Expounds to a Large Congregation the Doctrines of the Incarnation.

THE SWEET AND HOLY NAME OF JESUS

THE EPITOME OF THE CHRISTIAN RELIGION - THE MANY BEAUTIFUL DEVOTIONS DESCRIBED—FULL TEXT OF THE SERMON. Wheeling Daily Register, Jan. 18.

Yesterday morning Bishop Kain exinded to a large congregation the Catholic doctrine of the Incarnation, that Christ Jesus is true God and true man, and exposed the tendency of Pro-testantism to subvert this and other testantism to

dogmas of the Bible.

After reading the Gospel (Luke 11-21) and calling attention to the feast which the Church was celebrating yesterday-the feast of the Holy Name of the Bishop said:

DEAR BRETHREN: The sweet and holy name of Jesus is the epitome of the Christian religion—the summing up in one word of all those sacred truths which form the Christian ereed. It is a profession of our faith like to that which blessed Peter, speaking under the inspiring influence of the Eternai Father, thus briefly summarized:

"Thou art the Christ, the Son of the It is that profession, made by the first of her supreme pastors, which the Catholic Church has so guarded and faithfully exjealously guarded and faithfully ex-pounded for now well nigh nineteen centuries. It has been her shibboleth, her battle cry, in every contest with the hosts of error which Satan has succ sively marshaled against her, age after age, during the past two usand years.

For if we cast our eyes backward on the centuries which have elapsed from Christ to our day we find that almost every heresy which has assailed the Christian Church has involved in some way a denial of the true character of our Lord Jesus Christ as God and man. Then if we sift the errors of our own times, we plainly discover that these, too, impugn, openly or covertly, the ered doctrine of the union of the divine and human natures in the one same person of the God-man.

In fact, despite the glorious victories achieved by virtue of that name-Jesus of Nazareth — during the pas one thousand nine hundred years of the world's history, the men of our day out-side the pale of the Catholic Church, seem to be almost as much at loss to define its true character as were the men of His own day. "Who do men say that He is?" is a question to which divers and discordant answers are still given. A great teacher, a holy man, a wonderful prophet, a wise philoso-pher, a worker of wonders, the founder of a new religious system. Amid the clashing of these human views, the eternal Father still speaks through Peter and the Church, of which he holds the keys of dogmatic authority. saying, "He is my well beloved Son hear ye Him." Never has the Catholic Never has the Catholic Church faltered in re-echoing this subblime truth of the divinity of our Lord Jesus Christ. Remove this foundation stone from the edifice of Christianity and the whole fabric totters into ruin HUMAN NATURE OF JESUS.

That He is man we know ; that He is God, the second person of the adorable Trinity, we believe as firmly as we believe in the existence of a God. We do not overlook his sacred humanity. Holy Catholic Church. In her many heart-moving, soul-stirring devotions the Church calls our attention to the human body of Christ, which is as real as our own bodies, and perfect in all its parts and its operations.

Atone time His Sacred Heart-united, of course, as is His whole humanity to the God head—is proposed to our love and adoration. All that can be conceived of any human heart as the centre of the holiest and sweetest sentiments that can attract, and ennoble and sanctify is true of that divine heart. Oh, how well the children of the Church know, from their own experience, the unction that flows as a torrent of sanctification from the Sacred Heart of the man-God Christ Jesus! At another time His pierced hands and feet are held up before us as memorials of His

undying love for us. are bidden to draw near and hear the dear Jesus speaking to us as to the privileged disciples whom He visited the day of His resurrection, showing His hands and feet, as much as to say: Behold the pledges which I, though risen from the dead, still bear about me, and will carry even into my heavenly home. Then, again, we are invited to gaze lovingly on His sacred blood and adore that most precious blood as the laver which cleanses our souls from every defilement of sin. is only the children of the Church who are aware of the many attractive methods which the Holy Church employs and the

MANY BEAUTIFUL DEVOTIONS she sanctions and encourages in order to turn our thoughts and win our love to the sacred humanity of our Lord Jesus Christ. Of these methods none is so powerful as the devotion so constantly urged toward that sacred humanity present in the adorable Sacrament of the Altar. Over and over again, too, are we reminded that the sacred body of Christ is animated by a human soul like our own—that soul which sorrowed with the sorrows of death in the garden of agony-that soul which Jesus, expiring on the cross, commended to His eternal Father.

All these sacred truths connected with His human nature may be truly said to be contained in that one great

lovingly expresses it, the Virgin Mary is truly His mother.

Reproached with sacrificing the onor due to Our Lord to the honor of His creatures, we are intensely conscious that all our other devotions are but means to lead us on sweetly to Jesus, our blessed Saviour. Nowhere out of the Catholic Church are so many proofs given of sincerest, tenderest love of the sacred humanity, in which the Son of God redeemed us. The children of the Church cannot forget, they are not permitted to forget, the soul which agonized for us in the garden of Gethsemane and on the mount of Calvary; the body that was pierced and the blood that was shed for our salva-

Thus are they not only taught that Jesus is truly man, but that His sacred humanity is, as it were, so analyzed that the simplest and the most illiterate of the little ones of Christ may take in and understand that God has indeed ecome man for their sake-become a child of Mary-a child of Adam-one of themselves "in all things, sin excepted.

DIVINITY OF CHRIST.

But while the Church inculcates the tenderest reverence and devotion to the sacred humanity, she proclaims in clarion tones as the very basis of all that loving devotion, nay, of all that lowly adoration rendered to the human ity of Jesus Christ, the sublime doctrine of His divinity — that He is God co-equal and co-sternal with the Father.

There is not a Catholic child who has heard the little catechism explained to him but knows and believes that Jesus, whose sacred image is put before him in so many ways—as a child in Mary's arms, or in the crib of Bethlehem; as the Good Shepherd searching for or bringing back the strayed sheep; as the Victim hanging on the cross— is truly the very God of heaven and earth. In his own childlike language he will formulate for you the profession of Peter: "He is Christ, the Son of the living God." He who is born of Mary in the stable of Bethlehem; He whose life and miracles are recorded in the gospel; He who died between two male factors on the tree of Golgotha, is the

econd person of the triune God. When the Apostles testified to the miracles wrought by Jesus of Nazareth in proof of His divinity, and especially o that unparalleled miracle that after having been crucified unto death He had, of His own power, risen again to life, and then called on their Jewish brethren to confess with the terrified centurion beneath the cross: "Truly this man was the Son of God," the found it hard to bring conviction. crucified God was indeed "a stumbling block to the Jews, and a scandal to the

The latter, through their Gentiles." proud philosophers, laughed to scorn the devout worshippers of the crucified Nazarene. Scarcely had the Church won her first most glorious triumph after a deadly struggle OF THREE HUNDRED YEARS,

when, from her own bosom, arose the impious Arius assailing the Godhead of her divine Founder. We all know how long and fierce was the battle against this impious heresy, and how complete was the triumph of the Cath-But there is no disguising olic faith. the sad fact that we are once more in face of a powerful element, even within the ranks of so-called Christian Churches, that openly refuses to say of revere it so fervently, and adore it so profoundly as do the children of the Holy Catholic Church. In John of the living God." May the awful, blasphemous charge, be brought as an indictment against any recog-nized even as ministers of Jesus Christ in our own day and in our own coun-

> When our highest duty, our duty to our God and our Redeemer, is involved, away with all deceptive axioms! Though in one sense it be true : " De mortuis nihil nisi bonum of the dead say nothing but what is good) "in our case this saving adhered to would put God's honor beneath His creatures' reputation, and therefore it implies a false philosophy, a false morality. Now I ask did that so highly lauded

SO-CALLED MINISTER OF GOD, who died in Brooklyn a few years ago. believe in the divinity of Our Lord Jesus Christ? Surely not, when from pulpit or platform he could impiously brand our Blessed Saviour as a tramp. Did Dean Stanley, a salaried ministe of the Anglican Church, believe in this divinity when he expressed the hope that the day was not far distant when Confucius, Buddha and other pagan worthies would be associated with Jesus Christ in the Sonship of God? When such blasphemous utterances from the lips of Dean Stanley were quoted to a certain very respectable English gentleman visiting our country he remarked with more candor than logic Oh. Dean Stanley is too influential a man to chide for any of his peculiar views or statements." Must not the conduct and public opinions of such nen exert a fatal influence on their

followers? A distinguished convert to our holy faith told me that some years ago he met an old schoolmate whom he informed of his conversion to the Catho lic Church. This gentleman remarked to him: "When we were at school together at the university of Virginia I was, as you may remember, a devout churchman, but for ever twenty years I have been attending Plymouth Church in Brooklyn, and now I have no more faith in the divinity of Christ than Rev. Henry Ward Beecher. There is, alas! a deep undercurrent of of society, and permeating to a very

come of the principles engendered THE RELIGIOUS REVOLT

of the sixteenth century? Are not the vagaries of Dr. Lyman Abbot, of the Congregational Church, and of Dr. of the Presbyterian Church, and of Drs. McQueary, Newton and Brooks, of the Episcopal Church, the legitimate sequences of the principle of private judgment applied to the terpretation of the holy Bible? It is same method of reasoning which leads ministers supposed to be orthodox in their adherence to the heretofore recognized standard doctrines of their church-doctrines avowedly admitted as the unanimous teachings of Fathers-to call into question the docsin. On what trine of original ground? Because, forsooth, modern hiblical criticism has shown the first historical! But is this dogma

chapter of Genesis to be more poetical found only in that chapter? stronger testimony of its truth do we equire than David's inspired words: In sin did my mother conceive me! For that reason we enter the world the bjects, not of God's pity, but as St. Paul assures us, "by nature children But all this is but the nevitable result of the attempt to re duce to practical effect the principle es, the fundamental principle-of the Protestant reformation.

The system of faith then adopted supposes the ability of human intellect o weigh and decide the intrinsic credibility of divine revelation, and of it self to pronounce what is and what is not revealed truth. This is human reason enthroned as the court of last resort to determine whether any doctrine taught by God be true or not.

By this principle anyone who judges from his reading of Holy Scripture that the divinity of Christ is no there clearly taught, not only may, but must, reject it. Nay, if he judge that the doctrine itself is not creditable, he must conclude that the doctrine cannot have been revealed. Far from being blamed, such a one must be praised fe adhering to the dictates of his reason which is constituted by Protestantism the only judge of the truth or falsehood of God's revelations.

This fatal though logical conclusion of the theories of the so-called reformers is yet more evident when we call to mind the great purpose of the Incar-nation and see how sadly those theories fail to realize

THE SUBLIME PURPOSE.

Why did the second person of the blessed Trinity become man? What great and convincing reason is there that the Christ should be God as well s man?

The teachings of the Catholic Church concerning the fall of our first parents and its effects, and the restoration of man through the Word Incarnate-Him whom we love to call by the swee name of Jesus, Saviour - all are in beautiful accord, not alone with the inspired record, but also with the traditions of the human race, and even the dictates of right reason. He wh pelieves in a divine Creator cannot believe that man is now, in his present ondition, such as the All-wise and All holy God created him. No theory of human invention can explain

THE GREAT ENIGMA which man presents to himself. While he has evident traces of high nobility, raising him above all other orders visible beings, yet he bears about him ne fearful upturning of lso signs of s his highest faculties - signs as plain and convincing as are the scattered broken columns which tell the story of perished greatness. Faith alone unravels the mystery of man's existence. It reveals the perfection of natural gifts bestowed on the primative man and the still higher gifts of the supernatural order with which the bounty of a loving Father freely enriched his earthly child as means to fit him for his destined home in heaven. It tells how these supernatural gifts were lost and even the gifts of the natural order impaired by man's sinful dissadly obedience. It depicts in all its hideous malice the evil of sin as an outrage against the sovereign majesty of God

the Creator. Then it unfolds the merciful plan of man's redemption. The Son of God assumes the nature of man, that in that nature which had sinned, full tonement may be made to the offended Creator. By His obedience unto death. even the death of the cross, he repairs the disobedience of the first man. only does he purchase forgiveness of sin, but a restoration of the super-natural privileges bestowed on Adam and forfeited by his sin for himself and posterity. Through the application of the divine Redeemer's merits sinful man is re-born a child of God and heir

FAIRH marks out in minutest detail the in strumentalities He established for the pestowal of this supernatural life, its increase and perfection. It unravels for us the question which perplexed Nicodemus, and tells how man, at any stage of his natural life, may be reborn of water and the Holy Ghost; by what precise means new sins con tracted may be forgiven through the power invested in Christ's duly authorized ministers; how the divine life is nourished by closest union with the God-man in the sacrament of His Body and Blood, and continually augmented and perfected until happily crowned

These teachings of faith, as interpreted by the Carholic Church, portray this infidelity — this want of faith in the blessed reality so tersely stated by Christ as God — pervading every class the inspired apostle: "Where sin had the inspired apostle : "Where sin had abounded, grace bath more abounded." truth so faithfully inculcated, that considerable extent the membership of Jesus is the Child of the Virgin Mary; Protestant Church organizations. But Church in accents of gladness in the church so frequently and is not this fatal heresy—this denial of Exultat of Holy Saturday: "Oh, array themselves against the wild

n the glory of the beatific vision.

Christ's divinity-an almost necessary happy fault of Adam, which deserved to have such and so great a Re-deemer!" Thus does Christ, the Godman, become the new Adam-the new head and father of the human race. Through the sheltering medium of His deified humanity each regenerated soul is brought into closest union with the Godhead and into a participation of Christ's own life, and is enabled to say: "I live now not I, but Christ

liveth in me."

This sublime elevation of man, which results from the applications of the fruits of redemption, finds no place in the cold, barren theories of the so-called reformers. These theories, as called reformers. systematized by Calvin, refuse to man, even when justified and regenerated, the power of doing works meritorious of reward before God, because the jus tified man is still a sinner whose sin fulness is merely cloaked over by the righteousness of Christ imputed but not imparted to him. This whole

DREARY SYSTEM

may be thus summed up in these words, taken from Calvin's institute (vol, 1, bk. III. 24) "His (Christ's) righteousness covers your sins - His salvation extinguishes your condem He interposes with His worthnation. ness, and so prevents your unworthiness from coming into view of God."

In its notice of an eloquent serme preached by Rev. Joseph Cook, of the econd Presbyterian church, in this city, on Sunday, November 17, 1889, the Register said that he held "that sin could not be blotted out by God. The record made by man must remain without alteration; but Christ was interposed as a screen between the man and the record he had made in that particular."

Thus there is no true regeneration, o real participation in Christ's life and holiness, no infusion into the soul of the forgiven sinner of divine grace.

In this gloomy system, where is there any true restoration of the lost gifts and privileges of Eden? The poor sinner is merely told that Christ's merits interpose to prevent God from seeing the foulness of sin which still continues to pollute his soul. He can never feel the embrace of his Saviour, the purifying and sanctifying touch of Christ's sacred humanity. THAT DIVINE PRESENCE

which, especially in the holy Sacra-ment of the Altar, floods the soul of the worthy communicant with a foretaste of heaven's blissful joys, the everlast ing portion of God's redeemed children Nay, many see in the great Sacrifice of the Cross, of which we have the daily renewal, but a sublime example of heroic virtue, no real atonement for the sins of the world.

We cannot wonder that men holding such views of Christ and His redemp tion have come to ask, first, why suc a Redeemer must needs be very God and then to deny His divinity. We care they for words of Holy Writ?

Have they not been trained in chool of logic which in its interpretation of Scripture knows how to revers the plainest statements of that inspired record? Open its pages and point them to the glowing language in which the prophets of old foretold the Re deemer as God with us. Recall the oft-repeated assertions of Christ Him-self that He is God co-eternal and coequal with the Father. Tell them of the miracles He wrought to prove His divinity. Lay all the stress you please on their conflicting opinions when they deny His God head, yet praise His exalted sanctity. In the most emphatic words which human language can supply He proclaimed Himself God. Then, if He is not God, the world has never known so impious an imposto and seducer: and His enemies were right in branding Him with these very epithets. Quote to them the testimony of the evangelists and OTHER SACRED WRITERS

of the new law-"In the beginning was the word, and the word was with God, and the word was God. and the Word was made flesh and dwelt amongst us.'

They have learned how to set all these arguments aside, and the task is easy enough for those practiced in such reasonings as we constantly hear used against the doctrines of the Catholic Church. Christ declared in very positive terms that His Church was never to secumb to the wiles of men or Saan. His words are distorted, and men will insist that Christ's Church has fallen into error and needed the labors of the holy men of God like

LUTHER, HENRY VIII. AND OTHERS to remold, remodel or reform it. Christ said: "Whose sins you (my apostles) shall forgive they are for-given." His words are again distorted given." they must mean something else, any thing else but what they clearly ex press. Again He says, after blessing the bread and wine: "This is My Body, this is My Blood." Oh! no, we are told, He meant to say just the re verse; that it was not His Body and Blood. Why continue this series of illustration of the facile method with which some men set aside the plainest documents of divine Revelation?

I, then, drawing a conclusion un warranted by the premises when I assert that this method of the private interpretation of the Scriptures leads to the denial of Christ's divinity, and, therefore to the subversion of Christianity? For, if Christ is not God, Christianity is but a hideous moral monster which for nineteen hundred years has imposed on the credulity of mankind This no sane mind can admit which takes even a cursory survey of the priceless benefits which the Christian religion has conferred on the world.

All who appreciate those blessings and desire their continuance should

theorists who can plan the destruction of the existing order but are powerless to devise a better substitute. influence of Christianity, whether in the molding of society or in elevating the individual Christian life, must necessarily dimish in proportion as its fundamental principle—the divinity of its Founder-is undermined. If, then, the tendency of

THE SYSTEM OF PROTESTANTISM is to the gradual elimination of that primary doctrine from the minds of its followers, must not the system itself be fatally false and manifestly un-Christian? In contrast with the uncertainty and

doubts and perplexities and contradic-tions which prevail ou side the Catholic Church, when in our own day the question once asked by Christ at Cast ea Philippi is repeated; do men say that I am?" is the is the clear, unwavering and positive declaration of the same blessed Peter ever living in his successor, "Thou art the Christ, the Son of the living God." There can be no uncertainty in the meaning of this profession. Our Lord is truly man, the long expected Messiah, the son of David; but He is also truly the Son of the living God. Unswerving fidelity in the confession of this sublim truth must ever characterize the Church built on Peter, who first made this glorious confession and received for his reward the assurance of his divine Master: "Thou art the rock on which I will build My Church, against which the gates of hell itself shall never prevail." This profession of faith THE CHURCH BUILT ON

Peter maintained against the scoffing Jews who had crucified Him. She upheld it against the blaspheming Arius and the mighty potentates who shielded him and his impious heresy. She proclaims it to-day in the face of a proud philosophy and a sneering infidelity she inserts it as a first principle in all her creeds: she preaches it from ten thousand pulpits; she transmits it to her children sculptured in marble, imbodied in canvas built up in the most majestic forms of architecture. Holy Name of Jesus, which the Church so profoundly honors, brings before the mind of the Catholic that human form, "beautiful amongst the children of men;" but beneath that human form faith shows to him as to Thomas the divine character of Him who bears that sweet and holy name; and so at the very mention of that adorable name, he is very ready to exclaim, "My Lord and my God.

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day in each month.

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