BY A PROTESTANT THEOLOGIAN. CLXXXI.

We will pursue our way consecutively through Professor Frank Foster's third chapter, and through his book, but will allow ourselves an occasional excursion to pick up matters that need attention but do not fit very well into any regular

Some years ago Dr. Addison P. Poster, being displeased with Mr. Moody because he thought him too friendly to the Catholics, asked him (I nember the precise connection) if he thought there was any city in the world in which there was more d the salvation of Romanists than in

I should hope not. The "Romanists" of Boston have an excellent Archbishop, of whom a priest of the diocese once enthusiastically said to me that he did not believe there was a man on earth whom God Almighty loved better than John Joseph Williams, for his kindness and justice. Surely such a man presiding so long over the archdiocese must, his example alone, to say nothing of his active government, have done great deal for the salvation of his clergy, and through them of his people. Then there is a large number of priests, most of whom, I have no doubt, are excellent and faithful pastors. They are so, if looks go for anything. There does, indeed, seem to be a great deal in eastern Massachusetts for the salvation

of the Catholics.

If there are those that have slipped through all these influences of good, and Dr. Foster can bring them back to the love of God and Christ, he will certainly have a great reward, as I know him to be an excellent Christian. As Gioberti says, although he looks down As very disdainfully on us of there formed churches, it is better to be brought back to God by a Protestant than not to be brought back at all, Such efforts, however, must naturally be subordinate. and in a manner casual. Mere efforts of proselytism Dr. Foster himself would allow to be of very ambiguous value. At all events, they stand in an essentially different category from efforts

for the conversion of men to God.
"Salvation of Romanists." What is the New Testament meaning of vation"? Certainly it is not the direct antithesis to "damnation," in the meaning which that terrible word bears to our ears. A good man is al-ways loved by God, for whence does ways loved by God, for whence does his goodness come?— and the apostles nowwhere imply that good men are found only in the Church. When Father Victor, in "Kim," says of the Buddhist lama, "He is a good man, I am sure he is a good man," he is utter-investibles at younger the head of the same than ing nothing at variance with the soundest Catholic orthodoxy. Cornelius, we are told, earned God's favoring rememberance by his justice and charity and piety. Yet the angel and Peter tell him that he and his are yet to be "saved," in the gospel sense. In other words, they are to be brought into that higher communion with God in Christ the consummation of which is the beatific vision. For this they were created, and anything less than this is, as Orestes A. Brownson rightly says, to sink below the plane of their destiny.

Any lesser good, though lasting forever, is not "salvation" in the Scriptural sense. As Catholic theologians at least tell us, whatever Protestant may do even in "perfect natural beatitude, including the natural knowledge and love of God," and moreover enjoyed without end, is not the Biblical "sal-

Salvation of Romanists." This phrase naturally implies that Catholics, as such, are to be presumed out of the way to the attainment of the beatific vision. It does not necessarily mean didates for the bottomless pit, although it is to be feared that most of those who talk in this way really mean as much. Our Protestant theologies, of the still prevailing whatever their merits, are, it must be owned, rather crude and nar row and harsh. The Calvinistic schools are more compact and logical, but do not very clearly show a face of evangeli-The Arminian schools enignity. are more friendly, but rather slipshod and shallow. Anglican theology, so far as distinctive, is really a variant of

Dr. Schaff says that the orthodox Luther theology, in point of logical completeness, stands next after the Roman. Even Goethe, pagan as he was, admired it. Schaff does not put it on an equality with the Roman, and I suspect, though I know it but slightly, that it falls a great deal short of that large discourse, of those well considered distinctions, of that fusion of sternness and charity, which may fairly the Scholastic divinity. especially as modified and mitigated by the Jesuit and other later schools. Certainly our popular Protestant theo-logy seems to know, for every man, no ernative between salvation in the highest sense and the lake of fire and brimstone. I did, indeed, once hear President Finney say from the pulpit that God, at the day of judgment, would probably turn the heathen loose, to do the best they could for themselves in the universe. However, such a style of speech is very unusual from orthodox

Protestant lips.

Modern Protestant theology is hardly defined as yet. However, many as are its demerits in Catholic eyes, it rever-ences Thomas Aquinas more than the original reformers did, especially the Lutherans. One of the worst things that can be said against Martin and Philip is, that they hated St. Thomas so much. Why should they have hated him? As Dr. William Shedd says, late professor at Union Seminary in him soundness of thought and holi of heart are thoroughly mated.

On what Protestant principle can this be said? Because he trusts in his works? If he is instructed in his own works? If he is instructed in his own theology, he trusts in these only so far as they are the fruits of a will renewed by God's Spirit. Of such works the Saviour declares that they open the way into the everlasting tabernacles, and St. Paul declares that it is on such a foundation, that atomal life is built a foundation that eternal life is built So long as he continues in this up. So long as he continues in this spirit of unity with the Saviour and the aposties, he is certainly on his way to sit down with Christ on His throne, as sit down with Christ on His throne, as and for the salvation of the world. Christ Himself has overcome and sat down with the Father on His throne.

and

Is it because he reverences the Pope? Who does not reverence such a Pope as we have now? And what would any Pope, what would a John XII. himself teach him, except that, dying in charity, he will rise to life eternal, and that, dying out of charity, he will sink below it? If Dr. Foster were made Pope to-morrow, could he teach any-Is it because he believes in Transub-

stantiation? What if he believed concerning it as grossly as Protestants often misrepresent it, how could this stand in the way of his salvation if only, in loving humanity, he receives the pres-ent and sanctifying Lord in His Eucharist? Even the Protestant Communion, declares the Venerable Catherine Emmerich, although, of course, she does not allow it to be the true Eucharist, never theless helps to sanctify pure souls. because it strengthens them in the love of Jesus. How, except by strengthing them in the consciousness of His redeeming presence? So much there is in common as woman signifies, between all schools of opinion concerning the Supper. Then how can the Catholics, even from our Protestant point of view, be supposed farther off from Christ because they ore distinctly believe Him near? The way in which such a strangely incou-gruous result is supposed to be brought

about, entirely passes my weak wit. The late Dr. John Pulsford, of Edinburgh, a Congregational minister of great insight and sanetity, said to an Anglican friend of mine, a Broad Churchman: "For my part I do not know how to find fault with the doctrine of Transubstantiation." "Nor I,"

of Transubstantiation." "Nor I," answered my friend, "although I would not tell my wife so." Now if a belief in the reasonableness of Transubstantial leaves. Dr. Pulsford a Contiation still leaves Dr. Pulsford a Congregational saint, it is plain that, even as we view matters, a belief in the reality of it leaves Bernard and Anselm

and Francis Xavier Catholic saints. Is it because a Catholic believes that he must do whatever his superior tells him, right or wrong? Very well, as the great Jesuit Cardinal says, if you find such a Catholic, hand him right over to the authorities, to be dealt with as a heretic. Whenever Dr. Foster can hunt up such a man, he may tell him that he is right on the way to many hell, and may know that in thus warning him he has the benediction of the man's pastor, of his Bishop and of the

Chief Pontiff. No: on no intelligible Protestant principles are we entitled to speak of "the salvation of Romanists," as if Roman Catholics, to be in the way to heaven, must abandon their Church or their creed. Like all men, they must abandon worldliness and wickedness, and nothing else. Such a style of speech from a Protestant to a Protest is an insult to intelligence and

Christianity. CHARLES C. STARBUCK. Andover, Mass.

PRAYERS FROM BREVIARY FOR POPE, BISHOPS AND PRIESTS.

tifical or sacerdotal dignity; grant also, we beseech Thee, that they may be joined for evermore to the fellowship of that Priesthood in Heaven. Through, May Thy merciful, loving kindness

which we implore, benefit, we beseech Thee, O Lord, the souls of Thy servants, the deceased Pontiffs and Priests; that through Thy Mercy they may attain unto the everlasting fellowship of Him in Whom they have both believed and hoped. Through, etc.

Remember, O most loving Heart of Jesus, that they for whom I pray are those for whom Thou didst Thyself pray so errnestly the night before Thy death. These are they to whom Thou didst first care. death. These are they to whom Thou didst first give the name of "friend.' These are they to whom Thou dost look to continue with Thee in Thy sorrows when others forsake Thee, who share Thy griefs and have inherited Thy persecutions, according to Thy word; that the servant is not greater than his Lord. Remember, O Heart of Jesus, that they are the objects of the world's hatred and of Satan's deadliest snares. Keep them, then, O Jesus, in the safe citadel of Thy Sacred Heart, and there let them be sanctified in truth. May they be one with Thee and one among themselves, and grant that multitudes may be brought through their word to believe in Thee and love Thee. of our

PRAYER FOR PRIESTS. O Jesus, Great King, Good Shepherd, Eternal Priest, Living Priest, my my Wisdom, my Hope and my Reward, I thank Thee for the Seven Holy Sacra-I thank Thee for the Seven Holy Sacraments which issued from the Wound of Thy loving Heart. I pray to Thee for the Mound of Thy loving Heart. I pray to Thee for the Mound of these abandoned souls. Let them dread and tremble lest they all Priests, who are the ministers of them. Let Thy Almighty love surtheir increasing tepidity and neglect. them. Let Thy Almighty love surround them and shield them from the world's foul breath. Keep these, Thy holy ones, within the shelter of Thy Heart, where none may dare to touch them. Keep them, O Jesus, for above all others there are Thing above by Christian soul is truly the theme of

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glory of Thy name, for they have pro-claimed Thy praise; be merciful to them, for they have shown mercy; com-fort them in their troubles, for they have brought joy to the sorrowful. Keep unstained their anointed hands which daily touch the Body of Thy Son and impart to us His bless STORIES. and impart to us His bless-ing. Keep unsullied their lips, which have been purpled with His Blood. Keep pure and unearthly their hearts, are sealed with the marks of the and for the salvation of the world. Bless their labors with abundant fruit, BROWN HOUSE AT DUFFIELD, THE. and may they to whom they have ministered, be here below their joy and consolation and in Heaven their beautiful

and everlasting crown. Amen.

O God, Who hast given to Thy servants a royal Priesthood; grant, I beseech Thee, that as Blessed Joseph described in the control with his served reverently to touch with his hands and to bear in his arms Thine only-begotten Son, born of Mary the Virgin, so may Thy Priests be prepared by Thy grace to serve at Thy Altar with a clean heart and innocent life, and thus day by day worthily receive the Holy Body and Blood of Thy Son, and in the world to come deserve eternal reward. Through Jesus Christ, Our Lord. Amen.

FIVE-MINUTES SERMON. Palm Sunday

SERVING GOD FROM THE HEART. "Hosanna to the Son of David,"-(St Matt.

To-day, my dear brethren, we are reminded of that hour in the life of our Lord on earth in which He was receiving minded of the control Him and followed after Him. paved the road before Him with their own clothing and with the branches of own clothing and with the branches of trees, that they might thus make His entry into Jerusalem as glorious as Skinner. HARP OF MANY CORDS. By Mary F

In a few days, when He had been arrested by His enemies, where was this great crowd? Where were those who had cried out so fervently. "Hosanna to the Son of David'? But few could there be found. The rest had either deserted Him or joined in with the crowd that mocked Him even while He was dying on the Cross. Nearly all He was dying on the Cross. Nearly all had abandoned Him in the day of His adversity. The first test of their faith in Him, the first trial that proved the strength of their love for Him, found them entirely wanting in that characteristic of true love, fidelity to the

Is it impossible for us to do as they did? No; it is not impossible, for many who are Catholics born and bred

do the same thing now.

But who are these? They are those who fail to keep the Ten Commandments of God and the precepts and laws of the Church. Every Catholic who breaks the Commandments of God and refuses to obey the laws of the Church does worse than those did who deserted our Lord when He was con-deemed and crucified. With their lips they declare they are Catholics, and in this way cry out "Hosanna to the Son of David," but in their hearts and lives they live and associate with the enemies of Christ.

But why are these men worse than the others? Simply because they re-ceived the graces of Christ in their baptism, in their confirmation, and in their First Communion, as well as in RUMANCE OF A PLAYWRIGHT, THE. POPE, BISHOPS AND PRIESTS.

O God, by Whose favor Thy servants have been raised to the dignity of Bishops and priests, and honored with the Apostolic functions; grant, we beseen Thee, that they may be admitted to the Eternal Society of Thy Apostles in Heaven. Through, etc.

The Communions thereafter. In Communions thereafter. In Communion they receive our Lord Himself, the Lord of eternal glory who is eternal life itself. These have been, that they may be admitted to the Eternal Society of Thy Apostles in Heaven. Through, etc.

ROME AND THE ABBEY By Mrs EC
Agnew.

SELIM. Translated by Mrs Addler.

This O Hagan.

T their many Communions thereafter. Bishops and priests, and honored with the Apostolic functions; grant, we beseen Thee, that they may be admitted to the Eternal Society of Thy Apostles in Heaven. Through, etc.

O God, Who hast been pleased that in the Apostolic Priesthood. They are the Apostolic Priesthood. They are the commandered the terms of the weight the commandered to the Church. Truly does the Scripture say of many of them. "He that wandereth in the Apostolic Priesthood, Thy of many of them: "He that wandereth servants should be invested with ponoat of the way of understanding shall remain in the congregation of the dead. For dead many of them are apparently dead many of them are apparently—dead eternally. They seem to be in the spiritual slumber of eternal death. They appear to be eternally judged; their eternal fate already sealed.

Why do I say this? Because nothing can move their hearts to return to God. Missions, sermons, exhortations, threatenings, warnings, counsels, the prayers and entreaties of fathers, mothers, kindred, and friends are all unheeded by them, are all in vain.

Poor souls! Remember that what-ever excuse you make to yourselves, this is true, that those who keep the Commandments and the laws of the Church show they are the true friends of our Lord; those who do not these show to all heaven and earth that they are His enemies. We have but one sure and positive test of our love for our Lord. The Ten Commandments and the laws of the Church constitute that test. All who really love Him keep this faithfully. "If you love me," said our Lord, "keep My commandments." All who do not love Him break them and disregard them. Himself is not their friend. have no part in the triumphs of our Lord on this day. It is true they cry out with us "Hosanna to the Son of David," but in their lives they side with His enemies and crucify our

What, then, is to be done? Let those which Wittenberg displayed.
Yet, interpret it as favorably as we may, "the salvation of Romanists" plainly implies at least that a Roman Catholic is not to be presumed as on the way to the beatific vision. Why?

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been pretty sharply struck by sled. He got up limping and bloozing from a cut near the left He was in pain, but he just griteeth, clapped his handkerchie wound, looked bravely up the said to those of his companions flocked around him to see if "That was a bad bump. But have one more ride before I go oddle myseif."
I felt like hugging the man

MARCH 22, 1902.

OUR BOYS AND GIR

Those children who have w deprived themselves of little l during Lent will now experi double pleasure in partaking of

They will have the gratifica knowing that they have done something to please God, and He never fails in His reward day or other He will give then

tion and self-denial.

urn for their simple acts of m

A Splendid Quality to Culti

"There's grit for you!" sai to me the other day, pointing of fifteen who had fallen off hi while coasting on a hilly str

Up he trudged, dragging he behind him, up, up for the blocks. Then down he came blocks. Then down he came wind, uttering a Comanche ye light. Contented, although s he next proceeded home to bruises attended to.

There was grit for you, inde indicated strength of character to fight a brave fight in the str

On my way home, thinking lad's fortitude, I recalled other

fellows of my acquaintance vishown that they possessed the quality of patient endurance. There was the boy who allow self to be covered with India signs, pricked with needles

There was the boy who too own jacket to cover his little sis a swarm of bees and fought the his hat until she escaped. There was the lad who went food for two days because he

unjustly taunted with being a who could not control hims would have fasted longer if he een put under obedieuce to e There was the lad that opped off his own finger that itten by a deadly snake.
There was the boy who wore

summer or winter, and lived of equality like a Spartan, to sa o pay off the mortgage of his nother's home. There was the young man ap smoking when he had gor in the use of tobacco, and wh went out of his mind before conquered the craving for nico who, even in the semi-deliri

ervous collapse, kept sayi on't do it! I won't do it!" These and other instances of of will, manifested in calmn midst of agony, came before and I thought to myself: "I many heroes of whom the wo

Yet, when one shows that dowed with that firmness of quick every one is to recomettle and to say: "There's

It is a splendid quality to In the work of the world, with courage, with hopefuln persistence, and it will help

In the higher life, it will give and stability against softness indulgence. It will enable t to keep Lent cheerfully man to keep Lent cheerfully make him take his lite of brea of coffee in the morning with jest. It will help him to be the practice of virtue, and u. what is a blot on the Christian

-a melanchely saint.
It is a tradition in the novi certain religious order in thi thiny influence affected munity. He was slender ful. He had a handsome face be apt at first sight to set him a pretty mother's boy, rear girls, and spoiled in the prod here was a fearless look out and an upward cast to his spoke of a clear conscience a heart. And then his voice we his utterance slow. Evident

ome mastery of himself. Well, several of the novi had little or no vocation, and ontentedness was affecting to the others, like a few drop a glass of water. Things we difficult. The early rising, labors, the simple fare, the m ly regular life the absence of cand amusement, the early ho etc., etc., were becoming dist Presently in came Master Soon the blues were driven

ic side was perceived to ordinary occupations. It that he ever found diversion cipline. On two evenings of the novices, hidden behind the of their cells in the common took off their shirts and for t three "Hail Mary's" beat with a cat-o'-nine-tails mad cord. The blows smarted fo but did no damage. The abs what you will—of a man whi self so struck this novice the time he was present at a fl he burst out into an uncontro laughter that lasted all the discipline. He had a frest every stroke. That gay, sweet-sounding, brave laug all the other young men smi the sting out of the lash.

ne had no further terrors for That joyousness is the rig the perfect man—the man practice self-denial without that can fast and keep his fa that can kiss his cross as well that can sympathize with oth trials and keep his own trou

There's grit for you!

The only people who live right