## THE CATHOLIC RECORD.

THE TRUTH ABOUT THE CATH. OLIC CHURCH.

### BY & PROTESTANT THEOLOGIAN. CLXXV.

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Catholics often find fault with Protestants for identifying the Roman Church, or the Church of Rome, with the Catho-lic Church, reminding them that the Church of Rome means the local body of orthodox Christians of whom the

Foster

body

fathers

pale.

Catholics ?

Andover, Mass.

haustive completeness.

tween theology and faith. Indeed, the school of Congregationalists to which he belongs seems hardly to recognize such a division. Let any one among them contradict prevailing opinion in

find some other shelter. If he reminds

inquiry is of itself proof sufficient that he is recreant to "the faith of the

To be sure, this school, numerous and

that a great many more theological con-tradictions must be found within her

free discussion often clears the way for

subsequent definitions, or where it does not, helps to cut away a good many im-

Our next question is: Does Rome have two contradictory articles of faith

concerning the visibility of the Church

FIVE-MINUTES SERMON.

Fifth Sunday after Epiphany.

THANKSGIVING.

concerning the salvability of non-

CHAS. C. STARBUCK.

She is pleased to have it so, for

the Oberlin Creed or the

of orthodox Christians Pope is diocesan Bishop. This, of course, is true. Sancta This, of course, "Holy Roman Ecclesia, "Holy Roman, offic-This, of course, is they have a first of the first and the course, is they have a first and the first and the discrete of Rome, or rather, the discrete of Rome, in-assume has the disproportion between the greatness of the Metropolitan and the comparative pettiness of his imme-diate suffragans drew these from of old diate suffragans drew these from of old into his diocesan synod, whereas suffragans in general sat in a distinct provin cial council. Thus diocesan and pro-vincial synod early, if not from the very beginning, coalesced into the Ecclesia Romana, represented by the Roman presbytery, or consistory, which gradu-ally developed into the College of Cardinals. This statement seems accurate enough for our immediate occa-Officially, therefore, Roman Church

does not mean Catholic Church. ularly, however, it often does, and even theologically. As the Roman Church ularly, however, it often does, and even theologically. As the Roman Church is the "Mother and Instructress," *Mater atque Magistra*, of the Catholic Church, it is the easiest of metonymies to designate the whole by the names of the governing part. Cardinal Bellar-mine, himself a dignitary of the imme-diate Roman Church, continually fol-lows this popular use in controversy. Indeed, it is unavoidable, for as Protest-ants and Greeks both hold themselves to be in the Catholic Church, they can to be in the Catholic Church, they can to be in the Catholic Church, they can not be argued with except by distin-guishing from them the body of Chris-tians which is fused into oneness with Rome. As Professor Foster, like Proestants generally, commonly uses Roman Church " for the whole body testants of Christians governed by Rome, I en-ter this caveat in his favor. It would be hypercritical to find fault with him for following a use for which he has such high Catholic authority, and which, indeed, may be treated as an abridgment of the well-known style : The Holy Catholic Church, Apostoli-

caland Roman.' The leading vice of reasoning in this third chapter is one which I have al-ready intimated. The author assumes throughout that Rome, in her whole system of doctrine, first establishes relentlessly abstract propositions, and then sets about compelling all the thoughts and feelings of her adherents into a helpless imprisonment within them

Now the reality is the opposite of this. In the Christian body there is first the life of the Holy Ghost. In the light of this, believers see Divine truth in many aspects. The ultimate unity of these is beyond human ken. We can the Christian body there is only express its various faces, not its simple self. As St. Paul says, we know only "in part." The great apostle compares even his own knowledge to the rude conceptions of childhood, and looks forward to the time when they shall be lost in the refined complete ness of the beatific vision.

The same thing is true of the affirma-tions of physical science. Of this the foundation is the other. The phenom-Of this the

ena of nature compel us to say all man-ner of things about this which hopelessly contradict ordinary logic. It is rigid, elastic, absolutely solid, perfectly fluid, immaterial, non-automically ma-tonical it is likely base absolutely difficult performance. For the failure to comply with this obligation which we terial ; it is light, heat, electricity, magnetism, and yet essentially dis-tinet from all these. In short, it is a owe to God does not then arise from burdensomeness, but from want of thought or from carelessness. And so it is usually enough to remind congeries of contradictions. I dare say I am not very accurate in my statenents, yet near enough so for present purposes. Now it would be very unreasonable, good things and who are forgetful of the

less rock fountains of sweet waters gush Hepworth turned him in the end from to quench their bitter thirst, and lave their weary limbs. O God! our God, how wonderful art Thou in all Thy a Unitarian into a Trinitarian. There fore it is not very cogent reproach against Christian theology in general or Roman theology in particular, that it has plenty of propositions which seem to contradict other propositions. Behold this nation for forty years, often forgetful of Thee yet upon them is lavished the tenders of a loving God.

seem to contradict other propositions. If two statements in the same plane contradict each other it is clear that one of them is false. Otherwise there is no necessary reason why both of them should not be true. Yet Professor ness of a loving God. The Jewish race and God's dealings with it are but types of the soul and divine Providence, which is constant and active and intelligent and which is exercised for each of us, disposing the exercised for each of us, disposing the means to the end, and the end is God Himself. Whatever the means may be that Providence orders, they are good, indeed they are the best for us. Whether it be heat or cold, hunger or plenty, joy or sorrow, that leads us to God, let us thank Him for it, for it is good. Let us trust Him, for He is faith-ful and let us bless Him, for He is taunts Roman theology self-contradictoriness and want of logi-cal completeness. I have never heard that the Roman Church pretended that she had found out the Almighty to perfection, or had even discovered fection, or had even discovered the hidden nexus of all His workings in His Church. She does claim infallibil-ity in doctrinal statements, but this is very different from the claim of exful, and let us bless Him, for He is Let this be our daily confes-lim, "The mercies of God I merciful. My impression from these first three sion to Him, will sing forever." chapters, especially from this third, is, that Foster hardly distinguishes bc-tween theology and faith. Indeed, the

#### TOUCHING STORY 'F A RE-DEEMED SOUL.

#### Boston Wat hman.

For some weeks past correspondents of the New York Sun have been discussing the subject of immortality. Last Sunday's issue of the journal were me reference to any important matter, and there is a howl against him as a here-tic. He is rudely bidden to go out and named contained a communication from Rev. Edward F. X. McSweeney, S. T. his critics that the standards of their D., of Mount St. Mary's Seminary, Emmitsburg, Md., which is of an ex-tremely touching nature and worthy of body (say the Oberlin Creed of the Burial Hill Declaration) are silent on the points in dispute, the Westminster Confession is lugged in, and he is di-rected to swear by that. If he asks for the widest circulation. Father Mcsought fate.' Sweeney wrote ; the authority he is told that such an

' Many reasons are given for the beiief in immortality. One of the most convincing and unanswerable is coniief tained in a history, or it may be, a parable, I read some years ago in the then brilliant pages of the Detroit To be sure, this school, numerous and acrimonious as it is, seldom succeeds in stopping an ordination, or a installation. Indeed, it sometimes fails where one might think it deserved to succeed. Free Press. A priest was walking the wards of one of the great Lo don hospitals, and stopped to see a patient re-cently brought in and veay dangerous-However, its will is good, although its strength seems to have departed. ly injured. The man's face was blood-Now Dr. Foster has too much of the ss and that stare called stony met Now Dr. Poster has too much of the less and that stare caned stony met the priest's first glance, but it relaxed t vironments do not exactly promote clearness of mind in distinguishing be-tween theological opinion and authoritative doctrine. It seems to me that I native coolness of his country-m haziness here in chapter 1, 3, still more in chapter 3. He ease than an Irishman, or even an Eng-

see a haziness here in chapter 1, 3, and still more in chapter 3. He may prove any amount of contradiction between divines, so long as he proves no contradiction between any of these and already defined articles of the faith. As Rome has a great many more theologians than the rest of Christendom, it stands to reason the rest of christendom, it stands to reason after all, we have no abiding city here and should fix our hearts on the future life—'I'll give you \$100,000 if you make me believe in God!' This interruption startled the speaker, and its accent of profound despair filled him with pity for the poor man. 'God for-bid, my friend,' he replied, 'that I should take money for helping you to a knowledge of the first and most impor-' God for tant of all truths. But you are in trouble. Tell me about it. It will do you good, here all alone as you are far from home and, I suppose, from friends, and I will do my best to comfort you. As he spoke he raised his heart in ear-nest supplication that his words might means of bringing light he the grace to this poor dying brother of his. The manner of the priest, his kindly "Giving thanks to God the Father. '-Col. tone, and perhaps his professional habit of receiving confidence moved the patient to tell his history, which Although thanksgiving to God in the time of prosperity, dear brethren, is a thing often undone, this neglect at such a time is not because giving thanks is a difficult. though very sad, was, unhappily, not uncommon. "He was well-off, even rich, and had For the failure

"He was well-off, even rich, and had married a beautiful, accomplished and affectionate young woman, who had ac-cepted him against the better judg-ment and the wishes of her family. They lived together for a while, but his habits of dissipation soon caused him to neglect his chaste and gentle wife and seek the company of bold and dissolute women. At last, not many pulpit .- London Catholic Times. not many

return for all her sufferings, her faithabatts fulness to her marriage vows, her de-votion to a worthless husband ?' No votion to a worthess hushand. From reply, 'By the way, does it strike you that you deserve to be punished for the manner in which you have behaved to-ward your wife?' 'I am the first one to admit that, Father (I believe they to admit that, Father it believe they call you.) I have no words to express the contempt I have for myself; if my death would bring her back to her hap-piness before she met me, I'd accept it right now.' 'That's right; allow me to say that you haven't lost all your notion of nobility, decency and instice. Awarded Gold Medal at Pan-American Exposition, Buffalo, N.Y. NO" UNDOUBTEDLY THE BEST OF BEVERAGES notion of nobility, decency and justice "Now, my dear friend,' continued the priest, 'your wife is dead, but can you believe that what generosity, no-bility and justice itself demand will not For Torpid Liver, Flatulence, Constipation, Biliousness and Sick Headache, TAKE bility and justice itself demand will not be done, and that she will never be happy again, but died just as a dog dies, and all is ended? Does your heart allow you to believe that?' ' No,' was the reply; 'I cannot think but that she will be happy yet. It's impossible that it should be otherwise.' **BRISTOL'S** Pills mpossible that it should be otherwise. Safe, Mild, Quick-acting, Painless, do not weaken, and always give satisfaction. True,' said the priest, ''tis the voice of Nature, that cannot but be true; else we would have to say that grati-tude, justice, nobility, virtue and vice most reliable Household Medicine, can be taken at any season, by Adults or Children. ere fancies unworthy of attention. All druggists sell "BRISTOL'S." respect, reward or condemnation on the part of reasonable beings. Now, my dear friend, there is One above us all, One who is Lord of life and death ,who one who is bold of the and test of the and test of the source of the sou The Unique Composition Truly Efficient.

Then he spoke of the goodness of that Necessary Being who that good wife, and told the story of the Son (f God, infinite in mercy as in power and justice, who had become man and dwelt among us, proving his divin-ity, pitying our utter weakness, teaching, enlightening and strengthening us to practice virtue and reach the happy e of His Father in heaven.

The accents of truth from the mouth "The accents of truth from the mouth of a sympathizer touched the heart of the poor stranger, 'Father, I believe. O God, be merciful to me, a sinner !' These were his last words. The parxysm of sorrow worked his frame, ligature slipped that bound the artery and in a few seconds he was dead.

"As for the priest, he knelt by the bedside and prayed for a redeemed soul, saying, 'Whence is this to me, O Lord, that I should be made the channel of such grace as this? 'Depart from me, for I am a sinful man, O Lord !'

#### Advice to Preachers.

A correspondent who holds that while preachers of our day are excellent, the sermons and delivery of others stand in much need of improvement wishes to commend strongly the follow-ing advice which was tendered to a young clergyman by Dean Swift: "You will do well if you can prevail upon an intimate and judicious friend to constant hearer, and allow him with the utmost freedom to give you notice of whatever he shall find amiss either in your voice or gesture; for want of which early warning many clergymen ontinue defective, and sometimes ridic ulous, to the end of their lives. Neither is it rare to observe among excellent and learned divines a certain ungracious manner, or an unhappy tone voice, which they have never been able to shake off. I could likewise have been glad if you had applied yourself a little more to the study of the English language than I fear you have done.' Swift then goes on to protest against the too frequent use of obscure terms "which by the women are called 'hard words,' and by the better sort of vulgar 'fine language.'' Though Swift de-clared that the use of such language is an inexcusable and unnecessary mistake" our correspondent 'ears that it is at times still to be heard from the

IMITATION OF CHRIST.

The Internal Speech (of Ohrist to a L. GOLDMAN. FEBRUARY'S 1902.

(LONDON)

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Yours,



must be truth. Be and deed and act, fa ception of right, and help building a not the earth can help A boy who has the truth under all c when it may appear disadvantage, will r manly, or dishonest stoop to do anythi matter what materia ise.-February Suc

FEBRUARY S

You haven't any who lays in wait for ing up quickly behi back. Then why who, as perfidiously when he knows that of knowing of it an be manly. Deceitf as bad as a stab in th are no part of any proceeding; and i been tricked, right Cultivate sible. and of utterance. man has the most It's just as easy to as it is to be false gives a far greater Don't Save Mon

> How many there very successful in whose minds are a beautiful as is t Sahara Desert! ways ready to inve houses, but are ne or collect a librar We know men bright, cheerful b sminds, who h to money-making, business, that the anything else. I visit their friend foolish or extrav opera or a good p limits the extent creation of any l far-away future, urprised, when t ness late in life, nothing to retire stroyed the capa the things they eniov.-Success f An Exampl

A conspicuous due to his own industry is affor Loeb, the Unit assistant secretar cates he is of though American twelve he was o to take his play bread-winners, W ger boy for the raph Company He subsequently the study of s oursued with cha mastering it so twenty-first yea tion of official lower house of ture. He after known and emp finally being ap ive stenographic elt was Gover fidential secreta ity he has re his chief ever House. The secret of

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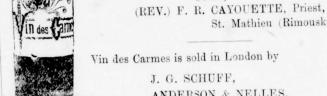
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various statements into harmony, to say that therefore there is no othe. less perfectly the dispensation of Divine seeing that we can not bring these The evidence of its existence is overwhen ming. Our animations about it contradict, only because we can not go back to the simple ground. Each statement is true for itself, and for its whelming. Our affirmations about it statement is true for itself, and for its immediate purpose, but all together do not give us the ultimate unity and es-gin to feel the weight of the yoke and not give us the ultimate unity and essential nature of the other.

Even so in religion. What can we say of God? We must say that He is say of God? We must say that no appensional, suprapersonal, various in at-tributes, yet absolutely simple in being; unchangeable, yet absolutely respons-ive to the slightest susceptibility of His slightest creature ; pitiful and provident, and full of all communicative-ness of good, and yet inexorable beyond any pagan fate, and making this very inexorableness the vehicle of His wisdom and benevolence. He is limit less, yet self-determined into a true which is above individuality unity, which is above everything only because it is above everything fractional. He is one with His crea-tion, yet infinitely transcendent. In Him we live and move and have our forfeited fractional.

Now all these contradictions do not tdem together, as Dante says, are only the human vision sinking a little way into the ocean of God, while unsounded depths lie below. He chose for His own. He chose for His own. Behold Israel in E.

true, or statements like these, yet rethem contradicts the knowledge of God race.

Trinitarians smile with just disdain at the shallow carpings of Socinians. For all their caltivation, these do not seem to be able to get it into the heads that we do not hold God to be Three in the same sense in which we held Him to be one. It is very fumy to goe in Swedenbarg's visions also how Three in the same sense in which we held Him to be one. It is very funny to see in Swedenborg's visions also how helplessly he flounders over this self-evident proposition. The simple sugheld Him to be one. To is very tainly by higher it names on interest present to see in Swedenborg's visions also how testimonies of His merciful care. His helplessly he founders over this self-evident proposition. The simple suggestion of this by Dr. Gulliver to Dr. supply their needs, and from the spring-gestion of this by Dr. Gulliver to Dr.

less perfectly the dispensation of Divine Providence in their behalf.

It is in adversity that the duty of heaviness of the burden, unmindful that Truth Himself has declared, "My yoke is sweet and My burden light." Just

now I would bring before you especially the motives which should urge us to thanksgiving, even at the time when desolution seems to reign triumphant in the city of the soul. My brethren, if there is any one truth

of this so abundantly that there is scarcely a page of the Holy Book which does not gleam with the brightness of divine love and mercy. From that hapwhereon our common father forfeited God's love for love of woman being ; yet our being is ours and His is His. God's mercy has been around about the sons of Adam, and God's grace has been struggling with each one of them for

Now all these contradictions do not undermine the being of God. He would not be God unless all these con-tradictions were affirmable of Him, and recognizable as each one true, for its own end and application. Yet all of the formatter and the save are only the formatter and the formatter and the save are only the formatter and the for ious, yet divinely true. And what God has done and was doing and is doing for the individual, is especially manifested by what He did for the people which

Behold Israel in Egypt! The faithfined from the rudeness of my presen-tation. He who contradicts any one of The dark night of bondage is upon the them contradicts the knowledge of God as revealed in the religious sense, above all in the religious sense as purified in the Church of Christ. Trinitarians smile with just disdain

dissolute months after his marriage, he left home, crossed the ocean, and came to London with an actress, who led him a wild chase up and down the rapids of fashion and folly, and then laughed at him and took up with some other rich fool. The result of his association with this wicked woman, and the contrast which he now realized between her devilish character and the angelic loving heart he had being whose loving heart he had broken, startled, shocked and stunned broken, startled, shocked and stunned him. While in this condition he heard of his wife's death, and it was while he wandered half-dazed through the streets of the great capital that he met with the accident which laid him up in the

hospital.

hospital. "It is not necessary to repeat what the priest said to this unfortunate wretch, this most unhappy victim of vice, this murderer of a woman who had left father and mother to cleave to him, this maimed and dying wreek of human-ity. My object is to show how he got him to believe in God and immortality. 'The patient was exhausted with the telling of his sad tale, and more with the encode which it excited, but the sharing of his trouble with a sympa-thizer gave him great relief. The priest himself, though accustomed to human griefs, was very much affected. "Ah, poor wife,' he said, 'poor wife ! May God rest her soul this night! What a disappointment of her hopes of happiness. Did she have any consola-tion in her dying hour ?' 'No,' replied happiness. Did she have any consolar-tion in her dying hour?' 'No,' replied the sick man, 'I never wrote her a line, and she died believing me unfaithful and hard-hearted.' 'Well,

my dear friend, do you, can you think that it is all over with that poor wife of yours, and that she is to receive no

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I will hear what the Lord God will

speak in me.—(Ps. 1xxxiv. 9). Happy is that soul, which heareth the Lord speaking within her, and from his **A Great Picture of the Pope**. mouth receiveth the word of comfort. Happy ears, which receive the strains of the divine whisper, and take no no-

tice of the whisperings of the world. Happy ears indeed, which hearken to truth itself teaching within, and not to the voice which soundeth without. Happy eyes, which are shut to out-ward things, but are attentive to things

interior. Happy they who penetrate into eternal things, and endeavor to prepare themselves more and more by daily exercises for attaining to heavenly sec-

rets. Happy they who seek to be wholly intent on God, and who rid themselves of every worldly impediment.

Mind these things, O my soul, and shut the doors of thy senses, that thou mayst hear what the Lord thy God speaketh within thee.

Jesus Christ is the universal Model proposed for universal imitation. All copy Him,—the child, the maiden, the mother, the old man; and all, what-ever their condition, whatever their age, come to Him to find consolation and strength,—the poor as well as the rich, the prisoner in his dungeon and the king upon his throne. Jesus Christ is a stranger to none.

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should take r meals; part dinner, which heaviest mea only rest pr ome rest me from their h outdoor exe various kind fishing is sai manage to business and attention in

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