BY A PROTESTANT THEOLOGIAN. CCLXX.

On page 166 Dr. Foster surprises by giving Calvin's doctrine of Eucharist as the original Lutheran doc-He gives Luther's doctrine as this, "that the body of Christ is really, though spiritually, present in the sacrament!" Now this is Calvin's distinctive teaching as opposed to

In truth, there were there original Protestant doctrines of the Eucharist.

The Zwinglians taught that the Supper is simply a sign of the Lord's Passion. The Calvinists taught that in the Eucharist Christ is efficaciously though not corporally, present. The Lutherans taught that He is corporally present, but together with the still subsisting substances of the elements. And here Foster substitutes Calvin's doctrine outright for Luther's Really, before he undertakes to expound Roman Catholic doctrine, he will do well to give a little distincter proof of his knowledge of original Protestant doctrine. True, Luther allowed that Christ is present incomprehensibly, but he none the less maintained that He is present corporally.

His language is as coarsely clear as possible, although horrifying to Catholic piety. Says he: "In the sacrament, at least in the reception, the Lord is given to be chewed with our teeth." I believe that he afterwards recoiled from this cannibalistic phraseology, and so far reaccepted the Catholic teaching, namely, that although the Saviour is corporally present in the Supper, He is present as glorified, and therefore no longer subject to the affections of humanity, no longer liable longer subject to the to be bitten, or broken, or bruised, or divided in any way, or to remain with after the processes of disintegration

Has Foster ever heard of the Lutheran doctrine of Ubiquity? The Calvinists urged that Christ's humanity is essentially circumscribed in space, though widely present in power. The Catholics, allowing this of His ascended Presence, distinguished from this His sacramental locality. The Lutherans devised, perhaps revived, the doctrine the "communication of properties communicatio idiomatum — where the glorified humanity of the Lord par takes of all the divine attributes, including the divine omnipresence.

Of course, this theory makes no dis

tinction between sacramental presence and universal presence, and renders the words of consecration unmeaning. Nevertheless, for generations the Lutherans, or their prevailing schools, lought fiercely for it, and denounced the Calvinists as no Christians at all, because they would not receive it. The Calvinists retorted on them, though not quite so ferociously. Even the mild and moderate Hocker, while allowing that Catholies after the Reformation can not be saved, contends that at least they are not quite so far from the substance of the gospel as the Lutherans. Down beyond 1700 Lutheran language Down beyond 1700 Lutheran language about Calvinists, even in public catechisms, was often not less outrageous than that of the early Wesleyans towards the Whitefieldians. Why should Dr. Foster attempt to disguise the Babel of strife that long raged within early Protestantism?

Foster says that very few now hold Luther's original doctrine, apparently not knowing what that doctrine is. Even this is not true. The Missourians, and a great many more High Lutherans, still hold Consubstantiation pure and simple, although they do not receive this convenient term. Of course any in a refined way.

As to the rest of the modern Lutherans, they seem to have virtually slid into Calvin's doctrine, that Christ is efficaciously, though only virtually, in the Eucharist. I do not believe that one Lutheran in twenty would, as Foster seems to suppose, admit that the Supper is merely a sign.

the other hand, he might have good reason to say, that most modern Calvists and Arminians, at least of English speech, have reverted to Zwinglianism, and hold the Supper to be merely a representation, and in no way specifically a vehicle of the fruits of the Passion. They would probably assent to the contemptuous language of an American elergyman, who says:
"I reject totally the Real Presence,
whether in the form of Transubstantia." tion, Consubstantiation, or vague Mysti

The three original differences, therelore, still subsist, and so far as I can see as irreconcilably as ever, though more courteously expressed. Especially is there still a gulf not easy to bridge between those who sympathize with the contemptuous language quoted above, who believe in no gospel but one digested into formulas as easily apprehensible as the nine digits, and those who be-lieve that God and Christ convey themselves to the soul in a great many more ways than the smart self - conceited acuteness of the every-day Yankee un-

understanding condescends to allow.

I have already remarked that on this very page Dr. Foster speaks of the claim to "immediate inspiration" as one made by the Roman Church, in one made by the Roman Church, in spite of the express, I might even say vehement language of the Pastor acternus, reprobating utterly the doctrine that anything can ever be defined as of faith on the ground of any revelation made since the Apostles. The possibility of such later revelations is not deed, but they are emphatically disowned as a ground of dogma. Yet Foster act-ually compares the Church of Rome on this side only-to Mormonism, which receives a fresh revelation whenever its

leaders have occasion for one. Foster highly resents the inclusion of Mormonism among Protestant sects. Here he is right. Yet we cannot deny founders were vagabond Protestants, living among Protestants only, and that its proselytes are drawn wholly

mpassable barrier to the advance of

this evil thing.
On page 170 Dr. Foster declares that the whole elaborate system of Rome will pass away as Luther's doctrine of Justification by Faith is better understood in the Catholic world. It seems that after four centuries of consideration the Catholies don't understand it yet. I suspect the question is, whether Foster himself understands it. Let us I am not much of a metaphysician, but like Beatrice of Messina I can see church by daylight.

a church by daylight.

Professor Foster explains Luther's
doctrine as lying in "the conception that salvation is to be sought within the soul itself, consisting in what a man by grace is.'

An excellent doctrine. The trouble with it is, that it is the doctrine of Rome, and exactly opposite to Luther. Luther's teaching is: God, in Christ, forgives my sins, and justification re-silts as soon as I say this to myself, and abides a long as I say this to myself, Faith, therefore, means, confidence of justification, and nothing that does not destroy confidence can destroy justification. Therefore, says he, if adultery and murder throw a man out of grace. as they commonly do, it is only be cause they disturb his conscience so much as to overthrow his confidence Intrinsically they would do him no harm in God's sight. And, says he, unchastity, or anything else, that leaves a man's confidence of justification unshaken, leaves his justification unshaken.

For instance, says he, if a priest values his salvation, he must respect other men's wives. Such a sin would shock his conscience so much as to overthrow his assurance of salvation. Yet, says he, if he takes a concubine, or two concubines, or three concubines, all his life, this need not disturb his Only, if he gives up his justification. Only, if he gives up paramours and takes a lawful wife

the Pope's leave, then he is damned. Here, we see, Justification is a purely external thing, having nothing what ever to do with the state of the soul, implying no rejection of sins, except the most heinous. "Faith," says he, "justifies before love and without love." He jeers at Melanchthon because he is oncerned about sin in his soul, and abjures him the rather to exercise his faith by sinning still, and "sinning bravely." He is to leave Sanctification alone until the Resurrection, ex-

cept, of course, so far as it is a spontaneous fruit of thanksgiving.

And as Luther began, so Lutheranism went on. A century later, George Calixtus reluctantly owns, that while Lutheranism highly commends love and good works, it does not absolutely insist upon them, "in life or death," as indispensable to Justification.

I fully agree with Professor Foster that the prevalence over these abom-

the true Pauline, and the faith which justifies is the Faith that is made operative by Love is infinitely to be desired. CHARLES C. STARBUCK.

Andover, Mass.

TRAGIC DEATH OF A FRENCH PREFECT.

STRICKEN AT BANQUET TABLE AFTER HAVING OFFICIATED AT EXPULSION OF GOOD SHEPHERD NUNS.

On the 4th of August, early in the morning, the nuns of the Good Shep-herd were expelled from their convent n Pau amidst the universal sorrow of the Catholic population and of the poor and miserable whose home and refuge that convent had been. Of the two men who had shown particular zeal in carry ing out this hateful order of the persecuting government, whose slave they had become, one was M. Franciere, Prefect of the Basses-Pyrenees. Pau that day was stunned by t all seemed to return to their homes from the scene of departure as if from a funeral. That day, towards 5 o'olock word came to Pau that M. Franciere had also been expelled from his palatial dwelling, but by an awful hand, for Death had seized him suddenly and terribly. Apparently in health whilst his victims were performing their paintal improvement of their resumment of their resumment. fel journey, one of their youngest members being so sick that she had to be carried on a stretcher, M. Franciere that same day was glorifying at a ban-quet of lay teachers the awful havor of which he was the willing instrument. But before the banquet was finished the hand of death was upon him, and he was hurriedly taken to the city of Bayonne Doctors were brought to him, but the science of this world was of no avail and within a few moments he fell

In the hour of awful need, when the In the nour of awith need, when the body of the Prefect lay at Bayonne, it was not lay folks who were called to preform the services which the occasion demanded. Nuns—those poor presecuted nuns whose home close by was doomed--were immediately sent for and came to watch beside and improve mercy for their oppressor. Next night the body was borne back to the home in Pau where other nuns were waiting to resume the task of watching and praying. On arriving at Pau the body of the deceased Prefect followed the same roads where the day before had been taken where the day before had been taken by his victims. When preceeding to the station the indignant population had insisted on going out of their direct route to protest in front of the well guarded prefecture. Fair has been the promises held out to this poor servant of a passing power, who had hoped and had held intend by would shortly attain believed he would shortly attain the grand promotion he had in view. But all had reckoned without the only One in Whose hands are the end of the earth. In reply to the hope and designs the answer which came was: "Give an account of thy stewardship: for now thou canst be steward no longer."—London Catholic Times.

B. Willing to Suffer.

To save society, we must revive the spirit of sacrifice. If we were saints, we would ask of God to crucify us still more—to annihilate us, in fact, so that His glory alone should be made manifrom Protestant countries. Catholic-His glory alone should be made ism, anywhere and everywhere, is an fest, and His grace only exalted.

FIVE-MINUTES SERMON. Nineteenth Sunday After Pentecost.

THE ROBE OF JUSTICE.

My dear Brethren: The Gospel of this Sunday is a parable intended to impress upon our minds the great truth that God has called each and every one of us to the marriage feast of His of us to the marriage feast of His eternal Son, our Lord Jesus Christ. The bride is the Church He established on earth. Each one of us is called to be present at this feast. Each one of us has accepted that call. Hosts of others who remain outside of His Church have failed to accept that call and invitation. Of these the Gospel declares they are unworthy. Of ourselves what does it say? "The wedding was filled with guests." After they had gathered together both bad and good, "The king went in to see the guests, and he saw there a man who had not on a wedding garment."

We are then present at the feast. We form a part of the great crowd of good and bad who are there. The king is at hand, Almighty God the Eternal Father, Whose all-seeing eye penetrates even the inmost thoughts of every heart. From Him nothing is concealed. He comes. He is here. That all-reaching eye is penetrating in-to the deaths of our souls. He wants to find out if all is ready for the pres ence of His Son before He will permit Him to enter and be present in our midst. Are we adorned properly to meet that Son? Has each one of us been careful to come clothed in the wedding-garment? If so, then we are all ready for His approval, to rejoice with Him in this time of His eternal union and marriage with His Church, His spotless Bride. But is each one of us clothed in that

vedding-garment? Each one is baptized and has received upon his soul the character of our Lord Jesus Christ, whereby we were made sons of God and have secured a right to an invitation to this wedding-feast. But this is not all. This wedding-gar ment must not only be of God's making, but it must at least be clean, white and spotless. It must also be shining with the glory of the virtues of Faith, Hope and Charity, be perfumed with the odors of sanctifying grace. The soul of him who wears it must be unstained by mortal sin. How many of us can say we are now ready for the approach of the King's Son, and clothed in a manner

present at His marriage? Again, at this marriage we are ex-pected to rejoice with the bridegroom. Can any one rejoice with a bridegroo inless he is a friend and in sympathy with him? unless he have the same spirit within him which the occasion requires? It is simply impossible if our feelings are not one with his on such an

to all that is required to be

ecasion. Have we, then, that spirit? If we have, we are filled and moved by the Spirit of God at this moment. His Holy Spirit is in our hearts, uniting us to Him as our Eternal Father and claiming for us the rights of His chilclaiming for us the rights of His children. The seven gitts of the Holy Ghost are ours, and all virtues of heavenly beings are present within us at least in some degree. Then we have the spirit of the bride also, His Church. She is also the most cherished object of our affections. Her spirit is also our spirit, and with her we love most deotedly her Bridegroom and all wh He loves. We serve, obey her, and fol-low her least directions. We are anxious even to anticipate her wishes and oppose all who oppose her, even to death for her sake.

But if we have not this spirit there is but one other to possess our mindsthe spirit of the seven capital sins, of pride, covetousness, lust, anger, gluttony, envy, and sloth. If our souls are by this spirit our weddinggarment has been thrown off and we are worse off than was the man who had none, for the garment made by God and given to us in order that we might be suitably adorned for the marriage of His Son has been soiled and bedraggled with the mire of sin, and in that costume

with the mire of sin, and in that costume we have come to the marriage.

To many of us, my dear brethren, the call to go to God, to be present at the eternal rejoicing of His Son in heaven, will be as sudden, and more so, than the questions that have been exhed than the questions that have been asked to-day. It will then be too late to If, then, we have on the glorious wedding-garment, we shall rejoice for ever with the King's Son. If not, we shall then be cast out where there shall be only wailing and gnashing of teeth for ever.

Say the Kind Words Now

A young man buried his face by the bedside of a dying mother, crying out:
"O, mother, I cannot give you up;

love you so!"
"My boy," whispered the dying woman, "you never told me that before."
Wo take it for granted that people know how we appreciate them. How often we speak the critical word. How rarely the complimentary one! We know very well how we feel when others tell us how our work and our talents are appreciated, but we are prone to forget that our neighbors, our friends and our fellow-workers are the kind of people with the same kind of

hearts. Most of us would rather have a little more "taffy" while we are living and a little less "epitaphy" when we are dead; a few flowers on the desk and less on the grave. Speak the good word, and speak it in good season.

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AT THE VATICAN.

TOUCHING MEETING-THE GREGORIAN CHANT, AND THE JUBILEE OF THE IMMACULATE CONCEPTION.

Rome Sept. 9 .- Last Monday evening

a very touching meeting took place in the Vatican between the Holy Father and his three unmarried sisters. The have lived with him for nearly thirty years-while he was parish bishop, patriarch and cardinal and shortly after his coronation as Pope Pius X. sent his private secretary, Mgr. Bressau, to Venice to accompany them to Rome. Like His Holiness himself their style of living has hardly changed at all since they were humble village girls of Venice, and they were naturally confused when they were met at the railroad station in Rome by group of distinguished prelates and other notabilities. A modest apart-ment had been already taken for them near the Palace of the Popes. Here they rested for a few hours after their journey. It was another Venetian Pope who, when raised to the papacy from the lowliest position, refused to receive his mother until she laid aside her gorgeous dress and donned again the peas-ants' attire—but Pius X. had no need to repeat such a hard lesson to his sisters. They were dressed with the utmost simplicity, and when they appeared in the presence of His Holiness all three of them threw themselves at his feet—only to be immediately raised up by their brother: "You must never ferget," he said, with tears in his eyes, that I am always your Beppo "—the affectionate abbreviation of Joseph, by which he was known as a boy among his family. After half an hour's pri-

the rule.

Little by little the salient features of the new pontificate are growing more clearly defined. In a few simple words addressed to the editors of the Rassegna Gregoriana, the Holy Father has called the attention of the Catholic world to the reform of the Church music—a reform which he describes as "neces sary." His Holiness has always been sary. enthusiastic advocate of the gorian chant, especially in the rich, pure form to which it has been reored by the labors of the Benedictine Monks of Solesmes. Pius X's short brief to the Rassegna Gregoriana may therefore be taken to be the first step toward the extirpation of the florid and senseless music which now prevails in so many parts of the world in church services. The Holy Father declares that he knows from long experience what great influence is exercised on what great influence is exercised on the piety and devotion of the faithful by the pure harmonies of the Church— and the increase of piety and devotion is likely to occupy his best energies while he occupies the chair of Peter.

The Patriarch of Venice was always

vate conversation and administering the

Apostolic blessing the Holy Father

parted from his sisters with the injunc-

tion that they were to come often to see him. Hitherto it has been the cus-

tom to confer titles of nobility on the immediate relative of a Pope sprung

from the people, but it is stated that Pius X, has decided to derogate from

noted for his devotion to the mother of God. It was impossible that he should have changed in this respect when he became Pius X. Writing to the Bishop of Tarbes, in whose diocese the famous of Tarbes, in Whose dicese the standards shrine of Our Lady of Lourdes is situated, he said the other day: "Although I have never been able to satisfy my own ardent desire to go to Lourdes, I can, now that I am here in the Vatican, can, now that I am least make my pilgrimage every day to the copy of the Sacred Grotto, which has been set up in the Vatican gardens."
Then again he has cordially encouraged the movement for the celebration of the Fiftieth Anniversary of the Proclamation of the Immaculate Conception clamation of the Immaculate Conception and has promised himself to crown the picture of Mary Immaculate in St. Peter's on December 8, 1904. The crown is to consist of twelve large Alamonds like the twelve stars: "I liamonds like the twelve stars: saw a woman clothed with the sun and with the moon at her feet, and a crown of twelve stars on her head."—Vox. URBIS in N. Y. Freeman's Journal.

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CORRECT AND INCORRECT. It is the correct thing-

To stand while being incensed at To stand while being incensed at Solemn High Mass.

To remember that the vestibule of the Church is not a reception room for the interchange of friendly greetings

and current gossip.

To remember that for each day of the week there is a special devotion:

Sunday—The Holy Trinity.

Monday—The Souls in Purgatory.
Tuesday—The Guardian Augels.

Wednesday—St. Joseph.
Thursday—The Blessed Sacrament.
Friday—The Sacred Heart and the

Saturday—The Blessed Virgin.

For ladies occupying the end seats to move up when others enter the pew.

For gentlemen occupying the end seats to move up or rise and let ladies was in before the pass in before them. It is not the correct thing—
To march up the aisle to a front pe

f one enters the church after Mass has begun, especially during the sermon. For men and boys to loiter around the entrance staring at passersby.

To leave the church as if exhausted

and glad to get out.

To stalk hurriedly and noisely up the To ignore the holy-water font at the

To give a little bobbing courtesy instead of the proper genuflection before

For persons occupying end seats to force others holding seats in the same pew to climb over them.

To make a rush for the doors before entering the pew.

the priest has even descended the altar begin the concluding prayers. Church Progress.

Then We shall know.

One day, when the conflict will cease and angels will minister to you, and God will crown His servant, you will per-ceive and understand that the sufferings of this present time are not worthy to b with the glory that awaits those who, in their deepest misery, dare still to await their God.

MERRY, HAPPY BABIES.

There is no greater treasure of than a healthy, happy, merry baby. Anything therefore that will keep the little one in this condition is a priceless boon to mothers. Mrs. Wm. Bull, Maple Creek, N. W. T., tells how she accomplished this end : she says : am happy to say that Baby's Own Tablets have done my baby girl a world of good. She was badly troubled with constipation and very cross and peevish, but since using the Tablets he is all right. I gave her the Tablets such a merry, happy little thing that there can be no doubt Baby Own Tablets are just the thing for little

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moment by mome God calls you to strength to do it. morning, "How si day? I have suc and persons to s strength for it." for you do not no as you need it, the v do not look nstances may i what you expect.

OCTOBER 1

CHATS WITH

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