

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXI.

We have seen that it is not true, as the Spanish-American paper declares, that all Protestants reject, as a false dogma, salvation by works, in the sense in which alone the Catholic Church teaches it. She teaches that salvation by works is the fruit and perfection of salvation by faith. It is what St. Paul teaches when he says: "Work out your own salvation." "Knowing that it is God that worketh in you, to will and to do." She teaches that holy and beneficent actions, done in the grace of Christ (and no other) deepen the habit of holiness, render us worthy of a higher place in heaven, and are a mighty safeguard against relapse into deadly sin.

The doctrine, as I have set forth, and as the eminent Mohler expounds it, is plainly that of Trent, which here follows the explicit words of Christ, and of the apostles. It is no less confirmed by reason and by experience.

The Champion would not dare to deny the doctrine, as I have explained it. It can only make it out "a false dogma" by misrepresenting it. That there are many Catholics, as well as many Protestants, whose notion of salvation by works is practically that of mere external acts, done in mere human strength, of course I do not dispute. The half antinomian teaching of justification by faith alone, in Luther's sense, could not fail to call out in many minds a dangerous reaction towards the opposite error, not to say that human sluggishness and shallowness always lean to this. This polemic reaction has laid waste vast tracts of Protestantism, so that the Champion would do well to look to its own house first. When it says that all Protestants deny salvation by works, and that interpreted in the baldest sense, it says what is not true.

On the other side, had it not been for the strong constraint laid by Trent on the whole Church, it really seems possible that the whole Spanish nation would have gone off into mere externalism. As it was, St. Pius V. evidently regarded them as having come dangerously near it. Indeed, he once asked of the Spanish Bishops outright, "if they thought that salvation could be bought and sold." I have softened rather than strengthened his words, as Mr. Lea gives them. The late Archbishop Gross had a good deal to urge in support of his suspicions of the genuineness of Spanish orthodoxy.

However, these are the doctrinal standards of the Church, and any Protestant who denies salvation by works as it is taught in them, virtually denies the Gospel.

The second "false dogma," which the Champion declares that all Protestants reject, is "the intercession of the saints." Here the editors have more to say for themselves. Undoubtedly no Protestant Church, and no Protestant, holds it for a certainly revealed truth, that the glorified saints intercede for the Church militant. He would not presume to set this up as an article of faith. However, these editors always use "false dogma," not in the sense of a dogma insufficiently proved, but in that of an opinion intrinsically erroneous. Now can it be imagined as probable, or indeed possible, that the Church triumphant has so lost sympathy with the Church militant as that she does not continually present her intercession before God? Angelic intercession for the Church on earth seems plainly taught in Daniel X.

A man who denies that the glorified intercede for the unglorified is one of two things. Either he is a hopelessly unsympathetic, selfish creature and therefore not a Christian at all, or he is slavishly bound by a vague traditional confusion between intercession and invocation. Protestantism, undoubtedly, almost universally discourages invocation of the saints. But this is entirely different from the question whether the glorified saints intercede for believers on earth. The Catholic Church commands, but she does not command, invocation of the saints; but she does not allow any one of her children to deny the reality of their intercession. A Protestant who denies this certainly keeps in well with the creed of his Church, but he by no means keeps in well with right reason and Christian feeling.

As concerns invocation, since the Champion does not mention it, I need not discuss it. I will only remark that an eminent theological professor, in one of the great schools of our country, once, in my hearing, said to his son, what over-zealous, though amiable wife, who was speaking rather strenuously against invocation of the saints: "My dear, the Catholics ask the saints to pray for them just as I might ask you or you me." The lady had nothing to say. Of course no answer could be made. Yet this clergyman was an Irish Calvinist, that most strenuous of Protestants. However, let me say for the lady, that she soon after turned the tables on her husband, and gave him a good setting down for not duly recognizing St. Xavier's extraordinary holiness. If it is not idolatrous to ask an unglorified, it can not be so to ask a glorified saint to pray for us. It is not a matter of faith that he can hear us, nor yet that he can not. If a Protestant believes that the Blessed Virgin or some other saint hears him, he certainly has a right to ask their prayers. It is a simple question of fact, which of course no Protestant creed can decide. Certainly Luther, when, years after his breach with Rome, he declared that he had written his book on the Canticules "by the inspiration and intercession of the sweet Mother of God," must have thought it lawful and profitable to solicit a continuance of her intercession. Indeed, he shoots ahead of Catholic orthodoxy, for he attributes inspiring power to her, which, says Cardinal Newman, can only be a function of the Holy Ghost. However, Luther swings about in this way, and that without much regard to consistency.

The Thirty-nine articles condemn the invocation of saints, not, however, as idolatrous, but only as "a fond thing vainly invented." Even to this milder sentence, of course, no Episcopalian layman is committed anywhere, and in America no Episcopal clergyman. And inasmuch as Episcopalianism, notwithstanding all the Champion's ravings against them, as "own brothers to the Romanists," form a very numerous and very important part of the Protestant world, the Champion's sweeping declaration is lame. I am not sure, but I have the impression, that among the Lutherans too it is a matter of private opinion whether the saints may be privately invoked. If so, put together Episcopalianism and Lutheranism, and you have more than half the Protestant world who, remaining Protestant, are at full liberty to believe that the saints intercede for us, and if they will, to ask their intercession. Indeed, I should like to know how you would go about to excommunicate an Anglican or a Lutheran for this. In the former case at least, it would be plainly impossible. The Champion had better do what I have suggested already, and make out that all Protestants do as it says by refusing to own anybody else for a Protestant.

(3) All Protestants, we are told, deny that the expiatory sacrifice of Christ is repeated in the Mass.

Undoubtedly one can not be recognized as a Protestant in the usual sense who regards the Mass as a propitiatory sacrifice, although he may very well own it for a eucharistic sacrifice.

(4) Protestants, the editors say, all deny the Pope to be head of the Church. Undoubtedly a man who owns the Pope as having personal jurisdiction over him is not a Protestant, but a Roman Catholic. The Champion, however, appears to mean that every real Protestant denies that there can lawfully be a delegated Head of the Church. This, certainly, is not true, or we should have to say that Luther, Melancthon, Harnack, the present Archbishop of York, and all manner of eminent divines and laymen are no Protestants, who have been willing to own the Pope for Head of the Church, by historical right, provided there were nothing else in the way. Of course the Vatican decrees are an impassable barrier, but any essential necessity in Protestantism of refusing to have an earthly Head of the Church can not be proved.

(5) Papal infallibility. Of course there is no dispute with the Champion here, since any one who owns the Pope as doctrinally infallible *ex cathedra* thereby becomes a Roman Catholic.

(6) The authority of Tradition. Undoubtedly Protestantism ascribes very much less weight to tradition than Catholicism does. Whether it denies its authority altogether, as the Champion says, we will consider next week.

CHARLES C. STARBUCK.
Andover Mass.

FIVE-MINUTE SERMON.

First Sunday After Epiphany.
HOME LIFE.

"And He went down with them and came to Nazareth and was subject to them." Gospel of the day—St. Luke II, 1.

The Gospel of to-day brings before us the home life of the Holy Family at Nazareth. The home of Jesus, Mary, and Joseph was a very poor but a very peaceful home. And from it we may learn how to regulate our homes, and make them the abodes of virtue and peace.

The only real comfort to be had in this world is to be sought in that sanctuary of domestic life which we call home, and the happiness of every true home, be it a palace or a hovel, is essentially the same. The most sacred memories of the heart are entwined around the old home. All the joys of childhood, all the deep affections of mature years, all the quiet peace of old age, are associated with it. There is no life so bleak as that which has no home recollections to rest upon.

Now, the home life at Nazareth answered to all the conditions that constitute the true home. There was perfect love and harmony, there was perfect peace and trust, and although the roof was lowly, and the labor incessant, and the means pinched, there was sweet contentment and repose. Poor as it was, the little vine-clad cottage at Nazareth was the only spot on earth in which Jesus and Mary could take comfort. Every other place and prospect answered to all the conditions that constitute the true home. There was perfect love and harmony, there was perfect peace and trust, and although the roof was lowly, and the labor incessant, and the means pinched, there was sweet contentment and repose. Poor as it was, the little vine-clad cottage at Nazareth was the only spot on earth in which Jesus and Mary could take comfort.

And if our Blessed Saviour Himself, Who came into the world to suffer, found some comfort in His earthly home, surely we may look for it also. Love is the first condition of domestic happiness; there must be mutual love and trust between the inmates of every home that is worthy of the name. And this love must manifest itself in kindly, cheerful and unselfish devotion to the common interests and comforts. When love is lost, and ill-temper and ill-will take the place of cheerfulness and the will to serve, when there is bickering and barking and quarreling, there is no longer a Christian home, but only a den of snarling animals, without the common instinct of mutual harmony. And where there is drunkenness, and blows, and blasphemy, there is a den of demons who pollute the domestic sanctuary with the breath of hell itself, and make a hideous mockery of its happiness and peace.

It is amazing how some people will poison the sweetest waters of life by continually giving way to their mean, nasty tempers, and sacrificing the purest joys of existence rather than preserve a little self-control. And nothing short of the direct influence of the evil one can account for the fact that so many infatuated creatures will utterly blot their homes and make their lives accursed for the pitiful consolations of the beer-jug and the demijohn.

Ill-temper and dissipation are the great enemies of domestic happiness, but they are not the only ones. Slovenly house-keeping, want of order and

cleanliness rob the home of some of its best comforts. The poorest home may be made to assume an air of cheerfulness and comfort by keeping it neat and clean. And we have no hesitation in saying that a large part of the misery we meet with in the homes of the poor comes from dirt. You will often find in the same tenement-houses, and even on the same floors, apartments that present an immeasurably different appearance. Some will be bright, clean, and cosy; others squalid and filthy, the very picture of misery and despair. It may be some exaggeration to say that "Cleanliness is next to godliness," but certainly it is not far removed from it. For where you find order and neatness in a home you are sure to find some elevation of mind; but when you see homes that are kept like pig-pens you look for nothing except ignorance or vice. Women who keep their houses in a perpetual state of disorder and dirt are enough to drive their husbands to the saloons to become drunkards, and their children to the streets to become prostitutes. What comfort can a man take in his home which is always in filth and confusion? What inducement can children find to remain in-doors when their home is squalid and cheerless?

When will the people come to understand that the poorest home may be made bright and cheerful, and the abode of love and peace? When will the men and women of this generation awaken to the fact that the real comfort and happiness of life must be sought at home and must be their own creation?

IMITATION OF CHRIST.

The King's Highway of the Holy Cross.

But if thou confidest in the Lord, strength will be given thee from heaven, and the world and flesh will be made subject to thee.

Neither wilt thou fear thine enemy the devil, if thou art armed with Faith and signed with the cross of Christ.

Set thyself, then, like a good and faithful servant of Christ to bear manfully the cross of the Lord, crucified for the love of thee.

Prepare thyself to suffer many adversities and divers evils in this miserable life; for so it will be with thee, wherever thou art; and so indeed wilt thou find it, wheresoever thou findest thyself.

It must be so, and there is no remedy against tribulation and sorrow but to bear them patiently.

Drink of the chalice of thy Lord lovingly, if thou desirest to be His friend and to have part with Him.

Leave consolations to God; let Him do with them as best pleaseth Him.

BIGOTS AFTER HALL CAINE.

A striking example of the virulence of the anti-Catholic bigotry still surviving in England is furnished by the storm Hall Caine has raised in the National Club, of which he is a member. The author of "The Eternal City," recently referred to Leo XIII. in respectful terms at the opening of a bazaar in the Isle of Man. His fellow-members of the National Club are now up in arms against him and threaten to expel him from the club for having said anything complimentary of the head of the Catholic Church, who, in their opinion, is anti-Christian himself. A cable dispatch states that "Hall Caine is awaiting with unconcern the result of the attempt to procure his expulsion from the National Club."

It is to be presumed that the members of this club are fairly well educated persons, who, in matters not relating to the Catholic Church are capable of acting as men endowed with ordinary good sense. No sooner, however, are their anti-Catholic prejudices aroused than they are transformed into blind, unreasoning bigots who are ready to believe the most absurd stories about the Catholic Church. England by no means has a monopoly of these bigots. Our own country can make a fair showing of them. If these haters of the Catholic Church could only be persuaded to suspend their judgment and examine her claims they would, of course, come to view her in a different light. But this you cannot get them to do. Their insensate bigotry has afflicted them with intellectual opthemia which makes them as incapable of seeing the clear, white light of truth as a person physically blind is incapable of seeing the sunlight.—New York Freeman's Journal.

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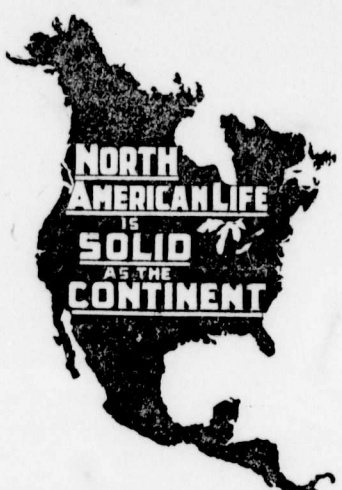
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A STOLEN

By JOHN LAW

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He had attracted a brave crossing the str right in front of Jimmy sprang for out of the way found that Jimmy's store in search of him into his employ.

Jimmy's mother father totally blind business was dull had not been working boy's small salary send to the almost Jimmy's father pectantly as Jimmy into the room.

"What luck, my cheerily. Although father was always it's all right, boy, joyfully. Halsey took me, tomorrow morning."

Jimmy's father eyes and murmured "God!" For, despite their very existence Jimmy securing had been secretly and apprehension fail.

"My prayers h said Jimmy's father as return thanks His goodness."

It was not long a general favorite cheerful, ready honest face endear from Mr. Halsy unfriendly Joe, had been heard to boy seems to be a fellow."

To Jimmy's "play. The time when he brought salary he felt as earned it. He this, but for the had remarked, proven himself "worker."

Jimmy's wages and he lived upon came the mainst season was still d to have no money and Jimmy's father situation for mon.

Time passed smoothly with Jimmy increased his salary quite an interest. But one day a Jimmy. He and out the office and on Mr. Halsy put it in his pocket him in indignation opening his mouth when the other, said in a hoarse,

"You tell sneak that you didn't think you Keep still! Son The door opened, denied appeared. prised for it was to arrive. He comfortable app.

"Are you asked: "You he. We have no plied Jimmy, his temples th glauced at him at his desk.

All day Jimmy should be peevish by telling he kept the m conscience, or would make for downright turned toward expose the th whispered tales.

Jimmy's first heavily on hi thin, querulous. His father not "Are you gr Jimmy? You ation soon, have to work it.

But Jimmy was a pleasure and there was him only—only You see this his father was His strange be work moving the office floor Halsey had b a birthday pr ter. A great Joe would pe as the money.

He quickly his pocket, at Halsey came him and told "Thank you am glad to k safe in my box. I think slightest vinder would but