BY A PROTESTANT THEOLOGIAN.

CLXXXXI.

Professor Foster is so led away by polemical zeal, that, in his eagerness to prove his position, namely, that, by true Roman doctrine, no one whatever can be saved who is not explicitly obedient to Rome, he quotes the "Catholic Dictionary" even where it says something which he himself agrees. It says:
"In pronouncing anathema against wilthing which he himself agrees. It says:
"In pronouncing anathema against wilful heretics, the Church does but declare that they are excluded from her communion, and that they must, if they continue obstinate, perish eternally."

Now here he takes no account of the essential word willful. Yet the use of this word is reliably ment to simply.

this word is plainly meant to signify: The Church does not anathematize those whose error is involuntary, whether through mental infirmity or a blameless lack of knowledge, or, as Pius IX. insists, through the prejudices of educa-tion, which, as this Pope rightly urges. are in most cases insuperable, so that, as Pius declares, "invincible ignorance" ought in equity to include all prejudices which are not wantonly cherished, but which bow candid minds under an invol-

now does Dr. Foster deny that wanton rejection of apprehended truth is damable? In this very chapter he declares that it is. Then how does the "Dictionary" teach differently from

Does Foster believe that a Protestant, in his heart believing the Reformation to have brought in pure doctrine, who should nevertheless abandon it and become a Roman Catholic from some motive of interest, could be saved without repentance? Of course not, and all Catholic divines would agree with him, because they say, with St. Thomas Aquinas: "No man can be excused from present obedience to his present conscience, even though erron-Such a man, in their view, would, to error, have added hypocrisy.
Therefore it is that Archbishop Spalding sets Ridley above Cranmer. He abhors his heresy, but he admires his courageous honesty.
Would Protestants who have always

believed, and still believe that Catholic ism is a doctrine of devils, be able to remain in grace if they offered Roman Catholic lecturers the use of their churches, and exchanged compliments with them? Of course not, Foster would say, and Catholic divines would fully consent, for they explicitly con-demn Protestants who listen to Catholic arguments out of idle curosity, while believing that they are thereby imperilling their possession of Divine truth. Such conduct, say Catholic theologians, can not be justfied.

Then how does the "Catholic Dictional Catholic Dictions of the Catholic Dictions

tionary" differ from Foster? Both anathematize the wilful and obstinate rejection of apprehended truth, and severely condemn carelessness about truth. Both refuse to anathematize r that is not cherished out of hatred of truth. The two authorities, so far as I can see, stand precisely to-

Foster quotes the Creed of Pius IV., "I profess this true Catholic faith, without which no one can be saved,"
as proof that Rome requires in all cases an explicit acceptance of her whole dogmatic system in order to salvation. Now what is meant by "acceptance?"

Itmay mean one of two things. It may mply an explicit knowledge of every defined article of Catholic belief, and may then mean that each article is accepted by a distinct act of mental and moral concurrence. To require this in every case would be to outgo by far those Swedish sectaries who maintained, however innocent may be his ign

"Acceptance" again may mean an acknowledgment of all the Roman definitions as certainly true, whether they are all particularly known to the man or not. This is what is called in Theology "implicit faith," since the acceptance of all the individual definis is implied in the acceptance of the fundamental definition: cathedratic papal decisions of doctrine are certainly true."

Now what would be the "acceptance" of this proposition: "The Pope, speaking ex cathedra, in a question involved in the apostolic revelation, concerning faith or morals, is not suffered by the Holy Ghost to err?" There are tens of thousands of good Christians whose mental development is not such as to make it possible for them to understand such a sentence, nor does the Church require it of them. It suffices that they love God and their neighbor, follow the teachings of the Church as far as they can understand them, and use her sacraments.

Does the Church, however, consent that Christians shall go back from im plicit faith to implicit faith, and never stop at an explicit acceptance of an ex-plicit proposition? Certainly not. She does not allow that any one can see the kingdom of God who does not believe, as is said in the epistle to the Hebrews, that "God is, and that He is a rewarder of them that diligently seek Him." Nor does the mental acceptance suffice.
There must be the moral acceptance,
humble and loving. Now the Catholic
Church holds, and the Jesuits have taken great pains to set forth, that receives this proposition of Hebrews, with mental and moral con-currence, holds the foundation of the Catholic faith, without which it is im-

possible to be saved. Moreover, as the capacity of understanding, and the opportunties of undistorted knowledge, very infinitely, it is to be expected that this root and substance of Catholic faith will unfold itself in infinitely varying measure. But shall the Church, because she hopes for God's mercy on those rude souls whom ignorance or incapacity confines to the minimum of Catholic eonines to the minimum of Cathone faith, or on many of those which, though far advanced beyond this, are restrained by generations of inherited error from receiving

it in its fulness, consent therefore that her own Bishops such a minimum, or such a truncated creed, as being the Catholic faith? Whatever hopes she may entertain for the less favored, for her leaders she can not allow that one least article shall be missing. These must give in its detailed fulness "that Catholic faith without which it is impossible to be saved." Would, or should. St. Augustine, when he signiimpossible to be saved." Would, or should, St. Augustine, when he signiold as the world, have tolerated a brother-Bishop who had said: "There-fore I need not profess belief in Christ, or the Church, or the Sacraments?" Seth was a holy patriarch, but was a Christian of the fourth century after Christ to be spared the anathema if he pleaded that Seth's creed was enough

The Creed of Pius IV. is like the Acts of the Council of Trent. The Church could not allow that the followers of a fresh revolt were in the way of salva-tion. She called out after them: "Cease from your thousand various ways, your janglings, your contumelies ways, your jangings, your continentes and your slanders, perpetually pouring out against this Synod, and accept the Catholic faith, in its authentic fulness."
We may well believe that the Council was not making reservations in favor of the revolters. A century later, however, were profoundly alever, conditions were profoundly al-tered, and Catholic theology addressed itself to the new problems of a new time. Of the degree in which it did this Foster seems to have no concep-

for him too ?'

In like manner Foster insists that because the bull In coena Domini anathe matizes the various dissentients from Rome, from the Wycliflites down, there-fore it implies that every individual Wycliffite, Lutheran or Calvinist, is a wilful and pertinacious contemner of truth. It does nothing of the kind. How it may stand with any individual soul before God, the Church does not pretend to know. She anathematizes only wilful heretics, and she can not tell whether this or that man, wholly outside her communion, is a wilful here tic or not. As Perrone says, personal facts do not come within the range of Church infallibility. However, she does anathematize the original heresiarchs, and their genuine disciples, those who have inherited their spirit, and are not merely attached by some accident to their sects. The application of the language is, as an act of this kind must be, objective and general, not individual and subjective.

By the way, Foster treats the In-

coena Domini as a present fact. I won-der if he knows that it has been laid aside since about 1770. The farther you go on in this chapter, the plainer appears the scantiness of his knowl-

Foster says that Pius IX. himself, in Foster says that Pius IX. himsell, in the Allocution of Dec. 17, 1847, invites the ignorant "to this sole way of truth." "Note," says Foster, "that the 'ignorant' need to come to the Church to be saved." Certainly. Does Dr. Foster imagine that ignorance saves a man? Ignorance is a nonentity. We must be saved by knowledge. Foster's assumption that even an atheist is salvable, at tion, that even an atheist is salvable, at least if his atheism is purely negative and inherited, is, as I understand, emphatically rejected by prevailing Cathelia the least is a superstand. olic theology. A man must at least hold the root of the Catholic faith, namely, the being of God, and His awards to the evil and the good. And there are multitudes, who, though far beyond this point, wander in uneasy uncertainty concerning the will of God. To what shall Pius invite these? To religious bodies which in his view are illegitimate? To systems of doctrine which he regards, as vitiating precious truth by admixtures of pernicious error? No: he says to those who wander with the sense of being unsaved: "In the against their Archbishop and his counsellors, that no one can be saved without explicit knowledge of the Trinity, between innecest may be his ignorance. Outside of it I can mind now weary the spirit, or how weak the flesh; never mind how bittle seems the fulness of truth, of grace and of the means of grace. Outside of it I can mind now weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how far away the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how the flesh; never mind how out it flesh; never mind how first each the flesh; never mind how out it flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how the fle

CHARLES C. STARBUCK. Andover, Mass.

ABOUT LIBRARIES

The people of this country are withquestion the greatest readers in the world. That is, great in the sense of wide readers, though it is doubtful whether they are clean and profitable readers. That they are spasmodic readers is a fact that cannot be denied. engaged in our public libraries, and they prepare themselves for the intellectual rushes much after the fashion rushes much after the fashion of the department store which has advertised some tremendous half-cent bar-

To illustrate: A novel is put on the market and finds only a moderate sale. As a financial venture it looks like a failure. To save it in this fate, and perhaps to make it productive, it is per haps to make it productive, it is put through the dramatization mill. Along comes the "all star" theatrical combination and the previously unread book finds a demand at the library which it is impressible for the time to which it is impossible for the time supply. Then comes an eminent scientist whose lecture is given a wise notice by a unwise press critic, and everybody is reading up on science. A mur-der, or a suiside will produce the same

And so revolves the craze for read-But it does not lead to a higher intelligence nor a greater scope of knowledge. Neither does it argue a necessity for a multiplication of public libraries as some strongly contend. The latter are an evil if they do not result from a most careful selection. What is needed to-day in our libraries most of all, is not more, but better books. On the shelves of these institutions to-day there are far many which breathe atheism, materialism, infidelity and immorality. While those which treat of opposite things and teach higher aspirations are too few in number and too rarely read. As a profit-reading people, therefore, we are a failure.—Church Progress.

WELCOME AS SUNSHINE after storm is the relief when an obstinate it liless cough has been driven away by Alen's Lung Balsam. No opium in it. The good effect lasts. Take a byttle home withyou this day.

FIVE-MINUTES SERMON.

The Fourth Sunday After Pentecost. HOW TO PRAY.

Launch out into the deep. (St. Luke v. 6) In this account of the miraculous draught of fishes which we have just heard in the Gospel we see a striking illustration of what real prayer should be, and how it is rewarded. Suppose we devote these few moments this morn-

ing to the subject of Prayer.

We know that prayer is an absolute necessity of the spiritual life. We are strictly bound to pray, if we would save our souls. The manner and the matter of our prayers are, within certain limits, left to our own judgment. There are no conditions of length or place or time. Long prayers are not necessarily the best ones; on the contrary, the Publican said only seven words, and we have yet to hear of Long prayers are not necessarily promptly prayers more We need not come to church in order to have our prayers heard; God will hear us anywhere and any time He heard Jeremias in the mire, Ezechias on his bed of death, Daniel in the den of lions, the Three Children in the

fiery furnace, Peter and Paul in prison.

Note that Our Lord first desired Peter to "thrust out a little from the and afterwards to "launch out into the deep. So with our prayers. We must thrust out a little from the land-that is, from attachments affections of earth, before we can fully launch ourselves into the deep of per fect spiritual union with God.

Do we "thrust out from the land" when we pray? And have we Jesus Christ in the vessel of our heart when we make the launch? Our prayers, to be good for anything, should have four characteristics: they should be recollected, detached, definite, and persever-

1. Before we begin to pray, we must place ourselves in God's presence. must collect all the powers of our minds and hearts, and set them on the one supreme object. The Memory must be called away from every-day affairs, and used to furnish food for our meditation; the Understanding summoned from its ordinary musings on worldly things, to reason and reflect on what we pray for, and Whom we pray to; the Will steadily fixed on God—striving to conform itself to the divine will, producing affections and forming resolutions suit-

able to our present needs.

2. Without detachment there can be no recollection. We must "thrust out from the land." And how can we do this if the vessel of our soul is moored to the shore by a thousand and one little cords of earthly desire, and worry and care, and anxiety and passion?
All these cords must be cut away, and we must "launch out into the deep, f we would pray aright and have God's blessing in ourselves.

3. Let us have a clear, definite idea of what we are going to pray for. Vague, meaningless generalities are out of place in such a serious business. Let us make up our minds beforehand about what we want, and then pray for that. It will not profit us much to ask for all the Cardinal Virtues and all the Gifts of the Holy Ghost at one time. more profitable, to single out some on virtue of which we stand in special need, and make that the particular burden of our prayers and thoughts and efforts for weeks, and months and years, if necessary, until we gain it.

And this, after all, is the true test of a genuine prayer—perseverance. "We have labored all the night, and have taken nothing; but at Thy word I will let down the net." "Never despair" is the Christian's motto. Never mind how long we may have labored and prayed in vain; never mind how weary the spirit, or how weak the flesh; never mind how little seems our progress and how far away the "mark of the prize of our supernal vocation." God will, as He has promised, finally and gloriously reward our perseverance. "To Him that overcometh I will give to eat of the tree of life, which is the warding of My God." which is in the paradise of My God."

THE OUTLOOK.

In a bank or a good business house the books are balanced every night, and at the end of the week, or at least at the end of the month, they are carefully examined, so that the firm or the proprietor knows just how the house stands in the business world. Now certainly religious affairs are as important as business affairs, and as in business so in re-ligion, it is necessary to stop for a min-ute and see where we are. At the present time this is most important. From the daily newspapers it would seem that religion is occupying a strange position. Every little while there are notices of prominent religious leaders being comprominent religious leaders being pelled to leave their position on account of some opinion or other they are teaching, of prominent ministers leave teaching, of prominent ministers leave teaching, of prominent ministers leave teaching, of prominent religious leaders being of Hartford, Conn:
"I became very much interested in a chance companion on a railway train," a chance companion on a railway train," said Mr. Twichell. "He was plainly said Mr. Twichell. ing their churches and founding new sects, and of well-known laymen critic-ising the doctrines preached in their churches on Sunday. All these, it is true, are happening outside the Catho-All these, it is lic Church; but the daily papers are read by all, Catholics as well as others, and news that is in the air must in some way act upon every mind. So it is well for us to stop for a while and think. And it seems to me that the first thought that must come into our heads is this: Since there is so much shifting of religious opinions around us,

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why is it that our Church still remains why is it that our church stin remains as immovable in its teachings, as unvariable in its customs as it was when we were children? The reason is because our whole idea of religion is very different from the idea most Protestants have. Religion is not like a new coat that is put on Sunday morning, and then that is put on Sunday morning, and then taken off Sunday night, carefully folded and put away until the next Sunday morning. Nor is religion something that is supposed to last only during the half hour or so spent in church. Neither is religion a mere feeling, a sort of high toned sentiment that prompts us to con-gratulate God for having made us. But religion for the Catholic is something religion for the Catholic is something very real, the obligations due to God must be settled just as surely as must be settled the bills we contract here. In other words the Catholic religion is based on certain definite, clear-cut, and absolutely real facts that are therefore not mere whims, emotions, or passing feelings; and so must be met squarely. These absolutely real facts are called dogmas; they are like the ropes that tightly hold a boat to the pier. And as with the boat, when the wind is blowing hard and the lake is rough, if the ropes were not strong and securely tied then the boat would be carried out into the open and be overturned, broken and lost; so would it be also with the Church if it did not have these strong dogmas that hold it securely and safely amid all the storms of modern opinions, changes, and doubts. For a Church without dogmas, that is, without definite facts for belief, never be a safe Church on which to place hope of future salvation. Moreover, it cannot cope with the varying moods of the times, it cannot oppose anything de-finite to the most whimsical speculations of a half-serious public; to retain its hold, therefore, it must follow those whimsical speculations, it must cater to the spirit of the times, it must preach doctrines not so much vital and

little more than popular meetings. Undoubtedly they do some good; but it is not the kind of good that was aimed at by St. Athanasius when he battled for a creep, nor by St. Paul when he preached the dogma of the Resurrection. And this is the reason why the Church is the same in its doctrines and customs as it was when we were children. Centuries ago it received certain definite truth from Christ and His Apostles, during

true, as acceptable to its congregations.

of this kind, however, are

the years that have passed since then it has struggled against every agency that human ingenuity could devise to retain them, and now, at the beginning of the twentieth century, it still possesses those truths and it stands forth before the world as a Church have a definite message to deliver, a message unstained by popular opinion, the message of Christ to mankind.

IMITATION OF CHRIST.

The Proof of a True Lover.

That good and delightful affection, which thou sometimes perceivest, is the effect of present grace, and a certain foretaste of thy heavenly country.

But thou must not rely too much upon it, because it comes and goes. But to fight against the evil motions of the mind which arise and to despise the suggestions of the devil, is a sign of virtue and of great merit.

Let not therefore strange fancies trouble thee, of what kind soever they may be, that are suggested to thee. Keep thy resolution firm, add thy intention upright towards God.

Neither is it an illusion, that thou art sometimes rapt into an ecstacy and presently returnest to the accustomed weaknesses of thy heart.

For these thou rather sufferest against thy will than procurest; and as long as thou art displeased with them, and resisteth them, it is merit and not loss.

Know that the old enemy striveth by all means to hinder thy desire after good, and to divert thee from every devout exercise; namely, from the veneration of the Saints, from the pious meditation of My Passion, from the profitable remembrance of thy sins, from keeping a guard upon thine own heart, and from a firm purpose o advancing in virtue.

He suggesteth to thee many evil thoughts, that he may weary thee out and frighten thee; that he may withdraw thee from prayer and the reading of devout books.

He is displeased with humble Confession; and, if he could, he would cause thee to let alone Communion.

His Good Reason.

This story was told at a recent St. Patrick's Day dinner in New York by Rev. Joseph Hopkins Twichell, M. A., of Italian birth or extraction, and I so

remarked to him. "'Where were you born,' I asked.
"'In Genoa,' replied the young man.

"And what is your name?" "'Patrick Murphy."
"'How in the world did you get that name?' I asked instinctively.

"I took it," replied the young man. "Because I wanted people to think I was an American,' was his reply."

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In all times and amongst In all times and amongst the human heart has been the seat of the feelings of t the soul itself: "What i my God," exclaims Holy Thou shouldst place Thy he By these words he meant H since, until the eleventh of Lorent of Lorent was not recommended. since, until the eleventh heart of Jesus was not reg symbol of His love, thoug in His side was held in Some, like St. Ambrose, s that flowed from it reg graces of which the pas source. Others, as St. A therein the image of the ing from the side of Jesus came from that of Adam-referred to in the wri Fathers. At this period with literature. At first represented under embl gible to the pagans, the

JUNE 7, 1902. HISTORY OF THE DEV THE SACRED HE

American Herald.

represented under email gible to the pagans, the Cross; the Pelican, the herd, the Fish signifying Son of God, Saviour. century the crucifix appropriated with was represented with I but clothed in glory, account of Our Saviour, the lifted up I should be a saviour. be lifted up I she things to Me." In the the crucifix was the same emblematic of suffering; soldier is represented a side of Our Lord, at other under the form of a que ceives the blood flow But nowhere was the her In the first centurie side was the ch Christians. We shall no devotion gradually devotion of the Sacred I

II. " Why that wound in Lord?" exclaims a dis aspirations of His Hear retreat is to be found a of delight." "Oh of delight." "Oh beautiful of the childre another, "Your Side wa us an abode therein. I us an abode therein.
show us by this visibly
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His love He has opene The disciples of St Francis echo the same

Clare, St. Margaret of revelations, mention St. Gertrude salu Jesus as the treasure from whence the saint of the divine blessing on the just; she adore of infinite mercy suppling soul is unable to a Our Lord appeared servants who forgot toolly of Him. He sho

St. Lutgarde, saying thou shouldst love. love and thou wilt fin in my Heart." St M in my Heart." received the noble m this newborn devotion Jesus. "Preach my said to her: "my po my sufferings. Remi My Heart was dried my pain."
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was their only aim. astonished at the si ceived from heaven favors God bestowe corrupt and perversensual pleasures ca the love and tender soul to God and is repugnant to human son why the heart nor despise the earth is because i mire of sin. Hear love, pour down i oarks of that fire The thirteenth a ies contributed t

votion to the Sa works of St. Bern Jane de Valois, S and many others s "I long only for claims St. Catheri will only rest Sacred Heart, wh disappear."
That this new d ing to all is evid St. Angela de Baptiste Verani,

"All do not sa Sacred Heart of dispositions are Those, from it were but eral concert. A revelations of P line of devout se which is increas the course Carthusians, D -all the religions to speak, int In the cloisters self-denial, the Heart assumed We will now the two religion tined to play an

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Serve Him we favor you. T Daughters of imitate the the Heart o ground work will they be