TANUARY 18, 1918

attention to the importance of the right use of words. Not to be facetious we also call the attention of the doctor to the right use of words. The word "Romanism" is not used in polite society. It is a colloquial vulgarity used only by those who know no better or by the dyed-in-the wool bigot. Catholics do not like the word because of the bitterness generally accompanies And the doctor knows that, if his knowledge of history and theology is

such as he pretends. We will not enter into the arguments adduced by the doctor to show why his church should also be called Catholic. It does not concern us to that extent. We are not lying awake nights fearing that the Episcopalians are going to call themselves Catho-lics. There is very little unanimity may not among them in the matter, judging from the letters for and against that appear in the Churchman. They will be no more Catholic by taking purpose. his hand. unto themselves our distinctive name than Eddyism is Christian though calling itself so. And so if they will their name after all these years, we have no intention of pre

venting them. But the whole world will know them to be Protestant no matter what name they employ. But if Doctor Van Allen will insist upon being called by the name that he chooses the priest. let him first set an example by not applying to us a vulgar name.-Pilot.

GOD'S CHILD

HOW THE HOLY ANGELS DID WHAT A GOOD PRIEST WAS NOT ABLE TO DO

'And you are quite satisfied now my child?

Yes, Father, I want to be baptized and I will bring Joyce, too, of course." The priest looked at her houghtfully. She was such a frail thoughtfully. little woman in her clinging black robes and the heavy crepe veil that seemed too weighty for her small head. Bring the child at one, to-day,

he suggested. Oh, Father-well, yes, I will. It on, Facher wen, yes, I will. It is her birthday; she is two years old to-day," she added, and a shadow clouded her blue eyes for a moment —then she smiled resolutely. "I will go at once, Father," she said,

very beautiful girl, with her mother's and went away. It was done that day, on the day of deep blue eyes and fair white skin, Holy Angels-her child was God's and the dark curly hair of the Ollivers. John Olliver was proud of her now, and the thought gave the lonely mother a little more courage to as she knelt beside him in the redcushioned pew of his favorite chapel. face the future. It was but a few months since the child's father had been swept in an instant from the side of his wife and little Joyce. sudden attack of an unsuspected malady had taken him off-there had been no chance for farewells, no moment in which he might once more on the faces of his loved he had been brought home-He had been a good man, acdead. cording to his lights, and his widow felt that in some mysterious way God had provided for his sudden end. In her bereavement she had taken to going into the church of the Holy Angels and sitting there quietly with her sleeping child in her arms. She did not pray-she scarcely knew why she went there day after day, only that she found peace for her aching heart in the silence of the sanctuary and it may be that she fumbled, in some ill-defined way, for the "hem of His garment." The good priest in of the little mission had charge noted her visits, and that she was evidently not a Catholic ; yet he had not spoken to her. He had put the matter into more capable hands, he said to himself, when he recommended the widow and her child to the Holy Angels who guarded them,

and to the other blessed spirits who ferent-the Pope is a Catholic, and stood about the earthly throne of their King. Little by little the widow came to love the refuge she had found from the cares and troubles of life and when she began to attend Mass on Sundays, and to hear the simple sermay mons of the good pastor, she speedily after all.' came to realize, for the first time in her life, the claims of the Catholic Church. And so, step by step, she had accepted them and was now prepared and eager for baptism. The first few months of her life as a Catholic passed peacefully enough with her child to care for and her new faith to study and test. She lingered in the little seaside village. too, for her health was failing, and sometimes she was anxious for the child's sake-for her own she was willing to lay down her life at any moment-but who would care for Joyce if she were left alone? She put the dark thought steadily from She is God's child," she said once to Father Hall; "if I have to leav her, He will take care of her." And the priest had turned aside hastily, that she might not see the mistness n his eyes. The call came suddenly-it was Joyce's third birthday - the first anniversary of her baptism. Father Hall had just time to administer the last rites. The widow looked toward Joyce-the priest understood, and guided her hand to the child's head. She traced the Sign of the Cross on the little forehead and her hand fell back.

"I don't understand," she said, law to the grave on the hill beyond a puzzled frown settling be the village, where they laid her with-in sight and sound of the restless with tween her eyes. He smiled. No, Joyce. waves that broke over the golden bondage, child. You are a free Pro-testant—a child of God. 'He hath given His angels charge—.'" he besands at the foot of the cliffs. The following day he departed, taking the child with him. gan and stopped. Memory had come suddenly to him. It was the parting 'I don't believe in it, Mr. Hall," he

said to the priest. "I can't bring up the child in a religion that I think blessing of Father Hall to the mother less child that he was quoting. How strange that it should have occurred erroneous. "But the child's mother was surely the best judge of what is fitting for her own child," represented the priest, "and she has already been baptized a Catholic, Mr. Olliver. to him just then. She had noticed his sudden stop — her mind was too full of wonder at what he had told

her. "I should like to see my mother's "the said softly," and the Excuse me, sir, we don't see alike grave," she said softly, " and the Church she used to attend, just to in this. I thank you for your kind-ness to my deluded sister-in-law-I see what it was like.' am sure you meant it well-but may not peril the child's soul." Father Hall looked deeply into John Hc hesitated a little.

"I don't see any harm in it," he said, after a thoughtful pause, "I Olliver's eyes for a moment, and saw will take you there some day." And so it chanced that on Joyce's eight there only honesty and steadiness of With a sigh he held out eenth birthday they motored down to the little village and visited the lonely "She's is God's child," he said churchyard on the hill that over-"Goodbye, Mr. Olliver :

reverently looked the sea. Then they drove to God deal with you as you deal with the Catholic Church. Joyce entered His child. it with a sort of shrinking from som 'Amen!" he responded. "Good-

Amen: ne responded. Good in twith a solution to the suspected and your kindness. He turned to his carriage as he spoke and lifted out Joyce. "Come and say goodbye, niece Joyce," he said, and led her to the write a solution that she suspected and silently. and together they stood for a few moments watching a white-haired priest who knelt motionless hafter a few and the solution that she suspected and silently. The solution that she suspected and solution the solution the solution the subscripts of the solution the before the altar. He arose after while and came toward them. God give His angels charge over

Mr. Olliver !" he exclaimed, and thee, little Joyce," said Father Hall, ed them through a side door into the huskily. He stood looking after the carriage until it turned the corner presbytery. Joyce?" he asked, looking earnestly at the young girl. "How old are you where the road runs in behind the hill—then he walked slowly into the church and knelt for a space at the now

'Eighteen to-day," she answered altar-rail, while he commended the dead mother and the living child, to him. the guardianship of the holy angels Ah sixteen years ago since I bap

John Olliver's house was a hand

some, though somewhat gloomy resi-

lence in North London, and faced a

chapel noted for its Calvinistic tend-

encies and ultra-Protestant tone.

Joyce was taken there solemnly

every Sunday by her uncle, and in

due course she was entered at the

Sunday-school. She grew up to be a

or shared his hymn-book with

There were some wonderful

trying to follow the hard, dry

more than usually dogmatic.

tions

self.'

He started.

Pope" he questioned. Joyce hesitated.

when it was time for them to sing.

when he arose and went to the plat-

form to address the congregation

and Joyce sat with puckered brows

trine that he endeavored to instill

in his hearers. When she was seven

teen she began to think for herself,

and then John Olliver was often

hard put to it to answer her ques-

"But you said that we must think

slaved men, and would not permit

them to think for themselves-that-

that-he wanted to lay down the law

uncle-you do the same thing your

It was his pet devotion. Frequently he referred to the angels guardian as tized you," he said. 'I told her about that, Mr. Hall,' broke in John Olliver. " She is quite the forgotten friends of men, and in convinced that it was a mistake on season and out of season he sought her mother's part—she is quite a con to impress the memory of the blessed spirits of his flock committed tented Protestant now." The priest smiled. to his care.

A good Protestant I hope, Mr. Olliver.

I rescued you from

And

Well, well, time will prove, Mr. Olliver - I am getting old, the angels don't grow old, and ' He hath given His angels charge' over They will not fail." her. He held out his hand. " Come in again if you are passing this way God bless you," he said. And when he turned back into his house again They're coming he was smiling. "They're coming home—thanks be to God!" he said, as if speaking to a friend.

A sudden crash, a blinding flash of light, darkness, silence, nothing ! There a faint stirring of life, and with it the keenness of agonizing painthe eyelids flickered once, and they could not bear the light. There was faint rustling and the murmur of a voice. He lay still for a while, then ome one put brandy between his lips, and he opened his eyes, only to close hem with a sense of fear, for he had looked upon the face of a Sister of Charity. After a pause he opened them again - this time he felt sure that there was no mistake. There had

for ourselves, uncle," she said a little helplessly once, when he had been been an accident — he was in severe pain-he was lying on a white bed 'You with white curtains all around it are as bad as the Pope. You won't let me believe what I think is right." He remembered. Joyce ?" he asked weakly.

"She is not injured—only shaken -see is resting now. If you keep "What do you know about the very quiet she shall come and look at you for a moment presently; but you "Not much, uncle-only what you have told me. You said that he en-

must not try to speak. The nun moved softly, and dropped the curtain. He was shut in by white walls that kept away most of the sounds of the hospital ward where for all his followers. I don't see it, He could hear soft footfalls he lay. and the rustling of garments that suggested to him the rustling of angels "Yes, but, Joyce, the thing is difwings. "He hath given His angels he murmured. charge over thee," and fell into a fitful sleep. Joyce wa

'It was a fortunate accident," he murmured as he fell asleep.—Mary Agatha Gray in Benziger's.

THE FAITH OF A CATHOLIC

TRUE AND SCRIPTURAL MEAN-ING OF FAITH-THE MISTAKE OF PROTESTANTS

ather Graham, M. A. of Motherwell, Scotland, in the Catholic Times. London.

" How am I to know what God has evealed ?" This question (No. 11) in the Catechism of Christian Doctrine s really the most important question that a Christian can put to himself. Per It is the question of questions. haps some one will say that that other question (No. 8), What must you do to save your soul ?" is more important, and at first sight it might seem so. But presuming that a man has determined to save his soul, the grand question for him is," What has Almighty God revealed on the matter, and how can I get to know it ?" And at present I am supposing the case of a man who is anxious to be saved, who believes that "God made us to know Him, to love Him and serve Him in this world, and to be happy with Him forever in the next ;" believes that he is endowed with an immortal soul, and that his chief concern in this world is to save that of the Vatican Council, soul, and that it will profit him nothing if he gain the whole world and And is this little suffer the loss of his soul. I am sup posing, further, that to this end he realizes the necessity of faith, as well as of hope and charity, for " without faith it is impossible to please God. He does not (I am assuming) consider it a matter of indifference what a man believes, or how he believes, or whether he believes at all, for that believeth not shall be damned." He knows that Almighty God has made a revelation on the subject ; that He has revealed the gospel of salvation ; that indeed this revelation was the sole end and motive of the mission of Jesus Christ in the world, and that therefore it is of absolute necessity to know it and believe it and obey it. And in all this I am not picturing

a rare or imaginary inquirer. There are many persons in this state of anxiety, and many others who have passed through it unsatisfied and have drifted into indifference. speak, of course, of the multitudes of nonest non-Catholics who have ceased to believe in the system in which

they were reared because it failed to teach them securely how to save their souls, but who have not yet despaired of finding some more satisfactory authority in religion. They believe in God and they love God, and they know, moreover, that God in these days hath spoken to us by His Son ;" that, in short, He sent Him into this world to reveal the Chris tian religion. But what precisely are the contents of that which He revealed and how they may lay hold upon it in such wise as to save their souls, this is their difficulty. It is, true faith. in other words, the old question of authority. Who is to be their teacher

and guide in this the supremest of all concerns? Who, at this distance of time from the earthly sojourn and atoning death 'of our Incarnate Reemer, is to bring Him to us and us to Him, that we may know Him and ear His words and have the merits isfying and consoling it is.

of His precious blood applied to our said Our Lord, "and preach the ouls gospel to every creature. Now, it is with these people in my mind that I offer the following papers I would fain hope that they may be not only of interest to Catholics, but also of some use in assisting anxious Protestants to settle definitely and finally the grand affair of their salvation. One thing is clear enough ; as the years advance there is an everincreasing number turning away in disgust and disappointment from the Protestant method of settling the question, for they have found spokesmen to be "dumb dogs not able parts. o bark, and shepherds who know no understanding " (Isaias ivi., 19, 11), ture.' whose "trumpet gives an uncertain sound " (I. Cor. xiv., 8), and who have forsaken the fountain of living water and have digged to themselves isterns, broken cisterns that can hold no water (Jeremias ii., 13). And another thing is equally certain; they only require to understand the

revelation. It is narrowing faith (No. 86), "What is faith in Jesus down to one particular act in Our Lord's redemption and ignoring all Christ? Faith in Jesus Christ saving grace whereby we receive and rest upon Him alone for salvation as the rest. From this description you would never imagine that Jesus He is offered to us in the Gospel.' Christ taught anything about the

Now, it must be said at once that Church, or the sacraments, or good this is not the true and proper and works. It is therefore essentially Scriptural meaning of faith at all. and fundamentally a false notion of That the word may sometimes bear faith, a delusion and a heresy. Faith meaning, trust in a person, bein the true sense, the scriptural and lief in his power, hope and confi the Catholic sense, means acceptance is certainly not to be denied. lence. of and belief in all that God has re You find this kind of faith in such vealed. Anything less than this is cases, for example, as (St. James i., 6 : "Let him ask in faith, nothing waver not faith. ing :" and (St. Luke viii., 48) " Daugh ter, thy faith hath made thee whole THE NUMBER OF THE and (St. Matthew xv., 28 :) "O woman great is thy faith ;" and even (St. Matthew xvi., 31 :) " O thou of little faith, wherefore didst thou doubt ? and in other passages. But what we emphatically deny is that this is the Catholics are often taunted by out

deceive nor be deceived."

said :

grace.

siders with holding the repulsive doc-trine that no one outside the Cathokind of faith Almighty God demands ic Church can be saved; they are of us as necessary for salvation, sav supposed to look upon pagans, Jews, ing faith, justifying faith. In fact, St. Paul himself actually distinguishe them, the one from the other, and as all alike destined for everlasting All these non-Catholics have represents the former (trust, assurfire. ance, confidence) to be an effect of the latter: "In whom we have boldnot had the chance-it was apparent ly mere chance, accident of birth and ness and access with confidence, by the faith of him " (Ephes, iii., 12). circumstances in most cases-of be

coming members of the Catholic Church, and therefore, no matter how Faith we hold to be "a supernat well they may have served God acural gift of God, which enabl us to cording to the lights and graces they believe without doubting whatever received, we are said to believe that God has revealed " (Catechism, q. 9) they will all be forever excluded from or, according to the fuller definition heaven and even punished with eter-'a super natural virtue by which, through the nal torments.

SAVED

It is easy to understand the amount grace of God inspiring and helping of prejudice such a belief, thus false s, we believe as true all that God ly attributes to us, must excite in the has revealed, not on account of their minds of outsiders, says a writer in truth as perceived by natural reason, the New Zealand Tablet; but, con but on account of the authority of sidering all the opportunities men have of learning the truth, it is less God revealing them, who can neither This is easy to fathom the depth of ignoranc An intellectual belief; the involved in such a misconception of assent of the mind to certain truths Catholic teaching. Such a belief is no part of the Church's teaching, and the acceptance of whatever doctrines God has taught, simply because He absolutely revolting to every Cath has taught them. It is not a mere "acceptance of Christ," as Protestolic instinct. When we approach such a perplex-

ants assert, by an act of the will ing question as this, we must do so though it is that, too, in the sens great reverence, for hereon that we accept the doctrine that with we are walking through ' phanton Christ died to atone for our sins shadows': the fulness of truth awaits Certainly the will must move the inus only at the other side. When the tellect to make this act, and again Apostles asked our Lord. 'are they grace is required to move the will to many that shall be saved.' He mad operate, as Our Lord taught when He it clear that they had no right to put No man can come to Me exsuch a question. We certainly have cept the Father, Who has sent Me, no better claim than the founders of through him" (St. John vi., 44.) In the Church. It is enough for us to the long run, therefore, it is all know that God is good and wise, and matter of God's mercy bestowing that the souls of those outside the "For by grace you are saved ordinary covenant are safe in His through faith; and that not of yourmerciful hands. The investigation selves, for it is the gift of God of nature shows us every day new (Ephes. ii., 8). But confining ourmarvels of the power and wisdom of selves for the present to the act of faith, which is the effect of the virtue God in the physical world. We may well believe that in the world of of faith, we say that, according to Catholic teaching, which is Scripture souls there is a similar variety of methods, richness of resource, and teaching, it is simply an act of your intelligence; it is believing and wonderful ingenuity of grace in bringing about salvation. The ordinary accepting with your mind, assenting paths of Providence are all that we and consenting to whatever truths know, and those most imperfectly : Almighty God has made known, howyet we have seen enough of the exever difficult or impossible they may raordinary miracles of patience and seem, simply because He has revealed love shown to those who have prothem. This, and nothing else, is faned God's most sacred gifts, to be assured that patience and love will I could adduce many texts to prove

not be withheld from those others, this, but I shall quote only one, for I God's less favored, and perhaps less am writing not to prove the Catholic guilty children. (Bellord) doctrine, but only to explain and For the rest, the following considillustrate it, so that from a general erations must be kept in mind :--(1) view of the whole Catholic system

We could not discover the faintest you may be led to see how reasonable semblance of injustice in God's leavand unassailable, how beautiful, sating the whole human race to its fate after the fall of our first parents, "Go ye into the whole world," without any hope of its restoration If He had done so, no man would receive the supernatural reward of happiness, and this could not be con-

He that believeth and is baptized shall be saved; but he that believeth not sidered a reflection on God's good shall be condemned." (St. Mark xvi., ness: He would merely be acting within His rights. (2) The Incarna-15, 16). Now, Our Lord is here speak ing of justifying faith, "He that believeth shall be saved," And the tion is the highest expression of God's love for men. His condescension in becoming One of us, and His faith He speaks of is to be that faith by which the gospel is to be believed. death are proofs of love that admi

Purgatory.

Such acts of perfect love and perfect sorrow baptize the soul, that is, cleanse it, at least by desire, clothe it with sanctifying grace, and make it an heir to the kingdom of heaven.

3

(7) What proportion of men actually die in the state of sanctifying grace and are saved? The answer to this question is in many ways ex Nothing tremely simple. vealed, nothing is of faith, and known by theolonothing is really The Church has never made, gians.' and is not at all likely to make, any definition about the matter, but leaves her theologians free to offer their speculations to the world. And these in turn have not very much to work on-a few general principles, which may be, and are, interpreted differently by different persons ac-cording to circumstances of differ-

ent epochs, or the greater rigor or leniency of their own characters. If in former times theologians were inclined to take a very gloomy view of and even Christians of other creeds as all alike destined for everlasting adopt a milder way, hoping more of the mercy of God.-Catholic Bulletin.

> No community ever rose higher than the aspirations of its citizens A word from the wise is also suffi

cient.

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mmended as a TRADING GUIDE

to our Readers, as they represent

'God's child!" she said, but so faintly that no one but the priest heard her-then, with a smile, she passed away.

John Olliver was a Protestant of a most uncompromising type. He had been sent for by Father Hall as the only relative of the child, and he came, attended the funeral, remaining seated in his carriage outside the church while the ceremonies were being conducted within, then accompanyingethe remains of his sister-in-

Catholics are superstitious idolators —that alters the case; if he taught the truth, it wouldn't matter." Joyce thought for a long while.

"It's all very hard to understand, uncle," she said absently, "and you be wrong and the Pope right

'Joyce!" "I didn't say that you were wrong, she said, and threw one arm around his neck in the fashion that he could Hall's name.

not resist. A new realization of her beauty came to him, and with a dream that he had had for her future.

"You are getting quite grown up," said, after a silence. "What shall he said, after a silence. I do when you go away and leave me f

She flushed a little.

"I wanted to talk to you about that," she said, and there was a catch " I should like to be a in her voice. "I should like to be a nurse, uncle. I think nurses can do so much good. Next year I shall be eighteen and then I shall be old enough to start training."

"A nurse! There will be no neces sity for you to work, Joyce. Listen child — it is time that I told you Listen something of your history. Your father and I were twin brothers. We

were all in all to each other until we -Joyce-your mother. We both wished to marry her. She preferred him, and so I stood aside. Even when poor Charles died I would not intrude upon her, for I loved her too well. Then for some inscrutable because she was lonely per reason, haps she embraced the Catholic faith

"My mother! How awful!" H drew her to him tenderly.

'Not awful, dear child, because fell sure that she thought she did

right. I suppose that she was happy in her belief—I don't know—but she died a Catholic and even had you baptized so."

'Me? Am I a Catholic, then uncle?'

" God forbid !" he exclaimed, so energetically that she started from his embrace.

beside him when he awoke, but she did not speak—only smiled lovinglyat him and stroked one hand that lay upon the coverlet. He smiled back at her, Some one touched Joyce on the shoulder and led her away. The curtain dropped again. For many weary days he lay upon his bed,

thinking, thinking, until one day he astonished Joyce by speaking Father

" Ask him to come to me," he said simply. And the old priest came with a smile on his face, for he knew that John Olliver was coming home, and that he would bring God's child with him. After all, it did not take so long to convince the injured man

of the truth of Catholicism. "I have been to blame, Father he said, when he finally expressed his determination to submit to the authority of the Church, " because I would not inquire into the matter It was prejudice, of course-I see it all now, but it needed an accident and the loss of a limb to make me

stop and think." " It is better to go into heaven naimed than, having both limbs, to lose your soul," answered the priest, and you see that that the angels have not failed 'God's child.' Joyce came to him the same even "I shall have to nurse you now she whispered, and her face uncle," was radiant with happiness, for they were both to be received into the hurch on the following day.

"You will not leave me?" he asked anxiously.

" No, uncle," she answered, " not so 'ong as you need me." And he lay content, thinking of the happiness of the morrow. A nun came and prayed3beside him.

"" When I'die, I should like to know that Joyce?was one of you," he said. "Hush!" she replied, holding up a

warning finger, "that is God's sec-ret. For the present her duty is to you.". He smiled at her.

clear and unassailable grounds on which the Catholic Church bases her claim to speak with divine authority to submit themselves to her teaching and thus to experience that "joy and peace in believing " which so many

before them have, by the mercy of God, found within her embrace.

Let us then begin at the beginning. In the first place, faith is necesary. On this all are agreed, for, according justified by to St. Paul, we are "justified by faith. Luther termed this faith the

"article of a standing or a falling Church," and as for Catholics, their belief concerning it is determined by the Council of Trent, which called it Sess. vi., c. 8) "the beginning of human salvation, the foundation and oot of all justification." But here, unfortunately, our agreement ends, for with the question that necessarily follows, What is faith ? we are at once plunged into controversy.

the average Protestant, and you will find that by faith he means trusting in Jesus Christ for salvation, believ ing that He shed His blood upon the Cross and washed all his sins away personally accepting Christ and His offered redemption. "The principal offered redemption. "The principal acts of saving faith," says the Con-fession of Faith, chapter xiv., "are accepting, receiving and resting upon

upon Christ alone for justification, sanctification and eternal life, by virtue of the covenant of grace." Or, to quote the more familiar answer of the Shorter Catechism to the question

And what is the Gospel? It is the whole Christian religion, the whole scheme and system of salvation as announced by the apostles in all its "Go and teach all nations." Preach the Gospel to every crea-Now, to believe that is an intellectual act, a work of the intelli gence, accepting and assenting to the truth of the Gospel. It is not, as I said before, merely the fact of believing that Christ died for you upon the Cross and trusting to that for sal-

That is only a part of God's vation revelation.

A man stands up in a meeting and says he is "saved" because "God so loved the world that He gave His will be lost forever. Of course the only begotten Son that whosoever believeth in Him should not perish, but have everlasting life," and " he that believeth on the Son hath everlasting life." (St. John iii., 16, 36). and "He loved me and gave Himself

knowledge. Or he buttonholes his for me." Or he buttonholes his neighbor at an evangelistic meeting neighbor at an evangenetic meeting and asks him, "Are you trusting in the Blood?" and, "Have you decided for Christ?" And if he gets an an-swer in the affirmative he will say, in the perdition of the living' (Wisdom 'Hallelujah! You are on the Lord's ide! You are saved!" I know all this because I have seen it and heard it and taken part in it. But that is not faith. It is a mere sentiment, a it leaves untouched the ordinary feeling, a persuasion, I am afraid,

themselves. The simple proof of God's wishing to save all men is more or less fanatical, concerning single point of the Christian

This death, too of no gainsaying. being the death of One Who is a Divine Person, was a complete, an infinite victory over the devil, who can now do violence to the members of Christ's kingdom only in so far as

for all eternity, though that vision

saved' (1. Timothy 11., 4); for

save the world,' and He 'rejoices not

a really sincere will, though as a rule

the Best Concerns in London. Christ permits. (3) Whoever dies in the state of AUTOMOBILES, LIVERIES, GARAGE grace, free from mortal sin, will cer tainly see God, face to face in heaven

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may be delayed by some suffering in BARRISTERS AND SOLICITORS (4) On the other hand, it is also a

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matter of faith that whoever dies in the state of mortal sin—sin of thought, word, deed, or omission— The Kent Building, Corner Yonge & Richmond Sta TORONTO

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sin must be a free and deliberate THE ONTARIO LOAN & DEBENTURE CO'T. Capital paid up, \$1,790,000. Reserve \$1,350,000 Deposits received, Debentures issued, Real Estate Loans made. John McCary, Presi, A. M. Smart, Mgr. Offices: Dundas St., Cor. Market Lane, London. fault; no man will ever be condemned, except because willfully and with full deliberation, he has re fused to serve God according to his

THE HURON AND ERIE LOAN AND SAVINGS CO. Incorporated 1864. 45 and 415 Debentures Write for Bookiet: "Unquestioned Safety for your Savings." H. Cronyn, Manager. London Regina St. Thomas (5) But 'God wishes all men to be 'He came not to judge the world but to

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. 13). This wish of God to save all men is called the salvific will. It is

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