BY A PROTESTANT THEOLOGIAN.

CLXXIX.

The Gnostic heresies were at once recognized by the Christian sense as an attempt to capture Christianity for the attempt to capture Christianity for the service of a renovated paganism. Therefore there was no occasion to raise questions about speculative possibilities of individual innocence. The movement in all its aspects was rejected as of evil, and its leaders as "the first-born of Satan." Yet St. Augustine recognizes the candor and noble nature of the Manichaean Faustus (or perhaps of the Manichaean Faustus (or perhaps of an earlier Manichaean) and doubtless he expected that this honesty of nature not be forgotten in the final ac-

The next series of heresies (although contemporaneous in part with the form-er) were those which, like Arianism, storianism and Eutychianism, fully acknowledged the historical character
of the Gospel and the substantial reality of redemption.

t might be presumed that Catholic

judgment towards these errors would be milder than towards Gnosticism. So in many respects it was, especially towards Nestorianism and Eutychianism. The Nestorianism and Eutychianism. The latter, in particular, was recognized as the fruit of an excessively frightened orthodoxy. To this day the Armenian, Jacobite and Coptic churches seem to be regarded by Rome as schismatic rather through fear of the opposite error than through the lack of a Catholic intent. Certainly, were there an Arian church in the East, the Roman Inquisition would never permit Catholic confessors to absolve its members in essors to absolve its members in confessors to absolve its members in extremis without requiring a formal abjuration, as it permits them now (where scandal will not ensue) to absolve Armenians or Copts. By the way, what will Professor Foster say to the bearing of this recent decree on his contention that Rome, except so far as impeded by the rigor of Protestart reasoning, is steadily drawing the limits of the visible Church more and more implacably tight? Here are Catholic priests permitted by the central tribunal of the faith to absolve members of churches whose general character is Catholic without requiring even than there is a tribunal of the faith to absolve members of churches whose general character is Catholic without requiring character is Catholic without requiring them to enter into abstruse disputes over theology or jurisdiction. I own that I myself have been astonished at this largeness of allowance for inevitable obstacles to full outward unity. The original decree, I may remark, will be found in the American Ecclesiastical Review, of about three years back.

In the view of this decree, Dr. Foster's quotation from Boniface VIII is

ter's quotation from Boniface VIII. is either spurious or can not be inter-preted as Foster explains it.

Arianism was incomparably more dangerous than either of these secondary errors. There is no reason to sup-pose that Arius himself had any purpose of rehabilitating paganism. Neither had John Locke, himself a pious Chris-tian man, any thought of giving a tremendous impulse to continental atheism Yet his system wrought to this end none the less. Even so, says the Uni-tarian George Bancroft, the defeat of Substantially the same judgment was expressed in conversation by the great Unitarian James Martineau. Had Arianism prevailed, it would have thrown God Himself into the background, and established a creature as the object of divine worship and of re-ligious trust, as Creator of the world and the Source of grace, as entitled to all the names and nonors of the God-head, except, indeed, that of self-existyould have turned Christ into

a Christian Jupiter. Even the sneering unbeliever Gibbon Even the sneering unperfect Gribbon can not remain insensible to the vital significance of this issue. He forgets to sneer when he follows the fortunes of Athanasius. The old shallowness may be viewed as now conclusively overcome, which treated Athanasius as a secretarious champion of empty formulas. contentious champion of empty formulas.
It is recognized that the whole future of Christianity was bound up with his victory. Had he been defeated, heaven and earth would once more have sprung wart, and mankind would once we wandered upon the earth as thing hopelessly incogruous with the nature of God. Denial of the triumph of the great Alexandrian is practically at an end, and evasion of it, which ems to be in fashion just now, will in due time follow denial.

We can not dispute that under the Empire, especially in view of the mighty and eternal issues at stake, the classic-temperance of discussion was very largely lost, (although certainly an Origen and an Augustine have not for-gotten it), and that it did not .eappear before the serede philosophizings of the before the serede philosophizings of the Schoolmen, having had too many lapses since. Yet certainly vehemence speech, even to intemperance, was a venial fault, when paganism was endeavoring to reenthrone Jupiter under the most sacred Name. Nevertheless St. Athanasius was perpetually seekir for the evidences of a pious intent, where the intellectual apprehensions were more or less confused. Even "Consubstantial" was not a word on which he insisted too strenuously where he perceived that a brother Bishop

and when it shall distinctly appear where Catholic intent is to be found, and where defection from sound belief is final.

Yet in that very century, after the first intensity of the Arian controversy had abated and it began to appear that Nicaea was finally victorious, we find a remarkable instance of a willingness to overlook simply hereditary heresy where great personal excellence made it plain that there was no heresy of the heart. Bishop Ulfilas was an Arian born and bred, and left at his death a distinctly Arian creed. Yet his piety was so eminent, and his services to Gospel so inestimable, in having brought over the Gothie nation to Christianity, Arian indeed, but in the end becoming Catholie, that at his death 381, at Constantinople, the second imenical council conceived itself to be doing no dishonor to orthodox re-ligion in giving him a magnificent

Even so, twenty years earlier, a semi-Arian priest of Antioch (seventy-four years have borne away his name from my memory, with many other names) became one of the few martyrs of Julian's reign. As the Duc de Broglie says, his faith had been un peu egaree, a little bewildered," but the Catholic Church, in canonizing him, has given her judgment that a temporary aberration of belief, amid the din of novel controversies, and in a mind probably not speculative, has not overcome the co trary evidence of a heart willing to die

We see from both these examples how unreasonable it is for Foster to imagine the Catholic Church helplessly the slave of formulas which, from their very nature, express only a general presump-tion, not a universal fact, a presump even than they. As Pope Innocent III. says of a man who had been like to die before he fully understood the nature of baptism: "He had not the sacrament of the faith, but he had the faith of the sacrament; and therefore, even had he died before full illumination, he would have been fit for the kingdom of

Let us next consider the less vital Andover, Mass.

IMITATION OF CHRIST.

That the Words of God are to be heard with humility, and that many Weigh them not.

My son, hear my words, words most sweet, exceeding all the learning of the philosophers and of the wise men of this My words are spirit and life, and not

to be estimated by the sense of man.

They are not intended to indulge and gratify a vain and humorous faney, but

are to be heard in silence, and received with all humility and great affection. And I said: Blessed is the man, whom thou, O Lord, shalt instruct, and whom thou shalt teach out of thy law that thou nayst give him rest from the evil days (Ps. xciii. 12, 13), and that he may not

be desolate upon the earth. It is I who have taught the prophets from the beginning, and even till now I cease not to speak to all; but many are

deaf to My voice, and are hard. The greater number listen more willingly to the world than to God, and readily follow the desires of the flesh than the good will of God.

WHAT THE MONKS HAVE DONE.

By patient labor in the transcription of books, the monks preserved the treasures of ancient Latin and Greek literature. Religion and literature were al-ways cultivated together. The liways cultivated together. braries of Christian Rome, Alexandria and Constantinople were famous throughout the world. But of these three, that of Rome alone exists, and is at the present day the most famous for old manuscript, and the richest in ecclesiastical lore. The suite of rooms in which it is contained is nearly half a mile long. The library of Constantinople was destroyed in a popular sedi-; that of Alexandria, containing 700,000 manuscript tomes, was burnt by order of the Caliph Omar in the year

The Catholic clergy were the chief librarians of the Middle Ages. In every onastery two monks were appointed to take care of the books. St. Bennet, Bishop, abbot of the famous monastery of Wearmouth, traversed Europe no less tablish a library in his cherished monas tery. All the monasteries employed One of the greatest litterati of the shrunk from it on account of its early Sabellian use, and not from disloyalty to the great decision of 23. Indeed, the meet of distinguishing between real and merely material heresy was never greater than during that long conflict when, from diocese, the same form of words, promounced by prelates having the same scarcements, associated in the same provinces, or in the same scale in bert, afterwards Pope Sylvester II.
His revision and correction of the
works of Pliny are notable. Without
the monks, the Middle Ages
would have been a yawning

foundation of mathematical studies .-Weekly Boquet.

> FIVE-MINUTES SERMON. Fourth Sunday of Lent. ECONOMY.

Gather up the fragmen's that remain, lest hey be lost" (St. John vi. 21)

Here is a lesson, my brethren, in conomy which it would be well for us all to consider this morning, for many of us will, I fear, have to answer to God for the wilful waste not only of spiritual goods but also of temporal blessings. There is, I know, a false economy,

better called stinginess, and which comes from a miserable spirit, and this is certainly very displeasing to God. There are some, and thank God they are few, who are foolish enough to starve themselves and live in meanness and wretchedness while their money is stored away in bank. But the not uncommon fault which we have to meet, and which with all the energy of our and which with all the energy of our soul we deplore, is the wasteful, negligent, unthrifty spirit found among many of our people. People, indeed, not lazy nor idle, but people who make hay while the sun shines, and then are unwise enough not to gather it in and lead to give for a poorly deep. lay it aside for a needy day.
"Sufficient for the day is the evil

thereof," says the man who in the spring and winter months makes \$3.00 or \$4.00 a day, lives like a prince, eats the best and drinks the worst—"Suffi-cient for the day is the evil thereof." "I know winter will come and with it no work for me, no bread for my chil-dren, and the cold shoulder from former friends; but no matter, 'Sufficient for the day is the evil thereof.' I have money now, and to-day I will

eat, drink, and be merry."

Brethren, it is to such as these that our Blessed Lord would say this morning: "Take care, be saving, gather up the fragments. Be more economical when the sun shines: lay aside \$1 now and then of the fragments: those fragments in the saloons on Saturday even-ings; save those fragments you waste in gambling; save those fragments you squander in useless and needless amusenents; gather them all up lest they be lost, and in the day of need you be found penniless."

And for those upon whom God has bestowed an abundance of temporal favors the lesson is as grave and important. For among such there is a often disedifying to the worthy poor, and deplorable in its results to their own spiritual good. People of means heresies of Novatianism and Donatism.

CHARLES C. STARBUCK.

may smile or turn up their noses at the suggestion of being prudent and economical about the fragments they are warned to gather up lest they be lost. Oh! how many such fragments are lost to the poor; that needless extrava-gance in dress, that wilful and useless expense, those fragments of every whim and every selfish desire gratified, which might not be lost if properly gathered up and given to God's own

> Brethren, the lesson is the same for us all, whether we are rich or poor; all the blessings we receive come from Ged, they are His and we are only His stewards, and the practical lesson He would have us learn from His Gospel to-day is this: In the days of our prosperity, whether that be great or small, we should avoid all wilful, criminal waste, we should learn to gather up the fragments that remain after ordinary and necessary wants are supplied; gather them up carefully lest they be lost. Then, if we have lived honestly, and demands on our generosity are made, we shall be able to meet them out of the fragments we have gathered up; and if poverty through hard times overtake us, we shall have the consolato know in our distress that we have not wasted or squandered the blessings God gave us in the day of our prosper-Remember the lesson-gather un the fragments that remain, lest they be DISPENSATIONS.

From the Dolphin.

ganda, through Cardinal Gibbons, recently addressed a letter to the Arch-bishops of the United States, requesting that the Ordinaries insist in all cases upon definite and adequate information regarding the circumstances which demand dispensation from canonical impediments to marriage, before

granting such dispensation. are likewise to require documentary evidence (or its equivalent) regarding the actual reception of bap-tism by the non-Catholic party in the case of all applicants for dispensation from the impediment of diverse religious profession (mixtae religionis). A marriage of a Catholic with a non Catholic who erroneously assumes tha he or she is baptized remains invalid it the dispensation is granted under the false assumption that there exists merely a prohibitory impediment arising from different religious profession between two baptized persons one of whom is not a Catholic, when in reality the impediment is annulling, that is to say, one of disparity of faith between a baptized

SENTENCED TO DO HIS DUTY.

On Friday of last week Justice Sabath On Friday of last week Justice Sabath sentenced a man to work for the support of his family. For nearly three years the prisoner had failed to provide for the support of his wife and eight children. However, he had managed to support himself in the line of obtaining intoxicating liquors to such an extent that he was under the influence of liquor nearly all the time. Under the liquor nearly all the time. Under the circumstances the Justice considered it would be useless to send him to the bridewell, and instead sentenced him to provide a weekly payment for his family.

If he fails to do this then he will be sent to the workhouse for six months. The action of Justice Sabath was a wise one, and it may produce beneficial results, provided the case is followed up police, and the man is in reality by the forced to work for his wife and family There are some men so utterly devoid of the sense of responsibility, either toward themselves or those dependent on them, that ordinary methods of punishment avail very little. A term in the bridewell for such people is more liable to increase their sense of irresponsibility, because they are then in such a position that they are unable to help those dependent on them, and therefore the very object aimed at in imprisoning them is defeated. But by forcing them to go out and look for work, and by forcing them to give a definite sum every week to their family some good may be accomplished. And the good would accrue not only to the individual and to his family, but also to the entire community. The all-day and half-night loafing in saloons, while the wife and children are starving in cold rooms, would be stopped. And certainly a sentence that materially aids in stopping the saloon loafing evil is in every way a wise and beneficent one.

—New World.

A TRYING SEASON.

Little Ones are Subject to Colds and the Result is Dangerous Unless Prompt Remedial Steps are Taken

The little ones are apt to take cold. no matter how carefully a mother may try to prevent it. While colds may affect children indifferent ways, the main symptoms usually are that the child grows cross, the skin hot, the appetite fickle and the child quite feverish. Unless something is done at once to relieve a simple cold, the result is often very serious—so serious that many a child's life has been lost. There is no remedy that can equal Baby's Own Tablets in cases of this kind. These Tablets promptly break up colds and carry off the poisonous matter that has been retained in the system. By doing that they reduce the fever; the pulse becomes normal; the appetite is restored, and the child is again well and

Mrs. O. E. Earle, Brockville, Ont. says:—'I always use Baby's Own Tab-lets for both my children, aged three nd five years, when they are at all nwell. When my little girl was a unwell. few months old, she had a bad attack of whooping cough, and I found the tablets very beneficial. Since that time I always keep them in the house ready for use. When the children are ready for use. When the children are troubled with billiousness, any derange ment of the stomach, are peevish or fretful, or when they have a cold, I always use the tablets, and am always pleased with the results ."

These tablets are a certain cure to such troubles as colic, sour stomach, indigestion, diarrhoea, constipation, simple fever and colds. They prevent croup and allay the irritation paning the cutting of teeth. They are sold under an absolute guarantee to sold under an absolute guarantee to contain no opiate or other harmful drug. May be had from druggists or will be sent postpaid at 25 cents a box by addressing The Dr. Williams Medicine Co., Brockville Ont.

THE LIQUOR HABIT.

Rev. J. A. McCallen's Lecture.

Rev. J. A. McCallen's Lecture.

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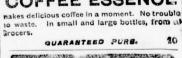
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OUR BOYS

MARCH 8, 1

J. L. HARBOU Next to standing manly bearing, I speak up when he can never make a mumbles or "mout he is talking to otl a boy to possess. the president of a one day not long a hell for his office

in a moment, and Brown and Smith's "Mum-mum."
"Did Mr. Brow to me?"
"Mum-mum-mum
"What did he so

"Mum-mum-mum
"Oh, speak up stand you!" said little sharply. "I It sounded exact saying "mum-mum time he opened hi had finally held up more intelligibly, from the room, his let that boy go. thing he says so understand what like to send such a our customers. can speak up like that, and, at the

feetly modest a Somehow, I feel ra boy who hangs his everything." I think that a go that feeling, althou cessively shy and says, and at the feetly honest boy very poor impressi vance so rapidly a one squarely in the like a man when

success in life, an cultivated. There up so that they distance every the mouths, who are of able than a boy er-loud, brassy defiant ring in it, ant, and it is sure impression. A vo is always irritati tone of voice has tone boy when he a position. The v distinct, and, at t ential, is the voice impression. Don't meech," don't an insolent tone w You may think to sequence how a b

his work properly am sure that you a are other things account besides de on in the world. nearly thirty year thorough in his v ago have been adv of foreman of the he works, but for boorish in his man one's speech, as bearing, are all times, apart from up, and acquit y Fire

" Want some dat Harlow, addressin his usual jolly, f "Guess I do," an proffered fruit. "Grimshaw has "Of course he

Jim, pausing in t date to his mouth. "he's stepped out ' Thank nk you, said Jim were yours."
"I call that do Ned angrily; just harm in taking a fe shaw's date that

> " Have your own ining his usual I see consideral shaw isn't over He ca paper and he br this morning to fi the firm, and we thing. I believe is no need of bein Ned's conscience very active monit

his not-teo-scrup lessening his resp "Jim, why don cils and paper," one day, "Ned's and Lizzie some cause you're awfu But I couldn' less I bought the all my money.' Pooh, you've things; you could "But they don

if I just take then

Would you like to "Course not. 'Oh! I've noth but I know my ow Ned'll get h he keeps on," sai hear he's selling s at a low price. I

ing the low-priced with a virtuous the transaction to that Ned Harlow Ned came to J