THE CATHOLIC RECORD

Becred Heart Review. PROTESTANT CONTROVERSY.

6

BY A PROTESTANT MINISTER. XCVIII.

modern hostile movement against Rome, like the Old Catholic. The An English Catholic journal-I think the Tablet-has remarked that while liberal Protestants show a kindness and justice towards Catholicism, and they become pronounced belligerents, they cease to be liberals. If this movement should last as long as Pro an appreciation of its excellences, for which it is impossible not to feel grate ful, yet, as a rule, they are the least accessible to any arguments tending to bring them into the Catholic Church. This seems natural enough. Men that are not at ease in their own minds are apt to be irritable towards those whose reasonings disquiet them. As I un-derstand, most of those early adherents of the Oxford movement who after-wards submitted to Rome had been decided opponents of Catholic emancipa-tion. Dr. Newman's very severest attacks upon Rome are said to have ap-peared almost immediately before his reception by her. On the other hand, Dean Stanley, who was so uniformly appreciative of the Catholic Church. was never within a thousand miles of

going over to her. Roman Catholics, therefore, so far as they hope for success in proselytism, have reason to wish that there might not be too many liberal Protestants. They are likely to find their best harvest among those that have known little about them and are surprised to find a new spiritual world opened before them, or else among severe, but honest assailants. Of course those that attack them out of mere partizan animosity, like the Orangemen, or because ope to take their place in Christendom, like the Methodists, are not likely to furnish many converts, least of all those vulgar souls who endeavor to make up for their own insignifi cance by violent attacks on Popes, Bishops and chief magistrates. Pres-ident Cleveland has very emphatically expressed his opinion of such, in a rious instance.

Catholics have no special call to be afraid that the Protestants will all turn liberals in a hurry. In Germany it is hard to say whether the so-called liberals or the conservatives are the mere intensely and implacably hostile. I shall by and by have something to easy more at length about Professor Nippold, a liberal of the first water. In our own commonwealth, Dr. Philip Moxom, a leading li ms, at the time of liberal, seems, the less outcry over Father Metcalf's perfectly well warranted exception to John Swinton's unlucky misde scription of indulgences, to have made as great a fool of himself as the vulgarest "British-American Church could have done. Over and above his unseemly and ill-considered violence, but to have the reporters made him out to have talked about the old depositions of by means of a papal indulkinge gence." No, among those who, within the range of Protestant theology, are known as leading liberals, there may be found men as thoroughly illiberal in the direction of Catholicism as the most thick-headed specimen of the

wooden conservative. Of course I do not mean that the

question whether a man is a liberal or not depends on the nature of his con Whether in the end of his inquiries he comes to think favorably or unfavorably of Roman Catholicism or whether he owns that the matter is too vast, and his own position not sufficiently detached, to reach a final judgment, he may be equally a liberal Catholics have often a bad way of denouncing the conclusions of Protestants if unfavorable in this or that point to their system, as if, not being

ed master, amongst them Cand. Theol Sorensen, in Norway, and the writer of this little piece, who asks the readthese papers, it was the exact and absolute opposite of liberality. Severity may be compatible with liberality, but ers to excuse his very bad Euglish. "NIELS HANSEN, Cand. Mag. erociousness never. Nor can we ascribe liberality to a

Christian men, but of course as soon as

" Former Protestant Rector. leaders of this are very eminent and thoughtful scholars, and I believe true FIVE . MINUTES' SERMON. Eleventh Sunday after Pentecost.

CONFIDENCE IN GOD "He hath done all things well." (Mark 7, 37,

testism has lasted, no doubt there will then be Old Catholic scholars who will The gospel of to day relates how charitable hands brought to our Divine consider the matters at issue with the large friendliness which we now find Saviour one who was deaf and dumb, beseeching Him that He would lay His hands upon him and heal him. in a Neander, or a Schaff, or a Church, In a Nearlier, or a Schar, or a Church, or a Creighton, and many more. At present, however, such an attitude is next to impossible for an active Old Catholic. Take for instance a single The petition of these people is short and simple, but of childlike confidence; they are firmly convinced that the question. Neander, himself a Jew, Divine Physician who on so many oc casions has shown His power and but having entered an established Pro testant church, in which controversies goodness, can, and will help this un-fortunate man. This confidence is with Rome were comparatively quies-cent, emphasizes the severe repression rewarded, for our Lord took him apart from the multitude, put His by the Holy See in the Middle Ages of ingers into his ears and touching his tongue said : "Ephpheta, which is, Be thou opened, and immediately his anti semitic savageness. Indeed, notice that the reformers made it one of the capital charges against the ears were opened, and the string of his tongue was loosed, and he spoke right." Truly, a childlike confidence Popes and the Jesuits, that they would not suffer the Jews to be maltreated, not suffer the Jews to be matricated, and would even help them to rebuild their synagogues. Whatever may be true of later times, this is what the early Protestants declared to be true of in God will permit no sinner to be lost ! This was experienced not only by the deaf and dumb man in th their time, and what Neander shows to have been true of the earlier time. gospel of to day, but by every one who in anguish of heart and soul returns

by repentance to his Father. Who can count all those who have Now Dr. Doelinger, while still a Roman Catholic undoubtedly brough into due relief this fact, so honoroble been afflicted by the sad strokes of to the medieval Papacy, a fact re-echoed by Jews in our time, from Paris fate ! How many are groaning so deploringly among the thorns and briers in this valley of tears ! How many a to Cincinnati. The poor Jews, says Froissart (Froissart, I think), driven good father is compelled to make a miserable living by the sweat of his out almost everywhere else, found free brow, who amid thousands of cares and privations, must strive to procure the necessary sustenance for his family ! If you ask him what upholds him in admittance into the papal states. Yet no sooner had Doellinger broken with Rome, than he discovered the Papacy to be the main author of Jewish miseries in the Middle Ages. Here this manifold misery, he will answer in the words of St. James : "Do you we seem to see the instinct of war comnot that God selected the poor of pletely overclouding the vast knowledge of a great mind. Yet in this world as the heirs of Heaven?' very matter I have been seriously These sufferings which I must endur taken to task for not acknowledging are sent by Divine Providence for my that a man can be at once advocate own eternal salvation ; it is this cer and judge. Indeed, Bishop Fessler has sufficiently shown in the case of tain confidence and assurance which sustains me in all my difficulties." Dr. Schulte, that some men, of wide knowledge, as soon as they are in Others are tortured by the most ex

cruciating pains, and for weeks strife, lose even the power of stating facts. There seem to be three gradamonths, and sometimes years, are com-pelled to writhe on a bed of pain. If tions of men : those who, in deep conyou ask them whence they receive the troversy, like Doelinger, keep to facts, strength to suffer this bitterness, they raise their eyes to the image of our Lord on the cross, and say : "My who, like Schulte, can not then even who, fike Schutz, can hot then even be relied on for facts; and those who, like Froude, can hardly give anything straight at any time, whether in war or peace. CHARLES C. STARBUCK. Divine Redeemer has out of love for me suffered so much, and should not I also be willing to endure something for Him ? I know that His grace will not be wanting to me, and from the

thorns of my present sufferings a beau-tiful and unfading crown will blos som." Who can count the sufferings and sorrowful, who in their childlike confidence in God, seek consolation and find it ! What is more painful to man, than to have a conscience seared by sin ! For many ailments and maladies, change of air brings relief, but should you flee to the end of the world, the

Times, himself a convert, gives some interesting particulars concerning the conversion of K. Krogh Tonning, D. D., the famous rector of Old Aker warning and disturbing voice of conscience will follow; other sufferings are healed in time, but the wounds parish, in Christiana, and admittedly caused by sin, receive no balm from time, the gnawing worm of conscience the most learned Protestant theologian in all the three northern countries never dies. There is but one remedy for such a

"At the beginning of the year, "he re malady of the soul, and this is a lov signed his office, which was one of the most remunerative in the land, and ing reliance on the merciful God who loes not will the death of the sinner, but that he may be converted and half a year afterwards he made his live ; who pledges to every penitent

"Dh. Krogh-Tonning is now fifty-sinner the eternal truth, that if his even years old. From his early man-sins were as red as scarlet and as nu-

From henceforth now, saith the spirit, that they may rest from their labors ; for their works follow them." (Apoc. 14.13)

Behold, my dearly beloved Christ-ians, what consoling effects a lively faith in God produces in the hearts of all God loving Christians. It strength ens in suffering, it consoles in the knowledge of our sins; it makes the path to eternity so easy and sweet. Let us, then, like the charitable men Let us, then, like the charitable men in the gospel, in all conditions and difficulties of life, approach our Lord with a truly childlike confidence, and we shall also, when standing before the throne of God and our souls filled with gratitude, exclaim: "The Lord hath done all things well." Amen.

IMITATION OF CHRIST.

Of Avoiding Superfluity of Words.

Fly the tumult of men as much as thou canst ; for treating of worldly af-fairs hinders us very much, although they be discoursed of with a simple intention.

For we are quickly defiled and ensnared with vanity. I could wish I had often been slient,

and that I had not been in company. But why are we so willing to talk and discourse with one another, since we seldom return to silence without prejudice to our conscience ?

The reason why we are so willing to talk is, because by discoursing together we seek comfort from one another, and would gladly ease the heart wear-

ied by various thoughts. And we very willingly talk and think of such things as we must love and desire, or which we imagine contrary to us. But, alas ! it is often in vain and to

no purpose ; for this outward consola-tion is no small hinderance to interior and divine comfort.

Therefore we must watch and pray that our time may not pass away with out fruit.

If it be lawful and expedient to speak, speak those things which may edify.

A bed custom, and a neglect of our spiritual advancement, is the great cause of our keeping so little guard upon our mouth.

But devout conferences on spiritual things help very much to spiritual progress, especially where persons of the same mind and spirit are associated together in God.

THERE'S WISDOM IN FORGETT-ING.

make life happier by forgetting some things, and what a beautiful world this the injuries we have received and rehave been done. How it hardens the heart and takes the sweetness out of life to dwell on the evil that has befal the selfishness of others ! A sort of despair, or at least of indifference, settles on the soul when we look only at the under side of ourselves and of

ink will spoil a glass of water. We forget the water which will quench our thirst, and remember only the drop of ink, then mingle the two and spoil everything.-George H. Hepworth.

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that I have ever had in by the lean get would not use any other when I can get SURPRISE. Mrs. T. Henry Troup. St. Thomas, Ont. I have to wash for three brothers that work on the railroad, and SURPRISE SOAP is the only soap to use. We tried every other kind of soap, and I tell every body why our overalls have such a good color. Maudie Logan. Montreal.

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AUGUST 18, 1900.

OUR BOYS AND GIRLS. knor Haff

A Beautiful Legend. a w F Here is a legend illustrating the blessedness of performing our duty at whatever cost to our own inclination. 8."0 trian does and A beautiful vision of our Saviour had appeared to a monk, and in silent bliss ing he was gazing upon it. The hour arrived in which it was his duty to Haft feed the poor of the convent. He lingered not in his cell to enjoy the reso vision, but, begging pardon for going and giving his excuse that duty called draf nom him away, left to perform his humble mea task. When he returned he again saw the blessed vision, and heard these words: "Hadst thou staid, I hug should have left thee."

Everyday Love.

hipp

A group of little girls were telling uall of the love each felt for her mother, shu that and as the testimony went on the strength of the statements grew, each child feeling obliged to surpass her oddl mates. Finally one said positively "I love my mother so much I would die for her." The impressiveness of this declaration subdued the circle. thus his The climax had been reached. A wholesome turn was given to the situwad absu H ation by the quiet observation of a lady sitting near—"It seems very strange to me that a little girl who tune tric loves her mother enough to die for her, doesn't love her enough to wash the dishes for her." We who are such older and know better, require such I ha homely reminders to bring us back thei from our theories to our conditions. The love that is to "the level of every sort scu day's most common needs" is the only genuine kind. in p

that The Girl Everyone Likes. The most lovable girls in the world are those of sunny disposition. A few stoo man people like the quiet, thoughtful girl ; others like the girl who is perpetually four vivacious and bubbling over with spirits, but every one likes the girl kne with the cherry, sunny disposition Girls of this character are never extravagantly boisterous or dismally quiet. They have a pleasant smile for every one. They never seem troubled or worried. Their voice is low and enf musical, and their smile-be they pretty or not-is always sweet. The trouble that the sunny tempered

girl has is the outcome of her popularity. Everybody wants to talk to her and Every one is at-

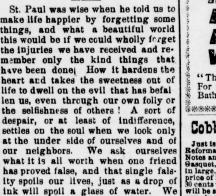
be in her company. Every one is at-tracted to her without effort on her part, for her character shows itself so plainly in her actions that people are delighted at the cheerfulness and sympathy of her nature and are drawn to her at once. For every reason, then, the girl with the sunny dis position, who smiles away the troubles of life, is a favorite, and, what is more old people are just as charmed by her as young.

A Five Cent Capitalist.

A writer in the Boston Advertiser rett tells the story of a five cent capitalist in the town of Plymouth. This small capitalist was a widow. She lived in a mortgaged cottage with frie

her daughter and a little grandson rest who were dependent upon her. One tha day there was not a cent of money in the family, when the boy came in with a nickel which had been paid him for lav some small service. The widow invested the nickle dac

in popcorn, and with some molasses found in the bottom of her jug she made fifteen popcorn balls. The boy started out and sold these for fifteen pro cents. With her little capital trebled in an hour, the widow bought more popcorn, and it was quickly peddled out at a good profit. The family went this to work in earnest, and after a while emitthey had a little stand, then a little fail shop, and at the end of fourteen years, tun they had paid off the mortgage and money in bank. hac



Catholics, these writers were yet in intellectual honesty bound to view these matters as Catholics do, which is ridiculous. Such Catholics ought to read some of the best Jesuit writers to see how inadmissible this style of arguing is. Whatever excellencies fession, in which he maintained that or defects the Jesuits may have had, it absolution as 'a word from God to the seems to be they, principally, who, in sinner 'is really in absolute conform-their own Church, and perhaps by con-ity with the Lutheran Symbols, though tagion of influence on our side also have carried the day for true liberality of controversy, for the union of firm conviction with large charity for opposing convictions, however prononnced. To judge from some quota. tions from Mr. Lecky, I should suppose this to be very much the view of this eminent moralist as to the place of the Jesuits in European history. Cer-tainly in our time, if we want to find a perfect and refined example of the true liberal, we shall not have to look farther than to the Rev. George Tyrrell, the eminent English Jesuit.

We cannot, therefore, insist that a Protestant inquirer shall come to think favorably of Roman Catholicism. That is as it may be. What we may require of him as a Christian liberal is, first, that he should believe, as the Jesuit missionary said to the Rev. Edward Lawrence in Japan, that "God is very much kinder than the Church," however we may define the Church ; second, that he shall always be glad to find a virtue and sorry to find a sin, in Catholic, Protestant, Jew. Moslem or Pagan : third, that he shall always count it a favor if obliged to revise an unfavorable verdict on an individual or the workings of a body (see Dr. L. W. Bacon about the Philippine friars); and lastly, that he shall say what he thinks, with due re-gard to time and place, but without

edging towards other conclusions

merous as the sand of the sea, they hood he has been an eminent theologian. He began as an orthodox shall, in the sacrament of penance, Lutheran, but his development went on in what in England is called a become as white as snow, be effaced and immersed in the sea of God's Ritualistic direction. Twenty years ago he published an able work on Conmercy. O sinner. do not lose courage, do not, like Judas, grieve the heart of our dear Lord by doubting His infinite mercy. Cease committing sin, and then, contritely and with loving faith approach that source of grace, the sacrament of penance, wash your guilt-laden soul in the precious blood ompletely forgotten by the Protestants of the present day. "With the lapse of years Dr. Krogh-Tonning continued his studies, and his reputation continued to grow.

er wide in conclusions ; those

THE NEWMAN OF THE NORTH.

The Ablest Protestant Theologian in

Writing from Denmark, a special

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Danmark, Sweden and Norway.

writes the correspondent,

submission to the Church.

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Sweden and Norway Be

or peace. CH Andover, Mass.

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comes a Catholic.

of Jesus Christ ; procure for yourself that effulgent garment which rejoices he angels of Heaven, viz : the gar-He would have been made a Nor ment of grace, and certainly the conwegian Bishop had it not been noticed soling peace of the children of God, the precious gem of a good conscience will be for you a soothing pillow of that his views became more and more Catholic. This is to be seen very clearly in his five volume book of rest. The most terrible of all terrors Dogma, the greatest work ever pubs still before us-death, the grave, lished on the subject in Danish or Nor-

jadgment, eternity. But even in these that loving confidence in God will not leave us, but will stand as a consoling angel at our death bed, to 'As the single volumes appeared one by one, it became evident that he refresh us with renewed courage and holy hope. Why should we, as child-ren of God, tremble at the final portion of our earthly penance ! The body was gradually drawing nearer and nearer to the Catholic Church. The question of the Primacy was the last obstacle that separated him from it. alone dies, the soul lives for eternity. Is it really so terrible a trial, to ex-In particular he examined both dogmatically and historically the doctrine of the Church on grace and pointed change this valley of tears and of sorrows, for a habitation of eternal peace out convincingly ihat the Protestant to exchange a weak body, so often tormented by pain, with the effulcharges about the Semi Pelagianism of the Catholic Church are completely gence and glory of immortality? It is only for the impenitent sinner that false. This he specially set forth in two smaller works, written the first in German, the other in Latin, viz . St. Paul says : "It is a fearful thing to fall into the hands of the llving Die Guadenlehre und die stille Refor H_{i} and h_{i} by gratia Christi ϵt de God." (Heb. 10, 31) The royal psalm-libero arbitrio.'

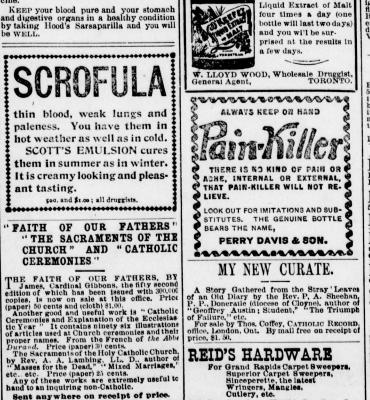
" His scientific development was sight of the Lord is the death of the accompanied by the growth of grace in his heart. He used to pray: 'O Lord, teach us to know Tny will in saints ;" (Ps. 115, 15) and St. John tells us in the Apocalypse : "Blessed are the dead that die in the Lord, truth, to do Thy will in sincerity, and

to follow Thy will in obedience,' and the Holy Ghost has heard his prayers. TOBACCO, LIQUOR AND DRUGS. the the series which are involved in the facts before him, whether these are dark or bright. Such a man is a true ditations among the Jesuit Fathers in Awrhouse, in Denmark, he obtained the grace to follow the will of God, and he is now a very happy child of the Catholic Church. "Some of his friends had already dantly, even within the compass of "gone the same way' before the learn-

50c. TOTALLY DEAF.—Mr.S. E. Crandell, Port Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try DR. THOMAS' ELECTRIC OIL. I warmed the Oil and poured a fille of it into my ear, and before one half the bottle was used my hear-ing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

the use of this medicine." The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medi-

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This shows what can be done with a joir nickel, says the Boston writer .- Atthis lanta Constitution. ach

A Divine Example. thi We are told that after Christ, then in His twelfth year, left the Temple with His parents "He went down with them and came to Nazareth and was subject to them." Here is a lesson, a divine example for youth to learn and follow. The Christ-child, God though He was, subjects Himself to the will and commands of two of His creatures. He obeys them, He serves them and shows Himself in all things a dutiful and respectful son. How many children are there not to be found in the ca world to-day, children of Christian parents, and calling themselves Chris tian boys and girls, too, who when they reach the age of twelve years— if, indeed, not before that—consider themselves entitled to emancipation from parental control and guidance.

If they cannot-as they should not assuredly-secure that emancipation, they disobey their parents whenever they can safely do so; and the rever-ence and duty which they outwardly render to them are irksome and insin-cere. To all such children the Christchild dwelling in Nazareth and show-ing Himself lowngly and obedient and subject to Mary and Joseph, those sainted guardians of Mis youth, speaks Him in His behavior boward His Blessed Mother and His foster father.

A Playful Breed of Horses.

Of horses the most companionable are doubtless Arabs. They have lived pu eau an for generations in the tents of their masters, and have assimilated human alr ways of thought. Barbs and half bred an Arabs in Europe run the pure Arabs very close in this respect. They make rul noble friends, but on a lower level. wo As playmates for the lighter hour, I is t