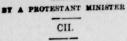
THE CATHOLIC RECORD

cred Heart Review PROTESTANT CONTROVERSY.



We come back now to Dean Hodges, and find that we have reached this point: "The Bible was forgotten. Luther taught the Bible. The new doctrine was justification by faith.

My answer to this is a simple denial. It is simply not true that Luther, in teaching justification by faith, taught the Bible. He taught something utter-ly antagonistic to the Bible. I think I have already made this evident in various ways, but no matter how often we come on such assertions as this of Dr. Hodges, we ought to meet them with the fact. So long as other people ere not tired of embellishing Luther's doctrine of justification into another thing, we must not be tired of stating it as it is.

less.

Paul says: "In Christ Jesus St neither circumcision availeth anything nor uncircumcision, but faith which worketh by iove." Here faith evidently means a full belief in God's gracious purposes in Christ Jesus concerning us, and a self surrendery in the humility of love, that He may work out in us the image of His Son. in all goodness, purity and truth. This is salvation, for evidently he who is like Christ can not be finally separated from Him.

This doctrine of St. Paul is taught and has always been taught by the Catholic Church. It may have been overshadowed by pharisaic external isms, as seems to have been largely the case in Spain. In Germany it does not appear to have been by any does not appear to have been by any means thus largely overshadowed, although everywhere, as the Rev. George Tyrrell, S. J., shows, in his admirable little book on "External Beligion," lazy humanity is prone to find all manner of substitutes for the inward energy of a living faith, fender of the Faith metimes it may be a pride in the frequent reception of the sacraments, with small attention to the inward conditions of their efficacy. Sometimes it may be a profuse display of permitted but uncommanded devo-tions, and a contempt of those who say, with the English Catholic gentle man, "My devotions are the Ten Commandments of Almighty God." Sometimes it may be a presumptuous confidence of predestination to glory, or a vain confidence in a luxurious as surance of present acceptance, these last two being our common Protestant substitutes for a willingness "to work out our own salvation with fear and trembling," as if austere spiritual energy were incompatible with spiritual peace, as if holy fear and holy trust could not dwell together. Now there is always room in the

Church for heroic champions of a liv ing faith against a crust of deadening externalisms. Had Luther, resting of the foundation of Paul, raised his voice to this end, he might have been overborne by pharisees and worldings, but his memory would have re mained secure in the Church, with that of Savonarola, whom Pope Benedict XIV. numbers among the yet uncanonized but illustrious servants of

Now what did Luther do in fact Oa his own showing, and express de-claration, he unloosed all the bonds of reverent fear, and plunged Germany into a deep and long continuing de moralisation. "We are seven times, moralisation. We are seven times, ten times, a hundred times worse than under the Papacy." This, says he very frankly, is the fruit of two things, first, my teaching men that it 82×2000 some of the \$2 papers for $$2 \times 2000$ some of the \$2 papers things, first, my teaching men that it is a papers would be dear at a dime. It is second my preaching that it is a papers would be dear at a dime. It is second, my preaching that it is a deadly sin in a baptized man not to be certain of his own justification, even though he may not be certain of his own conversion, that good works of any kind, even though wrought in the love of God, have nothing to do with justification, although they are a seemly sequel thereof; that not only is a man justified by a loving faith before he has time to express it in act (which no one would question,) but that he is justified if his confidence is unaccompanied by love. "Before love and without love" is Luther's watchword, whose genuineness no one appears to dispute. Where does Dr. Hodges find the Bible there? Where does he find Peter, or Paul, or James, or John, or Jude, or the Lord? How is it that Luther can not fit the Bible to his end without adding a word that is not there, and that changes the sense, and the addition of which he can only justify by a volley of the foulest abuse i Where is there room for working out our own salvation, as the apostle bids, in a gospel which says: Sin, sin mightily, but believe more might-ily. Commit adultery or murder as ity. Commit authery of mutter as often as you may; so long as you do not lose your confidence, you do not lose your justification. This is not the place for the renewal of our na We may leave that to the next Here our sin is covered, it ture need not be cleansed. So far as love ly issues at \$1, a good, independent, world. and holy works are found requisite to and noisy works are found requisite to maintain confidence, so far they are required for justification, but no farther. Where do you find here any echo of the words of the Bible? Only ike The Nation, The American, The Critice and Public Colnion, is the same. so far as they are an echo, from the Bible, of the words of those who "turn the grace of God into lasciviousness." When Luther declares than any amount of loose living need not prejudice justification, he does not stop short with the abstract statement. He tells priests that if any one of them has one establishment, two, three, all his life, he must not let that impair his confidence of being in a state of grace. That, he assures him, is merely a symptom

FIVE . MINUTES' SERMON of mortal fraility. However, if he should ask of the Church leave to marry Fifteenth Sunday after Pentecost. a lawful wife, and receive it, then he is damned.

Now unquestionably things like this are found in the Bible. The apostles often mention such teachers. "Feed-ing themselves without fear." "Rag-"Behold a dead 'man was carried out." (Luke. 7, 12.)

" It is better to go to the house of ing themselves without tear. They ing waves of the sea, foaming out their own shame." "Wandering stars, un-to whom the blackness of darkness is reserved forever." Is this the sense in which Dean Hodges means that Luther brought back the forgotten Pible 2 mourning than to the house of feast-ing," says the wise Solomon, " for in that we are put in mind of the end of all ; and the living thinketh what is to come.' mourning the gospel introduces us to day. Here lies before us, on the bier Bible?

No serious-minded antinomian destiff and cold, a young man whom the sires men to be loose, dishonest, merci-less. He would rather have them hand of death has taken in the bloom of youth, the only son of a widow ; her only help and assistance. Ah, the weeping and lamentation in that house, pure, upright, kind, helpful. His antinomianism does not lie in a disposi-tion to disparage the moral virtues, but in a belief that conduct here is quite the crying and wringing of hands and, yet, says Holy Scripture, enter into such a house ; it is better than to independent of condition hereafter. Now this belief is authentic, original enter one in which at the epicurean feast there is nothing but joy. In the house of mourning you will learn wis-dom, you will learn to know the van-Lutheranism. Luther could not alvays maintain himself on such a sublimity of lawlessness, although this is limity of lawlessness, although this is his genuine, innermost doctrine. He had often to fall back, for long stretches together, on general Chris-tian, Catholic teaching, especially when pressed by Melancthon. When he teaches this, he teaches no new doc-trine het pressness with benefactor ity of all earthly things ; you will be reminded of the eternal truths ; you will consider how in future you will

DEATH.

(Eccles. 7, 8) Into a house of

regulate your life. My dear Christians, perhaps in a short space of time, you will have an he teaches this, he teaches he new doc-trine, but preaches with beneficent energy against unfruitful ceremonial-ism. But when he teaches what he calls "my gospel," he does, indeed, teach something new, something which is not Biblical, for he declares that it opportunity of following the admoni-tion of the Holy Ghost, that is, you will see a dear relative or friend or neighbor in the agony of death. I implore you to follow the voice God ; overcome the natural fear of was given to him. And yet it is out of the Bible, after all, for St. Paul mendeath; approach your departing brother, not only to console and to pray, but to learn a salutary lesson. tions it, and reprobates it. It is the gospel of those that said : Let sin abound, There you see what life is, how, even the most perfect health, the bloom that grace may abound the more. "Sin, sin mightily, but believe more f youth, must bow before the almighty mightly." The difference of phrase is very slight, and of mean-ing nothing, between Luther's gos-pel and that of his antinomian prederuler, ghost name is death. There you see the helpless state of your poor brother. How necessary it is while in nealth, to think of your soul before the cessors of the Apostolic age. Of course this has nothing to do with the later Lutheranism, any more than the virdays will come upon you when your weakened mind is scarcely capable of s thought. What will pass in the sou tuous lady who is now called " Daat the moment when it is about to de-part from the body? What will he think when reviewing his past life; " is answerable for the character of Henry the Eight, or than the harmless morality of the Menwhat will he wish to have done ? he nonites resembles the outrageousness has, alas! not done it, and now time for of their Anabaptist ancestors. There are still those who cling to this worser aspect of Luther's gospel, but happily they are now relatively few, much fewer, I should think, in Germany than him no more. When you thus medi-tate, my dear Christians, say : What if I were now lying there, if that were my death-bed ! Could I pass contentedly to eternity? Have I lived in such a manner that I have nothing to

in England. Yet Dr. Hodges no more gives us fear? Ah, no! why then do I not change my life? It is possible that I Luther's real gospel than Luther gives us Paul's. What he does give us, howmay die to-morrow as my neighbor is dying to day. It shall and must be ever, we will inquire more particular-ly next week. Dr. Hodges' spirit is different with me. I can and will no longer walk on the same path ; this excellent, but no amiability of temper an take the place of a rigorous ascer day shall be the beginning of a new life for me. Behold, my dear Christainment and exposition of the facts. Luther would never have recognized tians, the thoughts and resolutions which the sight of a death-bed scene his gospel in the Dean's presentation of it, but would either have burst out should awaken in you ! Oh, do not into uprosrious laughter over it, or, neglect this salutary sermon, no priest after his usual fashion, would have can preach to you a more terrifying bellowed with coarse rage against the one Caricature. CHARLES C. STARBUCK. Andover, Mass. As soon as the eyes of the dead have been closed, enter once more into the

house of mourning, kneel before the unclosed coffin and pray for the repose of the soul of the deceased, for says PRICE OF CATHOLIC PAPERS.

A good, ready-made, all-wool, neatfitting summer suit of clothes can be had at a reputable dealer's for \$15, but and wholesome thought to pray for the there are summer suits for sale at \$4 50 at certain assignee "cloding "stores. The trouble with the cheap "clod once more and, verily, such a sight ing " is that it gets shiny on very slight provocation, and it is faded and gone a long time before the first rose of summer contemplates adjournment. As a consequence, wise men buy

nounce sin and the vanites of the world ; you will in the days of health and vigor, by a life of penance, prepare for yourselves a death-bed on which you will peacefully slumber in death and pass to a joyful, happy eternity. Amen.

THE THIRST OF THE SACRED HEART.

The meditation of the Gospel narraives cannot fail to make known to us the insatiable thirst of the Heart of Jesus for souls. Whether He reproaches or whether He defends ; whether He utters words charged with the Divine anger, as those which He addressed to the Pharisees and the rulers of the Jewish people, or whether He gently draws the poor sinner from her errors by the sweetness of His pardon-every. there we discover the came burning love for souls and quenchless thirst for their salvation. When other means their salvation. When other means fail to make known this necessity of His love He has recourse to parables under whose touching finger we discern Himself-God and Saviour-seek. ing the lost sheep and rejucing when He has found it; going forth to seek the prodigal, and falling on his neck and clasping him to His Heart. Of

such histories the Gospel is full and all are meant to illustrate the yearning of the Heart of God for the souls that He has created.

We find our Lord sitting down with of sinners, e-ting with them, and familarly conversing with them, so that it was even a scandal to the Pharisees which drew from the sacred lips those memorable words: "I came not to all the just but sinners to repentance. We cannot, therefore, plead ignorance regarding the desire of desires of the Heart of Jesus. Now, love involun tarily espouses the desire of the object

Our own hearts in their re beloved. lations with creatures sufficiently tell us this. By this, then it shall be known if we love our Lord; --if we ove souls, if we long for their salvation, if we are willing to sacrifice our selves for them, to work, yes, and to suffer in order to procure them spiritual good things. Yes, if the love of Jesus has really

taken possession of our souls we shall have caught the fire consuming His Sacred Heart and the incessant cry of our hearts shall be : Da mihi animas Give me souls !- Voice of the Sacred Heart.

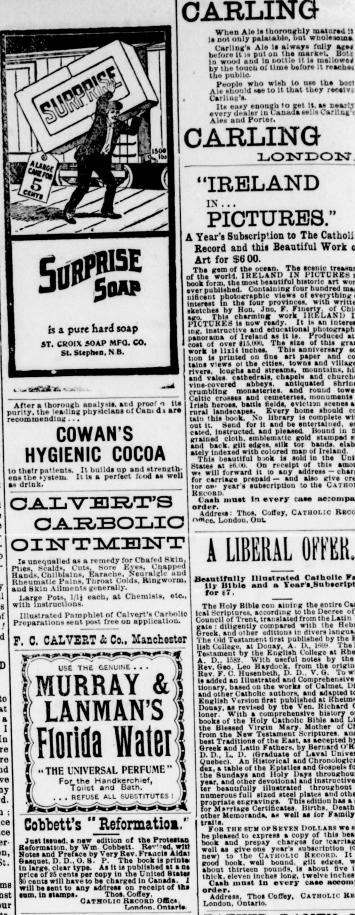
THOUGHTS ON THE SACRED HEART.

Oh how good and pleasant it is to dwell in the Heart of Jesus ! Oh, what a rich treasure is this Heart, what a precious pearl ! Willingly would I sacrifice all I have to possess it. In this Temple, in this Sanctuary, before this Ark of the Convenant, will I adore and praise the name of the Lord and

exclaim with the prophet, "I have found the Heart of my King, my Brother, my Friend." — St. Bernard. Behold the gate of paradise is open the sword that guarded the entrance has fallen before the soldier's lance that opened to us the treasury of eter Scripture : "It is therefore a holy nal wisdom and love : enter it, then through the wound of the side .- St. dead, that they may be loosed from their sins." (II. Mach. 12, 46) Look Bonaventure.

In this adorable Heart we find arms with which to defend ourselves against will teach you wisdom ; will teach you the enemy, medicine to heal our wounds, powerful help against tempta tion, the sweetest consolation in our

man, you who have been sunk in the anferings, and the purest joys in this mire of earthly things, and who no valley of tears. -St. Peter Damian. longer have a place in your heart for He shed His Blood from the wound of the side from His Heart in order to influence and vivify His disciples and many other Christians who are weak and tempted in their faith. - St. Thomas Aquinas.



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SEPTEMBER 15, 1: 00.

OUR BOYS AND GIRLS.

Jerry.

Surely Ireland must contain mon humorously eccentric characters that the rest of the world can count, el why so many Irish stories of the natur of the following from a recent volum of memoirs?

Jerry McCartie was often the gue of friends who, on account of his plea ant ways extended to him that sort old Irish hospitality which enabled visitor in my own family who came f a fortnight to stay for six years.

In McCartle's case, the visit stretch to nearly double that time. Aft eight or nine years, however, his kin man got a little tired of his guest, an let him know of his old mansion's pr posed renovation, and that he h signed a contract for having it i

signed a contract for having it i painted from garret to cellar. "By George," said Jerry, 'it's for tunate that I don't object to the sm of paint, and it will be well to ha some one to keep an eye on the pair ers, now that the Wall fruit is rip

ing !" Some months passed. Then his h informed him that he was going to married, adding: "I thought I'd t you in good time, so that you cou make leisurely preparations to go. the lady and you may not hit it off well as you and I do."

With tearful eyes Jerry grasped

ousin's hand, saying : "O, Dan, dear, you have my hea thanks for your consideration ; b dear, dear boy, surely if you can p up with her, I can."

Singing Away Trouble. "A merry heart goes all the way. A sad heart tires in a mile—a!"

Cheeriness is the conqueror of trouble. Here in Philadelphia th is a young girl who has underg more terrible suffering within the year than falls to the lot of half a do soldiers wounded with shot and s "on the firing line." She sm through it all, and has come out of year of torture with never a cloud her happy face. Half her suffer would have darkened forever the of a patient less blithesome.

A similar experience is told b writer in "Christian Life." On way to the Lakes of Killarney a pa of tourists heard a sound of singing a little farmhouse by the roadside. was a man's voice in a tenor so man ously sweet that the strangers ha some time to listen. The strains versed the whole compass of feel from soaring triumph to the mur

of a mother's lullaby. "Oh, if I could hope ever to like that !" said one of the company young student of music.

A girl came out of the cottage w basket on her arm, and as she pa the wagon with a courtesy, a with a courtesy, a with a now what vocal genius the sou Ireland had hidden away prompt question from the same young man "Will you kindly tell us who that sings so beautifully ?"

"Yes, sir, it's my Uncle Tim," e girl. "He's after havin' a the girl. turn with his leg, and so he's singin' away the pain the while." For a moment the astonished tou did not know what to say. Here an example of the melody of path

The anguish of the singer Made the sweetness of the strain.

Then one asked tenderly : "! young? Will he ever get over trouble?"

"No, he's gettin' a bit old now, the doctors say he'll never be the b in this world ; but," she added, so " he's that heavenly good it would tears rollin' down his cheeks wit pain, and then it is that he sing loudest. Somehow the listeners thought Eternal City-and they drove on ly as if their wheels were pressin streets 'God shall wipe away all tears their eyes," quoted one of the li "and there shall be no more pair Philadelphia Standard and Time



God and eternity departed receive for all his labor and cares ? from all his goods ? how much can he take with him? A coffin, a shroud are all that is left of his glory, and, O fool, will you place all your works and merits in temporal frivolithe quality and not the price of a paper that we must look at. The bestCatholic papers are published at \$2, 2 50 and \$3 per year, but there ties, as if you were created for these alone ?

Look into the coffin, you proud and are hand bills, patent inside or "boiler plate" papers printed on rotten paper and labelled "Catholic," sold at \$1 and at seventy five cents a year. vain man, you who place all your earthly happiness in corporal beauty, fine garments, and costly jewels. Look upon the ghastly features of the dead and learn what will be the fate of The true line of progress in Catholic journalism is to give the subscriber a better paper, not a cheaper paper. Catholics are willing and giad to pay

your body. When St. Francis Borgia, the relative of the emperor Charles V., viewed the corpse of the empress Isa-bella, he exclaimed : Is this you? \$2 and \$3 a year for a good Catholic paper, where they won't have a poor Make the Catholic paper a better paper. Pay for good Catholic litera-A short time ago, a mcdel of beauty,

envied by millions and now, so fearfully hideous that one can scarcely bear to look upon you? O vain world, if you are so treacherous, so unstable, Ensure the reader good fiction. Show him some enterprise in Catholic news gathering, and above above all, in timely, scholarly and able editorial I will seek something better, something moredurable. "Thus spoke S: Francis; treatment matters interesting to the Catholic public. The weak feature of he entered the order of Jesuits and became a great saint Almighty God was pleased to establish his sanctity by came a great saint. the Catholic press is the insufficiency of itseditorial force. One or two men make many miracles and his name is now honored on our altars. Behold, what the sight of one corpse effected !

TOBACCO, LIQUOR AND DRUGS.

to despise the world ; to seek the salva-

Look into the coffin, you avaricious

tion of your immortal soul.

up the paper, where the staff should include half a dozen contributors. The Congregationalist, a leading Pro-Look into the coffin, you sinner, and testant weekly, boasts that it has seven remember that the time will come when you will also lie there. Rememeditors and a haif dozen paid contribut-Its Protestant readers gladly ber that the hour of death may come ors. pay \$3 a year subscription for such a for you far sooner than you think, and that upon the decisive moment of journal.

While the country papers are dear death your whole future will depend. Ask yourself is it not the greatest folly at \$1, and while the skim milk of the great dailies may be sent out in weekwell conducted weekly paper cannot be published at a subscription price voice of God's grace speak to your hearts ; you will then certainly follow Critic and Public Opinion, is the same. the example of the saints ; you will re-Catholic literature must demand fair price, and aim to deserve it rather than cheaper itself by competing with the Chinese boiler plate industry .-Catholic Citizen.

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Blood. We live by our blood, and on We thrive or starve, as it. our blood is rich or poor. There is nothing else to live on or by. When strength is full and spirits high, we are being refreshed, bone muscle and brain, in body and mind, with continual flow of rich blood.

This is health. When weak, in low spirits, to hesitate a moment longer with your no cheer, no spring, when rest conscience and penance, and to risk going to hell. Ah. yes, look frequentis not rest and sleep is not sleep, we are starved ; our blood ly into the open coffia and when viewis poor; there is little nutriing this spectacle, let the warning ment in it.

Back of the blood, is food, to keep the blood rich. When it fails, take Scott's Emulsion Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2. Simply margellong are the results for of Cod Liver Oil. It sets the whole body going again-man woman and child.

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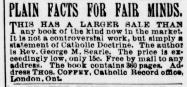
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Ginger.

You'll never guess who or Ginger is, so I'll tell you that he cutest little yellow dog that even to catch his tail. I could hold h one hand when father first bi him home, but he grew very fast becoming quite a dog indeed. tried several names, but none of seemed to fit the droll little fellow tell the truth, his appearance really quite comical. His hair bright snuff yellow, brindled in and his ears and tail were cut so that they stood up like interro points at either end of his small points at either end of his small But his eyes were the brighten his bark was the sharpest, and as brim full of snap and fun puppy could possibly be. And

At this time I was a schoolgi every day I carried a luncheon between the long sessions. One mother said : "This is the last soft gingerbread you like so Put it in your basket for to-m lunch." So the cake was laid basket, and both were put in the board, and then I frolicked w nameless puppy until my ear time.

When I prepared for school th morning, my basket was emp surprise, I questioned Bridget. "Sure an' yer dog must o' tal gingerbread, jumpin' and clim

he do into ev'rything, the m Sure he's that lovin' o' the cal stand by the oven door when bakin' of it an' cry fer some."

"Who ever knew a dog to ger bread!" I said, incredulor "He seems to have eaten you