THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXXII.

Professor Foster assumes that the doctrine of the Church as essentially being, as he maintains, not original, is a perversion that grewup in early time of the postapostolic the early time of the postsparating its rigid inflexibility ever since. According to him, it is more implacably narrow now than it was even in the time of the Middle Ages, and more implaced to the middle Ages, and middle Ages, and more implaced to the middle Ages, and more implaced to the middle Ages, and middle Ages, an placably narrow then than in the time of the Fathers.

How the doctrine can possibly be more implacably narrow now than he makes it out to be as taught by Boniface the Eighth, I can not understand. Yet he declares that it is "the result of a long and gradual growth." According to him, then, as every system must de-velop its underlying principles more and more distinctly as time goes on, it follows, not in his explicit words, but in the nature of the case, that Rome must hold the doctrine of the absolute noncommunion more intensely now than even in the days of the Unam Sanctum.

According to this, we must expect to less abundantly in the Schoolmen, and least abundantly in our time. Moreover, we must expect to find such declarations viewed with increasing disreadiness in the episcopate and the the Catholics by the Protestants. Panacy to define such opinions as abso-

act reverse of this.

From the time of the apostles down

risible. Any approximation to her that is not distinctly recognizable is precisely that part of Roman Catholic embryonic, preparatory, related modern science views protoplasm as related to organism. or nebulous matter as related to a perfect star.

those who understand her nature and pathies have always mainly been, and claims, but who take shelter under the still are, with Port Royal, and against subterfuge that people can be saved out the Jesuits. I therefore bear no testisubterfuge that people can be saved out of her, that such an assumption is an mony in favor of the latter except such have it not, and if you have it, may He ing in such a frame of mind, they will fall short of heaven. For those who are not thus evading known that continuous the fall short of heaven. For those who are not thus evading known that continuous the fall short for th are not thus evading known truth, but who are shut out from the knowledge of the Church, or from the present possibility of understanding her claims, she has no message, and therefore is not required to make any statement. She mends them to the largeness of God's compassion, who, in His own way and time, will know how to bring all read throughout. I do not refer to His elect into the fellowship of His Huber's work, because, though I have

itself to be forgotten in the Church. all the world, favored by their General. There have been Protestant bodies which have sharply denied it, but the Catholic Church will hardly be held resulted in the Salvability of Protestants if their here. sponsible for them. The Jansenists also maintained that the most innocent declarations to this effect were not and inevitable failure to recognize the supremacy of the Holy See is incombut were interior discussions with Cathsupremacy of the Holy See is incompatible with a state of salvation, and olics, and their strongest of all were raised a loud outery against the Jesuits for contradicting them. Above all were they horrified over that Antwerp Jesuit who declared with the tranquil approbation of his brethren and of the Pope, of a soldier that had died a Protestant, that he was persuaded that the man's hereditary error had not stood in the way of true repentance, and therefore asked the prayers of the faithful for his soul. Now which of these two parties does Professor Foster regardas having had the true instincts of Roman Catholicism? Surelyhe is not orant that Jansenism is ac heresy and, its denial of extra-eccles: iastical grace has been explicitly condemned by the Roman See.

Now the truth is, that while we find visibility of the Church held with equal firmness by the Fathers, by the Schoolmen, and by modern Cath-olics, we find its correlative truth, namely, that God, by His hidden workings, may cause multitudes of souls to gravitate towards His Church, which nay not be found visibly with her on earth, least distinctly propounded by the Fathers, more distinctly by the Schoolmen, and incomparably more distinctly by modern Catholic theology, especially by the Jesuits. The course of theological development has been the exact opposite to that which Professor

This explicit recognition of the possibility inculpable heresy, and affirmation that Christ way have that which is His own outside the Church, is among the Latin Fathers at least, scarcely found ex-

and formal, that is, between inculpable and culpable heresy so perfectly made out, as to imply everything which St.

Augustine says, if not more. Moreover, we find Schoolmen teaching that every soul, no matter where found, which is faithful to the faintest breathngs of the Divine Spirit, will receive these in increasing measure, until, if it perseveres, it will either receive the

into view the sterner aspect of the grave of the Lord!

Church rather than the milder; her exclusive claims rather than her indulg-ence for those who did not see the way open to acknowledge these. I have shown how this came about in anti-quity, through the constant struggle with so many forms of heresy. Yet I have shown what notable examples there were of mild interpretation even then, where heresy was not wantonly in-

In the Middle Ages, down, say, to 1350, almost all the sects overspreading Europe were utterly opposed to the Gospel, both in doctrine and spirit, were, excepting the Waldenses, mere usurpers of the Christian name. There was therefore small occasion, with regard to them, to talk about "the soul of the Church." The chief sect, the ow than he by Boniface tand. Yet there was a developed religion, distinct from the Church, observe how mildly St. Gregory VII. addresses the Mohammedans, and with what overflowing benignity Gregory IX. and St. Bernard speak of the Jews.

Unquestionably, however, since about 1650, Catholic theology, commencing with the Jesuits, but extending to all communion more intensely now than form of extra-ecclesiastical grace with ecording to this, we must expect to a fulness and variety, a consideration exceptional declarations of the of all possibilities and probabilities, a possible salvation of those outside the visible Church most abundantly in the faith and implicit desire, compared with which all that Schoolmen and Fathers have said in this sense appears to be scant.

How is this? Dr. Foster tells us dectarations viewed with increasing dis-favor by the general sense of the Church. We must look for a growing of controversy brought to bear upon views it as a mere concession under constraint, revoked whenever Catho-Now in reality we find almost the ex- lie belief is left free to spring back to its true position. This opinion alone is enough to show how slight and superto the Reformation, and in the Catholic Church down to the present, we find two positions distinctly marked. as with authority here, because this is precisely that part of Roman Catholic history with which I am most thoroughly acquainted, and to which I because this is after His resurrection were addressed to His favorite child, the great penitent woman of the Gospel, but that the First: The Church is essentially or, indeed, somewhat earlier. I speak ly acquainted, and to which I have given my chief attention for given my chief attention for more than fifty years, centering on the related to a perfect star.

Second: The Church must declare to and the Jesuits. Morever, my sym-Camus, Sainte-Beuve, (whose seven vol-umed work, except the Index, I have read from beginning to end)as Dollinger and Reusch, whose significant extracts from Jesuit private correspondence published by their enemies, and from their treatises on this question, I have Church, militant or triumphant.

Now, as Dr. Schaff says, this second principle, which is the necessary corrective of the first, has never allowed that while the Jesuits, before ed their belief in the such as occur in private correspondence

> was still a century ahead. Let Professor Foster read all these vorks and then let us hear what he has

among themselves, which they never imagined would be published, not fore-

seeing the seizure of their papers which

CHARLES C. STARBUCK.

FIVE-MINUTES SERMON. Easter Sunday

THE JOY OF PENANCE.

I wish all of you, my brethren, the joys of this day. It is day of our Lord's victory over death and hell. Many of you have received Him in Holy Communion this morning or during the pre-ceding week. To such He has found a way to communicate something of the vast ocean of love and joy which inundates His own soul. A good Communion, fol-lowing a humble confession of sin, is indeed the nearest way to the tomb, riven and empty, and streaming with the light of heavenly joy, about which the Church gathers her children this morning. How well-chosen is Eastertime for the annual Communion of all comb of Christ, who was risen from the dead," may we well say with Mary Magdalen. God grant that not one of you all may pass beyond Trinity Sunday without attending to what is so appro-priately called the Easter duty!

Latin Fathers at least, scarcely found except in the two passages of St. Augustine which I have cited, one from the Jesuit Perrone, one from Father Rivington. At least, I can not recall any quotations of distinct as these from any other western Father, and there appear to be western Father, and there appear to be I can such from any eastern.

The second great day for sinners—meaning, or course, repentant sinners. For look at the facts? Who is the saint of the Schurch are the facts? Who is the Schurch are the facts? The facts? The facts? The facts? The facts? It seems to be that this feast is a great day for sinners—meaning, of lowered down, Mary Magdalen pressed His limbs and feet and hands to her much, nor can I too strongly urge those bosom while our sorrowful Mother clasped His heart to her own and kissed health restoring virtues." His pallid face a thousand times. Mary Magdalen helped to lay Him in His grave. She watched then; when driven away by the soldiers she bought In this way they cure such troubles as these in increasing measure, until, if it perseveres, it will either receive the Gospel by a wonderful providence in life, or by a miraculous illumination and baptism of desire in the last hour. The Schoolmen, in this, build upon Augustine, yet in the large leisure which followed the tremendous struggle which followed the tremendous struggle with the Albigenses, and the other forms of Manichaeism, they developed their thesis more fully than the Fathers had done.

However, both Fathers and Schoolmen seem to have commonly brought into view the sterner aspect of the

See, then, my brethren, the reward of the love which is in true sorrow for sin; it is given a singular kind of prenence; it is selected above that of innocence and placed on guard at the post of honor to receive the first public greeting from the Immortal King of Glory, triumphant over sin I say public greeting, for doubtless Jesus visited and greeted His Mother in private first of all; but this is not tten down for our edification, and Mary Madalen's privilege is. Sinners need encouragement, and certainly they get it to-day in the honor paid to their glorious patron, to the woman who had many sins forgiven her because she

I say again that sinners need encournt. In truth, there is no shame agement. In truth, there is no sname so deadly as that which conscious guilt brings to the human soul. There is no degradation like vice—in fact, there is none other but vice. Hence many sin-ners are met with who do not turn to God and who hold back from confession and Communion because they are ashamed and afraid. It is not so much

now hinders them. They have felt the force of passion as the slave feels the whip of the slave-driver; or they have repented before and fallen again, and this fills them with distrust in them-selves; or their surrounding are a constant source of temptation; or they have been so long away that the very process of reconciliation to God, the ery practice of the simplest acts of religion, have grown strange to them. These, and other reasons, varying from mere timidity to utter despair, show the need of a strong word of encour-agement to sinners. This is the day giving sinners courge to repent. Oh! let every man and woman partake of Christ's courage to-day. All who are sinners, let them loath and detest their sins, and let them feel that if our any passion, resist any temptation, and

persevere to the end. It is a singular thing that not only was begun by the institution of the Sacrament of Penance, the open door of that city of refuge—our Lord's Sacred Heart. Now is the time, therefore, most appropriate for the return to God of all sinners among us. May our confirm it to you forever! Amen.

A Voice From the Grave.

In reading some of the holy admoni-tions of Pope Pius IX. we come across the following, which has a special meaning for American Catholics: "Jesus Christ, our Divine Saviour, has said: 'What doth it profit a man if he gain what dots to have a man the loss of his own soul? (Matt. xvi.) What will it profit you or your children to gain all knowledge, and to attain the greatest success in this world, if, through your fault, and through your exposing them to the danger of evil education, they lose that faith without which it is impossible to please God."—American

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schul and his wife are middle-aged. Their children, three girls and two boys, range in age from twenty-two to eight years. Mr. Altschul moved a short time ago to New York from Philadelphia. Since coming here he has devoted his time to lecturing, literary work and preparation for entrance into the Catholic Church. The entire family were instructed at the same time.

One of his daughters is twenty-two years old, one nineteen and one eleven. His boys are thirteen and eight years old respectively. He says he came to this country about twenty-five years ago, but went to London some years later to prepare for the ministry. He was graduated from the Reformed Episcopal Theological Seminary in London, and was ordained by Bishop Richardson. After doing missionary work in the West End he began to travel, and ectured, he says in many parts of

Speaking of the causes that led him to become a Catholic, he said: "I found indifferentism in the Protestant Church and a great disregard for the sacred truths of Christianity. I also became satisfied that the Church of Christ can be ruled by only one visible head.

At any moment death may come, not only to overturn all our plans, to dis-turb all our pleasures, to tear from us all our goods, but, what is infinitely more terrible, to lead us to the judgment seat of God.—Bossuet.

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