decred Heart Review. THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXX.

We have seen that of the seven state ments set forth by the Champion as dis-tinguishing doctrines of Protestantism, every one is received and taught by the Catholic Church. There are only two partial reservations to be noted. First, the Catholic Church does not acknowledge that we are justified by faith alone in the sense of the original Reformers. On the other hand, as the great divine, Mohler, shows, she does teach that we are justified by faith alone in the sense of the Schoolmen, that is, by a faith animated and made operative by love. This faith not only procures immediate remission of single-On the other hand, as the procures immediate remission of sins, but also contains the guarantee of holy works, as there shall be occasion for them.

Now since this Catholic doctrine of justification has, in great part, become substantially the doctrine of modern Protestantism, as it certainly is the doctrine of St. Paul, the attempt of the Champion to find here a distinguishing teaching, and that the fundamental distinction between the two religions, breaks down. On the other hand, as I have already

noted, the Champion is very careful not to say that we are justified by faith alone, evidently because it takes "alone" in Luther's sense, as indicating a mere confidence of one's own jus-tification, "before love and without love." This is that pernicious and demoralizing solifidianism with which Wesley is so disgusted in Luther and in Lutheranism. Wesley sometimes tries to give to Luther's language a better meaning, and this artificial effort is very frequent still, but it comes to nothing. In the Anglo-Saxon world, at all events, there seem to be few genuine disciples of Luther left, except the ultra-Evangelicals of the Church of England, and the Plymouth Brethren. Not but that there are men in both these parties whose zeal for practical righteousness is as strenuous as Wes ley's own, but their morality is hardly the fruit of their creed.

It may be said that this represents the greater part of the Protestant world as having lapsed from its original foundation, and reverted from Luther's "article of the standing or the falling Church ' to the Catholic position. Well, what of that? If reflection shows them that Luther is wrong in this mat ter and Trent is right, of course they ought to go over to Trent. Trent stands with St. Paul here, and they will hardly venture to put Luther above St. Paul. He was a bigger man, and certainly a very much greater black-guard, but these are hardly sufficient reasons for preferring him to the Apostle of the Gentiles. Besides, we are always bound to say to Truth: "Whither thou goest I will go, and where thou lodgest I will lodge. God do so unforme and more also if even do so unto me and more also if even

death part thee and me.' As Mohler says, the Reformers had a deep and sound desire that the gladness of redemption should not be over-clouded by a sense of helpless obligation. Unhappily, they overshot them-selves, and divorced obligation from forgiveness altogether. Trent, in this fundamental particular,

therefore, has plainly the advantage of Wittenberg, and even of Geneva, al-though Mohler shows that the antinomian leaven is by no means so strong in Calvinism as in Lutheranism, at least in its doctrine of justification. Calvin detested loose living much more than who assist in the household, and teachers Luther, who sometimes talks as if it and guardians; of such the honor and was no great matter how we lived in this world, since we are to be made trine and discipline and correction of over in the next, provided we depart the Lord. in what he calls faith. What w

ship was acknowledged as lawful by Luther and Melanchthon, as now by Harnack, and many other Protestants. However, they do not own this as explicitly divine. Here, at last, out of the Champion's seven statements, by taking not what it has said, but what one impassable distinction.

We come next to the ten doctrines

which the Champion says that all Protestants reject.

(1) Salvation by works. But this also Catholics equally reject. The Catholic Church teaches that justificaany impediment of mortal sin, or having an ardent desire of it, explicit or implicit, is immediately called away, or, having lapsed into mortal sin, has made a good confession and received a But somebody might answer:

ness, that is, of our worldly wealth, that so easily beguiles men into unrighteousness, so that when we fail, they may receive us into the everlasithey may receive us into the everlasting tabernacles. He would have us to win not a bare reception within the heavenly walls, but such an affluence of Psalmist," and therefore did I speak.

seats of blessedness, for which a life of his religion will not be without the diseats of blessedness, for which a life of holy beneficence shall have fitted us. Now doubtless Christ here does not teach according to Luther, but then what blasphemy to quarrel with Him over this! Luther is bound to teach according to Christ. If he does not so much the worse for Luther.

St. Paul also, not having the fear of Luther before his eyes, knows no better than to follow the Saviour. Says he: "Charge them that are rich in this world that they be not high-minded,

world that they be not high-minded, nor trust in the uncertainty of riches, but . . . that they be rich in good works, ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life." Here, we see, the apostle warns us that if we do not, according to our means, live in the growing habit of helpful holiness, and holy helpfulness, we are in danger of losing even our original justification, and of falling short of eternal life altogether.

Here, undoubtedly, is a true doctrine of salvation by works, still more strongly expressed than by the Redeemer. Yet it is a most reasonable and evangelical doctrine. It is not salvation by works and grace, but a salvation wrought out, as St. Paul bids, in holy works kindled by grace and kindling grace in turn. Grace is the source, grace in turn. Grace is the source the means, and glory is the end. Per haps Lutheranism has no room for this, surely Protestantism ought to e, or what is Protestantism good have, or for? If it has not room for Christ and the apostles, it is a very singular exem-plification of Christianity. As the eminent Richard Cecil says, there are locks in Scripture than Luther's key will open.

Doubtless there was in Luther's time, as there always is, a great deal of merely external, mechanical resting upon works, virtually conceived as something wrought by the mere powers of nature. This dishonored God, and kept men in continual uneasiness. Against such a temper the Reformers' first preaching was directed, as Mohler remarks, and no doubt with all its anti-nomian admixture it did much towards breaking it up. The Primate Carranza's admonition to the dying Emperor Charles V.: "Jesus Christ has done was a most wholesome and comforting word, and the Popes neve could understand why the Spanish In-quisition should have laid hold of the Archbishop so savagely for this. Yet ssuredly the Council of Trent has alassuredly the Council of Frent has ar-lowed itself to be frightened into no such pelagianizing externalism as that of the Inquisition. Its formulas are somewhat harder and stiffer than altogether agrees with our Teutonic temper, but the substance of its teachings concerning faith, and grace, and works, justified "by most sure warranty of Holy Scriptur

CHARLES U. STARBUCK. Andover, Mass.

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SHOWING FORTH OUR FAITH. The manifestation of Our Lord to the nations in the persons of the three wise men is what holy Church bids us consider to-day. We think this a fit occa-sion to remind you that the laity have a duty to make manifest our Lord and His doctrines as well as the clergy. It is the will of God that all who have acknowledged Jesus Christ and believe His doctrine should preach Him and it to others. We pass by the divinely given office of teaching which parents and which others who share their dig-

In what he calls faith.

The other reservation I have just handled. Catholics and Protestants alike own Christ for the sole Head of the Church. A delegated human headshin was acknowledged as lawful by in some sense communicable. The What we wish more particularly to priest cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ. "F "Freetaking not what it has said, but what it ought to have said, we have secured one impassable distinction.

Ceived, freely give.'' So with the layman; every grace he has has been received not only for himself but also for others. The Obsisting Latina and the contraction of the con common property of all the sons of God; it is the destiny to which all mankind has been called. The Infant King of man is enthroned in the arms of Mary, the second Eve and the mother of all living, and His arms are stretched out to embrace and make sons of God of all cathoric Church teaches that justineation can only be acquired by baptism, and reacquired by confession and absolution, the soul being in both cases purely receptive. Whoever, therefore, having worthy the title unless in mind and anet ceptive. Whoever, therefore, having worthy the title unless in mind and act received baptism without interposing least the best of the bes

made a good confession and received a valid absolution, or, not being able to confess, departs in perfect contrition and the desire of the sacraments, is super of God's saying mercy. Here certainly is the confession of the sacraments of the sacraments is a super of God's saying mercy. Here certainly is the confession of the sacraments is a super of God's saying mercy. confess, departs in perice contents, is and the desire of the sacraments, is sure of God's saving mercy. Here certainly there is no salvation by works. Yet if, after baptism, and after confession where needed, one lives on, then surely a genuine faith will express itself in good works. Now certainly no reasonable Protestant will deny that good deeds done by virtue of the co-operation of the Holy Ghost deepen the habit of holiness, and propare the soul for a higher measure of pare the soul for a higher measure of the co-operation of the Holy Ghost deepen the habit of holiness, and propare the soul for a higher measure of pare the soul for a higher measure of the co-operation of the Holy Ghost deepen the habit of holiness, and propare the soul for a higher measure of pare the soul for a higher measure of the co-operation of the Holy Ghost deepen the habit of holiness, and propare the soul for a higher measure of pare the soul for a higher measure of the co-operation of the Holy Ghost deepen the habit of holiness, and propare the soul for a higher measure of the co-operation of the cause of Christ. The air is full of objections to religion, and every objection should be met on the spot and refuted. If any one denies, in your hearing, the existence of God, the immortality of the soul, the divinity of Christ, the inspiration of Scripture, or any other truth? the heavenly glory. In this sense, doubtless, and in no other, Rome teaches salvation by works, and in this great honor to do so. If you say you sense it is to be hoped that we all do.

Certainly it can not be denied that the Gospel teaches salvation by works in this sense, though in no other. The Saviour bids us make friends to our-salves of the manuary of t selves of the mammon of unrighteous- reverse of learned. The enemies of re tions, and we need to have the courage of them. "I believed," says the

vine assistance to do it well. But we should not only defend the truth; we should attack error. If you have friends who are in error, you can do them no better service than to set them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it; in such cases kindliness is the chief rule for securing a hearing. It is amazing that men and women can piously love the truths and practices of religion, and live along from day to day without vigorously attacking the error and vice everywhere about them. What coward is so mean as the pious coward?

Finally, a good life is a manifestation of our Lord and His doctrine of wonder-ful force and attractiveness. Be chaste, temperate, charitable, kindly mannered; be industrious, neat, truth-ful—these simple virtues will be like a pulpit from which you can preach your supernatural faith. As a tippling, lying, loafing Catholic is a hindrance to his religion, so is the contrary character the recommendation of religion.

CHURCH MUSIC NEEDS REFORM-ING.

' The Catholic Church decrees (1894) that all 'music is forbidden,' at Mass or in Office,' in which even the smallest word is mitted, or in which any words are turned aside from their sense or are indiscreetly repeated.

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This statement embodies the spirit

of the Church with regard to Church music. But how far different from this spirit is the practice now in vogue in many churches! A short time ago I heard, at a cathedral, Wagner's, Pilgrims' Chorus' as an operatic ' Tantum What would the artist think of this treatment for his whole life's effort to teach men that 'nothing is good without respect?' The cathedral is less inartistic, thoug more profane that gives us a Benediction seena from Donizetti—very well sung. But who would think he was in a church that cared two straws about what the Holy cared two straws about what the Holy See wills as to 'profane' music when he listens to the interesting maiden of Braga's 'Serenade' (dreamy violin obligato and all)? Having tried to pray, in spite of distractions, the concongregation is invited to adore with 'Tantum Ergo' to Sir Arthur Sullivan's 'Lost Chord,' and is forced into the memories of the drawing-room, for-bidden by common sense, by artistic bidden by common sense, by artistic fitness, and by the Church that sits in Rome. What is she? Who is she? What is her word worth? We can hardly think too much on these things."

IMITATION OF CHRIST. The King's Highway of the Holy

-Professor Stockley in the Catholic

World Magazine for December.

And it sometimes gains such strength through affection to tribulation and adversity, by reason of loving to be conformable to the cross of Christ, as not to be willing to be without suffering and affliction; because such a one beand affliction; because such a one be-lieveth himself to be so much the more ceptable to God as he shall be able bear more and greater things for

This is not man's power, but the grace of Christ, which can and does effect such great things in frail flesh that what it naturally

from, even this through fervor of spirit it now embraces and loves. To bear the cross, to love the cross, to chastise the body and bring it under to suffer reproaches, to despise one' self and wish to be despised, to bear all adversities and losses, and to desire no prosperity in this world, is not acording to man's natural inclination If thou lookest upon thyself, t canst do not thing of this of thyself.

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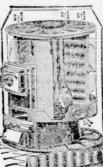
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OUR BOYS A

"No!" clear, sh with an emphasis whi arrest attention. "I don't often he as that," remarked another as they were ground of a village se "It is not often The boy who uttered too, quite as emph new-comer here, an about two miles off w walks in every more lunch, and walks he works enough too to does more toward r farm than the old man is the coarsest dresse and the greatest fa knows just what to e

of such sturdy make be scarce, while the more need of them t "All that is true see Ned, come this w The speakers move pausing by an open group of lads were d citing question.
"It isn't right,

anything to do with 'No,' I mean it.''
"Well, any way everybody about it,' patiently.
"I am willing eve what I've got to say take anything that

and I won't drink ei

"Such a fuss abou

"I never go in f
told you 'No,' to
you're the ones to b fuss."
"Ned Dunlap, I you a minute."
"Yes, sir," and that as he passed the waited to hear what

say to him.
"Has your une sell : "No, sir; he had them. I've got two my share for picking buy them, sir?" "Yes, if we can as

Do you know just h 'Yes sir." "All right, the them, and you may the pay."
This short inter

stranger an opportu Dunlap. The next at his uncle's, ar elapsed before he he had gained on the

After he had gro accepted a lucrative not his seeking, he been offered him.
"Because I kn

'No,' if occasion in his employer. "word I heard you spit with a will. M young, are ruined for word than from any don't wish to do we tate and parley un them fast. The bo afraid to say ' No, tain of making a

Yes," is a sweet d; "No," is a word : which has signaled a scheme for the ru life.—Selected.

At the Foot If some children

aminations at the e year, through being There are many popositions to-day, when they began writer knows one been the laughing He is one of the gr the United State nominated for a B but went to Rome Pope not to burde ous a responsibilit granted. The Ven Cure d'Ars, was so spaired of learning recourse to prayer came one of the b Church. From t up to 1886, five h authenticated mi wrought through h happens to be du

enlightenment, a "Ask and you sh

suredly hear his p

The Schooln "When I was a b odd way of catchin day he called out Let the first one inform me of the f to the case.' self, 'there's Joe like. I'll watch look off his book, long before I saw and immediately 'Indeed,' said he, was idle?' 'I sa did? And were y when you saw him never watched is

own conduct, we find fault with th The Right One of the merc Canadian city w early struggles, a to be of more tha He was next to His father was a work was, for the places, and pract home life, so that

If we are sufficien

sons was left to h America, the fath eldest sons had university with a college course.