

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCXXXVI.

On page 120 Dr. Foster takes account of the fact that by the canon St. Peter...

Indeed, even in the popular theology of Sylvester J. Hunter, this Jesuit author is careful to explain to the faithful at large that, great as the Pope's authority is, it would not be conceived as endeavoring to mislead the Church into heresy.

As I have already remarked, following Bellarmine, the Pope's defining authority is properly conversant with the range of yet unsettled questions concerning the interpretation of the apostolic revelation within which, all allow, speaking ex cathedra, he can not err.

On page 121 Dr. Foster hardly makes quite plain the distinction between the episcopal character and the episcopal power.

Yet no one imagines (and perhaps Foster does not mean) that an explicit institution by the Pope is intrinsically requisite. This has confessedly been a matter of variable use.

Dr. Foster is wrong in saying that Bellarmine, and his school, regard the diocesan Bishops as "delegates" of the Pope.

It would be nearer correct to say that the Bishops are regarded as coadjutors of the Pope. The formal expression, as we know, is, assumpti in partem sollicitudinis.

On the other hand, I am surprised that Foster simply represents it as the voice of the Curia, ordinary authority in the diocese.

This prerogative, indeed, has not been conferred to the Pope. Formerly an Archbishop could visit any suffragan diocese when he would, and during his visitation entirely suspended the diocesan jurisdiction.

I am afraid Bishop Potter was a bit out of temper when he once said that Rome never makes the Bishops mere "curates of the Pope."

It seems a pity that on page 123 Dr. Foster, speaking of Clement's letter to Corinth, should say that it bears throughout marks of perfect equality as then prevailing among the churches.

sisters, then I do not know how to discover the tone of a letter. He does not write in his own name, and he does not argue the grounds of the Roman superiority.

It seems still more a pity that Dr. Foster insists on having this perfect inter-ecumenical equality prevail up to the Nicene council itself.

That there was at this time much of the happy indeterminateness of the Church's first love, more of influence and less of rigorous jurisdiction than later, all Christian scholars agree.

By baptism man is given, as we said, the gift of faith. Now, faith is the act of the recreated intellect, and only of the recreated intellect.

From the New York World. Leo XIII. is out of bed every morning at an hour which would astonish many thousands the world over who speak complacent in their own stolid strength.

Until this service is over Leo XIII. does not break his fast, and then his breakfast consists of coffee and bread and butter only.

The breakfast dimer is a frugal meal, consisting mainly of soup, poultry or meat, with bread and wine of the country, followed by fruit.

The Pope has a villa in the Vatican grounds which is somewhat cooler than the palace; and he removes thither for the hottest weather, when he receives all his visitors in a large adjoining pavilion.

Our Lord Himself has declared that the meek shall inherit the earth; and who has not felt that the souls who exercise a mastery over others are those who know how to conquer themselves?

The agonizing Pains of Rheumatism. Swollen, aching joints, muscles are stiff and sore, every movement accompanied by pain.

FIVE-MINUTE SERMON.

Low Sunday. FAITH.

"Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (1st. John, v. 5.)

The first lesson which we learned, my dear brethren, from the life of our Blessed Lord on Easter Day was a lesson of peace.

What then, is faith? "Now, faith is the substance of things to be hoped for; the evidence of things that appear not."

The gift of faith, as every Catholic knows, is given in baptism. Now, what is there in the gift of baptism which makes the baptized man a new creature in the sight of God?

By baptism man is given, as we said, the gift of faith. Now, faith is the act of the recreated intellect, and only of the recreated intellect.

So, then, the gift of faith puts into the soul of every baptized man a capacity for receiving the truth and nothing but the truth.

Every baptized person has the capacity, but not all do, will, or can use it. The most that many a man can do is to recognize the truth when he hears it as truth, but not to find it out.

Such is the reason why men who wander in error so often come at last to the end, and become good Catholics.

Open O Lord, my heart in Thy law, and teach me to walk in Thy commandments.

Give me grace to understand Thy will, and to commemorate with great reverence and diligent consideration all Thy benefits, as well in general as in particular; that so I may be able worthily to give Thee thanks for them.

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FAMILY PRAYERS. THE DEVOTIONAL HOME CIRCLE IS THE ONE IN WHICH HAPPINESS IS FOUND.

The benefits that result from family prayers are very important, and very numerous. Nothing so much contributes to union, to mutual respect between man and wife, to the holy use of marriage, to mutual support and kindness and confidence.

It keeps up in the father and mother the ideal of the sanctity of their state, and the greatness of their obligation in the education of their children.

Family prayer accustoms children to a certain religious veneration for their parents; it gives more weight to the advice they receive from them, and disposes their will to a more prompt obedience.

SEVEN SIGNS OF CHARITY. If you have charity, you will recognize it by the signs I am about to point out to you.

1. "If you hear God spoken of with pleasure, if you lay up in your heart the good and edifying words you have heard, be not disquieted; you are united to Him by charity, you have nothing to fear."

2. "If you converse often with God, if you speak to Him in prayer, be not disquieted; you are united to Him by charity, you have nothing to fear."

3. "If you faithfully observe the commandments of God, be not disquieted; you have nothing to fear."

4. "If you love everything which God loves, everything which is pleasing to Him, if you love the works of virtue; if you detest, everything He detests, crimes and vice, be not disquieted; you are united to Him by charity, you have nothing to fear."

5. "If you suffer patiently the troubles of this life with the view of pleasing God, be not disquieted; you are united to Him by charity, you have nothing to fear."

6. "If you faithfully observe the commandments of God, be not disquieted; you have nothing to fear."

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CHATS WITH... In striving to his passions and selfishness, a man the very root Ignatius of Loyola... Modesty is most desirable and yet too advancement, it is not enough, it is not enough, it is not enough...