BY A PROTESTANT THEOLOGIAN

CLI.

If it is lawful to hold a Protestant creed, it is of course lawful to propa-gate it. Catholics will not acknow. ledge the objective lawfulness of either, but they will acknowledge that, subjec-

tively, both may be right. However, one thing is never lawful, objectively or subjectively, namely, the propagation of a creed by means of lies. Protestants are continually charging Catholic missionaries with disingenuousness in their ways of propagandism. I can only say that if they are more disingenuous than certain Protestant agents and societies in Catholic countries, they

must be very extracrdinary men.

There are several ways in which dishonesty may be shown in Protestant propagandism among Catholics. Or course the principal is, dishonesty in grossly misrepresenting fundamental Roman Catholic doctrine and discipline. I have repeatedly given in-stances of this already, and have

others yet to give.

Another chief form of dishonesty lies, not in misrepresenting Catholic doctrine, but in giving false accounts of Protestant successes among Catholics. The most notorious instance of this, one to which I am persuaded there is hardly a parallel, is naturally found in Dr. Stackpole's account of the Methodist mission in Italy, of which he was a principal member for more that four years. His charges are distinct and particular, and so grave that if false they ought to have led to his deposition. He has not been tried or deposition. He has not been tried or deposed, and the plain inference is, that nothing has been said because nothing could be said. However, he informs me that ever since his return there has been a steady effort to push him him out of the Methodist Church, and this has at last been successful.

He has joined the Congregationalists. Dr. Stackpole does not bring accusa-tions of vice, but he does bring them of exaggerations so gross as to border closely on imposture. Says he, speaking of his first visit to their church in France: "At this time it had two preachers, and the andience that Sun-

day was about sixty persons.

The work was considered too severe The work was considered too severe for one pastor. Thus each pastor had one sermon and a so called prayer meeting or meeting for Bible study each week. To lighten study each week. . . . To lighten the labors of these two pastors they

had a Bible woman paid \$240 per year. Her services were thought to render pastoral visitation quite unnecessary. One of these pastors received a salary of \$960 and house rent. and the other, a single man, received \$600." Adding sundry "we find that to hold an average congregation of seventy five persons in Florence, the Missionary Society paid out about \$2,000. To be e minutes report an average congregation of 150, but we can testify by repeated countings during four

ears that the average was not more than seventy five. . . . We once asked one of the preachers why he did not cut down the statistical report for the minutes to actual facts, and he replied, 'That would not please the dding elder.' clares that this move was everywhere operative in the mission.

There was a Signow Palmieri, first a priest, then a Methodist, then a priest again, then the agent of a French so-"After his withdrawal from our church he wrote a pamphlet against Methodism and its representatives in Italy, in which more truth was told than was acceptable. It was at first thought best by some to bring him to trial before the civil court for defama tion of some of our ministers, but after reflection the process was abandoned and the Missionary Society paid the bills incurred .

'The Italian Conference was well characterized by one of our bishops as the greatest talking machine he ever To be sure, the beauty and ease of the language is a great temptation to this.

Dr. Stackpole describes the efforts to get together a body of theological students. The description is melancholy, but certainly is irresistibly comical. Dishonesty, vagabondage, undesirable (though not, it seems vicious) relations with the other sex, abso lute deceitfulness, and in some better cases good intentions with absolute inefficiency, were not a very promising seed plot of the future ministry. Sev eral young men were turned out of the school, and to soothe their feelings appointed assistant pastors in the church. Several, it is true, seem to have turned out very decently.

One gentleman was for a while supported in publishing expositions of Giordano Bruno. However, as it was thought a little droll that Methodism should be paying for pantheism, he was finally left to himself.

However, there was successful Sunday school of fifty children in Bologna, kept up by a weekly prize to each After a year this was brought down to a yearly prize, whereupon the indignant young Italians forsook the school in a body, for good and all. I hope that the practice is excep-

tional, of which the Doctor speaks, namely, to make ready for the pre-siding elder's visit by borrowing a

Unless it has been runnamentally artered, it was not amiss that the new Methodist Church at Rome should have beed dedicated by that prince of shams, the late Bishop John P. Newman.

A Southern mission paper (not Methodist) said, some time back, that there was a report that the friends of Senhor Serpa Pinto, a Portuguese mer-chant who took his own life, had petitioned the Pope to forgive his sins, so that he might have Christian burial. See here, says the angry sheet, what provides and suggests, climb to the top this blasphemous Pope pretends to do : of the mountain of perfection and and yet are we to be restrained from reach heaven as your everlasting renary work in his dominions?

Assuredly, if the Pope makes such claims, it is high time that his people claims, it is high time that his people were converted. The editor never seem to think of making some common-place inquiries, by which he would learn that self-murder, done by a sane man, is held by all Catholics to be a mortal sin, and that no one ascribes to the Pone any authority within the the Pope any authority within the realms of eternal woe. If the act is one of madness, then it is no sin, and

needs no forgiveness.

It is by no means improbable that the vicar apostolic of Angola may have given an adverse decision upon the Merchant's Act, and that his friends thereupon appealed to the Pope, offer-ing evidence to show that he was not in his right mind at the time of his in his right mind at the time of his death, and might therefore receive Christian burtal. This perfectly regular and warrantable proceeding would then have been turned, not by any excusable ignorance, but by an ignorance voluntary and malignant, into the monetrous preferons that the Proceedings of the processors. the monstrous pretence that the Pope

the monstrous pretence that the Pope is supposed, by a mere word of authority, to be able to rescue a soul already finally condemned!

This eager editor, so solicitous to wile money out of his readers pockets by imposing on the Pope blasphemies which the Pope abhors, has never thought it worth while to reflect that in the case of a very much more in the case of a very much more august personage than the Portuguese merchant the permissible limits of Catholic practice in such a case have been clearly maked out. Some twelve or fourteen years ago, we remember, the Archduke Rudolph, crown prince of the great Austro Hungarian monarchy, took his own life. Of course the heart-broken Emperor and Empress, devoted children of the Church, would have rejoiced to have the Pope express his belief that the act was one of mere madness. Yet, as His Holiness had no power to ordain requiems if it was truly an act of the will, so he knew that the decision must turn upon facts better known to the Austrian and Hungarian bishops than to himself. He therefore made no attempt to interfere with the judgment of each bishop in his own See. How the Austrian bishops mainly decided I do not know,

teen or eighteen bishops suffered funeral Masses to be said in his diocese for the soul of the Archduke. Here, then, in a cass concerning one of the greatest of monarchies, we find the Supreme Pontiff remaining mute, restrained alike by the solemn impossibilities of dectrine, and by the disciplinary necessity of not appearing to sway the scale of evidence by an inopportune interposition of sovereign will

but in Hungary only one of the seven

And yet the people capable of writing such things go to Mexico or Brazil or Italy or Spain to draw on them. selves the scorn of the Catholics by such exhibitions of blasphemous ignorance!

CHARLES C. STARBUCK. Andover, Mass.

FIVE . MINUTES SERMON.

Twelfth Sunday After Pentecost,

THE SUCCESSFUL CHRISTIAN.

"A certain man went down from Jerusalem to Jericho, and fell among robbers," (St. Luke x. 30) This man described in to day's Gospel, my brethrea, is a type of man-

kind. Suppose any one who had de-termined to climb a mountain, and had made all his preparations, were to say, after he had gone for a few hundred feet, "Oh! this is too hard work ; I will go back " Do you not think his neighbors would laugh at him? Yes. "Surely," they would say, "here is one who has no energy; he never will amount to much ! it is with the world. The man who surely mounts to the pinnacle of fame or wealth or honor to which he aspires is called great, and has the respect and admiration of the world. Success is the measure of the world's estimate of man's efforts in this age, and he who this is so in the world, how much more in the Christian life! Who is the successful Christian? He who is sober, pious, and good, or he who is intemplated the successful christian?

dong, or he who falls back as soon as he sets his foot on the first rung? The very first thing we notice in the parable in to day's Gospel about this nan is that he had turned his back on Jerusalem and was going down. It is evident that one must go either up or down on the road to heaven ; one can-

not stand still. But notice, my brethren, the con-sequences of this backward journey, as he went further and further away; at last he fell among robbers. So it will be in the Christian life, if men do not keep their minds constantly set on heaven and its attainment. They neighboring congregation, to make a good show.

There seems to have been a growing and fairly stable church in Milan.

Oherwise I do not know what we are to call the American Methodist mission in Italy but an up and down sham.

will begin committing little venial sins deliberately, going down, down, and before they know where they are before they know to them. They have fallen into the hands of that robber chief, Satan, and he has derobber chief, Sat

Unless it has been fundamentally al- left them in the hope that they may die

left them in the hope that they may die before help comes.

There is but one way to avoid this fate, and that is by keeping one's self free from sin; by preserving ever a high standard of right and sticking to it. Don't get started on the downward track, for it is too easy to go on it, and the end is disastrous if you are not stopped. By the aid of prayer, with the help of the Sacraments, and all the other assistances which the Church other assistances which the Church heaven to go down hill, lest when ac counts are squared up at the last day your lot may fall with the unsuccessful

OUR DUTY TO PROTESTANTS.

Our Protestant brethren may think that we are too rigorous and uncom-promising in our discussion of doctrinal subjects. Let them once and for all be convinced that our severity springs from our desire to spread what we know to be eternal truth and from our profound concern for their salvation. As God sees and will judge us, this is our supreme motive. Are we irritated at a friend whose counsels, though severe, save us from ruin and death?

Possibly the most dangerous and simple course that a Catholic can take is that of flattering Protestants into the delusion that they are right in es-sentials and that their chances of salvation are at least equal to those of members of the true Church. Such teaching is not only false, but it is positively cruel. It does not gain Protestants and it loses weak Catholics.

Then again Protestants can stand the truth. They do not want any sugar-coated pills. If a man is in earnest about his soul he is prepared to hear and to do anything for its wel-

Our Protestant readers believe in God, their Father and Maker, Who as the infinite wisdom and power created man a reasonable being for an end which must be God Himself ; for man is superior to matter, and nature herself teaches that the higher is not made for the lower, but the lower for the higher.
Our Protestant readers believe that

our Lord Jesus Christ is the Son of God, made Man for our salvation. They believe that He founded a Church or a Christian religion.

They must believe that religious truth, like every truth, is essentially one, indivisible and eternal, to be equally taught to and accepted by all men whom God brings to the knowl-

edge of His Son.

They must believe the Holy Scriptures' testimony that there is and has ever been and will ever be one true Church or religion of Jesus Christ on earth. The only thing for them to do is to find out that one true Church of Christ and in the name of God to join it, no matter what sacrifices it may cost them. The scul surpasses all earthly things in value.

IMITATION OF CHRIST.

Whosoever findeth Jesus, findeth a good treasure, yea, good above all goods.

And he who loseth Jesus loseth exceedingly much, and more than if he lost the whole world. poor, who livet

He is wretchedly without Jesus; and he is exceedingly rich, who is well with Jesus. It is a great art to know how to con-

verse with Jesus; and to know how to keep Jesus is great wisdom. Be humble and peaceable, and Jesus

will be with thee. Be devout and quiet, and Jesus will stay with thee.
Thou mayest quickly drive away

Jesus and lose His grace, if thou in cline after outward things.

And if thou drive him away from thee and lose Him, to whom wilt thou

fly and whom then wilt thou seek for thy friend?

The Living Faith.

Long centuries have come and gone. The world has plunged forward through many revolutions. Almost all things are changed. Time moves, but eternity stands still, and thus amid perpetual change the faith, which is the representative of eternity on earth, remains and is at rest, and its unchangeableness is our repose. The Bethlehem of that night has never does not succeed must, so far as the passed away. It lives not only in the world is concerned, go to the wall. It memory of faith, but if faith's actual realities as well. It lives a real, unbroken, unsuspended life, not in his tory only or in art or in poetry or even pious, and good, or he who is intemported by the successful Christian? He who is the successful Christian? He who is constantly climbing the ladder of well-constantly climbin abiding Bethlehem, goes on the same world of beautiful devotion which surrounded the newborn Babe.

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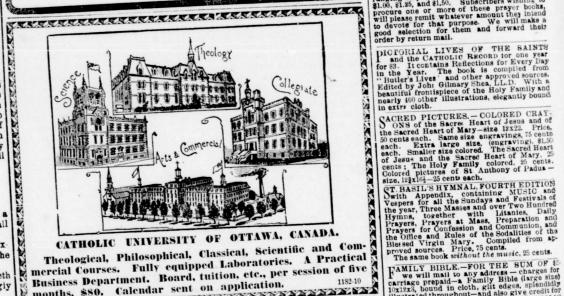
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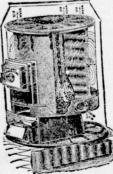
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"Dick, put on your shoes."

AUGUST 17, 1901.

OUR BOYS AND GIRLS.

DICK'S "LESSON."

"Yes, mother, in a minute."
"No; do it at once."

"But, mother, can't you see I'm And Dick looked up from a mon-

key he was drawing on a slate.
"That's always the way with you,"
chimed in Dick's younger brother, Dan, who was always being held up as a rebuke to his brother's continual

tardiness. Never you mind," and Dick's good natured brow rumpled up for the moment. "I said I'd put them on in a minute, and I will if you'll give me

"My dear," interposed his mother, quietly, "if an engine were coming along the track at the rate of fifty miles an hour, you could not take the time to get out of the way, could you?" Dick flushed, and had the grace to feel ashamed. Procrastination was

his besetting sin. His brothers plagued him and his mother warned him, but all in vain; Dick still continued to 'put off," and as yet no serious acci dent or inconvenience had arisen The minute went by, two, three and four and still Dick drew on his slate. Mrs. Swain sighed, and was just

about to speak to him, when the door opened and in bounded Harold, Dick's older and tavorite brother, panting and glowing with excitement and quick running.
"Dick, the fox is out-broke loose

about five minutes ago. She and Brown's dog are in a fight. Come quick or Toppy will be killed." Topsy, the fox, was Dick's own special property, purchased for him when she was only a few weeks old.

She was inclined to be victous and

savage at times, and no one but Dick had the courage to interfere during her frequent fights with "Brown's dog."
But that very morning he had locked Topsy securely in her house, as he of late had had occasion to do pretty

often. Now, how came Topsy to be out and in a fight with that mean little cur of Brown's? Dick dropped his slate, and was just making for the door, when his mother rose hastily and detained him by mai

"Dick, you are not to go out i your stocking feet, do you hear? was just the way you were taken sic last spring. Topsy can wait, and she is killed, you will be justly pu

ished for your disobedience." mother, where are n shoes? And Dick nearly burst with imp tience and smothered rage, as her there and everywhere he looked; b

all to no avail—the shoes could not How was Dick to know that the model of propriety Dan, had carr off the shoes and hidden them?

So Dick fumed and raged, and last made a final dive for the kitch where he happened to catch a glim of the fighting animals from the w

Then everything was forgotte shoes, mother and all—and seizin heavy stick, Dick darted out the do then regardless of consequences, threw himself between the enre combatants, and, with one blow. Brown's dog off, howling dismally

The victory was Dick's, and the general applause of his brothe led off Topsy, who still showed little white teeth savagely. It took some time and consider trouble to get her back into her l

again for her blood was up, an showed a very evil dispo with Harold or Dan, who discr kept at a safe distance. She knew Dick, and became sli

pacified, as before leaving he patted her several times gently. "She'll be all right in the ing," he said, as he walked b His shoes had quite sudden

tered his head, and feeling rathe ious as to what his mother migh he started on a run, and then, sudden, stopped with a cry of p "Well, what now?" and h brothers joined him in some ment. "Oa, take it out, can't groaned poor Dick, sinking ground, "it's a thorn, I gr

glass. Oh, it's gone clean thro Harold stooped down, an and tried to do as he was bidd Dick's heel had come down on sized thorn with full force, sharp point broke off and rem the flesh even after the princip

of the trouble was removed. Dan felt rather conscience as he saw Dick's distress, an offered to support him to th which offer Dick accepted gr and he hobbled along on one It was on the tip end of Mr. tongue to tell Dick it served l for his disobedience, but she se

really suffering, and instead on a sofa and examined the foot carefully and tenderly. It was beginning to swell a sore, and inflamed where point still remained hidden. She tried to pull it out, by

success, and greatly to Dick and mortification, a doctor for, who quickly removed without forcing from Dick of pain.

The wounded foot got well in time, but the most wond was that Dick actually pro

He started out by keeping