sacred Heart Review THE TRUTH ABOUT THE CATH-OLIC 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 a distinctive doctrine of Protestantism, for Rome em-phatically teaches that that can not be a saving faith which does not issue in good works. With St. Paul, or rather, following St. Paul, (for she does not, like Luther, pretend to have had a gos-pel of her own revealed to her), she allows only that to be availing faith which works, or is made operative, by love, according as you take the Greek participle to be middle or passive.

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 re-fused to require, as indispensable to justification, either love or good works. justification, either love or good works.

At the beginning of this forming century of the Reformation Luther de-clares: "Faith justifies before love and without love." At the end, or rather half a century later still, Calix-tus reluctantly owned that Lutheranism does not require as absolutely indispensable to justification, in life or death, either love or good works.

The farthest that Lutheranism would go was, to treat love and good works as natural and desirable fruits of faith, but not as absolutely indispensable. They are "fruits of thankful-' not conditions of acceptance.

ness," 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 vet had time to manifest availing as yet had time to manuest 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 re-proaches his followers with not leading better lives. He does not tell them that to be, as he says they are, thieves, that to be, as he says they are, threves, liars, adulterers, misers, without char-ity 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

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 our being justified, his refusal to make love any essenfied, his refusal to make love any essen-tial part of it, and the concurrence of Lutheranism generally in this refusal, show that his more Scriptural declara-tions are accidental, and do not express

ne inner reality of his system.

Many of Luther's immediate successors went farther than he, and decessors went farther than he, and the clared, not merely that good works have nothing to do with justification, but that they "are prejudical to salvation," even though, as they put it, they be all the works commanded in the Decalogue. However, this school gradually died out. To do it justice, even school did not go so far as a late noted American clergyman, who from the pulpit cast contempt on the Decalo gue itself, because, as he intimated, it had too many "nots." An unlucky style of speech for a gentleman who was tyle of speech for a gentleman who was itself, because, as he intimated, it strongly suspected of having, in his practice, taken the "not" out of the third commandment of the Second

It is commonly supposed that the later Lutheranism disowns this antinomian manner of speech, although John Wesley denies that it has ever really got the poison out of its veins. He charges even the pietistic schools with showing although I suppose he would allow that it was in a mitigated degree. To a late suggestion of the Indepen

that modern Lutherans would dent, that modern Lutterans would hardly hold themselves responsible for every statement of the symbolical books, leading American Lutherans have declared that Lutherans everywhere accept the symbolical books unreservedly.

This indeed would agree with

reservedly.

This, indeed, would agree with Goethe's judgment, that "the Roman Catholic is infallible, and the Lutheran Church always in the right." Fortun-Church always in the right." Fortunately, Luther's most flagrant sayings have not found their way into the symbolical boaks. A lady who has lived many years in Cincinnati tells me that she believes American Lutheranism to be g very good thing, but that she has a profoundly opposite opinion of German Lutheranism. The Spectator remarks that something or other essential marks that something or other essential to a preservative force seems to have been left out of Lutheranism, not denying, of course, that it has many illustrious Christian names of which to boast, noble hymnody, and profound learn-

fng.
We see then that the Champion, in declaring good works to be "evident and necessary fruits of saving faith," is so far from giving us distinctive Protestantism, that it gives us something directly opposite to original Protestantism, that is, to Lutheranism. We must remember that it was only gradually that the name of Protestants was extended to the Calvinists, and at last even to the Anabaptists and Unitar-

ians.
(3) There is only one Mediator and Christ. Is this a Intercessor, Jesus Christ. Is this a distinctive and universal article of Protestantism? Does not the Catholic Church teach emphatically that all the intercessory and mediatorial merits of the saints, and of the Blessed Virgin, are derived from the one Mediation of Christ, and are simply channels of His grace? Does not the Church teach grace? Does not the Church teach that Mary's immaculateness has been given to her "in view of the foreseen its of her Son ?

of the Virgin, as sources of grace? If of uprightness fail to make the influence so, at your next confession own that you have broken the First Commandment." arraid that his devotion to the Virgin would interfere with his reliance on the sole mediation of Christ, of which hers is a derivative channel. Says he, as quoted by Dr. Ganss, years after his is a derivative channel. Says he, as quoted by Dr. Ganss, years after his standing as Reformer was fully confirmed: "May the same sweet Mother of God obtain for me the spirit that I may expound her canticle in an edifying and thorough manner." Also: "May Christ vouchsafe this favor through the intercession and favor of His dear Mother Mark."

through the intercession and never of this dear Mother Mary!" So also "What do you think would be more agreeable to her than that through her you should come to God and learn from her to trust and hope in God! She does not wish you to come to her, but through her to God." So also:

Mary does not wish to be a goddess She does nothing: God does all. We should invoke her, that God may do and grant through her what we ask for."
On the other hand, St. Alphonsus, Lig-

uori, who is commonly regarded among Protestants as very extravagant in his devotion to the Virgin, says: "No one denies that Jesus is the only Mediator of justice, Who alone by His merits reconciles us to God." And again: "It would be a serious error to believe that God could not give us grace with-out the intercession of Mary; for the apostle says that we have only one God, and only one Mediator between God and man. Jesus Christ." And again: man, Jesus Christ. And again. We aeknowledge that God is the only source of good, the sovereign Lord of all grace; and that Mary is only a creature, and all she has received is due to the grace of God." And again: 'He who places his hopes in creatures, without reference to God, he indeed is cursed by God; because no creature could possess or give anything without God." And again: "Jesus is now in God." While there He sits at the right hand of the Father and exercises authority over all created things; con-

sequently over Mary also."

Now in this matter of intercession and mediation where is the difference between Luther and Liguori? I cannot see any. If the Champion we consistent, it must either cast Luther out of the Protestant pale or bring Liguori in. Either alternative would

be very disagreeable to the editors.

If I ask the intercession of a fellow
Christian, of course I make him an intercessor. Do I thereby prejudice the
one supreme intercession of my Lord, of which my brother's is only an expression, through the Holy Ghost? Then how do I prejudice it if I should ask it of a brother or sister who has come nearer to Christ? If any one has a reasonable certainty that the saints can hear him, why should he not ask their prayers? If he has not, then his for-bearing to ask rests on a wholly differ-ent ground than the fear of dishonoring Christ by honoring His glorified ones. Luther thought the Virgin could hear him, and so he invoked her. Whatever , good or bad, he may be, he is cer-

tainly the original Protestant. But is there 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?

CHARLES C. STARBUCK. Andover, Mass.

## FIVE-MINUTES SERMON.

Third 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 not only for the salvation of their fellow-Catholies, but for those outside the Church, is a fact seldom considered. Yet this is a truth: Catholic laymen by their good example, owing to the peculiar and daily opportunities thrown in lar and daily opportunities thrown in the salvation of the salvation of their fellow-Catholic salvation of their and cultumin, and have left the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those under the salvation of their fellow-Catholics, but for those outside the church of the salvation of their because you tithe and mint and anise the control of the salvation of their fellow-Catholics, but for those outside the Church, is a fact seldom considered. iar and daily opportunities thrown in their way, can bring back to the prac-tice of faith not only negligent Catho-lics, but also many honest Protestants

whom a priest could never reach. Now, Catholic men, God has given you a great and precious gift when He blessed you with a divine faith, and it is a gift for which you will some day have to render an account. It is true you are not called upon to go out on the streets and proclaim before the public the faith that is in you, to boast of your Catholicity; but you are obliged to confess before all men, by your example, by the modesty of your conduct, by the purity of your speech, by your honesty in business, by your charity to the poor, by your respect and reverence for God and things holy, that you belong body and soul to a faith that teaches uprightness of life and abhors iniquity. This is the confession you are called upon to make, and this is the confession which many Catholic men in our day fail to make, and by their failure bring discredit upon the religion Christ, disgrace upon the Church, and

ruin upon their own souls. You do not realize, brethren, your own power to influence others. what advantages you possess. You have a faith that is unerring. You have a religion that is an infallible guide. You have principles founded on that faith which will always direct you in the right path. You have the examples of the heroic lives of the saints to encourage you, and the advice and counsel of earnest Bishops and priests instruct and assist you. Where to instruct and assist you. Where others are weak you are strong, strengthened with the sacramental

grace, with a faith that is divine. But the great folly with many Catho-e men is this, that they fancy their only work on earth is to look themselves, enjoy life to the full, and then by some miracle of God's mercy scramble into heaven as best they can. Let every man take care of himself, is a false and heathen maxim, and one unworthy of a Christian to whom God has

of their faith affect those about them, there is still another class who may be

catholic men who rarely approach the Sacraments; 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. The men who, when they come together, aping the manners and the swagger of the worldly-minded, consider it a smart thing to boast of and joke about how careless and how indifferent they are to the grations of their faith. This is to the practices of their faith. This is particularly a mean and cowardly in some young men who, while believ-ing in their hearts, converse and act as if they did not believe. Brethren, your faith is too precious a treasure to be treated lightly, and the things connected with it are too sacred not to prize it highly. Your calling as Catho-lic laymen demands that you should first cherish it yourselves and then make its influence felt by others.

## IMITATION OF CHRIST.

The Kirg's Highway of the Holy

Dispose and order all things according as thou wilt and as seems best to thee, and thou wilt still find something to suffer either willingly or unwillingly, and so thou wilt still find the cross.

For either thou wilt feel pain in the

or sustain in thy soul tribulation Sometimes thou wilt be left by God, at other times thou will be afflicted by thy neighbour; and what is more, thou

wilt often be a trouble to thyself. Neither canst thou be delivered or eased by any remedy or comfort, but as long as it shall please God thou must

For God would have thee learn to suffer tribulation without comfort, and to submit thyself wholly to Himself, and to become more humble by tribulation.

No man hath so lively a feeling of the
Passion of Christ as he who hath hap-

pened to suffer such things.

The cross therefore is always ready,

and everywhere waits for thee.

Thou canst not escape it, whithersoever thou runnest; for whithersoever thou goest, thou carriest thyself with thee, and shalt always find thyself.

### AN OBJECTION WELL MET.

From article by Rev. Geo. M. Searle, C. S. P., in Raleigh, N. C., "Truth."

"Mass, indeed," they may perhaps say. "Why this is just what we charge against you Catholics. You are always going through with those posturings and all kinds of mummeries as we call genuflections, bowing, kneeling, getting up and sitting down, performing these idolatrous Masses morning, noon and night, trying, it seems to us, to impose on the Lord by these cere-monies instead of pleasing Him by purity of heart. Why, it is just the same thing over again that Christ said about the scribes and Pharisees, 'You make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanliness.' (Matt. xxiii.,

Well, no doubt, the words of our Lord; and many others, not all Catholics either, deserve them to-day. But please to notice also what He said just two verses previously (ibid 23), "Woe to you, scribes and Pharisses, hypocrites:

Notice, I say, these last words. The outward observances were directly approven by our Saviour; what He condemned was not the doing of these but the omission of the weightier and more interior virtues. If anyone had ex-cused himself on the ground of the latter non-observance of the outward duties enjoined by the law, he too would have been reproved.

A father wishes and expects his son to respect him interiorly; wishes and expects outward respect from him. The two go together; the exter-ior is hypocrisy if not accomplished by the interior; but the interior is not genuine, if it does not produce the exterior.

So our Divine Lord distinctly tells us that to please our Father in Heaven our worship must be outward as well a fulfill this double precept would be im possible. It certainly is no proof that one neglects the inward because he at tends to the outward; yet it seems to be considered so, when fault is to be found with us. Nor is it a proof that found with us. Nor is it a proof that one attends to the inward because he neglects the outward; and yet this seems to be taken for granted by those who blame us, as a point in their own

However, we have no intention of questioning the word of our Protestant friends, when they say they worship God in spirit and truth; we would only same thing; for surely, as has been said, our exterior ceremonies are in themselves no proof to the contrary.

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## OUR BOYS AND GIRLS A TALE OF CHRISTMAS.

David and Elizabeth Brower had David and Elizabeth Brower had both their sons. One had died in hood, the other, Nehemiah, had lost at sea a few years before. good farmer and his wife were left a with their little daughter, Hope, year gold day a program correct one cold day a poor man carryi one cold day a poor man carryi weary child paused to rest and hospitably received. After having the hungry wanderers, David I their story. The boy was a negle orghan; the man, a faithful old fo of the child's parents. David Br consulted his wife; the worthy pa solved to adopt the bright and I some child so strangely sent in way. The man, Eben Holden, way

tained to help on the farm.
Years passed: Eben had been general favorite; the kindly old was everybody's "Uncle Eb." H the friend and counselor of the f rather than the farm supervisor. Brower, the adopted son, was grad Brower, the adopted son, was grad from college; Hope had grown i tall and comely girl. Their home ing is the Christmas story of " Holden," the delightfully homely written by Mr. Irving Bacheller. whole narrative is related in the person by the adopted son.

person by the adopted son.

The north country lay buried snow that Christmas time. Her there the steam plow had throw furrows on either side of the railing above the window line. The were lluffled in long ridges of their stakes showing like pins cushion of white velvet. Some mall trees on the edge of the b ber stood overdrifted to their b I have never seen such a glory morning as when the sun came u day we were nearing home and splendor of the hills there in the love. The frosty nap of the glowed far and near with pulsing

of pale sapphire.
We came into Hillsborough a
the day before Christmas. Fath
Uncle Eb met us at the dep
mother stood waving her handi at the door as we drove up. A we were done with our greeting were standing, damp-eyed, to was selves at the fire, Uncle Eb brou palms together with a loud wha

said:
"Look here, 'Liz'beth Bro
want 't hev ve tell me if ye ev
likelier pair o' colts." She lau
she looked at us. In a moment
her hand down the side of Hope Then she lifted a fold of the c felt it thoughtfully. "How m that a yard?" she asked, a look in her eyes. "W'y, w' continued, as Hope told her t "Terrible steep; but it does its
Oughter wear well too. Wish
that on if yeg ot' church nex'
"O mother" said Hope 1
"I'll wear my blue silk."

"Come, boys and girls," sal both, suddenly, "dinner's all in the other room. Beats the world," said Un

as we sat down at the table.
look gran' t' me—ree-markabl
both uv ye. Tek a premium at
—ye would sartin." There was a little quiver in under lip as he looked over at "You ain't able t' do hard v

more, mother. "She won't never hey to. "She won't never hev to, said Uncle Eb. "Don't nev go lookin' fer trouble—its te find. There ain' no sech trouble 'n this world 'less ye it. Happiness won't hev not with a man thet likes trouble a man stops lookin' for trouble as 'll look for him. This pretty nigh as ye like 'em he world—hot or cold or only I'm on the lookout for happin me best, anyway, an' don't

me best, anyway, an' don't feelin's a bit." "Every day's a kind of a with you, Holden," said Day's "Always havin' a good time hev more fun with yerself tha

"Oh, it's a real splendid wincle Eb. "God has flxed everybody can hev a good they'll only hev it so. Once a poor man 'at had a bush given to him. He looked up and asked if they wouldn't j

it. Then they took it away Just then came a rap at Uncle Eb went out and did "It must be somebody mortgage," Elizabeth whi eyes filling. "I know 'tis, have asked him in. We'r ose our home." Her lips qu

he covered her eyes. Uncle Ebdid not appear at table. "Where is he?" Don't know." said Davi

after Santa Claus, he told r "Never see the beat o'
was the remark of Elizab
poured the tea. "Just
every Christmas time. Bee
for a week, couldn't hard
himself."

Caught him out in the ba Thought he was crazy." We sat by the fire after shes were put away talk 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 firelight—the broad brow furrows and framed in l gray. He was looking the fire. After a while Un

of his great fur coat.
"Cold night," he said, hands. "Wish ye merr Dave Brower." "Ain might be," said David.

n, stamping and shaking

'Know what's the mat d Uncle Eb. "Sea buble, that's what

trouble, that's what Findin' lots of it right the Trouble's goin' to get round here this very sell no use lookin' for it.

Bettore Luttner had ever opened his line and tips, popular catechisms of his time and country had this question: "Have you relied on the merits of the saints, or openly and honestly, who by their want saints, or openly and honestly was a saints, or openly and honestly, who by their want saints, or openly and honestly was a saints or openly and ho Now For Sale at the Catholic Record Office. Price 25 cents. Toronto Street, Toronto.