A BAPTIST MINISTER PREACHES A SERMON IN PRAISE OF CATHO-LICITY.

SERMON IN PRAISE OF CATHOLICITY.

At Springfield, Ohio, last Sunday evening, Rev. Father B. Cressey, pastor of the First Baptist Church, preached a sermon on the Catholic Church, which does him credit as a man of good will and a minister of the gospel of peace. His words are all the more noteworthy because of the recent fanetical and bigoted utterances of Rev. Dr. Helwig of the same city. In like the latter, Mr. Oressey evidently does not believe that his mission lies in the direction of persecuting and misrepresenting the Catholic Church, in maligning its adherent, and in fomenting discord and strife between Christian people. Even those of his congregation, who may not altogether accept their pastor's views, cannot but admire the Christian courage with which he gave expression to his convictions. The report of the sermon is taken from Monday's issue of the Springfield Times Republic:

For his text Mr. Cressey took "Can there any good thing even in the Goomes of the Goomes of the Catholic charity embraces all, without regard to faith or nationality.

Catholicism was well known for her benevolence. A founding babe can scarcely ence. A founding babe can scarcely are mind at the catholic charity embraces all, without regard to faith or nationality.

Catholicism respects the words of Him who said, "What man hath joined together who said, "What man hath joined together than the transmit of the name to man put as under," and more than that, she means the same by them that He did, and (let not the comparison be edicue) is she not

BETTER THAN PROTESTANTS in this respect? As citizene of the United did, and (let not the comparison be edicue) is she not

States we must view with alarm the great evil of Mormonism, but the divorce law we will also a fundamental law of Carle of Mormonism, but the divorce law is in effect the same thug, as it practically (is an effect the same thug, as it practically (is an effect the same thug, as it practically (is an effect the same thug, as it practically (is an effect the same thug, as

GODNESS OF GOD.

I love also to think about the goodness of my fellowmen. I know right well that there is really no good thing in any man; and yet, there is that in every human voice and countenance that tells of divine birth and destination, and that gives me permission to love and hall the way. permission to love and help the man. I am also deeply interested in the religions of the world—those systems of thought and feeling and action by which men are trying to find the path that leads up to that

garden of God—paradise.

There are so many of those religions that egain and sgain the question forces itself, how is it possible for men to be so various in their religious thought and activity when their religious purpose is one and the same? Our American Christianity is in two

chief divisions—Catholicism and Protestantism. There is little sympathy between tantism. There is little sympathy between these divisions. Indeed Catholicism will scarcely admit that any good can come of the Nezareth of Protestantism; as little is Protestantism disposed to admit that any good can come out of Catholicism. To both in the name of our common Lord. I good can come out of Carnoncism. Lord, I both, in the name of our common Lord, I would say,

I hold in my hand a recent book, "Our Christian Heritage," written by Cardinal Gibbons of Baltimore. I have read it with interest. It has informed my mind; it has helped my heart; it is an addition to the Christian literature of our age. It enables me to speak of "Some of the good things of Catholicism." The book contains thirty five short discourses on topics of great and common interest to all topics of great and common interest to all topics of great and common interest to all who love the Lord Jesus Christ. It is not polemical. It has nothing to say against any Christian denomination that still retains faith in at least the divine mission of Jesus Christ. The Cardinal gladly acknowledges that most of the topics discussed find able and zeslous advocates among Protestant writers. If advocates among Protestant writers. If a few slight changes were made many a critical Protestant would never suspect that it was written by a Catholic. The spirit of the book is to win men to an appreciation of God and an apprehension of Christ. Mr. Cressey then read an extract from the preface of the book, stating that radical cure of religious distemper can that radical cure of religious distemper can be effected by repressive measures. "It is

but by the voluntary surrender of the citadel of the heart, that man is converted.

* * * The only award I ** * The only sword I would draw
against the children of unbelief is "the
sword of the spirit, which is the sword of
God." "Could," asked the speaker,
"any Protestant write truer or sweeter words?" Coming directly to the book and its contents, he said he was sure that the Christian faith of many of us, Catholics and Protestants alike, will be greatly helped as we realize the large identity of doctrine and endeavor which merges Oath-olicism into Protestantism and Protestant-ism into Catholicism.

First, Catholicism holds firmly to the divinity of the Lord Jesus Christ. Cardinal Gibbons' three chapters on this question would help many a Protestant's taith, and stir him with a new fervor for souls. Mr. Creesey gave some of the eminent prelate's arguments and said that surely Protestantism is stronger than otherwise possible because Catholicism thus holds and preaches the divinty of Jesus. Again, he saked, if it is not true that neither Catholicism nor Protestantism can afford to ignore the co-operation of the other in the seek into a star the of the other in thus seeking to stay the

which threatens the very life of the

In the second place he considered the chapters on the immortality of the soul and that on eternal punishment. The Cardinal begins this chapter with the famous soliloquy of Cato. Mr. Cressey read a beautiful extract from this chapter and, also, one on future punishment, showing how a man lands on the other shore in the same frame of mind in which he leaves this. God is indeed merciful, he leaves this. God is indeed merciful, but He never forces His mercy upon a man. While the love is infinite its application is finate. He wishes the salvation of all men; but can any one hope to be saved if repentance be wanting? To the cry for pardon He ever listens—but what if that cry is never heard? On repentance he says that sorrow and repentance are not convertible terms. Repentance not convertible terms. Repentance always means sorrow, but sorrow does not

always mean repentance.

Mr. Cressey next turned to the
DOCTRINE OF PRAYER.

DOCTRINE OF PRAYER.

The Cardinal's theory of prayer leads him to say that God from all eternity foresaw that he would pray for such a thing at such a time, and had so arranged to grant it. In other words, he does not pray to alter God's designs, but he prays in order to execute them. When a Christian addresses to God a prayer worthy of being heard, He has already heard it from all eternity, and, if worthy of being granted, He has arranged the world expressly in favor of this prayer.

Consing more directly to the conflict between Christianity and science he says

"OUR CHRISTIAN HERITAGE." that difficulties do not necessarily involve heard made by the sea every time the

did, and (let not the comparison be odicus) is she not

BETTER THAN PROTESTANTS
in this respect? As citizens of the United States we must view with alarm the great evil of Mormonism, but the divorce law is in effect the same thing, as it practically leads to successive polygamy. How can we call ourselves a Christian people when we violate a fundamental law of Christianity? The determined stand of Catholicism sgainst divorce must yet be adopted by Protestantism.

On the public school question Mr. Cressey said that Catholiciam is right when she says that the education of the mind and heart cannot be separated. We all agree that to educate the mind and not the heart is to make the raceal. "I recognize a justness as well as correctness in Catholicism's fundamental thought that religion is an integral part of education."

In conclusion he said, "Why have I led your thoughts in this direction? I am not seeking an office to which Catholic votes can elect me. I am not seeking to relight

olic votes can elect me. I am not seeking

TO WIN CATHOLICS

to the Protestant faith, nor to suggest to Protestants that their hope of heaven will be better if they embrace Catholicism. I would not cast on any one of any Christian faith a single reflection; this is God's house and hour.

house and hour.

I am painfully reminded of two things:
That much religious prejudice exists
among God's people in our city, and that
the enemies of His dear Son are an insol
ent host. Many members of each communion stand over against each other and
say with unaffected vigor: "Can any
good come out of such a Nazareth?" To
all such I would repeat, "Come and see."
* * There are certain differences between Catholicism and Protestantism which
will scarcely permit us to pray together, but will scarcely permit us to pray together, but

will scarcely permit us to pray together, but surely we may reach that point of Christian consecration at which we will think a prayer for others' good in spiritual things.

"I love to think that Father Sidley is one of my brethren in Christ, and that after we have dismissed our last congregation, we may sit together at the feet of the same Christ.

"God bless the Catholies God bless the "God bless the Catholics; God bless the Protestants. May they all love Christ as never before. May Heaven's kiss of peace touch all the lips and make them sweet with the praises of man's one and only Saviour—Jesus Christ of Calvary."

REASON AND FAITH:

THE HEAD AND THE HEART IN RE.

To the Editor of the N. Y. Sun:

SIR—I do not propose to avail myself of that feminine privilege which you not long ago jocosely said was claimed by, and by courtesy accorded to, clergymen, viz, that of having the last word; neither do I wish to turn the columns of the Sun into an arena of religious controversy, but I think that what I submit will amply justify the bestowal of the space it will occupy.

"It (the whole Christian Church) must exalt faith above reason and bid men to follow it rather than their mere intellectual conclusions. It must oppose dogma and authority to science and logical demonstration, and treat the religious demands of man as an expression of sentiment far more masterful than the processes of reason. For at the bottom religion is the sense of dependence on divine authority, and that is a thing of the heart."

heart,"

The similarity of sentiment on the question of religious faith struck me as singularly coincident. But then the preacher may have read the Sun's article. He went on to berate, in no "measured terms of contempt and reproach, the modern infidel and some so-called Christians for their sole religious more research. modern infidel and some so-called Christians for their sole reliance upon reason and good works. The way of the heart, as it appeared, was with him not only the foremost but the middle and the hindmost way as well. The "state of feeling" of which the Sun speaks was, with him, the beginning, middle, and end of all religion. Had Robert Elsmere been there he would have applanded more heartily. he would have applauded more heartily

than some wemen ventured to do. The preacher allowed, however, that it was not a bad thing to know the whole Bible from cover to cover, but applying his text: "No other foundation can a man lay, etc.," he sgain and again raised his atrident voice above the roar of the surf, and declared that the head could only build a foundation of hay and stubble, build a foundation of hay and stubble, which in itself was worthless except to make kindling for hell fire. The only foundation of Christian faith, the one of gold and precious stones, was laid by the heart. I now think he must have read the Sun, for its editorial concludes thus:

"At the bottom religion is a thing of the heart."

Had it not been for the energetic product of the control of the

that difficulties do not necessarily involve doubts and denials.

Tarning to the other "good things of Catholicism," Mr. Cressey said that Catholicism was well known for her benevolence. A foundling babe can scarcely utter its first cry before a kind Sister's arm is around it. Catholic charity embraces all, without regard to faith or nationality. more masterful than the processes of

> To the second part of the above state ment the preacher would doubtless sub-scribe in full and give his adhesion to the first so far as Methodism holds that Chris tianity has any dogmatic authority. His oft repeated call to his unconverted hearers was that they must "feel the need of Christ." If I read the Sun aright it cchoes his call, and both would then, if consistent his call, and both would then, if consistent and logical, unite in saying: "You, Christian preachers and teachers, Protestant and Catholic, must exhort the unbeliever to 'feel their need' generally of all that the Christian religion may, can, or will inspire faith in; and if they are sincere 'feelers' they will go on to feel the need of three persons in God, of the incarnation of the Sor, of Christ's crucifixion and miraculous resurrection, the descent of the Holy Ghost, and the rest and they will thus come to believe by faith as 'truer than demonstrable facts' these and many other dogmas 'opposed by fatth as 'truer than demonstrable facts' these and many other dogmas 'opposed (conteadictory) to the logical processes of of their reason.' Do not attempt to prove the facts of divine revelation and the miraculous testimony to them as you would prove any common fact of human knowledge, for they are undemonstrable to reason below contradictors to it divisions. to reason, being contradictory to its dic-tates. Morever, that is not the way of the heart, the only source and way of religion. For (and here the extremes of Protestantism and agnosticism meet) by 'feeling the need in the heart' long 'feeling the need in the heart' long enough and strong enough all the various actual dogmas of Christianity and your whole system of 'undemonstrable supernaturalism' will naturally evolve out of their inner consciousness: Feeling, dear Christian preachers, is your only sure foundation upon which to build up your schome of divinely revealed truth about

> scheme of divinely revealed truth about God, the 'unexplainable mysteries of life' and man's future destiny."
>
> I think that is a pretty fair statement I think that is a pretty fair statement of the sense of the preaching at Asbury Park and the teaching of the Sun of last Sunday, and I still think that I am right in characterizing any faith that pretends to be evolved from sentiment, lacking true intellectual conviction, as

> stupid.
>
> When we Catholic priests get hold of "sentiwhen we Catholic priests get hold of what is known among us as a "sentimental convert"—one who is led to us more by what appeals to his taste for the beautiful or what, nine times out of ten, he fancies is so in mere externals of worship then he satisfactors. of worship, than by rational apprehension of the truth, we have very little confidence in his probable perseverance in the faith.

There may be, indeed, deep religious sentiment, but religion is not at bottom a thing of the heart. Faith is an intellectual act, as the definition I gave from St. Thomas affirms; and if he adde that it requires the improvement the improvement the improvement the improvement that it is the improvement the improvement that it requires the imperium of the will as well, it is not that the intellect must be helped out by sentiment, or that faith is founded in feeling, but that the will must complete in feeling, but that the will must complete the mental act of simple apprehension of the truth and elevate it to the plane of assent so that the man can say—Credo. This act of the will is subsequent to the act of intellectual preception, as the philosophical axiom has it: Nil volitum quipagesomitum

viz, that of having the last word; neither do I wish to turn the columns of the Sun into an arena of religious controversy, but I think that what I submit will amply justify the bestowal of the space it will occupy.

"Some people try to go into religion head foremost. That is a great and fatal mistake. The only true and safe way is to go into religion heart foremost."

Such were the words that greeted my ears as, attracted by the sound of some meledious congregational singing on the beach of Asbury Park last Sunday after noon, I approached the assembled crowd then intently listening to the preacher. I had just read the following sentences in that morning's Sun, commenting editorially upon my own communication in another column:

"Religion must contend that faith is a fall with the such as the sunday after and the following sentences in the morning's Sun, commenting editorially upon my own communication in another column:

"Religion must contend that faith is a fall with the sunday after and the sunday after and the following sentences in the sunday after that we spiritually (f) apprehends and accept them on an equally undemonstrable dogmast of faith are in their propositions contradictory to the dictates of reason, but which we must believe any way by "putting our reason under spicially apprehends any way by "putting our reason under any way by "putting our

in another column:

"Religion must contend that faith is a faculty higher than the mere intellect. It must contend that moral and spiritual truths discerned, perceived, and apprehended are truer than demonstrable facts. In other worde, it must first of all win the hearts of men and create in them a state of feeling wherein faith rises superior to the mere reason and casts aside ats bondage.

"It (the whole Christian Church) must exalt faith above reason and bid men to follow it rather than their mere intellect that conclusions. It must oppose dogma tates of reason, but which we must believe any way by "putting our reason ut der subjection to faith."

One has not far to go for the origin of these popular errors. From the day that Luther charged his base and denounced reason as shedding no more light in religion than a piece of dung in a lantern. Protestantism, although equally obliged with us rationally to certify the facts of revelation, by its unreasonable criterion of private judgment and tastes has not only built up a lot of sentimental sects, but has stimulated the revolt of the infidel, the same of the subjection to faith."

One has not far to go for the origin of these popular errors. From the day that Luther charged his base and denounced reason as shedding no more light in religion than a piece of dung in a lantern, or the subjection to faith."

but has stimulated the revolt of the infidel, the agnostic, and the rationalist, against Christianity in general, a revolt that would simply not be possible of continuance and enlargement were these many sincere reason worshipping enemies of God and Christ not so evidently lacking in the knowledge of the first principles upon which the Catholic Church, the only rational Christianity, is founded.

This is not the place to enlarge upon the rational prolegomena of faith, the first subject to meet one's eye on opening a work of Catholic theology. It will be enough for me to say that the Catholic Church has always stoutly defended the just claims of reason in religion, and affirmed that there can be no possibility of faith without reason, or in doctrines which contradict reason, just as she holds there can be no grace without nature and that there can be no grace that contradict reason. there can be no grace without nature and that there can be no grace that contra-dicts nature. Grace is not unnatural, but supernatural, as faith is not irrational, but

superrational. It is wrong, therefore, to talk about faith being opposed to reason, or grace to nature as if they were in opposite and mutually negative relations. If those propositions I have signalized above are not errors then every intelligent Catholic has entirely mistaken the reason of the faith that is in him, and we must look faith that is in him, and we must look about for some other apology for meriting the praise graciously accorded us by the Sun for our humble submission to the magisterial authority of the Catholic Church in faith and morals.

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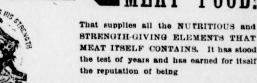
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W. H. COMSTOCK:

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