning. ing that nominally at least about one seventh of the inhabitants of this That meaning is told us by the illus riplanet receive the teaching of their Church that there is a place called Purgatory where they may explate their offences and be purged of their ous St. Ambrose of the fourth century : "When Paul says 'yet so as by fire,"

he shows that this man shall be saved after suffering the pain of fire, so that and saved by fire, and punished like the wicked " in eternal In St. Matt. v. 25, 26 our Lord com mands us to come to an agreement with our adversary whilst we are in the way with him, lest perhaps the adversary deliver us to the judge, and the judge deliver us to the officer to be cast into prison. He concludes : " Amen, I say to thee, thou shalt not go out from thence till thou pay the last farthing." It is clear that this prison from which there is deliverance, only when the last farthing is paid, is the prison of

Scripture as handed down by the Rome has the power to release souls from purgatory and admit them to Yet (further down) we are told he "is not doing it." He is there fore inhuman and cruel, and the doc trine is also cruel.

No Catholic believes that the Pope can at will release souls from purgatory. He can aid them by his prayers, and shorten the period of their sufferings, so far as God wills that prayer and sacrifice shall do so; and to this end not only the Pope, but all the priests of the Church of Christ are working daily. This is a most consoling doctrine ; for we know by St. Paul's assurance that the continual prayer of the just is of great power to obtain the mercy of God for the suffering souls.

> THEOLOGICAL QUESTIONS. Reader, of Hull, Que., requests us to

answer the following queries : 1. Why is it that as God kn whether a soul is to be saved or damned, He creates a soul, or allows child to be born who will be damned. Answer. The permission of moral evil by God under any circumstances is a profound mystery which is one of the most difficult to be fathomed or under stood by the human intellect.

Man is undoubtedly created for God, and to the virtuous eternal life is promised, thus :

"He that shall overcome shall thus e clothed in white garments, and I will not blot his name out of the Book of My Father, and before His Angels. oc. iii. 5) The just shall live for evermore and

their reward is with the Lord, and the care of them with the Most High." (Wisdom v. 16) Holy Scripture is full of these

promises, so that the Christian cannot doubt that an adequate and eternal reward will be the portion of all who do God's will.

But man is by his nature a free agent to obey or disobey the law of God. St. Thomas explains that God's Providence controls and directs each creature in a manner suited to its nature. Man must, therefore, serve God freely, and not by compulsion or necessity. There is a good reason for this in the nature of the relations of God and man. This reason is that there is no merit in compulsory or necessitated service. Man could not have merit if he served God by necessity as if he were a machine. Thus in regard to man's freedom Holy Scripture tells us :

"God made man from the beginning and left him in the hand of his own counsel. He added His commandments and precepts. If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee. Before man is life and death, good and evil: that which he shall choose shall be given him."

Under the divine law, this liberty of obeying or not obeying necessitates the liberty of choice between good and evil, for obedience is the good, and non obedience is disobedience or the evil. It follows that God would not be free to make men free to serve Him, if they were not free also to disobey Him or to commit sin. The mere act of otedience to God is an act of virtue, and the refusal to obey is in itself an act of sin from which it follows that the free will of man implies his free.

submit our understanding to Almighty God in the contemplation of a great mystery the truth of which He has revealed to us, while He tries our faith to some extent by not revealing to us His motives of action. This is shown to us by numerous

by the Apostolic See.

and ecclesiastical law.

issuance of images which are contrary

to the usages and belief of the Cath-

olic Church is forbidden : also apocry

20. Journals and periodicals which

clared to be forbidden both by natural

salvation. Thus He Himself says :

And His Apostles tell us :

Notwithstanding all this and in

present day is to set them aside.

phal indulgences, liturgical books and public prayers of the Church which passages of Scripture from which we have been mutilated. shall select only the following :

(P. cxxxvii. 6) Thy knowledge attack religion or good morals are dehas become wonderful to me: it is high and I cannot reach it. (1 Cor. ii. 11.) What man knoweth

the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth but the Spirit of God. (Job xxxvi. 23, etc.) Who can search out His ways? or who can say to Him, Thou hast wrought iniquity? Remember that thou knowest not His work concerning which men have sung . . . Behold, God is great exceed

ing our knowledge. 2. Our correspondent next asks us to give a list of authors and their works which are forbidden in the Index of prohibited works.

We have not at hand the complete Index of prohibited books, and if we had it would not be easy to publish it in one issue of the RECORD, as our correspondent appears to desire. We will Christianity, as they keep asunder the give, however, a synopsis of the rules of the Index. Pope Leo XIII. in a decree issued in

January, 1897, laid down the rules clog the advancement of this age of which are now in force in regard to this progress. prohibition of books.

1. All books which were condemned pefore the year 1600 by the Popes and General Councils are still forbidden in the same sense, unless the decree of 1897 allows them to be read.

2. The books of apostates, heretics, schismatics and other writers, which advocate heresy or schism, or aim at the overthrow of the foundations of

religion, are strictly forbidden. 3. The books of non Catholics which treat professedly of religion are forbidden, unless it be certain that they

contain nothing against Catholic faith. 4. Books by authors named in 3 which do not professedly treat of relig. ion, but refer casually to matters of faith, are not forbidden by this ecclesiastical law, unless they are forbidden by some special decree.

It will be here noted that such books as are here specified may be from their have all men to be saved and to nature forbidden by divine or natural come to the knowledge of the truth.' law. (1 Tlm, ii. 4.)

5. Ancient versions of Holy Scrip ture prepared by Catholics but pub lished by non Catholics are permitted to be read by biblical and theological students, provided they are not accompanied with anti-Catholic comments. Otherwise the permission of the Holy See is required for the use of such edi tions.

6. Editions of the Bible in the Vulgar tongue are forbidden unless they are ren of Rev. Herbert S. Bigelow, pastor approved by the Holy See or by a Catholic Bishop, and are accompanied with notes taken from the Holy Fathers, or learned Catholic writers.

7. Versions of Scripture made by non-Catholics not in the vulgar tongue are permitted under conditions similar to those in 5.

8. Versions of Holy Scripture made by non-Catholics in the vulgar tongue are forbidden, except to biblical and theological students under the conditions laid down in 5.

9. Books which treat professedly of

have not lost our faith. We smile now

in the condition we had but we should be closin the evidence of truth if Strip all this of its verbiage, and

> THE CRIMINAL I TORONTO ASS

And for the Bible, the true word o

ON THE BRINK OF THE ABYSS. the Eternal God, there is no more respect shown now than for the hullucin-It was predicted from the very beginations of Confucius and Lao-tsen, the ning of the religious revolution of the Vedas of India, or the Zend - Avesta of sixteenth century, which has been Persia! All are accepted equally by called by its premoters and abettors by the new theology we are asked to ac. the high-sounding name of "the cept. As regards the cosmogonies and Reformation " or " Protestantism," so-called Bibles of these nations, there that its end would be infidelity or the is nothing to be compared with the negation of all religious revealed truth, sublimity, simplicity and axiomatic and it is now seen that the prediction truth of the Bible account of creation is rapidly approaching complete veriby the Almighty. In the beginning, fication. It is daily becoming more God created Heaven and earth," and and more fashionable for ministers of The Lord is a strong and fai hful nearly all sects to declare that dogmas God, keeping His covenant and mercy are unnecessary and even hurtful in to them that love Him and to them that keep His commandments unto a various branches of the Christian

> In the sacred books of heathendom, if there are a few grains of gold, they have to be sought for from beneath mounds of sand and filth, and are scarce.

from Him many truths the belief in In divers languages, it is true, God is known by different names : but we are not to infer from this that Juniter or Zeus, Osiris or Buddha, who are imaginary beings and monstrosities, are to be spoken of in the same breath with the true God of the Bible, as is indicated by Rev. Mr. Bigelow. The heathen "changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four footed beasts, and of creeping things." (Rom. 1. 22) Yet, according to Rev. Mr. Bigelow's theology, these things have all been put on a parity with the true God ; and this has been effected, not by leveling up, which would be polytheism, but by leveling down, which is plain Atheism, and this is what the Protestantism of know them otherwise. For "God will

From this it is clear that the Faith without which it is impossible to please God " consists of a belief in truths which we learn from the Revelation of God, even though we do not

the beginning of the twentleth century has come to ! The "great atonement" also where-

by we are saved, and which could be effected only by the Son of God coming numerable passages of Holy Writ, we down from heaven, and which constiare now very generally told by ministutes the very essence of Christianity, ters that the dogmas of religion to ceases to be anything more than the which we have hithe to clung are not combined efforts of weak men to upraise necessary to salvation, and the whole their fellow-men by their philanthropic tendency of the Protestantism of the efforts. The sufferings and death of Christ are swept out of consideration, In the Detroit News Tribune of 29th and become a mere symbol-that is the Oct. there appears an article from the Rev. Mr. Bigelow's word-and Christis meraly one of the many who have "proof Vine street Congregational Church, claimed on uplifted cross the truth of Cincinnati, one of the principal heaven :" and the rev. heathen sums churches of the denomination in that up all by his concluding words :

city, in which this view of the case is "So the old creed is a shell that we penly professed. And there is no one have broken." to come forward and say : "Such

We might quote from many other teaching is dangerous and subversive sources words of ministers who have proclaimed this condition of affairs as clearly, if not quite so bluntly as Rev. go in a certain town in which he was Mr. Bigelow; but we shall content born there was a church. Visiting the ourselves at present with quoting one town recently, "the steeple of the more utterance which gives the same church seemed to him to be less than thought, and it is from another promione half as high as formerly. All disnent minister of another of the leading sects of modern Protestantism, the Rev. Dr. Frank W. Gunsaulus of Chicago, who in Trinity Methodist Church of Denver, Colorado, recently put President Roosevelt on a par with Christ. He said :

## NOVEMBER 11, 1905.

what will appear ?

at the childish formulas by which thought to encompass the Infinite.

see the real state of the The creed of the pastor of this im-

portant Congregational Church has dwindled away till there is less left in it than was in that of the infidel of a generation ago !

thousand generations." Church which our Lord in establishing it intended to be one, or that they

It is very true that Christ made one ly worth the labor spent in the search. Church only ; but that Church learned

which He insists upon as necessary to " My doctrine is not Mine, but His that sent Me " (St. John vii. 16) "He that believeth in Me doth not believe in Me but in Him that sent Me." (St. John xii, 44.) " You shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria." (Acts i. 8.) " Faith is the substance of things to be hoped for, the evidence of things that appear not." (Heb. xi. 1.)

glory, or the wonder of star?" We greatly regret that

# NOVEMBER 11,

sins, this is a question human interest." In the first place the Rev. Mr.

Jutten errs greatly in asserting that the doctrine of Purgatory is confined to the Catholic Church. The Eastern Churches, usually called the Greek Churches, hold it in substance without exception, though they object to any statement that the punishment therein is of fire. But the Cathelie Church does not define that there is a fire there. It is certain that the souls in Pargatory are deprived of the beatific vision of God, and this implies much suffering, as they are fully conscious of the extent of their loss. On this point the Easterns are in full accord with Catholics, as well as on the points that these suffering souls endure severe sorrows and labors, which, however, they know not to be eternal, and they are therefore not subject to the suffer ings of despair. Many Catholic doctors do, indeed, hold that there is a pain of fire in Pargatory, but as there is nothing of this kind defined by the Church it cannot be said that the Greeks are at variance with Catholics, and as they pray, as Catholics do, and offer the sacrifice of the Mass for the dead. the creed of the Greeks is practically identical with that of Catholics on this as on nearly all other points of Christian doctrine. And it must be remembered that the Greek Church re ceives the same Scriptural canon as the Catholic Dhurch, in which we read (2 Maccabees xii, 42 46.) that Judas Mac cabeus, in accordance with the pious beli f of the Jewish people concerning the resurrection, had sacrifices offered in the temple for his soldiers who were slain in battle, because " it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

purgatory. The Rev. Mr. Jutten is therefore in error in asserting that the doctrine of the existence of purgatory is not based upon or found in Holy Scripture.

He asserts also that it is inconsistent with our redemption by Christ that there should be any punishment or penance on our part for sins committed. All is blotted out by " Jesus Christ, Who died for our sins."

This teaching is contrary to that of Holy Scripture, for St. Paul tells us if you live according to the flesh you shall die ; but if you mortify the deeds of the flesh you shall live." Again : But I chastise my body and bring it into subjection : lest perhaps when I have preached to others I myself should become reprobate."

It is evident that the sufferings of Christ for our sins do not exempt us from the temporary punishment we must undergo, but we must bear the cross as He did and in fact Our Lord declares elsewhere that unless we take up our cross and follow Him (by our deeds of penance) we cannot be His disciples. These passages of Holy Writ completely shatter Dr. Jutten's theory that we have no works of penance to do but " to trust in Him."

dom to commit sin. This we are taught in Holy Scripture :

"He that could have transgressed and hath not transgressed, and could do evil things and hath not done them; therefore are his goods established in the Lord, and all the Church of the Saints shall declare his alms." (Eccles., xxxi. 10 11.)

It is now clear that in order to people heaven with saints of God it was necessary that these saints should have been at one time free to offend or commit sin ; and, if all men were created free, we cannot conceive that there should not have been some who would he sinners.

Thus we may understand that though God knew before all ages that some of the souls He created would sin, this did not prevent Him from carrying out His great plan to create man free that those who should fulfil His law should also obtain the reward He prepared for them, though He knew that other souls would abuse their freedom and would deserve everlasting punishment.

There is a limit to our understanding of the designs of God and of His plans, but from His infinite wisdom we must infer that His wisdom is carried out in this as in all His acts. It must have been desirable and wise in the omniscience

of God that there should be millions of human beings happy as a result of their free obedience to His law, even though. by their own fault, other millions should be condemned to a miserable eternity because they disobeyed, and we doubt not that the former consideration of the inestimable reward of God's saints by far outweighs that of the punishment endured by the wicked, whom God wished to save, but who through their own malice rejected salvation. We stand indeed on the bor-

der of a great mystery when we com-These are truly the words of Holy This wonderful divine, whose gospel template this subject; but we must and civil society, also books which de-

matters lascivious or obscene, or which narrate or teach such matters, are for-

bidden, inasmuch as they corrupt morals, independently of any attacks they may make upon faith.

10. Classical books, whether of ancient or modern authors, and which contain indecent passages, may on

account of their elegance of style, be read by those who are obliged to do so by their public office, or as teachers, but they are not to be read by children or young persons, nor to be given to them unless the objectionable passages shall have been carefully expunged.

11. Books which attack God, the Blessed Virgin Mary, God's saints, or their dus veneration, the Sacraments, or the Apostolic See, are forbidden : also those which attack the inspiration of Holy Scripture or unduly limit the same: also books which aim deliberately to cast approbrium on the Ecclesiastical Hierarchy, the clerical state, or religious orders.

12. It is forbidden to publish, read, or retain books which teach or recommend sorcery, divination, magic, the calling up of spirits and other like superstitions.

13. Books or writings which treat of new apparitions, visions, prophecies, miracles, or which introduce new de votions, even under the pretext that they are private devotions, are forbidden, unless they have the lawful approval of the proper ecclesiastical authorities.

14. Books are forbidden which maintain the lawfulness of duelling, suicide, or divorce, and those which maintain that Freemasonry, and other societies which are forbidden by the Church, are useful, and not baneful to the Church

tances had shrunk in the same proportion. But the creed had grown smaller than the steeple ! and the sermons of that old pulpit and the religious thought of those old days

Rev. Mr. Bigelow relates that years

had also had become, "O, how diminu tive 1'

The writer continues :

of Christianity."

"If we could go back now and find the grave of the village infidel and call up his spirit . . . . possibly we should discover that his unbelief was. after all, only a larger faith embracing a kinder and juster God than was dreamed of in the theology of that little town. And if we were to go back, perhaps we also should be called infidels

for having overstepped the bounds of village faith." This is a fairly candid acknowledg-

ment of the change of faith which has been taking place in Protestantism during a few years of one man's life. But truth has not changed, and the Church of Christ whose pastors nineteen centuries ago were sent by Christ with a commission to teach the truth, teaches the same truths as were then taught, and that is the Catholic Church, with

the successors of the Apostles for its pastors, and the successor of St. Peter for its head.

But the Rev. Mr. Bigelow is definite in regard to some of the changes which have taken place. He says :

" For we have enlarged the circle of our thought. To the Bible of the Hebrew we have added all other Bibles. Our God has as many different names as there are languages among men We have bridged the chasm of the creeds, and have found brothers in every Church. Every tear that is shed in pity for the race seems to us a part of the great atonement, and in every heroic act God comes down in the form of man to releem the world. Calvary is the symbol of that undying love which every age has witnessed, and Christ is one of many who have proclaimed on uplifted cross the truth

of heaven. In losing our fetters we

"The one man of the world who matches Jesus Christ in seriousness purpose and purity of life is the President of the United States.

Another minister of Denver being asked what he thought of such language said :

"I do not know what to say of it. The whole matter hinges on whether Christ was actually perfect. We know nothing of His life till after He was thirty years of age. He may have com-mitted minor sins before He came to the years of understanding.'

Will the open profession of this new creed be indignantly repudiated by the ministers of the various denominations as a gross misrepresentation of their views on religion ? We think not to any considerable extent. So gross have become the religious conceptions of Protestantism that we venture to say that Rev. Mr. Bigelow's statement of the case will be accepted meekly by most divines as a very fair statement of their present attitude ; for it is written by one who knows what he

is saying. We must add here that the Rev. Mr. Bigelow also utters in unmistakable form the very prevalent opinion that the miracles of the New and Old Testaments are not to be believed, and from the manner in which this statement is

made, we cannot understand him as otherwise than as meaning that they are not believed by modern Protestantism. He says :

"Are the miracles related in ancient manuscripts (the Bible) better proof of God than the miracle of the morning

which has been lute will of one n But the troub the country with have been so per that it has been more dogged de of the people which they have

The Japanese do in precipitat this war, Russi