THE TRUTH ABOUT THE CATHO-LIC CHURCH

BY A PROTESTANT THEOLOGIAN.

CLXV.

The Champion gives, as one of the doctrines which all Protestants accept, (4) The sacrifice of Christ is of itself one sufficient to save the repentant

And this is given as a distinctive doctrine of Protestantism! Could vulgar effrontery go farther? Are not these very men among those who are perpetually ringing the changes, with cheap sarcasm, on the main scholastic argument for the validity of indulg-ences, namely, that the least drop of Christ's shed blood is more than enough to redeem the sins of the whole world, and that therefore all the rest, with the derivative merits of the saints, forms a treasure which may be applied for the remission of the temporal ishments still remaining, on earth or in purgatory? To pretend, therefore, that it is a distinctive doctrine of Protestantism that Christ's sacrifice alone is sufficient to redeem the world, is pure and simple mendacity. Even if it were known (which of course it can never be) that some elect soul has received a remission of purgatorial pain immediately through application of the merit of some saint, and not immediately through the redundant merits of our Lord, from what do the merits of that saint derive their efficacy? Only from

the grace of God in Christ. As the Church expressly declares, in As the Church expressly the Bull of 1854, the Blessed Virgin herself was withheld from the taint of all sin, "in view of the foreseen merits of her Son." She, therefore, with all other human souls, is included in the saving grace of the One Sacrifice.

So far, then, we have found four distinctive articles of Protestantism, not one of which is distinctive in fact, every one of which is affirmed by Rome, as being of the very essence of Christianity, as indeed it is.

Let me here, before going on to the fifth article, interject an anecdote or two illustrating the incredible ignorance of even very highly educated Protest-ants concerning the simple fact that the Roman Church, with all her adherthe Roman Church, with all her adher-ing daughters, has always remained im-movably in doctrine on the Rock Christ. To argue for this seems like arguing that the sun rises and sets every twenty-four hours. Yet really those is Yet really there is some times occasion to argue that Catholics have not horns and hoofs. Back-country people, I fancy, sometimes vaguely believe they have.

The late Miss Charlotte Dana told me that once, at a summer hotel, a leading Congregational elergyman was leading Congregations. The properties of the busy in looking over a prayer-book which he had begged her to lend him. At last he returned it with an expression of the busy of the busy of the properties of the busy of the bu At last he returned to with an explica-sion of utter astonishment. "Why," said he, "all these prayers end in the name of Christ." Certainly," replied Miss Dana, "how should they end?" "Undoubtedly," said he, "they should end thus, but I never imagined should end thus, but I never imagined that they did. I always supposed that a large part of your prayers were addressed independently to the saints, with no reference to Christ. What an igcoramus, and what an unintending standerer of the Catholic Church I have been! Tell me," he added, "when is your next service here? I wish to pay my devotions at the altar, in partial expiation of my unconscious in partial expiation of my unconscious calumniousness." She told him, and he

I do not understand that this gentle man ever became a Catholic. we know, many Protestants ever, as we know, many Protestants have in fact become Catholics from sheer revulsion of feeling at finding that they had all their lives never so much as known that the greatest denomina-tion of Christians is Christian.

Then a pastor in Iowa, I once gave

When a paster in Iowa, I once gave
a lecture to my congregation of Scotch
Calvinists on the Roman Catholic
system. They expressed great interest
in it, but some of them assured me that
they had never before imagined that
the Church of Rome teaches Christian doctrine. The main exception was a Princeton student, who explained to me that this great Presbyterian school me that this great tressy is always careful to impress on the minds of its pupils that the Church of Rome is sound in all essentials. In-Rome is sound in all essentials. In-deed, it seems to be mainly the indignant expostulations of the theological teachers which have saved the General sembly from insultingly declaring Catholic baptism void.

(5) Jesus Christ is the Head of the Church. So, then, it seems, Catholics do not believe that Jesus Christ is the Head of the Church! What is He, then? They declare Him the Redeemen of the Church, her Husband, her Guide and Governor, the sole Source of all he and Governor, the sole Source of all dergraces: what, then, is He but Her Head? Moreover, they perpetually call Him her Head. How, then, is the doctrine of Christ's Headship a peculiarly Protestant doctrine?

The editors will amend their statement by defining Christ as sole Head of the Church. Their definitions need perpetual amendments, and are then no more than before distinctive doctrines of the Reformation. Catholics believe is much as they that Christ is the sole as much as they that Christ is the solo Head of the Church. So also they be-lieve that He is sole Mediator and In-terressor of the Church. Yet we all believe that in asking our brothers and sisters to intercode for us we are in no way derogating from Christ's sole in-Created intercession, from tercession. Created intercession, from that of the Virgin down, is efficacious only as an expression, through the Holy Ghost, of that Intercession which is at once created and uncreated. So also it never occurs to Catholics that in accepting a delegated Headship of the cepting a delegated Headship of the Church on earth they are disparaging the sole Divine Headship. There are not two Heads, but only one, expressing Himself—immediately and visibly above, immediately and invisibly below, and mediately and visibly below. Every act of the earthly Headship derives its validity solely from Divine rives its validity solely from Divine delegation. When Christ returns, to delegation. When Christ returns, to assume immediate rule, no Catholic imagines that there will any longer be an earth. assume immediate rule, no Catholic imagines that there will any longer be an earthly Pope, any more than there will

any longer be an earthly Bible, or earthly sacraments. When Paraoh said to Joseph:

"Thou shalt be over the land, and according to thy word shall all my people be ruled; only as concerns the throne will I be greater than thou," it never occurred to him that he was derogating from his own sole kingship. Nor was he. True, Joseph had full royal authmitted and almost full royal state. Vet ority, and almost full royal state. Yet

all his authority came from Pharaoh, was used for Pharaoh, and continued only because Pharaoh so willed. There not two kings in Egypt after Joseph's exaltation, any more than be fore. There was simply one king exer-cising his authority chiefly through one

Most Protestants view Henry VIII. as very arrogant in taking on him the style of "Supreme Head on earth of the Church of England," but only because they believe that he assumed an office which was not given him. They have not viewed him as arrogant towards Christ, but towards the Church. Indeed, his very title implies submission authority. So does authority. So does to to heavenly authority Pope's. If it is not claim a delegated headship for the part, it is not for the whole.

Indeed, the Pope's authority is

relatively much less than that of Joseph in Egypt. By the will of Pharaoh, he had full control over the whole land, without thereby prejudicing the regal authority. The Pope, on the other hand, only governs a part of the Church, the militant. He is not Head of the suffering, or of the triumphant Church. Moreover, he governs only a few years, and then has to go to his account like

any other sinner.

When Protestants are not thinking about the Pope, they have no trouble about using the word "Head." We speak without scruple of James as head of the Church of the Circumcision. We do not think we are insulting Christ when we call the patriarch of Constantinople the head of the Greek Church, or the Catholicos of Etchmiazin the head of the Armenian. Bishop Potter shocked nobody's sensibilities at Lambeth when he called the Archbishop of Canterbury "the head of our commun-ion." Yet subordination to Christ is just as much inherent in a headship of the whole as in the headship of a part.

Luther and Melanchthon were not troubled about the Pope's headship of the Church, viewed as being of historical right. Long after 1517 they expressed themselves as willing to own the Pope for the Head of the Church, provided he would speak well of their doctrine of justification, and some other

Adolf Harnack, anti-Catholic as he is, expressly declares that there is nothing unovangelical in the hierarchical constitution of the Catholic Church, om its lowest member up to the Papacy itself. His objections are alto-

gether doctrinal.

The Champion, of course, can say that Protestants do not view the Pope's headship as of explicit Divine right. ether doctrinal. That is as far as it can commit them in the matter.

CHARLES C. STARBUCK. Andover, Mass.

FIVE MINUTES' SERMON.

First Sunday in Advent.

TAKING ACCCUNT.

"Besthren,: Know that it is now the hour for us to rise from sleep." (Epistle of the day. Rom xiii IL)

There are certain times and season in the religious year as well as in the business year that call for special action and attention, and the season of Advent that we enter upon to-day is one of them. Merchants, as you all know, take an account of stock at regular in-tervals; business concerns of every kind count up their gains and losses at stated times, and bankers and brokers strike their balances.

This special time of accounting is regarded in commercial circles as essential not only to safety but to success. He were a sorry business man indeed who would let his affairs run on from year to year without an overhauling, and his business credit as well as his business capacity would be rated very low. The truth is, there is no success attainable in any walk of life withou the application of this principle. And it must also be applied to the affairs of eternity if we would make a success of the supreme business of life. Now, Lent and Advent are our seasons of re left and Advent are our seasons of re-ligious accounting, and their import-ance as a help in working out our sal-vation cannot be questioned. Our Di-vine Lord and Saviour Jesus Christ is the author of our redemption and the ource of all our profit and gain in the concerns of the soul. And so Holy Church, guided by an instinct that is manifestly divine, has set apart the season before His coming and the season before His crucifixion as the special times for us to pause and consider what progress we are making in the way of His salvation.

To-day we are specially appealed to as loyal Christians to prepare for the coming of our Lord. The voice of Advent is the voice of John the Baptist crying in the wilderness, "Prepare ye the way of the Lord, make straight His paths." and the spirit of rependance is paths," and the spirit of repentance is the response that is sought for in every hristian soul. We cannot, therefore, Christian soul. We cannot, therefore, be in harmony with this holy season unless, as St. Paul puts it in to-day's Epistle, "we cast off the works of darkness and put on the armor of light," unless "we walk honestly as in the day not in rioting or drunkenness, not chambering or impurities, not envy and contention." It is now the hour for us to arise, make our special accounting, and put on the Lord Jesus make it appear that the scandalous

Christ by putting off the defilements of st by putting off the team.

If Advent does not mean this

It recens nothing. We can much to us it means nothing. We can have no part in its spirit if we coninue in a sinful course and refuse hearken to the inspired voice crying out in the wilderness and demanding repentance. What meaning can this acred season have to the besotted drunkard who goes right on in his abom-

on wallowing in filthy lust? What meaning can it have to the evil-tem-pered and the evil-tongued who, in the clamour of their own passions, fail to hear the voice of conscience? What meaning can it have to any soul in the state of mortal sin that does not immediately resolve on repentance? If the spirit of Advent touches us at all, it should make the sinful pause in their career of sin, the lukewarm fervent and the fervent more fervent still.

People are accustomed to flock to the Advent services; they seem to sake a special interest in their religion at this season; but where is the fruit? We see a throng around the pulpit, but do we see a throng around the confession. do we see a throng around the confes-sional? All real religion in the Catlsional? All real religion in the Catl-olic Church leads directly to the Sacraments, for the Sacraments are the di-vine antidote against sin; religious observances that do not produce this result are of little practical value. Give proof, then, that you really enter into the spirit of Advent not only by going to church, but by going to the Sacraments. You know that it is a season consecrated in a particular manner to the service of the Lord and Saviour Jesus Christ, and you are in sympathy with it. Put yourself in full harmony with it by a worthy reception of the Sacraments. Let the crowds of men whom we see in the church now prove their faith and approach the Holy Table. Let the women show their love for our blessed Lord by drawing nigh to the Divine Banquet. Let every soul seek purification in the Blood of the Lamb, and thus be prepared to offer due homage to the Babe of Bethle-hem. What Christmas joy can be ours if our Advent is mississent? "Brethren if our Advent is misspent? know that now is the hour for us to arise from sleep."

IMITATION OF CHRIST.

The King's Highway of the Holy

To many this seems a hard saying, Deny thyself, take up thy cross, and follow Jesus. (Matt, 16. 24.)

But so will be much harder to hear that last word, Depart from me, ye cursed, into everlasting fire. (Matt. xxv. 41.) For they, who at present willingly hear and follow the word of the cross, will not then be afraid of eternal con-

sign of the cross will be in heaven. when the Lord shall come to judge.

Then all the servants of the cross,

who in their lifetime have conformed themselves to him that was crucified ill go to Christ, their judge, with great confidence,

Why, then, art thou afraid to take

No man can build a house on shifting sands; nor can he anywhere find a foundation for practical morality except in the catechism and in the authorized exposition of it by duly accredited persons. But besides the catechism something more is, in practice, necessary. The whole school life of the child not merely a daily half hour—must b religious, in a sense similar to that in which Cardinal Newman uses the word "Catholic," where he describes the Catholic literature he desiderates as any good literature on any topic-say butter tubs, but written by Catholics and instinct with Catholic principles. In like manner the work of the whole school day should be religious in the sense that religious principles and prac-tices should be assumed—tacitly for the most part-to be the the most important concern of man, and to have relevance to the minutest details of every-day life. It is because this "atis missing from the mixed schools that the Catholic Church abhors them. How can the influence of a mixed school be other than evil for a Catholic child? He gets to be ashamed of his scapular and his beads, he must think it hard that he can eat no meat on Fri-day, while Jones, Brown and Robinson can, and harder still, he has to confess his enormities to the priest, while they have not. In such a school his pious practices are soon lost and a general laxity results which ends in his becom-ing a "tolerant Catholic," or if his parents' means permit him to acquire some tincture of learning in a higher chool or college, he blossoms into that choicest of flowers, the "intelligent Catholic." And what happens to a Catholic happens to a churchman or dissenter, similarly placed. All alike lose their grasp on the dogmas of their faith. " not because the dogmas will have been disproved, but men's minds will have acquired so in-vincible a bias in other directions that these will have utterly ceased to inter est them, whether as dogmatic affirmation of facts or as blanched hopes of possibilities."

'Impudent Traffic in Sacred Things." From Ave Maria.

Bishops in various parts of the world—India, France and New Zealand—have lately warned their flocks against what one of them calls "impudent traffic in sacred things." The Bishop of Tarbes denounces certain sacrilegious swindlers who have been promising spiritual favors at Lourdes on the payment of stated sums of money, even going so far as to forge the signature of eminent ecclesiastics in order to

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JIMMY'S KNTERPRISE The old merchant handed the charter

arty copies back to young Jimmy lyans, and remarked: Evans, and remarked.

"These are very nice, my boy. I like to see them done so neatly and ruled so correctly. Little things like that add greatly to the reputation of our office. Keep on as you're doing, and well see if we can't make a first

and we'll see if we can't make a first-class ship broker out of you,"

The lad's face flushed crimson with mixed pleasure and embarrassment, and, saying nothing, which was a very good answer under the circumstances, he hastened back to his tall desk.

"Gee-whillikens!" ejaculated Ralph Connor, after Mr. Grenhard had left the office. "I've been here over a year now, and the old man has never given me any such dose of taffy in the whole

Good reason why," growled the elderly office manager, who could not help overhearing the conversation of the two lads. You take a whole day to make a set of copies, what with tearing up expensive blanks and beginning again, and even then they're so smudgy and blurred that it's all one can do to read, let alone admire them. The trouble with you, Ralph Connor, is that you don't understand the meaning of what you are writing. You go at it ust as if you were a parrot. Evans has pretty nearly bothered the life out of me by asking questions, but I will say that he seems to profit by what he is told."

'I'm sure, I'm very much obliged, Mr. Waldron, for all your kindness to me," said Jimmy. "I know that I owe "Oh, it's all right," interrupted the manager. "Come over here and check off these commission accounts with

At the close of this lengthy task, young Jimmy fidgeted about a moment or two, and then said:

Mr. Waldron, may I ask-" Ralph Connor, over at the next desk, ommenced to snicker and work one arm like a pump handle. The office manager turned on his high stool to

manager turned on his high stool to glare at the humorist, and then back to Jimmy, merely saying, "Well?" "Er-may I ask "repeated the boy, nervously, "may I ask why Mr. Gren-hard is so excited about not getting this two thousand ton steamer charter?" "Can't got the steamer" replied the Can't get the steamer," replied the

office manager, without turning around.

"But there are lots of them in the harbor," persisted the youth. "Why, I saw dozone when I can are in the I saw dozens when I came over in the ferry-boat from Jersey this morning."

"Yes, I dare say; but they're all either liners or ready chartered," said Mr. Waldron fussing with some docu-ments as he spoke. "You see this wan in South Africa has made a great scar ity in tramp steamships at New York as well as at other ports. The British government is using a great many it its transport service. I'll venture to say there are a dozen firms waiting t snap up just such a ship as we want, the moment she arrives. I don't suppose you really know what a tramp steame

"No, sir," said Jimmy, "I do not I've always lived inland until we cam ere, and am not posted on any kind of shipping, very much; but, now that I'm in the business, I'm going to lear

all I can about them."
"That's right," returned the marager, admiringly. "Here's a litt pointer for you, now. A tramp stear ship is one belonging to no regular lin but seeking cargoes from one port another, wherever she can get them."
"And we have an order to charter

two-thousand-ton tramp steamship, a have not been able to find one as yet

inquired the lad.
"Just so," assented Mr. Waldron
"but what makes the thing worse this order comes from our biggest et tomer, and he declares that, unless can secure the charter for him by t morrow morning, he will take his bu

ness to another ship brokerage co "Whew!" whistled Jimmy, do fully. "So I shouldn't wonder if we lost on Mr. Wa biggest account," went on Mr. Wa

biggest account." Went on Mr. We ron sardonically.

"But such a tramp steamer recome into the harbor by to-mor morning," spoke up Jimmy, eagerly "Yes, but if it should, how can be sure of getting her? The M time Exchange serves us all alike in watter of remorting arrivals. Of matter of reporting arrivals. Ot Other brokers have the same show we do," observed the manager. he concluded by nodding his head, nificantly, over toward the piled

work on the junior clerk's desk. And Jimmy Evans and the rest of office staff of Grenhard and Comp ship brokers, of New York city, immersed in the details of t regular labors.

Late that afternoon Jimmy left office and hastened toward his subu home. In going to the ferry he hapass along a portion of West street. pass along a portion of west screet became very much excited on not a certain craft in the North R The vessel was heading inshore, evidently was about to come along of a deal. of a dock. Any longshoreman, and the city landlubbers, could have to a glance that she was a private y but Jimmy never asked. He was ssed with the inane idea that sh a tramp steamer, just arriving. question of her probable to

"I'm sure I can't guess whether is of two or ten thousand tons," he

But putting this detail aside moment, the lad dodged his way the street, in and out among the lessly driven teams, entered the factors are the street. shed, very much out of breat waited for the craft to make he ing. This was accomplished in order, and scarcely had the gang touched the wharf before Jimm running up it, very nearly bowlin a portly individual who was ab

commence the descent. "Well, young man," bega latter, a trifle brusquely, as he gered back from the shock of