

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXVII.

The Champion goes on, giving, as Doctrine which all Protestants accept

(2) Good works as evident and necessary fruits of saving faith.

Now certainly this is not distinctive doctrine of Protestantism, for Rome emphatically teaches that that can not be a saving faith which does not issue in good works.

On the other hand, as we have seen again and again, and can not repeat too often, Luther, and Lutheranism for at least a hundred years, positively refused to require, as indispensable to justification, either love or good works.

The farthest that Lutheranism would go was, to treat love and good works as natural and desirable fruits of saving faith, but not as absolutely indispensable.

They are "fruits of thankfulness," not conditions of acceptance.

Of course Luther might have said, and Rome would have fully agreed, that perfect contrition at once brings a man into a state of grace, before he has as yet had time to manifest availing faith in works of love, or when death quickly following cuts off the possibility.

However, Luther positively refused to treat either love or good works as by any intrinsic necessity included in saving faith.

We see how far he is from owning an inevitable connection between love and justification by the way in which he reproaches his followers with not leading better lives.

He does not tell them that to be, as he says they are, thieves, liars, adulterers, misers, without charity to the poor, proves their faith to be empty, but only that it proves them not to be as thankful as they ought to be, after having been justified on such easy terms.

Of course I by no means deny that Luther is often led by Scripture and natural reason into a better way of talking.

Even an antinomian does not always talk like an antinomian, unless he is also a libertine. It is enough to say that Luther's definition of saving faith as a confidence of one being justified, his refusal to make love any essential part of it, and the consequence of Lutheranism generally in this refusal, show that his more Scriptural declarations are accidental, and do not express the inner reality of his system.

of the Virgin, as sources of grace? If so, at your next session own that you have broken the First Commandment.

Luther, so do him justice, was never afraid that his devotion to the Virgin would interfere with his reliance on the sole mediation of Christ, of which hers is a derivative channel.

But there are many who practically deny it, many who turn a deaf ear to its moral teaching, many to whom the faith is a kind of problem, an hypothesis, true enough in theory but too exacting in practice.

They are the Catholic men who rarely approach the Sacraments; they are the Catholic men who feel no remorse at missing Mass; they are the Catholic men who make light of religious observances.

But there is not danger in invoking the saints? Certainly there is. But are we never to do anything, or allow anything, because there is danger in it?

Let Harry Percy answer us to that.

CHARLES C. STARBUCK, Andover, Mass.

FIVE MINUTES SERMON. Titled Sunday in Advent. THE VICE OF SCANDAL.

"And he confessed, and did not deny." Gospel of the day.

Brethren: It is too bad that Catholic laymen do not realize the important mission God has confided to them in the workings of His Church among men.

How much they can and ought to do, not only for the salvation of their fellow-Catholics, but for those outside the Church, is a fact seldom considered.

of uprightness fail to make the influence of their faith affect those about them, there is still another class who may be said to actually deny their faith.

That sounds strange to your Catholic hearts, but, brethren, thank God there are few who squarely and openly deny their faith, and such a denial is usually preceded by a total rejection of nearly all the commandments.

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Yet this is a truth; Catholic laymen by their good example, owing to the peculiar and daily opportunities thrown in their way, can bring back to the practice of faith not only negligent Catholics, but also many honest Protestants whom a priest could never reach.

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OUR BOYS AND GIRLS. A TALE OF CHRISTMAS.

David and Elizabeth Brower had both their sons. One had died in hood, the other, Nehemiah, had just at sea a few years before. good farmer and his wife were left with their little daughter, Hope, a cold day a poor man carried a weary child passed to rest and hospitably received, David and Elizabeth were weary wanderers, David the hungry. The boy was a neglected orphan; the man, a faithful old friend of the child's parents. David Brower consulted his wife; the worthy pair resolved to adopt the bright and lovely child so strangely sent in their way. The man, Eben Holden, was content to help on the farm.

Years passed; Eben had become a general favorite; the kindly old man was everybody's "Uncle Eb." He was the friend and counselor of the farmer, the adopted son, was graduated from college; Hope had grown into a tall and comely girl. Their home in the Christmas story of "Holden," the delightfully homely written by Mr. Irving Bacheller, whole narrative is related in the person by the adopted son.

The north country lay buried in snow that day. The steam plow had thrown furrows on either side of the rail high above the window line. The wind was luffed in long ridges of their stakes showing like pines cushion of white velvet. Some small trees on the edge of the big barn stood overfitted to their boughs.

I have never seen such a glory of morning as when the sun came in. We were standing, damp-eyed, to ourselves at the fire. Uncle Eb brought palms together with a loud whoop and said: "Look here, 'Lizbeth Brower, 't hev ve tell me if ye ever libel'er pair' co'ts." She laughed at him. In a moment her hand down the side of Hope's face. Then she lifted a fold of the cloth that she thoughtfully. "How much that a yard?" she asked, a look in her eye. "W'y, w'at continue," she said. "I hope told her 't terrible steep; but it does fit 't. Oughter wear well too. Wish that on if ye go 't church nex' 't." "O mother," said Hope. "I'll wear my blue silk."

"Come, boys and girls, sit both, suddenly, 'dinner's up' in the other room." "Beats the world," said Eben as we sat down at the table. "I look gran' 't me - ro-mantic both ye. 'Tek a mark at both ye. 'T wouldn't sartly."

There was a little quiver in under lip as he looked over at "You ain't able 't do hard w'ore, mother." "She won't never hev to," said Uncle Eb. "Don't hev no lookin' for trouble - it's too find. There ain't no such trouble 'n this world 'less ye want 't. Happiness won't hev no trouble, a man that likes 't, for trouble, a man stops lookin' for trouble, he looks for him. This pretty girl as ye like 'em here - hot or cold or only I'm on the lookout for happiness best, anyway, an' don't feelin's a bit."

"Every day's a kind of a with you, Holden," said David. "Always havin' a good time hev more fun with yourself than I ever saw."

"Oh, it's a real splendid w'ore Uncle Eb. 'God has fixed everybody's own hev a good good 't hev it so. Once a poor man 'at had a bush given to him. He looked up and asked if they wouldn't 't it. Then they took it away."

Just then came a rap on Uncle Eb went out and did it. "It must be somebody mortgage," Elizabeth with eyes filling. "I know 't is, I have asked him in. We're ose our home." Her lips quivered as he covered her eyes.

"Uncle Eb did not appear at table. 'Where is he?' a both. "Don't know," said David after Santa Claus, he told me. "Never see the heat of" was the remark of Elizabeth poured in the tea. "Just every Christmas time. Been for a week, couldn't hear himself."

Caught him out in the laughing like a fool," said "Thought he was crazy." "We sat by the fire after talking Christmas days we could Elizabeth, sitting in her told of Christmas in the when her father had gone with the British. David sat near me, his freight - the broad brow furrows and framed in gray. He was looking the fire. After a while U'n, stamping and shaking of his great fur coat. "Gold night," he said, hands. "Wish ye merry Davey Brower." "Aint a might be," said David. "Know what's the matter said Uncle Eb. 'Sear trouble, that's what Findin' lots of it right the Trouble's goin' to get round here this very self no use lookin' for it."