Beered Heart Heview HE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXC.

Our friend Ibanez tells us that be ore the Reformation the common cople had no sense of human dignity, se of their rights, duties or re sponsibilities.

This is a very extraordinary statement. How could such things be?
From every pulpit, every altar, every onfessional, every catechism, the cople were continually instructed that Man is created to the image of God, Man is created to the image of God, and appointed to an eternal participation of the Divine perfections and blessedness; that he, by his own fault, has lapsed from this exalted destiny; that God, in His infinite compassion, has restored him to it by the sacrifice of His own Son; that He offers us the unbounded gifts and sanctifying im-pulses of His Spirit, that is, of Him-self, to abide in our hearts continually, and to exalt us, if we will, to sit down with the Redeemer on His throne, as He, having overcome, has sat down on the throne of the Father. We are the throne of the Father. We are there, as St. Peter assures us, by the adoption of grace, to become eternally "partakers of the divine nature." What can go beyond this for maintaining the sense of human dignity, and for absorbing the sycophancies of "life's appropriate of the sycophancies of the sycophanci poor distinctions ?

On what do Protestants chiefly rest for maintaining the sense of human dignity among their people? On the reading of the Bible, and on the diffusion of Scriptural knowledge from the pulpit. Of the former there can not have been much in the ages of costly manuscripts, and when a very the ly manuscripts, and when as yet the rude vernaculars were regarded as almost profane; but of the latter there undance. As an English Evan was abundance. As an English Evan-golical remarks, though far from friend-ly to Catholicism, the medieval ser-mons decidedly surpass the usual ser-mons to day in simplicity and Scriptural fulnes

The Catholic Church esteems the sacraments as the chief means of grace. But the sacraments are the same for all, from the emperor to the beggar.
There are no royal sacraments. The greatost monarch and the humblest artisan receive the same Eucharist and the same absolution. Any priest who can absolve a peasant can absolve a king. In a Catholic country no sovign would think shame of himself if meeting the Viaticum on Its way to th poorest home, he should dismount and accompany it to the door or to the bed-side of the dying person. In a country where Catholic reverence for the where Catholic reverence for the how can there fail to be a profound sonse of essential equality, however many marks of civil distinction there may be, and however much, for civil ends, these may be insisted on? The Lutheran ordinance of the sixteenth century, that in time of plague the clergy should only carry the Communion to the rich, struck every Catholic heart with horror, and seems to have been one great reason why multitudes began to return to the elder Church.

Of the populations which are noted for the intenseness of their Catholicity, ost, in common esteem, stands the foremost, in common esteem, stands the Spanish peasantry. Now this is distinguished, among all the peasantries of Europe, for its high sense of personal dignity. It is only the Spanish beggar who, soliciting charity, and being admonished as idle, would answer: "Senor, I asked your alms, not your advice." It is not the New England boy, as Charles Kingsley foolishly imagines (I wish it were) but the Casgines (I wish it were) but the Ca imagines (I wish it were) but the Cas-tilian innkeeper, who says, with hardly a sense of bravado: "I am as good a gentleman as the King; only not so rich." The height of Catholicity and the height of personal dignity are found together. No one can read Don Quixote and not be struck with the ne of cheerful friendliness pervading

to a priest.

No one will accuse Froude of a disposition to embellish Catholicism, but Froude, speaking of the Spanish peasantry, their dignity, their courtesy, their friendliness, their sense of justice, and their cheerful piety, asks what more we need wish for them. We may call the Spanish peasant an object of the sense of the may call the Spanish peasant an ob-scurantist, but, as Froude intimates, an obscurantism that bears such fruits hardly be a very undesirable thing. Goldwin Smith, too, is no lover of the ancient Church, but he hopes that Spain may yet be regenerated by her virtuous peasantry.

Of course some of those men who compass sea and land to make one proselyte "will easily, among all the millions of Spain, reckon up any number of vicious peasants, and will then jeeringly triumph over us that we have weeken of the virtuous peasantry of of the virtuous peasantry spoken of the virtuous peasantry of Spain. With such people we need not encumber ourselves. When we say that a country has a virtuous and pious peasantry, we mean that virtue and piety are generally reverenced, are deeply influential and shape multitudesof lives. Few persons speak warmly of the Spanish upper classes, which have been deeply tainted with Voltarianism for more than a hundred years, although I do not believe but that there are among them many, very many, virtuous and pious men and women. We do not believe that the memory of St. Ignatius has yet become impotent, or of St Teresa, St. Francis Borgia, and their Teresa, St. Francis Borgia, and their holy helpers, nor the memory of the illustrious Spanish episcopate of the olden days, although probably there are multitudes who have not a notion that Spain ever had a prelate above the

level of the Archbishop who patronized and dismissed Gil Blas.

It certainly can not be said that our abundance of New England Puritanism abundance of New England Furtherman has developed among us a high sense of personal dignity. We have our share of virtues I hope, but certainly that is not conspicuous among them. It may not be a chief virtue, but it is deeply interfused with the virtues that are chief. It blends with the Saviour's

beneficent friendliness to give a double glory to the Son of Man. No doubt the Spaniards will be much

the better for more schooling, especially technical schooling, to put them more on a level with the nations which are so endowed, and also to overcome that unhappy dislike of the mechanic arts which was brought about by their second which was brought about by their centuries of warfare with the Moors. But as concerns the development of character, the Spanish people do not seem to have been in any acute distress for the lack of Protestantism, although, as the Spectator suggests of another people, it is well for Christians to learn keep the mind on a level with the art. Emotion may doubtless sometimes overbalance thought, in the land of Saint Teresa, that

" Fair eister of the Seraphim," but the Spaniards, whose land has been

famous for theologians as for saints, will probably think that they can do very well, without overpassing the re es of the Peninsula

By the way, during the Spanish war, while we and the Dons were both making faces at each other a little more than was beseeming, our Free Baptist friends of the Morning Star, although the intensest of Protestants, maintained a steady protest against our policy to-wards Spain, and emphasized the noble qualities of the Spanish character, and the evidence given in the excelle the modern Spanish literature that this character is not degenerating. I could wish that I were Charles V. of Spain for a little while. I would certainly decorate our friend Bickfoad with the Golden Fleece. He well deserves it. One may answer for it all. We have gone to the very centre of intense, nay, of the fanatical Catholicism, and have found it also a centre of the sense of human dignity, national and personal. And in the ages before the Reformation

we find this sense of dignity stronger than now, rather than weaker. We have found therefore that the charge that the people had no sense of human dignity until the burly peasant Luther arose to overwhelm them with floods of vituperation, and to express a wish that they might all be bought and wish that they might all be bought and sold "like other asses and hogs," is a charge worthy of the vulgar proselytizing sheet in which it appears. We will next consider the kindred charge that the people had no sense of their rights, duties and responsibilities.

CHARLES C. STARBUCK. Andover, Mass.

FRUITS OF HOLINESS.

TREASURES AND WORKS OF THE GRAND HIERARCHY OF THE CHURCH.

By Bishop Beaven. In this our day we stand upon an admirable vantage ground whence with wide scope of horizon we can scan the vast field wherein the hierarchy of the Church has been working out its mission. Like the Ark of the Covenant, its passage through the desert of the world has ever been beneficent. There was no authenticity of divine institution, no warrant from heaven that did not stand sponsor by its side when it aunched forth upon its eventful career.

It has gloriously ridden out every storm, and from every impending sub-mersion it has arisen until, in our day, it passes on its beautiful career freighted with the gathered treasures of nineteen centuries.

These treasures are the fruits of its holiness, its teaching and its authority
—the three divine deposits entrusted

the three divine deposits entrusted to the hierarchy, according to the mind of St. Paul—"The perfecting of the saints, the work of the ministry, and the edifying of the body of Christ."

There was surely a fresh leaven thrown into the world when the Apostolic College fresh from the moulding tolic College, fresh from the moulding hands of the Saviour, went forth on its hands of the Saviour, went for the mission. And what a strange and un-heard of message was that of Pentecost! The great heart of the world stood still and shook in its mighty frame when it learned for the first time that all its tone of cheerful friendiness pervaning all ranks. Abating some of the highest dignitaries, "Brother" seems to be a term freely used by any one towards any one, saving, of course, "Father", to a priest.

No one will accuse Froude of a disposibility of the paganism, where the beauty of Christopaganism, where ian virtue, now vivified and radiant with godliness, stood in charming contrast with the repelling coarseness of

pagan vice.

This revelation of holiness brought to man a breader horizon of destiny. It carried his hopes beyond all that was of earth and fixed their goal in an eternity that had nothing of defilement in it. Side by side with his hopes and more companionable than Raphael with Tobias was the Holy Ghost, breathing into his soul the holiness of God through revelation, evangelical counsel, beati-

tude and sacrament.

This is the work, "the perfecting of the saints," that has from the beginning the saints," that has from the beginning been vested in the hierarchy of the Church. There is no age where the fruits of its missions have failed of an abundant harvest. There is no page of its history that does not chronicle records of its holiness; there is no soul who has known "the Christian's God" that he age if it has good and it is the page of the control of the control of the christian's God". who has known "the Christian's God that has not felt the genial charm of its atmosphere. To day, as of old, the Church of Christ, through its hierarchy, inculcates the teachings of saintliness, and under heaven there is no other divine commission for such an Apostolate. "God has given us apostles for the perfecting of the saints.'

Protestant Prayers for the Dead.

London Monitor and New Era.

A Church of England minister, the Rev. W. J. Hocking, Vicar of All Saints', Tufnel Park, who was buried last Friday, left behind him a valedictory address published in his parish magazine, in which he says: "Pray for my soul: more things are wrought by

prayer than the world dreams of. It is, of course, by no means singular that Protestants, and even Protestant clergy, should believe in and practice prayers for the dead. But each recurring instance like this must do more and more to abolish Protestant prejudice against so charitable, natural, consoling and reasonable a custom.

FIVE-MINUTES SERMON.

Second Sunday in Lent.

OUR TWO ENEMIES. " Arise, and fear not." (St. Matt. xvii. 7.)

My dear Brethren: The two great obstacles to the service of God, which come from ourselves, are sluggishness and cowardice. We are beset with temptations, harassed by passions, and subject to sin; but, more than the love of ease and cowardice take pos than these love of ease and cowardice take posses-sion of our hearts. We are tempted to doubt whether we can free ourselves from our difficulties; we forget the words of the Apostle: "This is the will of God, your sanctification." Since, then, my dear brethren, God wills our sanctification, we too should will it, for God is ready to bestow upon us the means to attain it. So that far us the means to attain it. So that far us the means to attain it. So that far from being discouraged by the evils that surround us, and the spiritual difficulties under which we labor, we ought rather turn to God full of courage, having confidence in His promise that He will not deny us the grace necessary for us to obtain eternal life. And so our Lord addresses to each one of us the words of this day's Gospel: "Arise, and fear not,"—words

which show what ought to be our part, our attitude in the work of salvation. To each one of us He says: "Arise!" Arise from the dominion of your passions! Cast off the works of darkness! Throw off your self-imposed shackles of cowardice and fear! Be vigilant! Be free! Be what your baptism demands -children of God, co-operating of you—children of God, co-operating with His grace in the work of your salvation. Do you not remember the days of your innocence? Were they not happy days? Have you found in the pursuit of sin and the gratification of your passions the pease which you enjoyed in the days in which you served God? No! There is no peace for the God? No! There is no peace for the wicked; there is no peace for the sin-burdened conscience; peace is only through the Holy Spirit. Peace is His fruit peace with ourselves and peace with

All the things of earth are as nothing compared with the peace of a good con-science. The indwelling of the Holy Spirit in our souls is a foretaste of the life of glory hereafter. We may lose riches, we may suffer dishonor, men may riches, we may suffer dishonor, men may deprive us of our possessions and our good name, but they cannot rob us of God's help Spirit. Him we may possess without fear of loss unless we ourselves are guilty of infidelity to His voice. Courage, then, for God is with us! And if God be with us, why should we fear? For who is God? Who is there fear? For who is God? Who is there like to God? Is there any in heaven, or on earth, or under the earth, that can stand against His almighty power? Whom do we fear? Is it Satan? Long ages ago God's holy angel overcame him. Is it the world? Our Lord tells 'I have overcome the world. it ourselves? Are we then such slaves to our passions that we can no longer exercise our reason, no longer make use of God's grace? Surely, things are not so bad with us as this! We can overcome our passions, we must over-come them. God's grace will not be denied us. We should "arise, and denied us. We should "arise, we fear not," we should have courage, we should trust God. And conquer shall if we but use the means that God in His mercy has put at our disposal. We shall conquer if we turn to the fountain of grace and drink deeply of its waters: if, in other words, we are constant in prayer and the use of the

These are the arms with which God designs that we should fight! These are the arms which He has blessed! These are the arms on which He has impressed the sign of His almighty power. Armed with these and confident in Him who gave them to us, victory shall be ours. Arise, then, my dear brethren, and cast off fear! Put on the armor of light and follow after the banner of our Lord. He has gone before showing the way; we have but to follow. He fought the fight. He overcame the world, the flesh, the devil. So, too, may we if we are faithful followers in the way of the Cross. where He will," we shall find the yoke sweet and the burden light.

" Arise, and fear not."

IMITATION OF CHRIST.

A PURE AND FULL RESIGNATION OF OURSELVES FOR OBTAINING FREEDOM OF HEART.

Some there are who resign them selves, but it is with some exception; for they do not trust wholly to God, and are therefore busy to provide for themselves. Some also at the first offer all: but afterwards, being assaulted by temptation, return again to what they left; and therefore they make no pro-

gress in virtue.

These will not attain to the true liberty of a pure heart nor to the grace of a delightful familiarity with Me, unless they first entirely resign themselves up and offer themselves a daily sacrifice to me; for without this, divine a point point of the sacrification. union neither is, nor will be obtained. I have often said to thee, and I re-peat it now again: for-ake thyself, resign thyself, and thou shalt enjoy a great inward peace.

Give all for all, seek nothing, call

for nothing back; stand purely and with a full confidence in Me, and thou shalt possess Me.

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THE FOURTH COMMANDMENT.

A moment's reflection upon the three first commandments just considered discloses the fact that all relate to our duties towards God. As a group of ob-ligations they form the first table of the decalogue. Those which follow, it will oe observed, contain the law which regbe observed, contain the law which reg-ulates our actions towards our neigh-bor. We have thus clearly marked the two great divisions of God's funda-mental law to man.

By the first law in this second table it is commanded to "honor thy father and thy mother." It is the law which fixes the duties of children towards

their parents and their parents towards their children. It is also the law which regulates the reciprocal relawhich regulates the reciprocal rela-tions between inferiors and superiors. Drawing within its scope these various states one readily perceives its great importance. To better gather the lessons it might be well to consider ach separately.
At this time, therefore, we shall con-

tent ourselves with a consideration of the first duties enumerated, namely, those of children towards their parent In the fourth commandment, then, God enjoins upon children love, reverence and obedience of their parents in every compliance with the commandment without rich reward. As an inducement to its faithful observance is promised "that thy days may be long in the land which the Lord Thy God giveth thee."

Unfortunately, the tendency of our youth is towards a vigorous a ful disregard of the law. Love prompts sacrifice of self and seeks the prefer-ment of others. Its constant effort is good of others in things temporal as well as things spiritual. Its manifestation is a great generosity in both. That the youth of our day are rendering no such love in proper measure is a matter of general comment. Evidence is at hand everywhere of parents who have impoverished them selves for their children and now weighted with the infirmities of age are cast aside or made a charge of on public charity. Abandoned in life they are also forgotten in death, and seldom is a prayer said for the repose of their soul.

It is not, however, in lack of love that children show their greatest disregard of this commandment. In want of reverence and obedience is their most frequent offending. The first they show at home and in public by conduct that is disrespectful and by speech that is disgusting. These are the results of a false pride and foolish Of the second, want of obedience, so

much has been said that it would be much has been said that it would be difficult not to duplicate. It will suffice at this time to say that disobedience of parental rule is the most predominant sin of the day among children. We would simply remind them here that as God has promised a long, and happen. would simply remind them here that as God has promised a long and happy life to all those who keep this com-mandment the reverse of this is the re-ward of those who do not. To honor their father and their mother means not only a long and happy life here, but likewise a blissful eternity.—Church

WHAT TO DO AT THE ELEVATION.

In view of the fact that most people bow their heads at the Elevation of the Mass, it is interesting to know that this is only a latter-day custom. Monitor prints an article taken from the English Messenger which says that, this attitude, while natural and war-ranted by ages of usage, ought, we are told, to be altered. The "Rubrics for the Laity" in use at Westminister in-structs worshippers to lift up their heads at the Elevation, that they may see and adore the Sacred Host. Strange as this instruction may seem, the adoption of it would be simply a reversion to earier usage, because both trom pictures and from textual sur it is clear that in the ages of faith the laity were accustomed to upon the Sacred Host when elevated by the priest. The article alluded to quotes the words of theological authority in saying that the purpose of the Elevation of the Sacred Host is that "It may be seen and adored by the people."
Clearly, then, the proper action is

that the congregation should raise their heads and look upon the Sacred Host at the Elevation, then bow their heads in reverence until the ringing of the second bell intimates the Eleva tion of the Chalice, when they would again raise their eyes to the chalice be-fore dropping them in adoration of the

know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used as agreesbly for cooking, in coffee, lea and checolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

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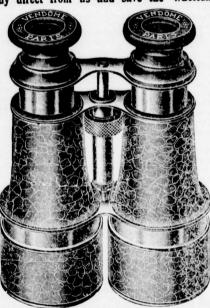
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