

PROTESTANT CONTROVERSY.

Sacred Heart Review. St. Paul says: "Charity believeth all things." In other words, when any one in the Christian brotherhood (for of this the apostle is speaking immediately) professes in anything to be governed by the same high ends, under the leadership of the same Redeemer, we are to lend him a generous confidence, and rather to exceed than fall short. Especially ought we to exercise this confidence when we are tempted to surrender it. Only irresistible evidence should compel us to give it up.

See that, for honesty of purpose, he is much above Lansing, from the way in which he has received my refutation of the Lehmanowsky fiction. Some ten years ago, when Lansing, after his own peculiar style, was raving and raging over that very recent event, the massacre of St. Bartholomew's, as if everybody concerned in it, even after the fact, was a criminal of the blackest dye, in exactly the same sense in which we would now abhor the Whitechapel murderer, I reminded him that while the deed was atrocious among atrocious, it by no means exceeded that, in that fierce age, when the old and the new were contending for life and death, and to many it seemed as if the world were dissolving, true children of God might not, for a while, be misled into applauding even so grisly a deed as that. Otherwise, what are we, Protestants, to think of Calvin and Melancthon, and Cranmer and Knox, and Latimer and Beza, every one of whom defended the burning of heretics or the butchery of religious enemies?

was, especially in its last two generations. Yet because I copy, almost literally, this moral enemy of the Inquisition, on both sides of his statement, and do not, like this Moore, carefully evade, and even hypocritically affect to disbelieve everything which does not serve the diabolical ends of religious malice, he denounces me to all the world as a friend of the Inquisition! This man has a long article directed against me in the Morning Star of Sept. 8. I purpose dealing with it piece by piece. It is a veritable "mystery of iniquity." This Presbyterian imitator of Torquemada (happily now only able to persecute through slander) is not a member of the Pope, but assuredly he is "a member of Anti-Christ." He need not go to Rome to search for the "man of sin." He would only send his own photograph, I could easily pick out the man of sin on the benches of Boston Presbytery. The "man of sin" is easily found where ever heresies and slanders, above all slanders in the name of religion, foregather, and wherever, as with this man, a pretended zeal for God leads to the belief, and to the practice of the belief, that "the end sanctifies the means."

INTERCOURSE WITH THE DEAD. If the memory of the dead is so sweet, if it strengthens us so much in well doing, what must be the efficacy of the more intimate thought of our intercourse with the dead! The Catholic doctrine opens the most consoling perspective in this sweet and tender communion with the souls of the elect, which begins beyond the tomb and is continued in a happy eternity. It in no way forbids us to consider our beloved dead as not gone from us, but still near us though invisible to our senses.

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METHODISM AND RELICS. An article in the Quiver shows how the love of relics has extended even to the Wesleyan body. THE BEST Coleman's Salt

will give a word of week concerning attendance for it is notorious that Mass is culpably neglected. Mass on Sunday is something that should be set apart as the greatest of our generation all the year round. There are reasons which you must be serious ones. Sacrifice of the Mass is not assisted at by a strict law of but it is the greatest act of love. It is Christ on Calvary, less. What if Calvary, thousands of miles distant church—does that make any to God? God is equally every part of the world, make any difference to you love for some dear relative any different whether you same quarter of the world not? Some places are more you than others, to be sure; you to God; but distance divides loving hearts, does their love. So our Lord really and personally, in and in His divinity, on the as truly as He was on Calvary. The lapse of time does Christ our Lord died for well as for any of the Jew of His own day. A thorn to God but as a day that yet to come; for to the there is no passage of time everlasting present.