"THE UPS AND DOWNS OF LIFE."

C. F. STREET, M. A.

Time seems to pass away quickly when our minds are absorbed in our daily duties and when sleep, "nature's great restorer," gives us peaceful and refreshing repose during the long hours of night. Thus was Mabel's experience, during the first and second months, as a pupil of the convent, and the month of November was now near at hand.

The 1st of this month-All Saints -was the day appointed for her Day—was the day appointed for her first Communion. November is a gloomy month; all nature then presented the community of the forests of the community o November is a ents a scene of desolation ; the forests are stripped of their foliage, the ground is strewed with bruised and withered leaves and the fields are barren in ap-The contrast between the pearance. The contrast between the beautiful season of summer, when fragrant and variegated flowers attracted the senses, luscious fruits ornamente the trees, and all nature was beaming with lite and beauty, and the season of autumn, when the vegetable kingdom has begun to lapse into a torpid state makes November a dreary and mourn ful part of the year. But this dull month is ushered in by a beautiful festival. The 1st day of November as All Saints' Day consoles the mourner, cheers us in our gloominess and gives

us hope in desolation. When this day arrived in the year 1872, Mabel Simon was early awak-ened by her faithful maid, who helped her to robe herself in a manner suitable to the ceremony, in which she was about to engage. Her aunt, deeply about to engage. Her aunt, deeply interested in her niece's religious welfare, had presented her with a pretty dress of white muslin, a long white veil, white kid gloves and shoes; all these articles of dress were white in color to signify that purity of hear which the young Christian must have who approaches the altar to receive the Holy Communion.

Mr. and Mrs. O'Neil accompanied their niece to the Convent Chapel the celebration of Mass began 8 o'clock; there had assembled in the chapel all the Nuns and pupils of the convent and several relatives and friends of the pupils.

After the reading of the beautiful Gospel, appointed for "All Saints' Day," which is a portion of Our Lord's sermon on the Mount, the Pour Lord's sermon on the Mount, the Rev. Father then addressed the congregation, and pupils as follows:

My dear Brethren and pupils,

To day is called "All Saints' Day it is a beautiful festival and merits your serious consideration. It teaches us how intimate is the relation of the souls of the saints departed and the citizens of the heavenly Jerusalem with the faithfuldisciples of Jesus Christ here on earth; of the members of the Church triumphant with those of the Church militant. It also gives us some conception of the magnitude and glory of Christ's Kingdom, of which you have the distinction to be mem This Kingdom embraces not only all the people who belong to the Holy Catholic and Apostolic Church here on earth, but all those saintly personages whom we honor in this festivity, including all the patriarchs, prophets and faithful servants of God who had lived under the Old Testament; also the blessed Virgin, the Mother of God, the Holy Apostles, evangelists, confessors, virgins, martyrs and all those faithful disciples of Jesus Christ of the New Testament

beautiful hymn known as the "Gloria in Excelsis"; first sang by the angel saying "Glory be to God in the high est and on earth peace to men of good will." This hymn, the Catholic Church afterwards embodied in her liturgy, supplementing it with other sentences of praise and adoration, adapted to the completion of the work of redemption. In another part of the liturgy, this magnitude and glory of Kingdom is again set forth. where the priest exclaims "It is truly meet and just that we should always and in all places give thanks to Thee "O Holy Lord, Father Almighty, Eternal God, through Christ our Lord, by whom the angels praise thy majesty, the denominations adore it, the powers before it, the heavens the heavenly virtues and blessed seraphim with common jubilee glorify it.

New, my dear children, one very important truth, which you should ever bear in mind, is that the angels around the Throne of God, the saints in heaven, the souls of the faithful departed in purgatory and the faithful members of the Holy Catholic Church on earth, all constitute one family, be long to the same kingdom and all worship the same God the Father Almighty, the adorable true and only Son the Lord Jesus Christ, and the Holy Ghost the Comforter, the three divine Persons of the one Godhead.

It is this union between the Church triumphant and the Church militant this intercourse between the saints and angels, between the heavenly Jerusa lem and the faithful servants of God here on earth, which constitutes the doctrine of the communion of saints, one of the articles of faith laid down in the Apostle's Creed. It is this glorious doctrine which spans the immense space separating heaven and earth and establishes a regular line of com-munication between God's faithful servants in this world and their brethren in the heavenly Jerusalem. Blessed Saviour made this wonderful communication between the holy city of God and this world very clear to our

"I came forth from the Father," He said, "and am come into the world;" again, "I leave the world and go to the Father." Also, referring to the events which would ensue after His death and resurrection, He told His disciples that "in His Father's house are many mansions and I go to prepare a place for you." The apostle Saint Paul, also informs us about the journey of Jesus Christ from heaven to earth and His return, where He says in the Epistle "He that descendeth is in the Epistle the same also that ascended far above all heavens." What stronger evidence could the Apostles have required to confirm this marvellous revelation in their minds, than the fact of having, with their own eyes, beheld Jesus, who had been personally instructing them, suddenly raised up whilst they watched

Him going up to heaven until a cloud received Him out of their sight. This communication, existing be tween heaven and earth, is not a new doctrine of the Christian dispensation it had been clearly revealed to the faithful servants of God, under the Old Testament. It was made intelligible to the Patriarch Jacob in a figurative manner, on that occasion, when he saw in his sleep "a ladder standing upon the earth and the top thereof touching heaven and of the augels of God descending by it and of the Lord leaning upon the ladder, communicating to His faithful servant, the special divine Providence over him and the future destiny of his chosen people. Again, the angels who presented them selves to the patriarchs and prophets to warn and instruct them as messengers direct from the throne of God the Father Almighty and to the shepherds at the time of the Saviour's nativity and to the disciples on the morning of the Resurrection of Jesus Christ, furnish us with abundant proofs of the intercourse which is established between the heavenly Jerusalem and the people of God here on earth.

But the Holy Catholic Church has a clearer revelation of the doc-trine of the communion of saints than was given to the Church prior to the Christian dispensation. She teaches that there exists constant sympathy and communion, not only between angels and men, but between the souls of the saints in glory and the souls of the faithful members of the Church here below. The saints, whether in heaven or on earth assist each other by their prayers and good works. Therefore the invocation of the saints is a very edifying and comforting part of our devotions. In the midst of our tribulation, when the world is unsympathetic and harsh, when we are weary of life, when human help is of no avail, we are encouraged and sustained by this association with our friends in the spiritual world, we have in heaven, near the throne of all mercy and grace, the Blessed Virgin Mary, the Mother of God the Saviour Jesus Christ, who became our Mother when her divine Son made us His brethren; we have also among the saints before the throne and before the lamb, charitable souls and faithful friends of all nations, kindred. people and tongues who have the welfare of their brethren here on earth. at heart, and who hear us when we call upon them, who daily pray that we may be strengthened with Might by the Spirit, that Christ will dwell in our hearts by faith and that we may be able to comprehend with them the height, the length, the breath and the depth of the love of God for His people here on

earth. ic spirits.

It was the contemplation of the majesty and uniquity of the Kingdom of Jesus Christ which inspired that beautiful Litany of all Saints." Our blessed Lord exemplified this doctrine to His disciples, at the lime of His transfer at the lime of This great truth is plainly set before there appeared Moses and Elias talk-ing with Jesus in the presence of His disciples. We have another striking instance of this "communion of Saints at the time of Christ's Resurrection, when the graves were opened and many bodies of the Saints, that had slept, arose and coming out of their tombs, went into the Holy City and appeared to many. Several accounts nave we, not only in the Scriptures but in Ecclesiastical history, and from tradition of the apparitions of Angels and Saints, especially of the blesse Virgin Mary to the faithful servants of God here on earth, to communicate with them regarding the mission committed to them.

The laws of nature, which govern and regulate the planet which we in habit and the solar system to which the earth belongs, help us to comprehend and realize this mysterious relation existing between the Church triumphant and the Church militant. communication between the earth and sun, that the immense space of 95,000, 000 miles, which separates these two globes, does not interfere with that communication being regularly maintained or with the earth receiving from the sun those measures of light and heat which are profitable necessary for us. As God, the Father Almighty, effected this marvellous and mysterious communication between distinct globes for our physical and temporal life here below, so He has also established another system of communication for our spiritual and eter nal life between the Holy City of God, the heavenly Jerusalem, and this world, that we should receive such graces as are essential to our spiritual and eter-

nal life. Again, consider how human science. succeeded by the invention of the telegraph in enabling people living on different continents and separated by the vast and mighty oceans, to hold understanding, for He Himself had tra- telephone, the human voice is made in much as the Bibles,

stantaneously audible to persons located hundreds of miles from the speaker.

TO BE CONTINUED.

POPULAR PROTESTANT CONTRO. VERSY.

Sacred Heart Review. In "Romanism and the Republic," pp. 295-297, Mr. Lansing says: The Roman Catholic Church is idolatrous, worshipping images and sanctioning their worship. That is a startling charge, but listen to the proof.
"In the first place, the Roman Cath

olic Church, in many of its standard works, takes out of the Ten Command ments the Second Commandment, and in order to make ten, divides up the tenth into ninth and tenth. Here is the first attempt for the justification of their idolatry, the suppression of the word of God, so that the plain command,

Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them,'-this commandment is bodily rejected from the ten. I have here in my hand a list of five of their catechisms in which this has been done.

oughly Roman Catholic countries probably omit more uniformly that part of the First Commandment which we properly call the Second Command-ment. The Roman Catholic Church thus rends the Ten Commandments, the basis of all moral law, in order that they may not, with all their effrontery, stand up defiantly and face the moral law as God gave it." Mr. Lansing says effrontery, but I have taken the liberty to correct his orthography. His genius for writing words wrong revels in proper names, but finds a fair field outside of them. He gives us Wittenburg, the Cortez, Emanuel, Nicaraugua, Moximillian, Shrader, for Schrader, Bellerini for Ballerini, La Maistre for De Maistre, Nasby for Naseby-probably because he supposes the immortal Petroleum V. to have been in command at that celebrated encounter-Suratt, Doctor Nudd for Doctor Mudd, Harold for Herold, Pierre Hyacinthe, giving this eminent gentle man a Christian name quite unknown to himself, Tibbellus for Tibullus. As these names, when repeated, appear in the same form, we may know that we are indebted for such felicities to the author, not the printer. What ever may have been the merits of that little hill schoolhouse which Mr. Lansing extols so effusively, there are two things in which it appears to have failed. It has not taught him how to spell, and it has not taught him how to Having, therefore, tell the truth. broken down so ignominiously at the bottom and at the top of the scale, I take leave to doubt whether it deserves all his praises.

To come now to the matter. Does Mr. Lansing mean to charge Lutheranism with idolatry, and with having "rent the Ton Commandments, the the basis of all moral law," in order to conceal it? I have known a German Calvinist to carry his sectarian impudence even to this pitch. Mr. Lansing, however, not being a German, contents himself with mauling the Roman Catholics. Yet if he accuses them he is bound to accuse the Luther ans, too, for both churches do exactly the same thing. The Lutherans also recken that which we and the English call the second commandment as being a part of the first, and what we call the tenth as the ninth and tenth. If, there fore, they wished to point out that commandment which, from beginning with Rome also follow, as the difference to the end of his book, Mr. Lansing reats as no part of the Decalogue, th Catholics and Lutherans and Moravian would not as I should, refer to the Ninth, but to the Eighth. And the Lutherans, equally with the Catholics, in their brief popular catechisms, often give only the first sentence of each longer commandment, which results in non-appearance of that which we call the second, but which they esteen as only the continuation of the first Of course, in the longer catechisms both Lutheran and Catholic, which the young people of both churches are al-ways encouraged to study, the Decalogue appears in full, but naturally divided in the same way. Unless, therefore, Mr. Lansing is prepared to denounce the great hero of the Reformation, and the fifty millions of his immediate disciples, about half the Protestant world, as deceivers and mutilators of the word of God, he will have to recall his indictment agains

the Roman Catholics A Methodist friend has given me in extenso Doctor Littledale's reasonings on this case. It is very amusing to witness the intellectual contortions of this learned gentleman in his endeavors, at the same time and for the same fact, to acquit the Lutherans and condemn the Catholics. The case, of course, needs no defence on either side. The reason of the omission is side. perfectly apparent in both denominations, and no more springs out of any desire to conceal, than the omission of the latter part of the Sabbath command ment, or of that directing us to honor our parents. Doctor Littledale's sub terfuge, that the Lutherans, of course, know the whole Decalogue, because they find it in their Bibles, but that the Catholics in Catholic countries don because they have no Bibles to find it utilizing the elements of nature, has in, breaks down under the simple con sideration, which he seems to have quite forgotten, that whatever we may say about Bibles, the Catholic young people are certainly encouraged to instantaneous communication one with the other; now by the means of the these contain the Decalogue in full, as

That a man like Lansing should Think the rustic cackle of his bourg. The murmur of the world,"

and should suppose it of course that Moses received the Decalogue on the mount divided in the very way in which his father and mother, and the mistress of "the little hill schoolhouse. gave it to him, is no wonder. But that a scholar of eminence like Doctor R. F. Littledale, who never could have perpetrated the blunder, should have been found ready to abet it, once committed, out of pure sectarian partisanship, is humiliating indeed. It is more

degrading than even his calumnious

misinterpretation of the Jesuit Rule,

for the falsehood is more obvious. In fact, were it not that the Old Testament, in the Hebrew, once or twice mentions "The Ten Words," we might easily count nine. Those of us who, like the present writer, were in childhood never taught a catechism, but left to the Bible, will bear witness how puzzled we always were to make out where the First Commandment ended and the Second began. A Scriptural division or an authoritative Mosaic tradition does not exist. Our usual division, which is also the Greek, is the eldest of the three now known.
goes back to Philo and Josephus. was therefore probably accepted by Our Lord and the apostles, but only as customary, not as imperative or revealed. There is no reason to think that they received it from the Sanhedrin as binding, or that they transmitted it as such to the Church. The New Testament does not mention the matter at all. The Decalogue is the same thing, however we number its parts. The Eastern and Western churches had different divisions for some six hundred and fifty years without prejudice to mutual communion. So little was the Philonian numbering, though the oldest now known, held a imperative, that the Talmud acquaints us with another Jewish division. This takes as the "First Word"—for the Hebrew does not say "Command ment "-what we regard as the Intro-"I am the Lord, Thy duction: tc." The Second Word is what the Reformed and the Greeks call the First and the Second, and what the Latins and the Lutherans call the First. remaining division agrees with the Reformed, and differs from the Lutheran and Catholic. This rabbinic division was upheld by some medieval Jewish authorities, and is regarded now by

The third division first appears con spicuously at some time in the fourth century, principally in the West, and is the one with which all Roman Catholics and all Lutherans and Moravians are familiar. This commended itself to the Western mind-which was doctrinally free in the matter-on two accounts. First, it reduced the com-mandments of the First Table from four to three, thus expressing the Trinity, and increased those of the second Table from six to seven, the number of perfection. Second, taking the order found in Deuteronomy 5: 21 (in the King James version) Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house," etc., it releases the wife from among the list of chattels. This mystical and this practical reason commended this division, though the youngest of the three, to the great authority of Saint Augustine. Through his influence it became established in Western use, since Western doctrine and Eastern did not regard it as a point of faith, but simply of practical judgment and ecclesiastical custom. The Eastern Church still adheres to the eldest or Philonian tradition, which

various Jewish and Christian scholars

as the best of the three

s of no dogmatic import. At the Reformation, the Reformed or Calvinistic wing of Protestantism (the Anglicans being at first Calvinistic) reverted to the eldest or Philonian tradition, and have therefore ever since in this particular followed the same use as the Greek Church. The Lutherans, however (out of whom the Moravians have since been developed have never seen sufficient occasion for departing from the traditional Western numbering, although I believe that of late some Lutherans and Moravians have inclined more to the elder use Of course it is no matter of doctrina dispute among them.

Thus we see that the brute ignor ance of Protestants concerning that very Decalogue over which they make such an ado, has led numbers of them, not simple laymen, but ministers, not

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simple ministers, but Doctors of Divin ity, not simple Doctors of Divinity, but faculties of Theological Seminaries, to do in fact that which they falsely accuse Roman Catholics (and by unavoidable implication the Lutherans and Moravians) of doing in all form namely, to strike one of the Command ments out of the Decalogue, in their case that which says: "Thou shalt not bear false witness against thy neighbor." If the guilt of transgress ing this Commandment is so great when it concerns one man, what must it be when it is directed against much more than half the Christian world, against more than 200,000,000 Roman Catholics, and more than 50,000,000 Jutherans and Moravians?

The slander in itself is sufficiently refuted, but there are various reflect tions suggested by it with which I wish to deal in my next paper. Charles C. Starbuck.

Andover, Mass.

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