BY A PROTESTANT THEOLOGIAN. CCLXXX.

The Advance makes it the second leading point of the Roman Catholic system, on account of which it thinks we ought not to be interested in a Pope, that he has a right to decide everywhere in the Church what shall be taught and what shall not.

I confess I can not understand this at all. One would suppose that the greater a man's power, the more he would be an object of interest, adverse or friendly, according to his use of power. We are not the less interested power. We are not the less interested in John Wesley, but the more, because he controlled absolutely the teaching of early Methodism. And yet Methodism. ism, even now, is but a small body com-pared with the Catholic Church. If Lawrence, whose intense hatred of Catholicity rendered him a somewhat uncertain authority, and maintained, with him, that there are probably not more than a hundred million real Roman Catholics in the world, even then Methodism would only be about one-fifth as numerous. If we take the usual Protestant estimates, Methodism, at we took the estimate of the late Eugene Protestant estimates, Methodism, at most, is not more than one-tenth as numerous. I confess that this reasoning of the Advance strikes me as extraordinarily curious.

It seems to me that the editor, for his own purposes, might have done better to take the opposite tack, and contend that we ought not to be much interested in the Papacy on account of the sharp limitations of its power in the Church, especially over her teaching.

By a formal Brief Plus IX. has approved the statement, that the Pope's teaching power is limited by the Scriptures, by original Tradition, by the Catholic Creeds, by the unanimous consent of the Fathers, wherever this is found, by the unanimous consent of the Episcepate that a certain point is Episcopate that a certain point is divinely revealed, and by every doc-trinal decision of former Popes and recumenical councils. Certainly all commenical councils. Certainly all these accumulated limitations do not seem to leave a very dangerons option to the Pope over what may be taught

and what not.

It is true, we Protestants maintain that the Church, especially the Pope, has defined some decrease which we do not find in original Tradition. For instance, it is said (I know nothing about it at first hand) that the doctrine of the maculate Conception of the Blessed Virgin did not appear in the Church til the eighth century, although it is sllowed that Mohammed taught it early

in the seventh. Whatever anyone may think of this. whatever anyone may think it is certain that the definition of 1854 did not come out of the Pope's own head. No definition was ever less arbitrarily independent of the course of doctrinal development. By a series of disciplinary enactments, the liberty of disciplinary enactactors, of publicly opposing this opinion had been more and more restrained, until, as I understand, long before 1854 no one was allowed to teach against it except the Dominicans, and they only in scholastic disputations, not from the

Therefore the action of Pius IX. in 1854, which moreover was sustained by several hundred bishops present, simply brought to a definite conclusion matter that had practically been the belief of the Church for many generations, not to say centuries. Nobody, surely, imagines that it was morally competent for Pius IX. to have given an opposite decision, and to have made it a matter of conscience for Catholic pastors throughout the Church to declare from their pulpits that the Blessed Virgin was not immaculately conceived. This would be equal to Dr. Littledale's This would be equal to Dr. Litterate's exquisite absurdity, that since 1870 the Roman Catholic Church never knows, from day to day, what singular crotchet may be sprung upon her at any time as an article of faith by a Pope that might an article of faith by a Pope that hight happen to have taken a fancy to it. As if corporate opinion, in a body that has any history, and any historical sense, ever was, or ever could be, dealt with in such a fashion! The strongest con-tentions of the Old Catholics against Papal Infallibility do not approach such Papal Infallibility do not approach such an absurdity. As if, moreover, the abstract possibility—not the practical probability—was not allowed for in the Canon Law, that a Pope might become a public heretic, and as if provision had not been made, in such a lamentable and extraordinary case, for setting him and extraordinary aside! Besides, how is it conceivable that a sane human mind—and Dr. Döllinger says there has never been any other in the Roman chair—once made the organ of faith, could possibly set itself officially against the traditions of so ancient and vast a body, and one per-meated by such a strength of spiritual forces as the Roman Catholic Church forces as the Roman Catholic Charles 'We may imagine, indeed, a singular case of abdiction from interior dissent, but such action as should involve the necessity of declaring the Holy Chair vacant is something over which it is safe to say that Catholic Bishops and priests and laymen are not accustomed to lose a moment's rest.

It is true, we shall find in Catholic

theologies-for instance, in Lehmkuhl's Theologia Moralis—long lists of proposi-tions condemned by the Holy See. Here is a wide field for the exercise of the teaching power of the exercise of the teaching power of the Papacy, ethicity, it is true, in the way of res-traint. Many of these propositions, it is true, are such as most Protestants hold, but a large proportion of them are such as are equally abhorrent to us and to Rome. Our arrears of dissatisfac-tion with the teaching of the Papacy ought to suffer a large abatement in contemplating the long catalogues of contemplating the long catalogues of evil teachings condemned by the Apostolic See. Take for instance, the decree Sanctissimus Dominus Noster, of March 2, 1679, drawn up by Innocent XI, in his capacity of Prefect of the Holy Roman and Universal Inquisition. Here we have a series of sixty-five propositions of false morality, to maintain which incurs excommunication. We have in this an exemplification of the have in this an exemplification of the teaching power of the Papacy well worthy of the interest even of the Advance. This decree shows the devout-

ness and austere morality of this admirable Pope, and well agrees with the judgment of Herzog-Plitt, and iew more nearly ideal characters have ever

yet so little does the Protestant world in general know of this decree, that it has been possible, without fear of exposure, for Lansing to present the twenty sixth proposition, commending talse oaths as innocent if covered with some slight reservations, as being the doctrine of Innocent XI. himself! Here doctrine of innocent A. Innocent is solemn condemnation openly turned into solemn commendation! Here is not a perversion, but an absolute inversion of the words of a holy man. Setting aside serious and candid controversy on both sides, in the higher ranks of scholarship, and coming down to the innumerable calumnies to which tho mairee and voluntary ignorance of average Protestantism subjects the Roman Church, we may fairly surmise that here we have the crown and climax of

Yet such Protestant papers as the Advance, in their singular position that we ought not to be interested in the Popes because their power over human belief is so great, have never, I may safely venture to say, once been conscious of their obligation to put down this race of evil slanderers. Do they wish to know enough of papal teachings to be able to put them down? Many of them, doubtless, do not, but I do not think so ill of the Advance. Its curiously combined exaggeration of the papai power to teach and assumption of lofty indifference to an eminent teacher does not come of any wish to give an advantage to destructive slander merely, but from pharisaical contempt of a great Italian who was not so happy as to rejoice in the beneficent illumination of American Congregationalism.

Is this abominable falsehood devised

out of Lansing's own brain? I hardly think so. There is not enough of his shallow nature to be capable of so bold a venture of utter wickedness. He has doubtless picked up the lie from somedoubtless picked up the he from some-body worse than himself, taking good care, in his evil delight, to evade a call to verification. And then he may boast that a very much greater man than himself, the eminent Lutheran divine, Chemnitz, at the time of the Council of Trent, circulated among his Council of Trent, circulated among his brethren a list of abominable Anabap-tist opinions, which Cardinal Hosius had cited at the Council, as a specimen of the teachings of a Cardinal-Legate! of the teachings of a Cardinal-Legace.
Here are a great man and an exceedingly little man, living three hundred and lifty years apart, but bound together in one confederacy of calumnious wickedness.

Really I think, for the clearing of our own skirts, that papal history is worth considerable attention, even from this Congregational Chief Rabbi of Chicago.

CHARLES C. STARBUCK. Andover, Mass.

### THE ANGELIC SALUTATION.

Having briefly reviewed the various petitions of the Our Father we next come to the consideration of that other come to the consideration of that other most excellent prayer, the angelic salutation, or as it is most familiarly called, the Hail Mary. From these opening words the prayer derives its name. They are a part of the salutation addressed by the angel Gabriel to the Blessed Virgin Mary when announcing to her the incarnation of the Son of God. By its regital we express our joy. By its recital we express our joy over this momentous event to mankind and plead that the Mother of God might intercede with her Divine Son

for us poor sinners.

As will be recalled, the prayer is made up of three parts. The first is, as we have said, the salutation of the angel Gabriel when announcing to the Blessed Virgin the mystery of the incarnation. That is, announcing that she was to become the mother of Jesus Christ, the Second Person of the Most Blessed Trinity. These words were, "Hail Mary, full of grace, our Lord is with thee." The second part is that "Hail Mary, full of grace, our Lord is with thee." The second part is that which St. Elizabeth, inspired by the Holy Spirit, addressed to the Blessed Virgin when the latter visited her, namely, "Blessed art thou among women, and blessed is the fruit of thy womb." The third part, "Holy Mary, Morker of God, pray for us sinners, Monto. The third part, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death," is the work of the Church. Nestorius and his followers having denied that the Blessed Virgin Mary was the Mother of God, the Church added this part in con-demnation of that denial.

A further analysis of the first part discloses to us an expression of joy in the salutation of the angel. By the words "full of grace" is meant that the Virgin Mary had been granted an abundance of grace above all other creatures. Because she was to be the mother of Him Who is the Author of all grace and only any she face from the mother of Him Who is the Atthor of all grace, not only was she free from the stain of sin throughout her life but also in her very conception. How fitting that she who was to give to the world its Redeemer should have been pre-served from all sin. The purest of all pure creatures, how proper to hail her

full of grace.

Yet it is in the closing words of the angel's salutation that we discern her plentitude of grace. Therein is disclosed the profoundest of mysteries, the incarnation; "Our Lord is with thee." Full of grace indeed. Wonder of wonders. God, the Second Person of the ders. God, the Second Person of the Blessed Trinity, condescends to take flesh of the Virgin Mary. He becoming her Son, she becoming the Mother of God. The incarnation of the Son of God. Meditation worthy of men and angels. Prayer of most powerful effi-cacy. Yet how many fail of its benefits because failing in its utterance or repeating it in thoughtless, distracted fashion.—Church Progress.

If parents would make home more pleasant for their boys and girls, the children would love home more, and the streets and sinful amusements less.

#### FIVE-MINUTES SERMON. Fourth Sunday of Advent.

CRITICISING OUR PASTORS. "Therefore judge not before the time." (L.

These words, my dear brethren, were addressed to those who judged and criticised God's ministers. We need them at this day as much if not more than those to whom they were written. than those to whom they were written. It would have been better for many to have kept them in mind at all times. By them we are prohibited from judging and criticising God's ministers. Why are we prohibited? Because by doing so we offend God, we impede the work of God in our part of the Church, we injure seriously our own

Church, we injure seriously our own

How do we offend God when we judge and criticise His ministers? By meddle and criticise its ministers. By actuaring with God's business. Those in authority over us, our rectors and priests, are what they are and where they are by God's appointment. Therefore, to judge and criticise them is to put ourselves in God's place, to assume to ourselves God's authority. God alone and those appointed by Him to alone and those appointed by Him to judge them are the only persons on earth who have a right to judge the ministers of God. To these alone are they responsible. We offend God, therefore, and frequently offend Him gravely, when we judge His ministers, and thereby practically question the wisdom and providence of God in calling them to their several stations. ing them to their several stations. How do we impede the work of God in our part of the Church? If the members of our part of the Church do not think, act, and speak alike, they cannot be of one mind, as St. Paul tells the taithful to be. They cannot work together in harmony and in peace. If we do not work together in our own parish, the work of God that we have to do by all working together not only cannot advance, but will, through our own fault, cease entirely or drag on but very slowly.

How does the judging and criticising

of God's ministers in jure our own souls?
It makes us discontented, lukewarm, indifferent, unwilling, and finally rebellious. We are commanded by God to do His work in this parish, to do it faithfully and well. If we get into such a state of mind we will not do this, and God's work cannot go on. He who continues in this state of mind separ-ates himself from the unity of the faith, which every one must preserve or lose his soul. We become a scandal to our neighbors, many of whom we make like to ourselves by means of our bad ex-

What must we do, therefore, my dear brethren, to keep from offending God in this manner — from impeding His work in our parish, and to keep our souls from so sad a fate? This we must do. Be of one mind with those in authority over us. Stop judging and criticising them. Let our motive be to please God in all we do. God's work in this God in all we do. God s with the parish is all arranged for us, those He desires to do it are already appointed for that very purpose. All we have to do is to sustain, encourage, and push that work in the way God wills, evidently, it shall be carried on. There is but one way it can go on. If we push it on in that way success is certain. If we oppose all will fail through our fault. He who encourages and edvances God's work in his parish as laid out for him, makes a record in this world for himself, and upon the books of God, to be opened on the day of judgment, a record eternal in heaven. He who opposes finds out the work of God here a success, but he that has had no part in it, has nothing to show for himself to God

glory that we are permitted to serve Him at all. "Therefore judge not before the time." Leave judging and criticising to God, who reserves all judgment to Himself, particularly the judging of His ministers.

### IMITATION OF CHRIST.

THAT HE WHO LOVETH GOD RELISH HIM ABOVE ALL THINGS AND IN ALL THINGS.

Behold, my God and my All! What ould I have more, and what greater

happiness can I desire? O savoury and sweet word! but to him

who loveth the Word, not the world nor the things that are in the world nor the things that are in the world. My God and my All! Enough is said to him, who understandeth; and it is delightful to him, who loveth to

repeat it often.

For, when Thou art present, all things

yield delight; but, when Thou art absent, all things are loathsome. Thou givest tranquillity to the heart,

and great peace and pleasant joy.

Thou makest us think well of all, and praise Thee in all things; nor can anything without Thee afford any last ing pleasure; but to make it agreeable and relishing, Thy grace must be present, and it must be seasoned with the seasoning of Thy wisdom.

If you would advance in true holiness you must aim steadily at perfection in little things.—Abbe Guillore.

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#### THE FOUNT OF LIVING WATERS.

How oft the weary traveler, parched and fevered, seeks a spring at which he may quench his burning thirst, but none is found, and overcome by re-peated disappointments, he falls at last under his burden and lays him down to

How oft the serious, earnest highminded man seeks the noble generou minded man seeks the noble generous-hearted ideal that he fain would have as the companion of his travels through life and the philosopher and friend to whom he might submit all his plans and by whose judgment all his efforts would be directed, but vain is his search. These are the aspira-tions of the soul, and God alone can estify them. Life's journey is wearisatisfy them. Life's journey is wearisome and true friendship rare. "Life is a warfare and men are troublesome consolers," says Job and experience proves the truth of both assertions. "I have sought rest in all things," ex-claimed St. Augustine, "but in Thee alone have I found it, O Lord." It is only in God we can find true peace, rest and happiness. It is through grace He becomes for us all we crave. It is at the fount of his ever flowing preci-ous Blood that He quenches the thirst of the fainting heart and renews the strength of the dying soul. It is by giving us His own Divine Self that we have that friend we long for and that

guide we need.

His precious blood is the fount of living waters at which we drink as often a we seek His grace in prayer; and His precious blood is the life and light we bring to our souls as often as

we receive Holy Communion.

God loves us infinitely, and w shes to give constant proof of it. He has made Himself the companion of our exile in the Blessed Sacrament, and He will bless, comfort and console us as often as we go to Him there, "Come to me all ye that labor and are heavy bur-dened, and I will refresh you." "Take my yoke on you, for my yoke is sweet and my burden light." "Take up your llow me, and find rest in your soul!"

How unwise, not to say ungrateful, to turn a deaf ear to Our Lord's loving invitation. He knows that we must be only wretched and miserable without only wretched and miserable without the refreshment He can give us through grace; that we must only faint and die on the wayside unless aided and sus-tained by Him. He knows that we must be lonely and lost, and go astray and be destroyed unless He be for us that wise and faithful friend who accompanies us on our journey and directs and guides our steps through life's tangled paths, to bring us safely from this dark and sinful world to the Father's home beyond the clouds. And so He reasons with us, entreats us, lovingly coaxes us, yea, threatens us, if need be, in order that we may turn to Him and receive of that peace He would give—not as the world giveth, as He says, but a real,

true and lasting peace—peace with God, peace with ourselves. Is it not this refreshment that the world needs? Is it not this peace and rest that men are crying for? Is it not this bosom friend and helpful, wise companionship that every soul feels the need of? And all this is had in God, and ought to us through His precious blood; constantly bedewing us through grace and given us in all fullness when God gives Himself, body, soul and di-vinity in every worthy Holy Com-munion. Let us, therefore, be cheered and arise to a new and invincible spirit in God through His precious blood, for in it is our only consolation, our true life, our real peace and joy here, and is the forerunner of the endless peace, joy and rest of eternity.—Bishop Colton in Union and Climan Union and Times.

We are more jealous of frivolous ac-complishments with brilliant success than of the most estimable qualities without. Johnson envied Garrick, whom he despised, and ridiculed Goldsmith, whom he loved.—Hazlitt.

A well-bred woman man easily and effectually promote the most useful and elegant conversation without speaking a word. The modes of speech are scarcely more variable than the modes of silence.—Blair.



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