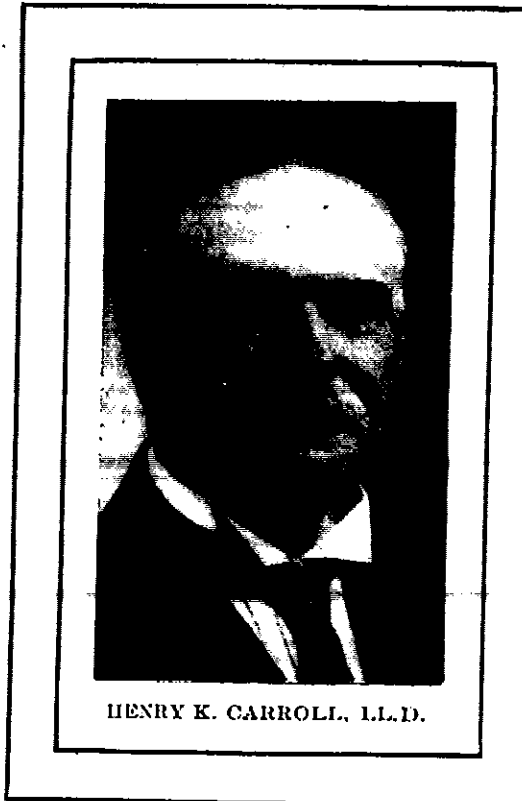


CARROLL, HENRY K.

Dr. Carroll's New Work

At the annual meeting of the executive committee of the Federal Council of the Church of Christ in America, held at Baltimore, December 3-5, the action of most in-



HENRY K. CARROLL, L.L.D.

terest to the churches was the selection of Henry King Carroll, L.L.D., as associate secretary, to be resident in Washington, D. C.

Dr. Carroll brings to his new office large experience. He was for many years on the editorial staff of the New York Independent. He was special agent of the government of the United States for the census of religious bodies in 1890, corresponding secretary of the Missionary Society of the Methodist Episcopal Church, secretary of the Western Section of the World Missionary Conference at Edinburgh, chief secretary of the last Ecumenical Methodist Conference and now secretary of the Western Section of the Ecumenical Methodist Commission. President McKinley sent Dr. Carroll as a special commissioner to Porto Rico to investigate conditions there and formulate a system of civil government for the island. He has widely contributed to the literature setting forth the religious forces of the United States and has been a member of five General Conferences. He is a local preacher in elder's orders.

Dr. Carroll's work, we understand, will be to represent the varied interests for which the Federal Council stands at the national capital, such as the increase of army and naval chaplains, matters affecting Indian missions, etc. He is expected to secure incorporation of the Federal Council by act of Congress and his Washington office will be the center from which the Protestant churches will be invited to participate in the celebration of the centenary of the Ghent treaty of peace, at the close of 1914 and in February, 1915.

perial throne was impressively observed in
The centenary of David Livingstone's
throughout the English-speaking world on
statue was unveiled at his birthplace, Blant

Assassinations

On March 18 King George of Greece was
Greek, Aleko Schinas, at Salonica. His n
be an anarchist. Crown Prince Constan
King at Athens on March 21.

The Grand Vizier of Turkey, Scheffet Pa
in Constantinople on June 11. The murde
a plot to overthrow the Young Turk regime

The Suffragette Torment

The imprisonment of two London suffrage
aging fluids into the malls in the first week
a campaign of destruction led by Mrs. Emm
and Mrs. Pethick Lawrence virtually retir
ranks because of the undisguised violence
Mrs. Pankhurst's visit to the United Stat

AROUND THE

In Mexico

On December 23 the financial situation i
with giving more cause for concern to the
than the immediate operations of the Reb
government suspended the publication of
Tribuna and La Nación, presumably beca
session of "news" which Huerta wished s
order of "Give no quarter," 4,200 Rebel
cannon and six machine guns, left Chihu
to begin an attack on Ojinaga, opposite
armies were later warned by United Stat
case of a battle there must be no firing
either side.

Whisky Did It

Seventy-two persons, fifty-six of whom
trampled to death at an Italian Christmas
met, Mich. A drunken man precipitated
"Fire!"

Must Have Mrs. Young

Mrs. Ella Flagg Young has been reinsta
of public schools in Chicago by the Board
city.

Two German Railways for China

The Chinese Foreign Minister and the
China signed at Peking, on December 23,

NEWTON, N. J., Milton E. Grant, pastor.—
It is a source of great joy that, following ex-
tensive improvements to the church property,
a spiritual revival has stirred the whole mem-
bership and community, principally as the re-
sult of a conscientious campaign under

DR. HENRY KING CARROLL

Henry King Carroll, D. D., First Assistant Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, was born in Dennisville, N. J., Nov. 15, 1848. His earliest public work was in Havre de Grace, Md., where he established and edited a republican county paper. Coming to New York City in 1868, he became Assistant Editor of "The Methodist", and afterwards occupied a position with "The Hearth and Home." For two years he was one of the Agents of the Associated Press. From 1876 to 1878 he was Religious and Political Editor of "The Independent." During this period he was appointed by Robert E. Porter to take charge of the religious statistics for the United States Census of 1890. By appointment of President McKinley he went to Porto Rico as a special Commissioner in 1898. In 1892 he was elected a member of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, and the General Conference of the Methodist Church in 1900 elected him First Assistant Corresponding Secretary of the Missionary Society, to which office he was re-elected by the General Conference of 1904.

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H E N R Y K I N G C A R R O L L , LL. D.

The new assistant missionary secretary was born in New Jersey about fifty-two years ago. He is a descendant of the Carroll family of Maryland, his father having been baptized as an infant by the first Catholic Archbishop of the United States. On his mother's side he is of English descent. His education was limited to the common schools of his native state.

When only eighteen he established and edited a Republican county paper. In 1868 he became the assistant editor of the Methodist. Afterwards he occupied a similar position with the Hearth and Home. His next position was with the Associated Press, having charge of their business in New York.

In 1878 he became assistant editor of the Independent, writing the most of the religious, missionary and political editorials in that paper for twenty years. While connected with that paper he took charge of the census of the churches for the United States census in 1890.

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He has been on the Missionary Board for eight years. He is both a student and an author on the subject of missions.

Henry King Carroll, LL. D., author, Journalist; born Denisville, N. J., Nov. 15, 1848; married 1872, Annie Barnes; religious and political editor The Independent 1876-98; in charge census of churches, 11th census, 1890; U. S. Special Commissioner to Porto Rico 1898-9. Author: Religious Forces of the U. S.: Churches of the U. S. (census vol.): numerous reviews and pamphlets. Residence, Plainfield, N. J.

--Who's Who.

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When only of age he established himself as a Republican county agent. In 1856 he became the assistant editor of the Register. Afterwards he occupied a similar position with the Harlem Home. His next position was with the Associated Press, having charge of their business in New York.

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December 23, 1904.

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Born Nov. 15, 1837, at Dennisville, N. J. His earliest public work was in the State of Maryland, where he founded a paper in Havre de Grace, which is still in existence. After coming to New York he was for two years night agent of the Associated Press. He was later connected editorially with "Hearth and Home," and with "The Methodist." The connection in which he won largest name and reputation, however, was with "The Independent," of which for nearly twenty-three years he was an editor. During this period he was appointed by Robert P. Porter to take charge of the religious statistics for the census of 1890. He resigned his connection with "The Independent" to accept President McKinley's appointment as special ambassador to Porto Rico. He is under contract to furnish for THE CHRISTIAN ADVOCATE monthly articles giving a general survey of the condition of the Church universal.

His contributions for 1898 are "Anir ation in Preaching," June 16, and "Recent Church Controversies," Oct. 6.

reading university of the
h. Every year cardinals,
et here in high conclave.
cted and organized to in-
the influence of Roman

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ers' Fund, \$3,000; from balance Oct. 1, 1897,
90; total, \$62,557.57.

bursements to North India, including \$2,500
al gifts for buildings, \$13,653.95; Northwest
1, \$2,700; Bengal-Burmah, \$2,535; Bombay,
0; South India, including \$5,000 to Hartlet
1 Skidmore Memorial Building, \$8,500; North
a, \$3,100; Central China, \$3,546.68; Foo-
w, \$4,208.79; Japan-Hakodate, \$1,400; Tokio,
00; Nagasaki, \$3,345; Korea, \$37,401.40; Bul-
a, \$251; Rome, \$780; Norway, \$50; South
erica, \$5,070; Mexico, including \$1,000 special
for building, \$3,402.68; total foreign disburse-
ments, \$60,456.50. Branch contingent expenses,
\$1,603.23; Total disbursements, \$62,059.73.

sey, Copenhagen, \$47.88;
an, for Perpetual Bible

William Hayes Ward, LL.D., E. Walpole Warren, D.D., John B. Calvert, D.D., Frank Mason North, D.D., George U. Wenner, D.D., S. M. Hamilton, D.D., Lewis Francis, D.D., J. W. Hegeman, Ph.D., E. B. Sanford, D.D., J. Cleveland Cady, Professor John B. Clark, LL.D., the Hon. Charles A. Schieren, Henry C. M. Ingraham, Esq., the Hon. Charles H. Knox, John S. Huyler, John H. Converse, and Charles E. Hughes, Esq. At a meeting of this committee held March 12, J. Cleveland Cady was appointed permanent chairman and E. B. Sanford, D.D., secretary.

* * *

The Queen's Apparently Active Participation—The queen has addressed a remarkable letter to Lord Wolseley, the Commander in Chief of the British Army, through the queen's private secretary, Sir Arthur Bigge. Sir Arthur enjoys the complete confidence of the leaders of both the great political parties, and he is the channel, not merely of the greater part of the queen's instructions, but likewise of the confidential secrets of state that have to be communicated to her.

In her letter she appeals to retired officers and soldiers to place their services at the disposal of the crown for the period of twelve months.

Lord Wolseley holds his office direct from the queen, and not by any appointment of the Secretary of State for War or of the Cabinet. This action, though strictly constitutional, seems to show that the queen has realized that the errors and mistakes which have brought about the humiliating reverses arose from the usurping by the Secretary of State for War and other members of the Cabinet, of the functions of Lord Wolseley and the military experts who agreed with him. The military authorities are now paramount. Public opinion has demanded it; Lord Rosebery's great speech has accelerated it.

* * *

The Power of the United States Over Outside Possessions—All the members of the majority of the House Committee on Insular Affairs held a conference upon the power of Congress and the limitations, if any, in the matter of governing territory belonging to the United States. They unanimously agreed to the proposition that the Constitution and laws of the United States do not extend to territory outside of the States that are united, and that therefore the power of Congress to govern such territory is unlimited, except by the fundamental limitations in favor of personal property rights expressed in the Constitution; that the mere exercise of this power over territory provisionally within the exclusive control of the executive department of the government will not confer upon such inhabitants a political status different from, or any special rights other than, the status and rights created by the legislation of Congress in exercising this power; that in the absence of treaty stipulation to the contrary, it has been uniformly held by both the legislative and judicial branches of the government that such territory is the common property of the States, and has always been so treated; that it is not a part of, but belongs to, the United States. They are trying therefore to form bills for the government of Puerto Rico or the Philippines in harmony with these principles, and they claim to have an absolutely overwhelming array of precedents. Some of the members would not at first accept the propositions.

* * *

Free Speech on the Emperor's New Navy—The debate in the Reichstag on the increase of the German navy attracts the attention of all nations. The Secretary of the Admiralty introduced the bill, prepared at the instance of the emperor, and set forth that the commercial competition of the world will, according to all calculations, become more severe during the next decade. "It is impossible to improve navies, least of all to do it in the hour of danger. Many years are required for their establishment. The most dangerous war for Germany would be one in which her army could not be used at the outbreak; then she would require solely a strong fleet."

When he had finished Dr. Schaedler, representing the Center, opposed the bill. The emperor might, if he wished, threaten them, but the Center did not fear the specter of the dissolution of the Reichstag. Then the Clerical leader—that is, the leader of the Roman Catholic party—said a great majority of the Conservatives favored the bill. Next came the Social Democrat, who declared his party was strongly opposed to the bill.

Free speech in the Reichstag is as unrestricted as it is anywhere. That body dared to fairly insult Bismarck to his face, and did so on many occasions. But Germany is a monarchy, the Reichstag can be dissolved at the will of the emperor; and there are many other movements which in time will wear out the opposition, however violent it may be, and also suppress any insurrection instantly: such insurrections as concern the Senate and Chamber of Deputies of France and threaten assassination to the president, and almost make a consistent policy impossible.

* * *

Program of the Ecumenical Missionary Conference—With the President of the United States giving the address of welcome to the delegates of the Ecumenical Conference on Foreign Missions, and an ex-President presiding, the meeting to be held in this city next month promises to be as popular as it will be instructive.

The main meetings will be held in Carnegie Hall, the first one being

on the afternoon of April 21. Benjamin Harrison will preside. Dr. Judson Smith, Secretary of the American Board and Chairman of the General Committee, will give an address of welcome, and there will be responses in behalf of the British, German, and Australian delegations and one representing the missionaries of all the boards. S. L. Baldwin, D.D., the Secretary of the General Committee, will also present its report. President McKinley will also make an address at the reception to be held in the evening, and there will be other addresses of welcome in behalf of the State and the city.

On Sunday the majority of the pulpits of the evangelical churches in New York and its vicinity will be filled by delegates to the conference.

The program of the conference is ready in pamphlet form, and its eighteen pages give a clear idea of its purpose and scope. The purpose is indicated by the variety and practical nature of the topics to be discussed, and the scope by the fact that it has been found necessary to arrange for fully sixty separate meetings aside from Sunday services and overflow meetings.

The business meetings will begin on Monday morning with three addresses in Carnegie Hall on "The Authority and Purpose of Foreign Missions," "The Source of Power," and "The Supreme and Determining Aim." The speakers will be President Augustus H. Strong, of the Rochester Theological Seminary; J. Hudson Taylor, Superintendent of the China Inland Mission; Robert E. Speer, Secretary of the Foreign Board of Missions of the Presbyterian Church; and Dr. James Stewart, of Africa, a missionary of the Free Church of Scotland.

In the afternoon there will be ten sectional meetings, when these fields will be considered: (1) Japan; (2) China; (3) Korea, Burma, Siam; (4) India, Ceylon; (5) Malaysia, Australia, Oceania, Hawaii, Philippines; (6) Mohammedan lands, (a) Turkey, (b) Persia, (c) Syria, (d) Arabia, (e) Egypt; (7) Africa; (8) South America, Central America, West Indies, Mexico; (9) North America, Greenland; (10) Hebrews in all lands. Special addresses will be given by missionaries from different fields in several evening sessions and in other meetings as there is opportunity.

On Tuesday will commence the distinctive work of the conference—the discussion of the great and practical questions arising in the conduct of mission work. The evangelistic work will lead in the morning general session and several afternoon sectional meetings, while alternate meetings will present phases of woman's work and the problems connected with the organization and character of the missionary staff.

Wednesday will be Educational Day, similarly arranged to provide for the discussion of higher education, the training of teachers, industrial education, training of the blind, deaf-mutes, etc. At the same time a sectional meeting will consider the wider relation of Missions to science, discovery, diplomacy, etc.

Thursday is especially set apart for woman's work in its different phases, but side by side with their meetings there will be others for the discussion of the great question of comity and cooperation in the conduct of mission work by different societies with a view to prevent collision and waste in duplicating effort.

On Friday the dominant topic will be the development in the native churches of that self-support and self-direction without which their permanency and best growth are difficult, if not impossible. At the same time the organization of Mission Boards will be considered, with an afternoon meeting devoted to industrial training.

Saturday will be Young People's Day, and the topics will be the present missionary movement among students, the needs of the future ministry, the peculiar obligation of the present generation. Parallel with these will be the consideration of the questions presented by the non-Christian religions and the apologetic problems of Missions.

On Monday Medical Missions will come to the front, Bible versions and the need of a Christian literature as the basis for the normal development of a Christian community.

Tuesday, the closing day, the Home Church will be the special topic; the reflex influence on them of Missions; the power of the pastor, etc. Also Bible societies, missionary philanthropy, and kindred subjects will be considered.

The meetings outlined above will be largely technical and confined to the mornings and afternoons. The evening meetings will be more popular in character, and include addresses by well-known and effective speakers, missionaries, pastors, and laymen of the United States and Canada and Great Britain. Among the speakers not mentioned already will be Canon Edmonds, Eugene Stock, Bishop Ridley, Arthur T. Pierson, Malthie D. Babcock, Bishop W. C. Doane, President James B. Angell, Jacob Chamberlain, William Ashmore, John G. Paton, James S. Dennis, Harry Guinness, H. G. Underwood, H. N. Barnum, J. M. Thoburn, John Henry Barrows, George Robson, W. F. Oldham, D. Stuart Dodge, F. F. Ellinwood, George E. Post, William H. Thomson, Henry O. Dwight, David H. Greer, A. J. F. Behrends, George F. Pentecost, Donald Sage Mackay, Samuel B. Capen, Charles Cuthbert Hall, W. F. McDowell, and Mrs. Isabella Bird Bishop.

Among the topics will be a "Review of the Past Century and an Outlook into the Future," "The Relation of Missions to Social Progress and the Peace of the World," together with addresses on great Mission fields. The general morning and evening meetings will be in Carnegie Hall, and the overflow meetings in smaller halls and neighboring churches.

CONTRIBUTIONS.

The Builders

By Professor Charles William Pearson

A strange, symbolic unity rules all
The atoms that make up earth's lifeless frame,
And in the living world there is the same
Strict ordering of actions great and small.
No man so foolish as to build a wall
With negligence of plummet line's strict claim,
Lest to his outward and immediate shame
His faulty structure topple to its fall.
Builders in stone have learned their lesson well,
And seek to make their work without a flaw,
Nor dare oppose the earth's resistless force;
But nations hear how earlier nations fell
Because they dared to trifle with God's law,
And yet are bold in the same fatal course.
Evanston, Ill.

St. George Mivart and the Catholic Church

By H. K. Carroll, LL.D.

The Roman Catholic Church in England has a heresy case resembling that of Dr. Briggs in this country. The questions involved are similar questions, though advanced in the name of science instead of that of biblical criticism. Dr. St. George Mivart is not a priest, but a layman. He is the author of "The Genesis of Species" and other books of science, and the Roman Catholic Church has been proud of his achievements and his eminence. That Church has few names which are great in science, scholarship, discovery, or invention; therefore she made much of Mivart, and he was devoted to her interests, and lost no opportunity to speak in praise and defense of her.

Mivart's special field of research is biology. As a scientist he accepts evolution as the most tenable theory of creation and the differentiation of life. He took this position years ago, and no cry of heresy was raised. The reason why he was not brought to book when he took the liberty of differing from the traditional view of the biblical account of creation was probably because Cardinal Newman, who was educated in liberal ideas, was his warm friend, and Cardinal Manning, Newman's successor, also treated him with special favor. Cardinal Vaughan is not so careful to shield him. Moreover, Mivart has undertaken to show that Catholics may believe many of the new views put forth respecting the Scriptures and doctrines of the Church, and yet be good Catholics. This was taken as a challenge by Cardinal Vaughan, and he has disciplined the septuagenarian scientist in the interests of Catholic orthodoxy.

The articles which led to Mivart's excommunication were published in the "Fortnightly" and "Nineteenth Century" reviews. Their object, as declared by the writer, was to "urge Catholics troubled by difficulties not to secede, but to 'rest and be thankful' within the bounds of Catholicity." Changes in teaching or general belief had, he said, solved many difficulties, and there was a reasonable hope of further changes. He endeavored to show by numerous citations, some from printed, some from written, and some from oral testimony, "(1) what changes had taken place in the beliefs of all Catholics as to some questions; (2) what changes of belief had arisen in the minds of many Catholics as to other questions; and (3) what most exceptional changes had taken place in the minds of a very few Catholics." He insists that he was careful to say that he had not himself adopted all the novel views he presented; but "The Tablet," the cardinal's organ, assumed that he did, and treated his articles in a very vigorous fashion, intimating that he could not prove his assertions. In response Mivart was obliged to admit that much of what he had quoted was from persons whose names he was not at liberty to divulge; but he demanded of the cardinal that he require the editor to apologize for the attack.

In all the correspondence which followed the cardinal either ignored the demand for an apology or referred his aggrieved friend to the editor. The cardinal insisted that the question of supreme importance was as to the views which the Mivart articles had declared it was permissible for Catholics to hold. He steadily held to that point, and would not allow the personal matter concerning the alleged reflections of "The Tablet" to engage his attention at all. The issue was to him one of the gravest concern, and he brought it to a crisis without a moment's unnecessary delay. Mivart wrote to complain of the attack of "The Tablet" on Jan. 6. The cardinal responded Jan. 9, and inclosed a

form of profession of Catholic faith for the scientist to sign. Several letters were exchanged; Mivart finally, on Jan. 23, categorically refused to sign the document, and was immediately excommunicated, a circular to that effect being sent to the clergy of the Diocese of Westminster. This was quick work. Within less than a month the whole case was begun, developed, and concluded. Of course there was no trial; the proceeding was of the most summary character. His articles were condemned, his explanations were declared unsatisfactory, he was required to sign a formula disavowing the views he had set forth, and, refusing to do so, he was forbidden the sacraments. If heresy cases are demoralizing, as many believe, here is another way of disposing of them. It avoids all the tedious steps and processes of a formal trial, including the constituting of a tribunal, and all the delays involved in appeals from one court to another. But it is the monarchical, and not the democratic, way of reaching justice, and Protestants would never submit to it.

The points of doctrine on which Mivart was arraigned were these, as stated by the cardinal: Denying "the virginal birth of our Lord and the perpetual virginity of the blessed Virgin, the Gospel account of the resurrection and the immunity of the sacred body from corruption, the redemption as a real satisfaction for the sins of men, the inspiration and integrity of the Holy Scripture, the right of the Catholic Church to interpret the sense of Scripture with authority, and her perpetual retention of her doctrines in the same sense."

The formula which he was required to sign committed him unreservedly to the teachings of the Church, "the supreme and infallible guardian of the Christian faith," on the above-named subjects, and on others; for example, that souls in hell may not be eventually saved, and that their punishment cannot cease; that all the books of the Bible in the ancient Latin edition of the Vulgate are sacred and canonical, and, "having been written by the inspiration of the Holy Ghost, have God for their author, and have been delivered as such to the Church herself;" that the faith revealed by God "has been delivered as a divine deposit to the Church, to be faithfully kept and infallibly declared," and that the "meaning of the sacred dogmas is to be perpetually retained" as pronounced by the Church; that it is not possible to give at some time, "according to the progress of science," to doctrines propounded by the Church, "a sense different from that which the Church has understood and understands."

Those who read the Mivart articles will not wonder that he steadfastly refused to sign this drastic formula, nor that Cardinal Vaughan was moved to action against him. The spirit in which he wrote, no less than the substance of what he wrote, is clearly so antagonistic to the integrity of the Catholic faith that it was not possible for the cardinal archbishop to ignore the challenge. Mr. Gladstone himself never dealt heavier blows at Vaticanism and papal infallibility than does this Catholic author, who mercilessly exposes the errors of the Church. I must give some specimens from the article in "The Fortnightly."

He opens by saying that the falling away from the Church which Roman ecclesiastics have recently deplored is due largely to "the advance in one or another department of science (biology, history, critical science, or ethics), resulting in the production of convictions deemed so inconsistent with fundamental Christian beliefs that no honest man could hold them and continue to conform to the usages of his antecedent creed." By "critical science" I suppose he means biblical criticism. He explains that by the term "fundamental" he designates beliefs or opinions of so much less importance than they seem, that they may be modified or even dropped. After intimating his rejection of the idea of hell as generally declared as too revolting to attribute to a good God, he thus disposes of the Catholic dogma of Church infallibility:

"It was for centuries believed that God had instituted a society on the government of which He had conferred the power of deciding infallibly all questions of belief which were of moment to mankind, and of legislating unerringly as to all matters of human conduct.

"Welcome, indeed, such an institution would be, but it would be worse than folly to seek to maintain that belief now, when ecclesiastical authority has itself demonstrated, through its own mistakes and errors, that its legitimate field of influence is very much less extensive than it was long supposed to be."

He goes on to argue that "the Church" "really has, or can have, no separate existence." The formal term represents "an ideal abstraction." The Church actually is "a number of men and women who possess certain attributes, and stand in various real relations to their environment." The term "mind of the Church"

is an abstraction from an abstraction, and such an unreal, personified abstraction from an abstraction cannot be a depository for the "meanings of formulas." And so he proceeds to demolish the Catholic doctrine of the Church, and shows, by the way the Church treated Galileo and his discovery, that it is in no position to claim to interpret Scripture even. He quotes the decree of the Sacred Congregation about the false doctrine, "altogether opposed to divine Scripture," that the earth moves and the sun stands still, and shows how futile is the explanation that it was not the fact asserted by Galileo, but his attempt to interpret Scripture, which was condemned. He says that this case demonstrates that the highest known congregation, the Holy Office, whose president is the Pope, may err in decisions as to the Scriptures, and adds, "Non-Catholics may well ask, If the Pope had only to occupy a certain chair to decide infallibly about the Galileo question, why did he not get into that chair?"

How shocking all this was to a cardinal of the Roman Church a Protestant can scarcely understand. It is surely a worse heresy to impeach the infallibility of the Church than to question the authority of the Scriptures; for Catholics teach that the Church comes before the Scriptures, and that her traditions are of the same validity as the written word. But Mivart, while declaring that he still holds fast to Catholicity, spares neither the Church, by which he means the hierarchy, nor the Roman Curia. The latter, he says, has an "appalling disregard for" scientific truth, and seems to think that for the sake of retaining power "any amount of deception and of terrorism over weak, credulous minds" is "abundantly justified." Not only so, but his reading of Pastor's, Creighton's, and Ranke's "Popes" has shown him "how great and frequent has been the opposition of the Roman Curia" to "morality and religion." Therefore, he deems "Curialism" the great and persevering enemy of Catholicity.

After such expressions we are quite prepared for his characterization of Leo's recent encyclical on the Bible ("Providentissimus focus") as "a shocking document." Further on he admits that if the Pope spoke at all he could not speak otherwise than as he did, "being bound hand and foot by the declarations of the Council of Trent," but he need not have spoken. He holds, what ought not to be heresy in any branch of the Christian Church, that the "advocate of the cause of Catholicity is bound, above all things, to be frank and truthful."

If Dr. Mivart is a Catholic at all, he is evidently an exceedingly liberal Catholic. He says the Pope's encyclical on the Bible fairly took the ground from under his feet. The Pope declared:

"It is absolutely wrong and forbidden either to narrow inspiration to certain parts of the Holy Scripture or to say that the sacred writer has erred. * * * For all the books which the Church receives as sacred and canonical [including the Apocrypha] are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost. * * * Inspiration is not only incompatible with error, but excludes and rejects it. * * * It follows that those who maintain that an error is possible in any genuine passage of the sacred writings either pervert the Catholic notion of inspiration or make God the author of such error."

Dr. Mivart does not hesitate to assert, with some of the higher critics, that the Bible is not inerrant, but contains a "multitude of false statements," such as that the world was made in six days or six periods, that Eve was formed from a rib taken from Adam's side, that plagues were sent upon the Egyptians, that Joshua commanded the sun to stand still, that Jonah lived in the belly of a fish. The Church authorities have, he says, misled the world for eighteen centuries, on these and other delusions, and that the world has only been delivered from them through the labors of non-Catholics of Holland, Germany, and France. It is strange that Dr. Mivart should have imagined it possible to reconcile the Catholic Church with such advanced positions. Nothing could have touched Catholic sensibilities more profoundly than what he said about the virginal birth of Christ and the perpetual virginity of Mary, His mother. They might have ignored other reflections on Catholic doctrine and the Catholic Church, but they could not pass by what to them is blasphemous.

The effect of Dr. Mivart's startling statements will not be very profound or lasting. His departure from Catholicism is too wide. There is a gulf between him and the Church which can only be crossed by himself. Whether he will return and pledge an outward obedience, as Galileo did, while his convictions remain unchanged, no one can tell. Probably the breach is too wide and deep ever to be healed. He is excommunicated, and priests are forbidden to give him the sacraments until he satisfies his ordinary that he is within the Catholic faith. He lives in an age different from that of Galileo. The Church cannot use other than moral

compulsion, and his convictions are apparently too deep and well settled to be given up. He makes it clear that moral considerations are actuating him, and that what he has done he has done in the interest of truth, as he sees it. He says he was tempted to remain silent. He did not want to secede. His family was strongly Catholic, and he knew that any rupture would give great pain to relatives and friends. But a serious illness that promised to end his career determined him to give his views to the world in such form as to command attention. In this he has evidently succeeded, and can, as he says, sing his "Nunc dimittis" and calmly await the future."

Protestant sympathies seem to be divided. Dr. Mivart has shocked many by his blunt assertions concerning the Bible and by his irreverence, and they feel that he deserves excommunication. On the other hand, he has, from the Catholic point of view, shown how absurd is the doctrine of papal infallibility, and how uncertain is the poor human wisdom that has directed the course of the Church.

Plainfield, N. J.

Grieving, Resisting, and Quenching the Holy Spirit

By C. Herbert Richardson, D.D.

Correct knowledge of the Holy Spirit and of the manner and nature of His work on man is necessary alike to the preaching and understanding of the Gospel of the Son of God. He, the third person of the adorable Trinity, is that one of the Godhead who is now administering the work of redemption.

Our Lord said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16. 7).

Again He said: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John 14. 16).

The Holy Spirit, then, is that divine Person sent by the Father in answer to the prayer of the Son, or sent by the Son Himself. He, as "another Comforter," or Helper, is to be to us in place of Christ, yet, as the Holy Spirit, to do more than Christ, the Holy One, "the Word made flesh," could do; and, therefore, it was expedient that Christ should go away and that He should come. His presence, instruction, and work are more necessary to the Church and world than the continued bodily presence and teaching of our Lord would have been. He, then, is the administrator of redemption.

"And His that gentle voice we hear,
Soft as the breath of even,
That checks each fault, calms every fear,
And whispers us of heaven.
"And every virtue we possess,
And every virtue won,
And every thought of holiness,
Is His, and His alone."

By virtue of His personality and office He is present both to sinner and to saint; to the first, "to reprove of sin, of righteousness, and of judgment;" to the second, "to guide into all truth, to show the things of Christ." In the immediateness of His presence, in the exercise of His office to, unto, and over man, He may be "grieved, resisted, quenched;" for while as the Holy Spirit He is given with unmeasured fullness to humanity, there is "a manifestation of the Spirit given to every man to profit withal." He is individual and personal to every soul.

Grieving the Holy Spirit. Paul, writing to the Ephesians, says (4. 30): "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Here we learn, first, that the child of God may grieve the Holy Spirit, for Paul writes "to the saints which are at Ephesus, and to the faithful in Christ Jesus;" second, that such grief arises from acts which are inconsistent with the redemption which is in Christ Jesus, into which the child was brought through the operation of the Holy Spirit.

The believer in such act has been untrue to the idea and purpose of his redemption. He has done a deed which affects the integrity of the Holy Spirit's relation to him: there has been a spiritual adultery, an inward uncleanness which brings grief to the blessed One.

The gravity of the act and of the believer's condition becomes the more apparent when it is remembered that the Holy Spirit is the supreme and only dispenser of good to man. For not only do light, life, hope, knowledge, faith, love, and salvation come from the Holy Spirit, but they also come only during the continuance of the dispensation of the Spirit. He is in the world until Christ comes again, yet from any individual He may with-

draw Himself, being grieved, resisted, quenched. He is grieved because He is a person, and that person nearest of all to man. Our spirits are from Him. "In Him we live, and move, and have our being." He is the friend and the reprover of sinners. He is the associate of believers. It is "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost" of which the apostolic benediction speaks. As the associate or companion of the believer, He cannot remain with him if he continues in that which causes Him grief, and His departure means the loss of the soul.

What acts grieve the Holy Spirit? Acts which affect Him as the representative or comforter sent by Christ to accomplish in us the work of redemption; and this is made clearer by a consideration of the special functions ascribed to Him.

1. He is the appointed guide of the believer, and His presence with and direction of him constitutes sonship to God. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8. 14). But the believer refuses to follow his guide; he does not wish or elect to enter in at the strait gate or the narrow way; the peculiarity of the cross repels him; and he departs from Him to mingle with the crowd passing through the wide gate on the broad way that leads to destruction. The Holy Spirit is grieved.

2. The Holy Spirit is also the teacher of the Church. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," said Christ. How to understand His word, how to use the promises, how to pray, how to use the gifts of Christ—these He would teach. But not only is He grieved at our inattention, our immersion in the vanities of the mind, but at our positive disobedience to His plain and oft-repeated instructions. He cannot teach us because we will not attend to Him, and again the Holy Spirit is grieved.

3. The gifts of Christ are refused. "When He ascended up on high He gave gifts to man"—gifts of speech, of work, of repose, of patience, of faith, of tongues, of prophecy, of wisdom, of knowledge; to one five, to another two, to another one talent. And the Holy Ghost comes to inspire us to show these (Christmas) gifts to, and to share them with, one another. But how often He finds a church with many silent, many inactive, many refusing all cooperation in, and consecration to, the work of Christ. We want the Holy Ghost, we pray for power—but not that we may be witnesses unto Him.

4. He is grieved by our friendship with the world. St. James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (4. 4). St. John says: "If any man love the world, the love of the Father is not in him" (1 John 2. 15). St. Paul says: "The carnal mind is enmity against God" (Rom. 8. 7).

Well does the Spirit know that such friendship endangers, and if continued loses, the soul, and because of this and His love to the believer He is grieved.

5. He is grieved when He sees in the child of God lying, stealing, corrupt communication of mouth, bitterness, wrath, anger, clamor, evil speaking, malice, unkindness, hard-heartedness, and unforgiveness."

6. He is grieved at our weakness and errancy in prayer. Our Lord "taught His disciples after what manner to pray," and said, "Ask, and it shall be given you."

The Spirit also is given to "help our infirmities" in this respect, "for we know not what we should pray for as we ought," so He "maketh intercession for us with groanings which cannot be uttered." Yet we ask, and receive not, because we ask amiss, that we may consume it upon our lusts."

7. He is grieved at our unbelief concerning Himself. We distrust Him; we distrust the holy Father; we distrust the loving, crucified Son. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

We should ask for Him, seek for Him, and knock at His door, and His alone. With Him we are of every good possessed. He is greater than all other gifts, for He is the supreme and perfect and absolute One. He perpetuates Christ in the heart of the believer. He continues Pentecost. But, alas, what preferences we have for other persons and things? The Holy Spirit is grieved at such preferences.

Resisting the Holy Spirit. Stephen said: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." What a combination of obstinacy and perversity of will (heart) to acknowledge and of ears to receive the truth is here set forth! And it is the Holy Spirit's testimony to the person of Christ to

which Stephen here alludes. As our Lord Himself once said, "Ye will [that is, determine] not come to Me, that ye might have life." The sinner may, and often does, refuse to receive the testimony of the Holy Ghost to the salvation that is in Jesus. "He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me." But the sinner resists the Holy Spirit. He does not yield to the conviction of sin wrought in him by the Spirit. He is still of the world, of the flesh, and of the devil. "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost?" Here is a dreadful condition of the human heart pointed out, and it comes through the unbelief engendered by the covetousness and carnality of the soul. It is uncircumcision and stiff-neckedness of heart and ears. To such may be applied Paul's words to the Thessalonians: "Because they received not the love of the truth, that they might be saved, * * * God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2. 10-12).

Quenching the Spirit. The Holy Spirit is quenched—

1. By such acts as give Him continued and unbroken grief. There is no repentance, no humiliation, no return of the soul to its first love.

2. By hard and unjust judgments of our fellow-man, and by the refusal to exercise forgiveness toward him. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

3. Accepted uncleanness of soul; the return to the carnal mind. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." He is the Holy Spirit.

4. The Spirit is fire, and where He is He burns. But fire must be fed; it expires by neglect, by smothering, by water. So inattention, coldness, worldliness, and outbreathing and gross sin all quench the Spirit. Olin says: "How far any of us may have gone in resisting the Spirit God alone knows. We know, however, that this sin may attain such an enormity that even the blood of Christ can provide no remedy for it; for it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, if they shall fall away, to renew them again unto repentance. For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. After the Spirit of God had departed from King Saul he still busied himself, in the midst of his iniquitous deeds, with offering sacrifices and seeking responses at the hands of the Lord. * * * There is ground to fear that the majority of men who pass middle age without conversion have finally expelled the Spirit."

Joseph Parker says, "Quench not the Spirit." This is not an act complete in itself, simple and final; it is the last point of a line that may be very long. To grieve the Spirit is the first motion toward quenching His inspiration.

And what can equal the emptiness and desolation of a life from which God has been expelled? "The last end of that man shall be worse than the first." It is impossible that evermore there can come to such a man the tender hopes and promises of a second spring. "It were better for that man that he had never been born." With what agony of soul did David pray: "Cast me not away from Thy presence, and take not Thy Holy Spirit from me."

The Holy Spirit is God. He is God, administering, appropriating, imparting to man all spiritual blessings. He is the awakener and reprover of the sinner; He shows the sinfulness of sin, and points, and when penitent carries, the sinner "to the Lamb of God, that taketh away the sin of the world." Life is inclosed in and given by Him. The new birth is of the Spirit. He, too, is the intimate associate of the believer. He seeks to glorify Christ in him, to perfect holiness, to abide in him. "Know ye not that ye are the temple of God, which temple is holy?" "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone: in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Wherefore grieve not, resist not, quench not the Holy Spirit.

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