

## PERFECTION.

"Our Roman Catholic friend, The Freeman's Journal, quotes the following from a recent issue of the Presbyterian Journal: 'No one ever attained perfection or ever will. All that the best can hope for is to live with their faces that way.' It then instances a number of passages from scripture in which man is enjoined to be perfect and says: 'In these texts we find: "First a divine command to be perfect; and second, directions given how we may be perfect. Does the Journal hold that God commands impossibilities, or that inspired writers would waste their time telling how to attain the impossible?"

In reply to our question our esteemed contemporary, the (Philadelphia) Presbyterian Journal implies that we quoted texts out of their context, isolated texts, and that consequently the texts we adduced do not prove that perfection is enjoined on man and required of him.

Our argument was that perfection is enjoined on man by his infinitely wise and just Creator, and that therefore perfection is possible to man, for it is contrary to the wisdom and justice of God to command man to do what is impossible to him, and then punish him for not doing it. The texts we quoted bore directly on the subject. For instance, the Lord said to Abraham: "I am the Almighty God; walk before me and be perfect." (Genesis xviii., 1.) Here is as positive a command as any in the Decalogue. Nothing before or after it can change its meaning; no context make it clearer.

Again, "Thou shalt be perfect, and without spot before the Lord thy God." (Deuteronomy xxi., 13.) Here also is a command. St. Paul in his letter to the Ephesians says: "Wherefore take unto you the armor of God, that you may be able to resist in the evil day, and stand in all things perfect." (vi., 13.) Certainly St. Paul would not have said this if it were impossible to "take unto you the armor of God" and impossible to "stand in all things perfect."

He was not a jester. Again in his letter to his beloved Timothy he says: "All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." (iii., 16-17.) All these texts are clear, positive and direct, and the charge that they are isolated and not read in their proper context, they all imply the obligation of being perfect, and therefore the possibility of perfection.

We agree with the Journal when it says that no mere man (that is, man with his natural faculties alone) is able in this life perfectly to keep the commandments of God, or even to take a single step towards supernatural life. But in *hac Providentia* man is not abandoned solely to his natural powers. When God gives commands that are above man's natural powers He adds to those powers some power of His own to make obedience possible. That He has done and does this—at least in the case of the saints—we do not think the Journal is disposed to deny. It follows then that God requires perfection of man that he should not have thought of disputing its possibility. It is not justly in saying: "No one ever attained perfection or ever will."

The Journal errs in thinking we conceded its position when we said: "Absolute perfection belongs to God alone." We call divine, infinite and necessary perfection, "absolute" to distinguish it from contingent, dependent, finite perfection. In speaking of perfection in reference to man it is contingent, dependent perfection that is always understood by theologians. That is why we spoke of man's perfectibility "in his order," that is, in the finite, contingent dependent order; and why we said, "absolute perfection belongs to God alone." Had the Journal said absolute perfection is impossible to man, we should not have thought of disputing its position. But it did not say that; nor do we think it meant it. It meant that no man is or ever will be a perfect man, not that man is or ever will be a perfect God. To say the latter would be to say a silly thing; and therefore we credited it with meaning the former, though it is an erroneous thing.

When we denied absolute perfection to any but the Infinite Being, we did not deny the possibility of finite, dependent perfection in man, or in any other finite, dependent being. Man, being a creature, his perfection consists in his being a perfect copy or replica in time and space of the eternal original or archetype of him existing in the Divine Mind. To say that this perfect replica is impossible is to say that the Creator, like a clumsy inventor, cannot realize or externalize His idea; that He is unable to create a perfect copy of Himself. But it did not say that; nor do we think it meant it. It meant that no man is or ever will be a perfect man, not that man is or ever will be a perfect God. To say the latter would be to say a silly thing; and therefore we credited it with meaning the former, though it is an erroneous thing.

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But, says our contemporary, "What of the archetype? A perfect creature is one that corresponds with its archetype in the mind of its Creator when He created it." Here our friend is true again. But the archetype was holy. Man has fallen.

True, man fell, but being a Christian, you must believe that through the Redemption he has been enabled to rise again by using the means placed at his disposal by that mysterious Divine intervention. What does the Redemption mean if it be not a rehabilitation, a making possible that perfection which is necessary to the supernatural life of heaven?

But, says the Journal, "the condition of the archetype and ours are widely different." It is certainly widely different in the unrepentant sinner, but not in the repentant sinner, or in the soul undefiled by sin. But the question is, is that perfection which consists in a correspondence between the archetype and the replica possible? We hold that it is; you, if we understand you correctly, hold it is not. If it be not, then salvation is impossible to man, for

the perfection necessary for the gaining of heaven is the accord between the archetype and the replica. So, when you say "no one ever attained perfection, or ever will," the gates are no longer ajar; you have closed heaven forever to the human race.

Journal—"God's law demanded perfection." Here you concede all that we gave the many texts of Scripture to prove; and you should, as a believer in the infinite justice of God, conclude that the perfection demanded by Him is possible.

Journal—"It (the archetype) could not fall, because man did." But the design in the mind of the architect must fail if it is impossible of realization. An author who conceives an impossible hero shows a defective imagination, and when he conceives a possible hero and fails to give extraneous expression to him he shows lack of power. Neither charge can be made against the All-Wise and All-Powerful Author of things. The divine archetype of man is of a perfect man, and, if a perfect man is impossible, the archetype is that of an impossibility; in other words, no archetype. It is because we believe God's designs possible that we deny your statement that no one ever has or will attain perfection.

Journal—"No doctor ever met his obligations by becoming unable to pay." But, if a kind friend supplies the means of payment, the debt becomes payable. That is what the Redemption means.

Journal—"The atonement is the direct outcome of that inability." And the direct restoration of the ability, the making possible that which was before impossible. The debtor can always pay a debt if he has an inexhaustible treasury to draw upon.

Journal—"We are aware of the efficacy the Freeman's Journal attaches to baptism, but even that magic ordinance fails to eliminate sin." The Catholic believes that baptism does eliminate sin from the soul of him who receives it; leaves it as pure and holy as when it came from the creative hand of God, and therefore pleasing to Him, and therefore perfect. But what do you mean by eliminating sin? Do you mean destroying sin by destroying its possibility? If so, you mean the destruction of human liberty, the destruction of man as a free agent. You destroy all possibility of merit, for no reward is due man for not sinning when it is impossible for him to sin. In the divine economy man is to be saved as a free agent, or not saved. As long as man is a free agent, the possibility of sin remains, and therefore while baptism renders the receiver perfect, pleasing to God, it does not, while free agency remains, guarantee from a loss of that perfection.

The Sacrament of Baptism, then, like that of Penance, instead of being an argument against man's ability to be perfect, is an argument proving that ability, for he who has the means to an end is capable of accomplishing that end.

Journal—"Perfection is a mark towards which we press, but who thinks to have attained it, but is its attainment possible? We affirm, while you seem to deny."—N. Y. Freeman's Journal.

## FATHER ELLIOTT'S LIFE OF CHRIST.

The Life of Jesus Christ, embracing the Entire Gospel Narrative, Embodying the Teachings and the Miracles of the Son of God, with the History of His Foundation of the Christian Church. By Rev. Walter Elliott, of the Faculty of the University of the Holy Spirit, New York. The Catholic Book Exchange, 120 West 30th Street.

The burden of the message which the Holy Father gave to the twentieth century was "Come back to Christ," and it was delivered under such striking circumstances and with such dramatic earnestness that it of a necessity commanded the attention of the whole world. It is Christ who has created Christianity, and it is Christianity that has made the modern world. But in an age of material triumphs and of the adoration of the Omnipotent Dollar there is not a little danger of the twentieth century man forgetting Him who is the Way, the Truth, and the Life, and of substituting for the sweet spirit of religion the gospel of greed and individual exaltation. Leo the Prophet and Seer says there is no healing for the nations but in Christ. There is no solution for the social difficulties that vex us but in a more intimate contemplation of the Man-God, and a closer conformity to His life.

In accord with the message of the Holy Father, Father Elliott has prepared and issued his Life of Christ. It is a notable volume of nearly eight hundred pages. It presents the gospel text in full, registered into the running commentary by the author, and there is a wealth of illustration which serves to elucidate the customs and habits that were in vogue when Christ walked among men.

There are many Lives of Christ. Why another? In the first place, we cannot have too many. If any one of them serves to make the incidents of the Redeemer's life better known and His sayings better appreciated, it has a most important reason for its existence. Elliott's "Life" is unique. It is remarkable for its deep devotional tone. It is notable for knowledge which the author possesses of the spirit of Christ. The wonder is how Father Elliott, who has condensed into a missionary career many years of more than ordinary activity, could find the time to prepare so large and extensive a treatise on the character and spirit of Christ as is given to us in these pages. There are no better evidences of the indefatigable industry of the author, as well as of his tender piety and of his profound religious spirit. The work will undoubtedly create for itself a host of ardent admirers, and it is destined to find a permanent place in the literature of the Redeemer.

For sale at the CATHOLIC RECORD, London, Ont. Price \$1.00.

Glory is never where virtue is not.—Le. Franc.

## WHY I AM A CATHOLIC.

Father Conway Answers That Question at Mission to Non-Catholics.

At the Mission to non-Catholics at the Holy Angels' Church last week, on one of the evenings Father Conway told his hearers why he was a Catholic. He said in part:

"The Catholic Church satisfies perfectly every demand of reason, with its infallible witness to all the truth God revealed to the world, because the Catholic alone gives one God. Men of today, as in all times, shrink from the duties that religion imposes. Whence came I? Why am I here? Whither am I going? These questions are the three great world problems. No matter how degraded a man may be there is a longing for God.

I am a Catholic because the Catholic Church answers these questions: You came from God. You are to serve God and to love Him. Your destiny is God forever.

"Around the world to-day there is a great chaos of opinions and views, and I ask for a certain teaching that I can rationally accept and believe, and the Catholic Church alone speaks to me in terms infallibly certain.

Father Conway said that the essence of the gospel of Christ was love—the love of God and the brethren for God's sake. "To render the principle of love operative God became concrete love in the God-man, Christ Jesus. No man can be saved but through Christ.

Here is the reason for Catholicity: the union of the individual with God through Christ the only mediator. The Catholic Church is the only one that allows no one of her children to deny that cornerstone doctrine of the Christian religion, the divinity of Jesus Christ—that Christ is God.

"I am a Catholic because I love the Bible and venerate it as indeed God's word, and no Church but mine can today declare what books constitute the Sacred Scriptures.

"I am a Catholic because historically the New Testament records tell of a Church divine, infallible, authoritative—one, holy, Catholic, apostolic.

"I am a Catholic because my church knows no human origin," he continued, "but the Saviour Himself. Who promised that she would never fail."

## THE INDIVIDUAL AND THE STATE.

An Interesting Lecture in Higher Education—Lecture on the Value of Psychology and Sociology.

Albany Argus.

Rev. John T. Driscoll, S. T. L., gave his fourth lecture in the course of the Individual and the State, at the Albany University Extension course at the High School last evening. He said in part:

"Psychology does not exhaust the study of our nature. It considers the individual only, and rests content with the phenomena and laws of consciousness. The methods used are analysis and synthesis. By the former we examined the course of thought and of affection, found their elements, sources and modes of action, with a view to guide, control and combine them into a full and harmonious life.

"But man is not a solitary individual. He lives in daily contact and intercourse with his fellows. Hence the social side of his nature. Psychology takes account of its elements in the discussion of our human tendencies. Sociology, however, views society as a fact, investigates its rise, growth and different forms; tries to discover the elements and laws which enter into these processes, with a view to a just and intelligent co-operation as citizens of a commonwealth.

"The term sociology was invented by Auguste Comte in his 'Course of Positive Philosophy,' and is now in general use. By the common name we cannot infer that the books on sociology have the same intrinsic merit, or follow the same line of thought, or propose the same laws and principles. We live in an age of conflicting opinions; in part a heritage from the past, in part occasioned or stimulated by present environment. The thoughtful student is conscious of the difficulty in selecting a vantage point, where he can view the subject as a whole and correctly pursue investigations into details. Hence the importance of a true method. Some modern writers err in treating sociology from a preconceived philosophical system. Others go to the opposite extreme by an exclusive insistence on empirical facts. The true method employs both psychology and history. It can be called the history of the mind, for as it recognizes elements of truth in history and inhuman life, separates them from a narrow environment and unites them into a larger, deeper and truer synthesis.

For influence on subsequent English thought, the writings of Thomas Hobbes call for special attention. The friend of the Cavendishes and a partisan of the exiled Royalists, he proposed a theory of the State which contains elements of the most absolute despotism. He maintains a natural condition of man, antecedent to government, in which men are at war with each other. This condition is found to be unsatisfactory. A remedy is had through a pact or stipulated submission of all to the authority of an absolute ruler. Hence arise the distinctions of right and wrong, of good and of evil, of virtue and of vice. The teaching of Hobbes is a radical scepticism blind to the facts of history, and the slavish expression of a narrow materialistic philosophy.

## THE STATE OF ROUSSEAU.

"In his vault at the Pantheon is the statue of J. J. Rousseau, with the door half open and a torch in his hand. The idea of the artist was to represent Rousseau enlightening the world. But the torch is also the emblem of a conflagration. Such actually took place in the French Revolution within a generation after his death. Born at Geneva in 1712, of undisciplined youth, his life presents strange, abnormal and contradictory phases. In a spirit of revolt from existing conditions, he proposed a return to nature. He held up the

simple life of primitive man as an ideal. This condition, he says, did not last. Inequalities grew with the family, with the invention of arts, the institution of laws, and finally with arbitrary power—the last degree of usurpation. To reconcile the principle of freedom with the social order he proposed the theory of social contract. Hence society arose by virtue of a compact. Law to him is the product of arbitrary will; use is right violated in refusing obedience. In proclaiming a constitutional right of insurrection, he teaches anarchy. Strange that doctrines so wild and visionary should find ready acceptance! The explanation is found in the peculiar environment of the time.

"A natural solution, and one in accord with the facts of history, is had from the knowledge of our human nature. The study of psychology reveals tendencies in man, instinctive, impulsive and voluntary. So there must be added the power of speech. By the constitution of his nature, man is a social animal. His life is to be passed in a community. That some one should direct the multitude is a necessity. For if each one did as he thought proper, and if no one looked after the public good, they would fall to pieces.

In this sense, political power comes from God, for it is of necessity annexed to the nature of man, and therefore proceeds from Him who made that nature. Men must have a government, whether they wish it or not, else the destruction of the human race follows, and this is against nature. The government or power is by natural law, since it does not depend upon man's consent. The law of nature is divine law in the sense that God made human nature as it is, and thus government is introduced by divine law. For God, by implanting the social impulses in our nature, willed the realization of the State. The special form of the State, however, is the work of man, and history shows that at different times and with different peoples the will of man has had an influence in determining the special form of government.

"As in the physical world there is a unity of tendencies shown in the physical order, so there is, or ought to be, a unity in the moral and political world, with this difference, that man possesses intelligence and free will, and unity is obtained by the subordination of tendencies to the moral law in obedience to the dictate of conscience. The foundation of right and of duty, of authority and of obedience, is the moral order. Hence arise the notions of private and of public morality, of private and of public conscience. Here also is had the concept of personality in the individual and in the State, as possessing rights and duties—a concept which determines their dignity, sanctity and true worth."

## THE CHURCH.

"It is the only power to-day that can bring the great contending forces of the world—the rich and the poor, the governors and the governed, capital and labor—together, join their hands as brothers, and impart to them the blessings of the Founder of Christian civilization, who was the principle of all parties. Himself rich, yet poor, a ruler and a subject, a capitalist and a laborer, the king of kings and the carpenter's son and co-laborer."—Archbishop Ryan.

## THE CRUX OF RELIGION.

If religion be a matter of supreme importance to man compared with which all other things sink into utter insignificance, then it follows that man is deeply concerned in finding out what is the true religion and what are its essentials. Has God revealed the truth? If He has, how are we to know it? These two questions must press home to all thoughtful men. The fool saith in his heart there is no God, and he may be left to his folly. But men who cannot, like the fool, escape from the question of questions will not rest satisfied till they obtain a satisfying answer. In the fluctuating state of Protestantism to-day there are many anxious souls who are enduring spiritual torture as they see one after another of their cherished beliefs subjected to hostile criticism amidst the plaudits of men who stand high in the Protestant churches. To these sufferers from 'the higher criticism' this statement of a Protestant organ, the Christian Register, may come as a beam of light in darkness.

"Out of all the diversities and controversies concerning religion in our time, an issue is slowly emerging which will make all other questions seem unimportant. Is any religion given by divine revelation and supernatural authority? If so, which religion has been so given, what are its essentials, and what is its authority? When it comes to the history of the Church, from the most extreme position of the Catholic Church, or a total rejection of it. Revealed religion is infallible, if God knows the truth and knows how to tell it. A religion given by supernatural authority is not to be neglected or resisted. It has the right to command the allegiance of every human being. Outside of this religion there is no truth that can be set over against it, and beyond its jurisdiction no human being has the right to live, or living, to choose his own course of action. There never has been a time in the history of the world when this question could clear itself of all the accidents of tradition and belief; but the time is at hand when the Churches and the theologians must decide whether religious truth is to be sought as all other truth is, and its authority be that which all truth possesses, or whether it is to be received as a gift, to which nothing can be added and from which nothing can be subtracted."

We have here a plain, logical statement of the crux of religion. As the Protestant organ we have just quoted prints it, "a religion given by supernatural authority is not to be neglected or resisted." The Catholic Church claims to have been established by supernatural authority. All she asks of those outside of her fold is that her claims be honestly investigated.—N. Y. Freeman's Journal.

## REV. MR. POTEAT vs. ST. PAUL.

Pastor of Memorial Baptist Church on Sunday evening, discussed "Perversions of Christianity—Catholicism."

Philadelphia Catholic Standard and Times.

"Every Man His Own Minister" was not the subject of Rev. E. M. Poteat's sermon at Memorial Baptist Church on Sunday evening, but, should have been. The title which he gave to his discourse was "Perversions of Christianity—Catholicism." Unlike Rev. Charles H. Woolston, of the same denomination, he did not make the discovery that the Baptist is the only true Church, but the more startling one that there is no true Church, that such an institution is entirely out of place in the Christian plan. This divergence of view between two such luminaries in the sect is probably distressing to the members thereof, but it can hardly be said to be surprising.

Selections were read from the fourth and fifth chapters of St. Paul's Epistles to the Galatians, with explanatory interpolations, as the reading progressed, just as if the reader considered his hearers incapable of interpreting the Scriptures for themselves. The prayer begged for freedom from ceremonial and from the tendency to drit into perversions of Christianity. After this the pastor insisted on everybody standing up while the hymn was sung. This was an exhibition with just a little taint of ceremonial.

At the outset the preacher said that he made haste to disclaim any intention of criticizing the great Roman Catholic Church. He used the term Catholicism in its historic sense. There are, he continued, "two conceptions of Christianity—Catholic and Evangelical. The Catholic conception conceives Christianity to be an organization of human society with established rules, doctrines, orders, ordinances and 'oh, what not.' It has great assemblies called councils to define Christian truths and to define heresies. The Evangelical conception of Christianity is that it is not an organization, but a spirit, that is to say, of individual experience.

"You see how diametrically opposed to each other these views are. One makes Christianity an organization, the other makes it an affair of the individual spirit. When Paul died he left in the world a Christianity of a certain type. It was a direct and personal experience of God in the soul of man, and it asserted the possibility of every soul's entering into such an intimate relation with the unseen God. It was entered upon without external restraint. The Christian was not a man bolstered up by regulations from without, by authority imposed on him by the Church nor by a schedule of observances. He rested upon the sufficiency of the work of Christ for his salvation. Christ was the end of the law. The death of Christ on the cross put an end to all the old sacrifices. Christ was the Saviour and could not be helped by anybody. He was the one Mediator between God and man. Faith in Christ is sufficient for moral renewal. The Christian may refuse all support from ritual, ordinances and, I'll venture to say, from doctrine. Paul detached the Church from the parents' stock, Judaism. Paul's Christianity developed out of the conflicts with those he encountered. These form an epitome of the struggles of Christianity throughout the centuries for the world a Christianity of a certain human nature. Perversions were brought about in the second and third century. Religion comes from inward initiative, not from outward tuition. For good or ill the Gospel is a Gospel of freedom."

Here Mr. Poteat dropped the Gospel and took up tradition, that is, history, and called the attention of his hearers to the perversion of one hundred and twenty years after the Apostles—on the one hand a great ecclesiastical and political combine and on the other hand numerous sects calling themselves Christians, but denying Christ. The former was a great league of individual communities which, though independent, were constituted alike and had the same doctrine. The Church stood between God and man. There were priests and laymen and in divine worship a priest was absolutely necessary. There came a decay of faith. Devotion to Christ was supplanted by doctrines about Christ. There were few prayers and many solemn hymns and litanies. How do you account for this singular change? First, the loss of the original enthusiasm in the elaboration of the institution. Again, there was a greater multitude of Christians, and devotion was diluted accordingly. When about the third century one asked what he would have to do to be saved, he would be told he could not be saved unless he accepted the doctrines of the Church, yielded obedience to ordinances. He was to be baptized, and then he was in the Church and accepted the ministry of the Church. For a great many the Gospel had been already buried and lost in the Church. It may be said of these people if salvation is by the Church, her ordinances, doctrines, sacraments and ritual, then Christ died for naught. The Russian Church is not a Christian Church, but a Greek Church. Here reverence was made to the "canonization" (conservation was meant) of Canon Gore and to the fight between the so-called Catholics and Evangelicals of the Anglican Church. He spoke of the distress it has caused him hundreds of times to find souls seeking to enter into the fullness of the blessing of Christ and to find built into those souls a conception of Christianity as a church, an institution.

ST. PAUL vs. MR. POTEAT.

The Apostle to the Gentiles seems to be the favorite of the Protestant sects, possibly because he withstood "the very chiefest of the Apostles," the first Pope. There is not, however, much comfort to be found in St. Paul's Epistles for one who denies the necessity of a Church, and even if there were, the advocates of a pure Gospel might admit the authority of Christ in this matter. What does our Saviour say? "Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the king-

dom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven."

"Obey them that rule over you and commit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unpardonable for you." As to the Church, it only requires a reference to Cruden's Concordance to the Protestant Bible to find that St. Paul refers to church and churches at least fifty times, for example, "Unto the Church of God which is at Corinth," (1 Cor. i., 2); "Give unto the Gentiles, not to the Jews; nor to the Gentiles, nor to the Church of God," (1 Cor. x., 32); "For ye have heard of my conversation in times past in the Jews' religion, how that beyond measure I persecuted the Church of God and wasted it," (1 Gal. i., 13). Now as to doctrine, which seems to have little weight with the pastor of Memorial Baptist Church, let us see what St. Paul says:

"But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you," (Romans vi., 17).

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them," (Romans xvi., 17).

"That thou mightest charge some that they teach no other doctrine," (1 Tim. i., 3).

"Till I come give attendance to reading, to exhortation, to doctrine," (1 Tim. iv., 13).

There are many more references to St. Paul to doctrine which, with the aid of a concordance, may be readily found by Gospel Evangelicals.

As to the hierarchy and transmission of spiritual graces by the intermediary of the priest, what stronger text is required than St. Paul's Epistle to the Romans i., 11: "For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established."

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and deacons," (1 Phil. i., 1).

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands," (1 Tim. i., 6).

There seem to be quite enough texts here from King-James' Protestant Bible to upset Mr. Poteat's theories, and these are restricted by space to just a few, and they are all from St. Paul, so that they might fairly represent St. Paul's Christianity which, by the way, may be said to bear a somewhat striking resemblance to Roman Catholicism.

This "resemblance," it may be remarked, is apparent on the very face of the texts; to bring it out needs no such effort to impart a special meaning to the words of St. Paul as was made by the Baptist preacher on Sunday evening. St. Paul will be found in his Epistles to teach absolute, ecclésiastical, of the clergy, the authority of the Church, its opposition to divorce, excommunication and trial of heretics, feast days, forms of worship, original sin, Peter's primacy, denial of the right of private interpretation of the Scriptures, purgatory, authority of tradition, the Real Presence, the unity of Church and doctrine and other matters of dogma and discipline which would indicate that the Apostle of the Gentiles had much in common with Roman Catholicism as we know it to-day.

In reference to Mr. Poteat's statement that a greater multitude of Christians brought about a corresponding dilution of devotion, it seems that there is not enough to go around it would be well to drop the missionary efforts of his flock.

## CALUMINATING THE CHURCH.

The Church is a mark for mudslinging and has been such a mark ever since she began her divine mission. Voltaire, the noted French Infidel, gave his advice to his followers: "Bring all the mud you can, some of it will stick." We are of the opinion that proper and emphatic resentment on the part of Catholics of such wanton conduct will lessen the evil. We justly resent calumny heaped on those who are near and dear to us. Why then should we remain silent when the Church, her priesthood and her faithful members are shamefully calumniated?

Too many are even yet impressed with the teaching that the Church upholds the calumnious doctrine that "the end justifies the means." As people do not wish to associate with those who bear a bad character, honest minded men would not think of seeking truth or doctrine from a Church whose character and good name are smirched. For this reason Catholics should not be too complacent in the face of persistent calumny. Often sensational stories may find their way into the columns of newspapers without the knowledge of those at the helm, but it cannot occur frequently without a suspicion of carelessness or connivance on the part of the managers. However, a willingness to make proper amends should absolve the publication from malice. We are led to write these lines in view of a sensational article published in one of our city papers, an account of which will be found on our first page. The statement, to be sure, were ridiculous, but nevertheless nine out of ten non-Catholics would believe them to be as true as gospel. There is nothing too absurd for many to credit when the matter is detrimental to the Church.

No one can tell how deep an impression is made upon the plastic minds of the young when such stories find their way into print and are left uncontradicted. No wonder the Pope, the Bishops and the clergy are anxious that every Catholic home should have the benefit and the protection of a Catholic newspaper.—Catholic Universe.

In mortal sin, it would be better to receive legions of devils than once to receive the living and terrible God.—B. Henry Suso.