

thing that is not of faith is sin." If you take these words in their superficial sense and naked literalness, they seem to say that all the works—even good works—of unbelievers are sins. The Catholic Church has condemned this conclusion deduced by Baius from the words of the Apostle. We have, therefore, to explain the terms used "of faith," etc. There is an axiom of English law which says: "The King can do no wrong." Does this mean that the King is confirmed in grace and cannot sin? Rev. Mr. Clarke should answer "Yes; these words mean what they say." But do they? The legal commentators say they mean a little less than *they seem* to say. They simply mean that the King, as such, is not amenable to any court in England. Thus it is clear axioms must be explained and interpreted according to the mind of those who framed them. This little hint may in future save Rev. Mr. Clarke an amount of useless, frothy talk. As an English Protestant writer (Dr. Neale) once said: "That ignorance, perfectly excusable in private persons, becomes criminal when men come forward publicly as teachers without the necessary qualification of knowledge." This applies truly to the Rev. Mr. Clarke.

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'Catholic Presbytery, June 11.'

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