

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXVII.

Professor Foster, in his third chapter, declares that the doctrine that there can be no salvation outside the pale of the Roman Church is a logical deduction from her fundamental position, that the visible Church is the true Church, and that she is that visible Church.

As we have seen, the accurate statement would be not, the visible Church is true, but rather, the true Church is in her nature visible. This exchange of subject and predicate is very important. Foster's statement presents before us two objects of contemplation, the visible Church, one visible and one invisible. Now as Christ and the apostles know of but one Church, and that visible, it is plain we must find the true Church where alone we find any Church. The invisible Church we need not treat as false. It is simply fictitious. It is a disembodied, or rather, a not yet embodied, ghost. We might as well talk of an invisible commonwealth as of an invisible Church. The Church is a commonwealth, one whose citizenship extends into eternity. Those who invisibly belong to her certainly do not constitute another Church, and their membership can not be more than incidental until it becomes visible, for "corporately is the end of the ways of God."

However, waiving this discussion, and accepting the phrase "invisible Church" as signifying an ideal brotherhood, to become visible in eternity, it may mean one of two things. It may mean the whole body of the predestinate, or else the whole body of those, elect or non-elect, who are at any point of time in a justified state. Now whichever of these two meanings we take, Professor Foster begins his chapter with a palpable falsehood. If we take "invisible Church" as meaning the whole number of the elect, Rome assuredly does not identify her communion with it, for she believes that many now living are elect who are not yet brought in, and that unhappily many are brought in who will hereafter show that they were not of the elect. Of course this had nothing to do with the question whether election is conditional or unconditional. That there is an election of grace, and that all the saved are written from the beginning in the Lamb's book of life, of course all Christian Churches allow.

If, on the contrary, we take "invisible Church" as meaning the whole body of those, elect or non-elect, who, at any point of time, are justified souls, then also Rome does not identify her visible membership with it. Even if she held, as she does not, that all the justified are included in her outward communion, she certainly does not hold that all in her outward communion are justified. The Institute of Penance is a perpetual protest against such an assumption. It shows that she holds it as probable that many, that most of her children, from the Pope down, will, from time to time, lapse into mortal sin. She hopes and provides for their recovery, but teaches that, if not recovered, they will never see God. She therefore regards her visible membership as at each moment divided into two parts—those who are now in a state of grace, and who, dying so, will be saved, and those who are not now in a state of grace and who, dying so, will be lost.

Whether, therefore, we take "invisible Church" as meaning all the elect or all the justified, elect or non-elect, in neither sense does Rome identify her visible communion with it. She holds herself to be the net, east into the sea and gathering of every kind, not the heavenly vessel receiving only the good; the field, containing both wheat and tares, not the heavenly garner, containing only the wheat; and that after it has been thoroughly cleansed, Foster, therefore, who says that Rome identifies her visible membership with the membership of the invisible Church, is in this guilty of a gross and fundamental misstatement, which vitiates his whole subsequent treatment. He begins his chapter in a spirit of eager polemics, and, as might be expected, at the first step tumbles headlong into a pit.

The Presbyterian Church allows it to be taught in her name, through the book "Almost a Nun," that Rome assures all her children that, dying in communion with her, they are surely saved. At least she used to publish this book, and I have never heard that my thorough handling of it twenty years ago, has made the least impression on her publishing secretaries. Publishing secretaries are not usually made of very malleable metal. However, Professor Foster, who is not a Presbyterian, can not be impeached of such shameful ignorance as this. Of course he knows very well that Rome believes that many, dying in her undoubted membership, but dying out of charity, will forfeit eternal life. He knows that she contends all who, except by special revelation, shall profess themselves absolutely certain either of their present justification, or of their final election. He knows that she anathematizes those who teach that infidelity is the only mortal sin.

Then, since Dr. Foster knows that Rome is so far from identifying the whole number of the justified or elect with the outward citizenship of the Church, we might think that limitation in one direction would easily suggest to him a charitable extension in another, that as the Catholic Church holds that many are of her body who are not of her soul, she might very easily hold it as highly probable that human beings, more or fewer, she does not undertake a census of the true Israel) may belong to her soul that are not of her body. His fundamental contention is that she makes the visible and the invisible membership of the Church coincident. As this preposterous opinion collapses at the very beginning, it ought to leave him open to the distinction between the soul and the body of the Catholic Church. Yet

of this distinction he scarcely seems to have a conception. So far as he does show a glimmering apprehension of it, he treats it as a fugitive notion, flitting now and then into eccentric minds, or extorted by the pressure of controversy, but utterly at variance with the true Roman Catholic doctrine of the Visibility of the Church, incapable of exercising much practical control, and destined to disappear before the relentless rigor of the genuine Roman doctrine.

Foster never seems to see that by allowing (as it would be insulting to him to suppose that he denies) that Rome distinguishes fundamentally between the visible and the invisible membership of the Church, (although she rightly maintains that each, in its range, is a real membership) he disqualifies himself for his further argument from the very beginning. He ought to give over the word to Mrs. Julia McNair Wright. She is just ignorant enough to be perfectly consistent in her shallow logic. She would reason thus: Rome teaches that she is the Ark.

All that were in the Ark were saved. All outside the Ark were drowned. Therefore no Catholic, remaining such, can be lost, and no Protestant, remaining such, can be saved.

This is all sweet and simple, and excessively silly. Dr. Foster knows better than to accept the first half of this conclusion, and therefore the whole thing crumbles into dust under his hand.

Dr. Foster hardly seems to know this doctrine (of course I do not say dogma) of the Soul and Body of the Church except in some vague and indirect, and as a simple commonplace of modern Catholic theology, and that in substance it is everywhere current, even among the uneducated, although perhaps usually in another shape. His notion of its history is the exact opposite of fact. Instead of being, and dying, only to be tolerated for a while because an occasional Pope or Cardinal has taken a fancy to it, it has its roots, as Perrone shows, in St. Augustine himself, and much farther back than he. It becomes clearer among the Schoolmen, by their development of the difference between material and formal error.

In its fully developed form (although I hardly think with just the present use of terms) it becomes common about 1670, and that not, as Foster unhistorically imagines, under the pressure of Protestant controversy, but, as Dollinger and Reusch show, from the purely internal development of theology, especially by the Jesuits. Dr. Foster will hardly venture to say that Jesuit thought is dying out in the Catholic Church.

We will next consider papal action in this direction.

CHARLES C. STARBURCK. Andover, Mass.

FIVE-MINUTE SERMON.

Second Sunday of Lent. BENEFITS OF A GOOD CONFESSION.

"In Thee, O God, I put my trust; let me not be ashamed." (Ps. xxiv. 2.)

When our first parents fell from virtue they immediately hid themselves. This sense of shame for sin committed is inherent in human nature, and is therefore a good thing, but like every good thing it may, by excess, become an evil. Let us see how it can become an evil.

There are some who from this very sense of shame go on from year to year making bad confessions, go on from year to year hiding some sweet darling sin from the priest. Cowards who are unwilling to bear a momentary flush of the cheek! Sinners who are willing to commit sin but unwilling to bear its shameful effects! These are others—hypocritical penitents who pose before their spiritual directors and smooth over certain sins, for fear they might incur the shame of losing the good favor of the priest. Foolish people! They forget that the more honest and more open the confession the more tender becomes the heart of the priest and the more effective the spiritual remedies he prescribes. There is no such thing as the loss of reputation before the priest in the confessional. The priest is but the representative, the agent of God, and God knows all. What shall we say of those who imagine that they might have to suffer the shame of finding the priest very much shocked at the sin they have committed and unable to attend to it? Let us make no such mistakes. There is no such difficulty, no form of sin to which the priest cannot offer a solution and a cure. Every confessor has made a special studies to meet the requirements of every soul—from the innocent child to that of the blackest sinner. Herein we see what a great safeguard to our morality the Sacrament of Penance is. Why, even the very shame incurred in confessing a sin is half the victory over that sin! Sometimes, also, we meet persons who refuse to bear the shame of the rebuke from their Father confessor. They blush, they are confused, they are ashamed. The harshest and most cruel treatment, the deepest shame that man could suffer, would not be enough punishment for the commission of one deliberate mortal sin. The priest knows how much penance we deserve; he has sounded the undercurrent of society; he knows his rocks and shoals, and is therefore capable to guide the soul to safer waters.

And now, what shall we say of the peaceful relief and calm repose which follows the shameful confession of telling dark sins to a priest? What can we say? Those who have experienced this season of rest, know what it is. Although the sorrow for sin still abides in the soul, nevertheless the sense of shame is lost in the sense of freedom from sin.

Finally, shame may incline us to omit seemingly little things, small circumstances which, if confessed, indeed would add special malice to the sin. It may also incline us to drug our consciences so to speak, to stifle doubts as to whether a thing is a mortal sin or not. Oh! let us have some common sense with regard to this matter. Let

us tell all, in spite of the nervousness and remorse and feverish brain, and the great weight will be lifted from our souls. Let us for once be severe with ourselves, without being morbidly proud. Let us, as it were, subject our souls to the scientific experiment of having a flood of electric light poured down into its very depths.

We cannot lead two lives before God. In His sight our souls are as transparent as the limpid stream that flows down the mountain. Once upon a time the Sacred Body of Jesus Christ, stripped of its raiment, hung upon Mount Calvary—Jesus Christ, the Immaculate Victim of shame before a wild, cruel, and jeering mob! Let the awful picture sink deep into our hearts. Let us endeavor to realize something of its tremendous significance. Then, and then only, shall we begin to put our trust in God. Then, and then only, shall we begin to crave the opportunity of suffering shame for His sake: "In Thee, O God, I put my trust; let me not be ashamed."

A MOTHER'S LOVE

A star to aid our night, A moon that breaks the night, A sinbeam's kindly light From skies above, A rose among the flowers, A rainbow and the showers, A mother's love, A mother's love.

A comfort in our fears, A solace in our tears, A voice among all our years— Give me, O Lord, Thy love that fills her breast, Thy love that fills her breast, Beyond all tongue is blest— My mother above.

—J. F. Wickham in Holy Cross Purple.

IMITATION OF CHRIST.

That Truth Speaks Within Us Without Noise of Words.

Speak, Lord, for Thy servant heareth, (1 Kings, iii. 10.) I am Thy servant; give me, O Lord, understanding that I may know Thy testimonies. (Ps. cxviii. 125.)

Incline my heart to the words of thy mouth; let thy speech distil as the dew.

Heretofore the Children of Israel said to Moses: Speak Thou to us, and we will hear; let not the Lord speak to us, lest we die. (Exod. xx., 19.)

It is not thus, O Lord, it is not thus I pray; but rather with the Prophet Samuel I humbly and earnestly entreat thee: Speak, Lord, for Thy servant heareth.

Let not Moses nor any of the prophets speak to me; but speak Thou, O Lord, God, Who art the inspirer and enlightener of all the prophets; for Thou alone without them canst perfectly instruct me, but they without thee will avail me nothing.

NOVENA OF GRACE.

March 4-12.

At Naples, in December 1633, St. Francis Xavier appeared to Father Marcel Mastrilli, who had been mortally wounded by the fall of a hammer weighing two pounds, which had fallen on his head from a height of more than a hundred feet. Father Marcel had but a few moments to live, when the saint to whom he had a great devotion, appeared in his own person, received his vow to go to Japan to seek martyrdom, and healed him suddenly.

He assured him at the same time that all those who, during nine days, from the 4th to the 12th of March, the anniversary of his canonization, should say his intercession with God, going to confession and Communion during the Novena, would infallibly feel the effects of His credit, in obtaining from God everything that they ask for their salvation and for His Glory.

Mastrilli started soon after, and passing through Rome and Madrid, related to Pope Urban VIII, and to King Philip IV, as well as to the whole Court, the great miracle of which the news had already been spread abroad. Scarcely arrived in Japan, he was arrested and condemned to the torture of being buried up to his neck during four days, after he was decapitated. (See P. Croiset, *unice christi*, mar.)

The Novena has since then been practiced everywhere with such efficacy, that it has been called the *Novena of Mercy* recited by Father Mastrilli, and may therefore be considered as the appropriate prayer of the Novena:

"Most dear and charitable Saint, together with thee I humbly adore the Divine Majesty, and because I take singular delight in the thought of the particular gifts of grace it gave to thee during thy life, and of glory after thy death, I render thee, O most merciful Father, and I adore thee with my whole heart to obtain for my through thy powerful intercession, the supreme grace of living and dying in holiness; I ask thee to obtain also (here mention the particular grace desired) and if that which I ask should not be for the glory of God and the greater good of my soul, obtain for me whatever shall be in perfect conformity with one and the other."

TOBACCO, LIQUOR AND DRUGS.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the weed with it occasionally. Price \$5.

Simply morvillons are the result from taking his remedy for the diptheria, morphine and other drug habits. It is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and no certainty of cure.

A LENTEN SUGGESTION.

To most people, especially the young, the seven weeks of Lent seem interminable. The season of merry-making, theatre-going and general amusements which came in with such a rush after Christmas is now brought to a standstill for all who are worthy of the name of Catholic.

Even what is called society is forced by common decency to conform, at least exteriorly, to the penitential customs. Now everyone, the young and the old, should bear in mind that something is required of them during the season. All, in imitation of our Lord, must make some sacrifice. So few there are who think themselves obliged to fast or abstain that the great majority are obliged to invent some means of mortification which, while it will not injure their health or prevent them from fulfilling their duties will at least make them feel the spirit of this holy time.

Lent is the time of self-denial, penance and prayer, and therefore parties, balls, public amusements are all out of place. Your evenings should be spent at home with your families. Interest yourself in good reading or in works of charity. Try to be home every evening in time to join in with the family in the recitation of the rosary. All these things will prepare your soul for a happy Easter. No one is saintly to rise with Christ at Easter who has not to suffer what He suffered, to choose what He chose, to bear the cross that He bore, and to fight where He fought first.

Strive to conquer resentment, oversensitiveness, coldness, unkind suspicions, harsh words. No one becomes holy in a day, and, on the other hand, no one usually separates from God by a sudden rupture. A somewhat dangerous reading, a prayer neglected, a fit of day-dreaming that we have indulged in, a light, frivolous friendship that we have kept up; these are the little things that form the starting-point of a ruinous course. Let us make a few resolutions for Lent.

THE PRESS

Has no Better Friend Than His Holiness Leo XIII.

We have more than once had occasion to say that the press has no better friend than His Holiness Leo XIII. The kindness and generosity which the Pontiff displays towards journalists continually attest the depth of his sympathy. And, as we see from a letter which he addressed to the Belgian Catholic Journalists' Association, his sympathy is eminently practical. Alive to the importance of good will and collaboration among journalists, the Holy Father congratulates the Belgian Catholic pressmen on the establishment of their association. He points out that the closer the union of sentiment and forces the surer is victory for those who fight on behalf of Church and country. His Holiness assures them that he has watched with pleasure the action of the Faithful in helping them to extend the circulation and influence of the Catholic press. He is much pleased to learn that the journalists are providing a benefit fund against old age and illness. The project meets with his hearty approbation and in order to encourage it he transmitted through Mgr. Granite di Belmonte, his Nuncio, a contribution of a thousand francs. And he concludes his letter by imparting the Apostolic blessing to them and to all Catholic journalists.—Liverpool Times.

DEVOTION TO THE BLESSED SACRAMENT.

There is something so beautiful and attractive in devotion to our Lord in the Blessed Sacrament of the altar that the only wonder is that it is not more generally appreciated and practiced by our people. We enter the Church, and in the evening, all is quiet and still. The little sanctuary lamp, throwing its mild rays into the surrounding gloom, indicating the presence of the divine Guest who reposes with infinite condescension and love on the altar, and ministering to the solemnity which the thought of the divine Presence naturally awakes. The visitor approaches with awe, yet with confidence and love. He kneels without doubting that his Lord and Saviour is there really present, and he prostrates himself before Him with reverence, humility, gratitude and love. He speaks to Him as to an Almighty Friend and Sympathizer. If he is in trouble he opens his heart to this divine Friend and lays his burden at His feet. It is as if a voice spoke to him from the tabernacle. He feels his unworthiness, he acknowledges his weakness and his sins, but he has no doubt of the boundless love and compassion of his Saviour, and he trusts Him with implicit confidence. A deep and abiding peace takes possession of his heart, and he goes away consoled and comforted, and at the same time fortified with courage to fight the battle of life with patience and perseverance to the end.—Sacred Heart Review.

Unimpeachable.

If you were to see the unequalled volume of unimpeachable testimony in favor of Hovell's Sarsaparilla, you would applaud yourself for long delaying to take this effective alternative and tonic medicine for that blood disease from which you are suffering.

It eradicates scrofula and all other humors and cures all their inward and outward effects.

Take Hood's.

If your children are troubled with worms, give them Mother's Friend Worm Expeller. It is safe and certain. Try it and mark the improvement in your child.

By BRUING THE NERVES with ointment you may stop a cough, but the inflammation goes from bad to worse. Allen's Lung Balm, containing an opium, goes to the root of the trouble and cures deep-seated affections of throat and lungs.

In the Center of Africa the fame of Pain Killer has spread. The natives all are cured of their fevers, agues, and all other ailments. Avoid substitutes. There is only one Pain Killer, Perry Davis' and his.

Never so strong—There are thousands who live miserable lives because dyspepsia dulls the faculties and shadows existence with the vapors that beset the victims of this disorder. It is to order them a course of Pain Killer's Vegetable Pills, which are among the best vegetable pills known being easy to take and are most efficacious in their action. A trial of them will prove this.

Labatt's (LONDON) Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y. UNDOUBTEDLY THE BEST OF BEVERAGES

A True Relief Eminent Tonic



Hospice des Soeurs de la Charite, Quebec, January 16, 1901.

We, the undersigned, testify that the VIN DES CARMES is an eminently good Tonic and that those of our Sisters who have made use of it have felt a true relief.

Moreover, we are happy to add that many of our missions have used VIN DES CARMES with success.

LES SOEURS DE LA CHARITE DE QUEBEC.

Vin des Carmes is sold in London by J. G. SCHUFF, ANDERSON & NELLES, W. T. STRONG & CO., Druggists.

BRISTOL'S Pills. For Torpid Liver, Flatulence, Constipation, Biliousness and Sick Headache, TAKE BRISTOL'S. Safe, Mild, Quick-acting. Painless, do not weaken, and always give satisfaction.

LIFE. Is it worth living? Yes, but what about the loved ones who will be left when our lives are ended, perhaps unexpectedly? Have you provided by life insurance against that calamity? The North American Life—SOLID AS THE CONTINENT—has plans of life insurance to meet every want. Let us, or our agents, who are nearly everywhere, help you to select a suitable one.

NORTH AMERICAN LIFE, 112 to 118 King St. W., TORONTO, ONT. L. GOLDMAN, Secretary. JOHN L. BLAIKIE, President. WM. McCABE, Managing Director.

O'KEEFE'S Liquid Extract of Malt. The best cannot be too good, especially if you are sick. Leading Doctors all over Canada pronounce O'Keefe's the best Liquid Extract of Malt made. If you are run down and need a tonic, try a few bottles, it will surely do you good.

PURE GOLD JELLY POWDER. Joyfully, Quick. Flavored with PURE GOLD EXTRACTS always true to name AT YOUR GROCERS Catholic Home Annual For 1902 Now For Sale at the Catholic Record Office. Price 25 cents

A Great Picture of the Pope. The magnificent painting of His Holiness, Pope Leo XIII., is the work of one of New York's most celebrated artists, J. A. Mottley, who, in making this picture, has had the advantage of the constant criticisms and advice of the highest dignitaries of the Catholic Church in America, who have devoted business time in doing over the details of this painting with the artist, so that the finished work would be as near perfect as anything that has been brought out. Those who have been favored by His Holiness with an audience exclaim over the remarkable likeness in this painting. "It is, indeed, a portrait absolutely true to life."

CARLING PURE GOLD LONDON. When Ale is thoroughly matured it is not only palatable, but wholesome. Carling's Ale is always fully aged before it is put on the market. Both in wood and in cask, it is matured by the touch of time before it reaches the public. People who wish to use the best Ale should see to it that they receive Carling's. Its early origin has made it a healthy beverage in Canada, and Carling's Ale and Porter. CARLING LONDON. COWAN'S COCOA AND CHOCOLATE. THE BEST. TRY IT NEXT TIME

CHATS WITH Y

Thank God every morning that you have that day which must give you like it or not, work, and no more, in your temperance, diligence and cheerfulness and contented virtues which the Little Treasury of

Don't be Afraid. One thing that keeps us in fear of work is our general occupation, dress, well, and not handling things with fingers. They do not shudder under the prefer to give orders as masters and let some drudgery. There is dolence and laziness stables to success.

When we see a secured a position, taking with both hands into his work," as if he asks questions when thing; if he tells you belongs to some other carry out his orders if he wants a thousand when asked to run and his employer think done the whole thing like discharging a spot, for he is convinced not cut out for success and he will be cursed with mediocrity. There is no tury for the lazy pushed to the wall.

The Sort of Courage. The courage that that never wavers, spite of the most a The men who have the world have been "hanging on" quality "ability."

It is a comparative be courageous when your way, when the when you have pleasure believe in you, but character and great steady poise when slipping out from under Don't Wait. If you want to a your position, or a world, don't assume to be told what to want of your common sense and to solve the problem from day to day. vances you constancy. It is the promptly and with being told what is to do it, who gets on. A habit of doing one's faculties and city and originality, the decision that to and methods of the that your position work commands to of great service in vance in your position of your own, player is the one needs of his position then before he is to

Keep your eyes that need to be before you are asked that actions which the presence of never be heard of this delusion. The ways in which a work are brought your employer; as the right person is a

One of the easiest world is to be a the surest ways to drinking school to time. There you great company of ciation with such nobodies in other drink much at first or some other st become more accu ers, "catching" smoke a cigarette listen to musty other worthless you will be sure road any useful anything it will stamp, about the possible hairbe rasicals of various and keep your's head empty, games, and in a thoroughbred n should turn out a or thief, either of than a nobody, many young men or street corners ate and to be themselves, to the community gener

Boys, are you nobody gang? Duty of Catholic Philanthropy. The members of Men's Archdioc National Union tendance at Holy day morning E churchmen. Rev. B. M. B delivered the s "Remember thy youth." "These days "are historic destined to reviv in the years wh are yet to live, by the spirit of sincerity of Cat look up into the and to share in angels. When fulfilling the ho It is, therefor