ST A PROTESTANT THEOLOGIAN. CCLXXIX.

We have seen that, while it is very true, as the Advance declares, that Leo XIII. devoted his reign to administering the system of his Church, as it was his duty to do, he administered it in a large spirit of general enlightenment and humanity.

The Advance then goes on to give what it views as the two principal fea-

The Advance then goes on to give what it views as the two principal fea-tures of the Roman Catholic system. The first point which it gives, appar-ently therefore in its estimation the chief point, is, that the Pope is sup-posed "to be endowed with infallibilsed "to be endowed with infallibil-

posed "to be endowed with imanionity."

Now I should say that its chief teaching is, "that God hath given unto us
eternal life, and this life is in His
Son." This doctrine has been the
principal testimony of the Church of
Rome from the time of Peter and Paul
to that of Plus X. On the other hand, to that of Pius X. On the other hand, it is only within thirty five years that she has imposed on the faithful the obligation of receiving a carefully re-stricted doctrine of papal infallibility.

It will be said that this is also the principal doctrine of Protestants and Greeks. True, but that does not make principal doctrine of Protestants and Greeks. True, but that does not make it any the less the principal doctrine of Rome. If other Christians enforce it, so much the better for them. Sur-rendering it, of course, they would no longer be Christians. longer be Christians.

If a man should declare that he believed in the Pope's infallibility, but not in Christ, what would Rome say to him? She would tell him that he was er brutishly ignorant, or a lunatic, mocker. What if he declared his or a mocker. What if he declared his faith in Christ, but declined the juris-diction of Rome? She would tell him diction of the would tell him that it was a great pity, but that as a Christian believer he was within the covenant of salvation, to use the words of Cardinal Manning, and that if the rejection of her claims did not proceed from dishonesty, then, in the words of rejection of her claims did not proceed from dishonesty, then, in the words of Plus IX., authoritatively proclaimed, he "might be able, by the operation of divine light and grace, to lay hold on eternal life." Which then is here the chief dottring. Panal Infallibility, or chief doctrine. Papal Infallibility, or Christian Recomption?

Leo XIII. is ued various doctrinal encyclicals, and, I believe, a certain imber of doctrined constitutions. In these he doubtless treats ex cathedra infallibility, although not often exer-sised, as a very important means of securing faith in Christ, and doctrinal ecuracy, but does he ever attribute to t more than this instrumental value?

I think I am safe in saying, No. Frederick Robertson is an extreme Protestant. Yet he declares that the chiei reason why so many English men and women had of late years submitted and women had of late years submitted to Rome was, that she " gave them a certain, not a highly probable, God." Here God is supreme, and Rome is simply the principal terrestrial wit-

Indeed, as some Protestant writer says, if you leave behind popular devo-tions and administrative questions, and plunge yourselves into the depths of Roman Catholic theology, you will find an austerely pure monotheism filling the field of vision, all other things being reduced to a subordinate and instrumental place.

instrumental place.

Moreover, the Advance, after our
usual Protestant fashion, talks about Papal infallibility in a way which would certainly make the Pope stare, if his present Holiness chanced to know English, and had ever heard of the Ad-

To say that a man is enlowed with anything is to say that the thing is his permanent, at least relatively permanent possession. We say that a man is endowed with wealth, or strength, or power, or influence, only when these possessions are his few life or indexes.

that we ask God to deliver us.

Many persons, however, are constantly praying for deliverances from the evils of life and for the bestowal of temporal benefits. Is the practice to be commended or condemned? The power, or influence, only when these possessions are his for life, or indeterminately, and when, under certain easily actuated conditions, he has the use of them at any and every time.

This is true even of these external possessions of fortune, or person, or social or political distinction. Thus we should hardly say that our President is endowed with his office, on account of its limited tenure; but we may easily say that the Chief Justice is endowed with the chief judicial authority, be cause he has it for life.

When we rise to spiritual possessions such as learning, wisdom, genius, we restrict ourselves still more rigorously, in speaking of endowments, to those which we view as intrinsic and permanent, and always at disposal, subject only to the decays of nature. We should not talk of a man as being endowed with wisdom or genius if he only now and then, so to speak, was transiently taken possession of by them, made, as it were, the occasional organ

of a higher power than his own.
Rising now to Inspiration, the accepted Christian doctrine views this as having been an intrinsic and permanent ssion of the Apostles. We can possession of the Aposties. We can hardly conceive an Apostle as speaking of divine things otherwise than out of a permanently inflowing fund of divine illumination. When St. Paul once or illumination. When St. Faut once of twice says that he speaks "of permission, not of commandment," he is not speaking of God's commandment or permission to him, but of his commandment or permission to the Corinthians. Inspiration, therefore, must be regarded spiration, therefore, must be regarded permanent endowment of the

Apostles.

Now when the Advance says that
Catholics view the Pope as "endowed
with infallibility," it would naturally mean that they view him as permanently dwelling in the region of certain knowl edge of Divine truth, so that at any time he has but to turn his mind on any matter of religion in order to express

an infallible judgment. We have the less reason to hesitate in attributing this meaning to the Advance, because it is the current Protestant notion of Papal infallibility. The Pope can hardly speak, however casually, of anything that has even a tinge of theology in it, but that some

Protestant will sneeringly say: "Ah, another infallible sentence!"

Even more serious and bettermannered writers do not come much short of this in substance. Thus worthy Dr. Dunlop Moore, of Pittsburg, thinks there ought to be no doctrinal uncertainties in the Catholic Church, because the Pope "has but to speak ex cathedra," and they are at once extinguished. The excellent clergyman—in whom there is no scoffing or virule lence—evidently supposes that Catholics imagine the Pope as floating easily about in the Church, and wherever he discerns a doctrinal dispute, as free to discerns a doctrinal dispute, as free to rush upon it and extinguish it by dis-charging over it a flood of infallible wisdom from the personal possession of

his own inward being.

That there may be large ranges of theological speculation which, resting neither on Scripture nor on early Tradition, are, in the express words of the Pastor aternus, incapable of doctrinal definition; that even when a point may be defined, this requires careful research and deliberation (which, it is true, as Bellarmine says, are never wanting); that there is never a comwanting); that there is never a com-munication of new light from above, such as the Apostles had, but simply a restraining influence of the Spirit to keep error out of the final use of knowl-edge already possessed: all these things, essential to Catholic belief, seem to be completely out of the field of Dr. Dunlop Moore's vision, as they are out of the field of Protestant vision generally.

generally.

Says the eminent Jesuit divine, Perrone: "Never has it been taught that the gift of Infallibility has been communicated to the Church in the way of Inspiration." Unerring Inspiration, giving knowledge of new truth from on high, that is binding on the faith of Christians, is allowed to be uniquely the possession of Prophets and Apostles. the possession of Prophets and Apostles.
As the Vaticanum declares, the business of succeeding Popes has not been to add new truth to the original deposit of faith, but to interpret unerring-

posit of faith, but to interpret unerringly ambiguities attaching to this.

Yet a much higher Protestant authority than Dr. Dunlop Moore, the
Spectator itself says, and that very
lately, that the Pope's negotiations
with civil powers, as distinguished
from his government of the Church, are
not viewed as, strictly speaking, "inspired." Here we see it assumed that
not only all the Pope's doctrinal pronouncements, of every kind, but also nouncements, of every kind, but also nouncements, of every kind, but also all his disciplinary directions, are, not merely infallible, but inspired the simple expression of an immediate Divine command. It really does seem as if it were about as easy to keep back the tides of the Atlantic Ocean, as to construct the continually resurgent

the tides of the Atlantic Ocean, as to overcome the continually resurgent flood of Protestant misrepresentations of the Pope's place in the Church.

In 1871, by a Papal brief, approving the Swiss Pastoral, the Holy See authorized this statement: "As the Pope is fallible in his relations with the State, so is he fallible in his government of the Church." Yet here is the Spectator as calmly contradicting Rome touching her own doctrine as if she her own doctrine as if she never had spoken at all.

CHARLES C. STARBUCK.

Andover, Mass.

### DELIVER US FROM EVIL.

being reduced to a subordinate and instrumental place.

Moreover, the Advance, after our usual Protestant fashion, talks about Papal infallibility in a way which would certainly make the Pope stare, if his present Holiness chanced to know English, and had ever heard of the Advance.

We are informed that Catholics believe that the Pope is "endowed with infallibility." Now permit me to remark that Catholics believe no such thing.

To say that a man is enlowed with anything is to say that the thing is his

pose which prompts the priyers. If these evils impede our progress in vir-tue or jeopardize our salvation it is well that we prove feed to advantage out that we pray God to deliver us from them. The evils of life may through God's grace be made the stepping-stones eternal happiness

Many persons again who make use of d's prayer offer it in supplication that God would grant them temporal benefits. Apparently their prayers are never answered and in contheir sequence we hear them complain. Some even question the efficacy of prayer for

poral benefits if granted would prove their spiritual death. In refusing to grant them God only manifests His goodness to such individuals. He, and not the creature, is to be the judge. In praying, therefore, for them it should always be with the intention that they will not endanger our salvation, but will not endanger our salvation, but rather enable us to make the same more

Another lesson to be drawn from this Another lesson to be drawn from this consideration is the manner of deriving benefits from temporal evils if they beset us. We should remember in the first place that if they are sent us they serve as a reminder of who we are and whence they come. If accepted with patience and resignation we may convert them into untold spiritual benefits. If offered as penance for our past transgressions against God they will bear gressions against God they will bear fruits a hundredfold. In this way will we be delivered even from the evils of life and convert them to our sanctification and eternal salvation. - Church Progress.

Who can describe the ecstacy, the heavenly joy, with which our souls will be enraptured, when we shall meet in the realms of bliss a parent, a brother or sister, a friend or acquaintance whose release from purgatory we obtained by our suffrages, whose entrance into everlasting glory we hastened by our

### FIVE-MINUTES SERMON.

Third Sunday of Advent. JOY IN GOD'S BLESSINGS.

"Rejpice in the Lord always: again I say, joice." (Epistle of the day.)

Brethren: It seems to me like a reproach from God that we should have to be reminded to rejoice. It is as if a friend made you a handsome present a friend made you a handsome and, observing your ingratitude, requested and urged you again to be thankful. Blessed is the man who remembers—the man who is thankful for favors received, for there is much in that remembrance to make the heart thoughtful, cheerful, hopeful.

Now, Catholic men and women, living in a Catholic atmosphere, you have much to remember, much to be thankful for and much to rejoice over. the Prophet Isairs, you have good reason to say to yourselves: "I will remember the tender mercies of the Lord," and, remembering them, the command to "rejoice and again rejoice" will come home to you with profitable

results.
I say it is like a reproach that God should have to call upon us, as He does in the first words of the holy Mass today, to rejoice. And why? Because as a matter of fact, we do not rejoice half enough over the blessings God is results. constantly bestowing on us. I take it for granted that these words are spoken to Catholics who have the great and inestimable privilege of living in a Catholic atmosphere, of living where they have ample opportunities of attending Mass, of hearing the Word of God, of having every desire of their Catholic hearts fulfilled; and to such Catholic Limited in the Ca Catholics, I maintain, it is a reproach that God should be obliged to command that God should be obliged to command them to rejoice. And, brethren, is it not too true that we do not rejoice as we should over these advantages and blessings God bestow upon us? Who are we? What are we better than our fellow-men that we should enjoy the many blessings of which they are in part or wholly deprived? We think it a great sacrifice to walk a few blocks to attend Mass at any hour we please, while there are thousands of Christians who rejoice to hear Mass even though they have to travel miles to enjoy this blessed privilege. They who really make the sacrifice rejoice, while we sluggards fancy we are doing great things if we fulfill the ordinary and

easy duties of religion.

No wonder, then, that God would be obliged to command us to rejoice. We are fools and ingrates if we do not, because of the advantages that are at our very doors. We seldom realize them until we are deprived of them, as the man who never realizes the value of money until he feels the pangs of hunger and discovers that he has not the means to supply his wants. Oh! God forbid that we should be ungrateful, for we have abundant reasons to Think, my brethren, of all rejoice. Think, my brethren, of all that God is doing for you. You might have been an outcast; you might have faith: been brought up without the faith; circumstances might have placed you where the consolations of religion would be removed far from you—all these you have, the faith, the Sacras the Mass, the frequent hearing of the Word of God-in fine, you have the Emmanuel, God with you and with all these blessings you have reason to

Be joyous, then, from the bottom of your hearts; be thankful for the opportunities placed at your disposal; and if at times the difficulties you encounter discourage you, again I say, rejoice and think of those who have all these same difficulties without the advantages difficulties without the advantages which you enjoy. Let your hearts be filled with joy on this mid-Sunday of Advent, this season of expectancy, of hopes and joys to be fulfilled. Let the tender mercies of the Lord remind you of your great privilege, as well as duty, to rejoice always in the Lord.

### A CURE FOR THE BLUES.

A doctor who has made a specialty be commended or condemned? The answer depends entirely upon the purpose which prompts the privers. If there exils impade our progress in virginia of the progress in virgi corners of your mouth turned up you can't feel blue;" and the directions for

can't feel blue; and the directions for talking are: "Smile; keep on smiling; don't stop smiling." It sounds ridiculous, dosen't it? Well, just try turning up the corners Well, just try turning up the corners of your mouth, regardless of your mood, and see how it makes you feel; then draw the corners of your mouth down, and note the effect, and you will be willing to declare "there's something

The doctor treats his nervous patients the same reason, and some even cease praying.

Nothing could be more deserving of censure. The very things for which they pray may be the evils from which they pray may be delivered. These temporal benefits if granted would prove their spiritual death. In refusing to grant them God only manifests His goodness to such individuals. He, and feelings follow inevitably. The treat-ment is followed up regularly, and the patients all testify to their good effect. It takes considerable persuasion to in-duce some of them to apply the cure, and, of course, the greater number of natients are women; for when a man is patients are women; for when a man is blue he is bound to be blue, in spite of everything, but a woman is more easily persuaded to try to find a cure.

His discovery grew out of an experiment in his own home. His wife was of a nervous and rather morbid temperament, and when in a desponding mood, he would ask her to "Smile a little," until the saying came to be a household joke. But it brought about good results, and then came the inspiration to try the same cure upon others.

The saints have all been very busy, even overburdened.—Golden Sands.

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#### GRACEFUL CHARITY.

The refined wit of the cultured Frenchman is always enjoyable; when it embodies in addition to the delicacy of the truest Christian charity, it is admirable as well. A little incident in the life of a former Bishop of Chalons, Msgr. de Prilly, merits narration as a

case in point.

This good prelate, who died in 1860, was not less noted for his charity than for his undaunted heroism, displayed particularly during a cholera epidemic.

A citizen of Chalons, the father of a large family was one occasion reduced large family, was one occasion reduced to the very extremity of misery. He had experienced business reverses, and these losses had been followed by a pro-longed illness, which had completely exhausted his resources. Anxious to procure food for his starving children, he consulted an acquaintance, who advised him to solicit the help of the holy

Acting on the advice, he proceeded to the episcopal residence and was admitted into the presence of Msgr. de Prilly. The destitute father, with some hesitation, exposed the indigence to which he had been reduced. The Richon littered with his usual kindness. Bishop listened with his usual kindness Bisnop listened with his usual kindness; then, opening his purse, handed his visitor 15 francs. The latter took the the sum, but in doing so it appeared to him that he was guilty of a sort of sac-rilege. With a scruple of conscience which did him honor, and thinking that the prelate had sided him as a Chris the prelate had aided him as a Chris-tian, he declared that he was a Jew.

Msgr. de Prilly re-opened his purse.

'Msgr de Prilly re-opened his purse.

'My good friend,'' said he, '' all men are children of God. I have just given you 15 francs in the name of the Son; here are 15 more in the name of the

The words and the act were as graceful as they were charitable. As a model of good form and of good morals they are worthy of remembrance.—The Ave

#### IMITATION OF CHRIST.

OF THE INCONSTANCY OF OUR HEART, AND OF DIRECTING OUR FINAL IN

For thus will he be able to continue one and the self-same without being shaken, by directing without ceasing through all this variety of events the single eye of his intention towards me. And by how much more pure the eye of thine intention is, with so much greater constancy mayest thou pass through divers storms.

But in many the eye of pure intention is dark; for men quickly look towards something delightful which comes in their way; and it is rare to find one wholly free from all blemish of self-So the Jews heretofore came to Bethania, to Martha and Mary, not for the

sake of Jesus only but that they might see Lazarus also. (John xii., 9.) The eye of the intention therefore must be purified, that it may be single and right; and it must be directed unto Mo beyond all the various objects

The Way of Duty is Plain.

that interpose themselves.

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Peart of

It is not enough to believe in the depths of one's heart the truths that God has revealed, as it is not enough to belong to the Church merely by to belong to the Church merely the eternal adhesion of the mind; it the eternal adhesion of the mind; it is, besides, indispensably required that faith should manifest itself, by ex-ternal works, and that the profession of religion should show itself, and be dom-inant over all the actions, both internal and external, of the true believer. For Feed pale girls on Scott's Feed pale girls on Scott's lieveth not is already judged;" and it lieveth not is already judged;" and it is declared in the Word of God that s declared in th faith without work is dead; furthers ore that the eternal Judge will demand an account of our works, and will render to every one even to those that believe reward or punishment. Leo X111.

> The Catholic family that does not enor reading a sound and instructive Catholic paper does not enjoy the practice of religion, does not value membership in the Church, and does not prize the gift of faith. The name Catholic should obliterate

all racial and sectional differences.

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DECEMBER

CHATS WITH

What blanks are lives, you and I? we ought to have things of love, k ment, uplifting of we been leaving un that we ought to —holy living, hero in purpose, self-eff be honored—have J. R. Miller.

The Man Wh Spontaneous, h always of goodne never laughs must if they think there with his life, son If the streams wh bitter, the fountai The Uses Success is the though it profigu

different forms a may be a holy general individua to be a mixture o what he calls s what he calls s stand upon; but want higher that first to be fairly selves, they also reach out a help Perhaps the falls we cannot reach until we are ou provided for, for vays increase w intil he has eve himself might never experience generous deed. a fortune in or vice that is valu wish to give it of sympathy wit courage, exalta wish to comm these will find one be rich o make rich thos dom," says M material gifts may offer spirit the supreme va An Ur

"Shoemaker. night, and run little boy Samuel Drew, late to make t efore in the "Did you not strap him?" a Drew afterward was the r fired off at my I dropped my "True, true; that to say of ery was as the been a word life. I learne to morrow th From that mo about politic scholar and a Self M Men often

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