BY A PROTESTANT THEOLOGIAN. CCCXV.

I have already taken note of a letter in the Presbyterian Witness, from Mr. Murdock Mackinnon, deprecating the efforts of the Canadian Presbyterians to

terian clergyman, speaks of delivering the Catholics "from the gloomy caverns of Pargatory." Now it is certainly a most praiseworthy thing to help in delivering Christian souls from Pargatory, although we should hardly call it a work of evangelization. However, where bid Dr. Ross discover these "gloomy caverns"? He knows a good deal more, apparently, about the topography of this state than the Catholic Church, for, as Weissman remarks, proselytize the Canadian Presbyterians to
proselytize the Canadian Catholics.
Mr. McKinnon could hardly dispute
the lawfulness, although he might doubt the lawfulness, athough he migatestate
the expediency of such efforts, provided
they were frankly called what they are,
proselytism. The right to hold a set
of opinions naturally involves the right
to propogate them. The Presbyterians of opinions naturally involves the right to propogate them. The Presbyterians might, it they would, have a committee for bringing over the Methodists; but assuredly they would not call it a committee for evangelizing them. Then to appoint such a body, as they do, under this title, or its equivalent: "Committee for Evangelizing the Romanists," can only be warranted if the Catholics are not Christians. It is against such are not Christians. It is against such an assumption that this gentleman pro-

In a rather angry answer to Mr.

Mackinnon Dr. Ross, chairman of the
committee in question, allows that if the
Canadian Catholics had the Gospel, it
would not be right to talk about evangelizing them. But, says he, as they
have not the Gospel, they are as much
chiects of evangelization as anyhody objects of evangelization as anybody

This rather puzzles me. What is the Gospel? We shall all allow that it is this message: "God hath given unto us eternal life, and this life is in His Son." Now Rome has never wavered from angers in the state of th Son." Now Rome has never wavered from enforcing this truth since there was a Christian Rome. Then surely all under her care have had the Gospel, under her care have had the Cospet, unless they have been astonishingly neglected by their pastors, which can hardly be assumed of Canada. Moreover, it is involved in the Gospel

that every one is partaker of its benefits who is controlled by Faith that is actuated by Love, as St. Paul declares. actuated by Love, as St. Paul occurres.

Now this proposition is of the very essence of the teachings of Rome. Here was the irreconcilable breach between her and the Lutheran Reformation. The Lutherans were willing to re-accept the Papacy, as being at least of historical view. They were willing to continue right. They were willing to continue the Episcopate if, as in our time, its the Episcopate if, as in our time, its civil authority was abated. They were not strenuous against the intercession of the Saints, or against Purgatory. As they strongly affirmed the Real Presence, they would hardly have re-fused to avert to Transubstantiation, if other matters in dispute had been ad-

fellow-Protestants. They had better confine themselves to them, and avoid The one thing which the Lutherans would not give up, which Luther called "the article of the standing or falling Church," was this doctrine: "Man is justified by Faith, before Love and without Love. Love and Good Works are a natural and desirable sequel of Justification, but they are not absolutely of its essence either in life or in death." Nor was this a hasty extrava gance. It was the reluctant testimony as to Lutheranism given by the eminent Lutheran, George Calixtus, some five Kenerations after the publishing of the

Although this disparagement of Love and Good Works, as, the essence of Justifying Faith, is against the words of Christ, of St. Paul, of the Apostles generally, against reason and Christian feeling, and against the immemorial testimony of the Church, being an as-sumption of filial confidence, but carried into lawless extravagance, yet Luther delared that he would rather see the course of the world overturned, and Germany in particular destroyed (as she nearly was) and the Church torn utterly to pieces, than to surrender one tittle of this strange caricature of the Gospel, the effect of which, as he himself allowed, had been to ruin the morality of the nation. Then as Rome held herself obliged to stand by Carist and St. Paul, rather than to vail her colors to Wittenberg, she was plainly entitled to send apostles into Cormany to re-evangelize the Lutherans, as indeed she did recover nearly half of those between the North Sea and the Adriatic, partly by preaching, partly by teaching, partly by princely com-pulsion, meeting Lutheran princely

On the other hand, it is hard to see how the Lutherans could claim they were evangelizing the Catholics, by encouraging them to look down upon ove, and Good Works proceeding from it, as mere secondary accidents of justi fication. He who has a genuine Faith in the Redeemer, actuated by a Leve which issues in works of righteousuess and benevolence, assuredly has the Gospel, whatever truths he may yet lack, or whatever secondary erro may yet hold. Assume then that the Canadian Catholics were as much in error as Dr. Ross supposes, they yet certainly have the Gospel, if they know their obligation to love God and Christ, and to abound in works of mercy to

their fellowmen.
But, says Dr. Ross, they are kept out of the Word of God. Sad, if true. If any clergy offend in this way, Dr. Ross would certainly do well to appeal to their bishops, and if their bishops are negligent, to the Pope. We know how the Holy See has urged the reading of the vernacular Scriptures by the laity, especially the late Pope and the present But is Dr. Ross quite sure that by the Word of God he does not mean the French Calvinistic Testament? If Dr. Ross should discourage the circulation of the Douai B ble among his people, it surely would not prove that he was opposed to their having the Word of God. It would only prove that he wished to have it in a translation of a Protestant color. Then certainly the Catholic clergy can not be blamed for wishing their people to real the Scriptures in translation colored by the Vulgate, whose extreme faithfulness to the original the great Protestant scholar Bishop Westcott extols.

However, if Dr. Ross can stir up any of the negligent clergy to come nearer meeting the wishes of the Pope and of the Church, this will certainly be a most praiseworthy evangelizing en-deavor in which I wish him all good

Dr. Ross, quoting another Presby-

FIVE-MINUTES SERMON Fourteenth Sunday After Pentecost.

THE POVERTY OF CHRIST.

For after all these things do the heathen In this day's Gospel our Blessed Lord would teach us that the difference be tween men is the difference between th tween men is the difference between the objects for which they live. And He lays down the fundamental law of His kingdom, that is the chief object of one's life is the enjoyment of the things everywhere about us—eating and drinking and money and lands—he has therein a mark of belonging to the kingdom of this world. To belong to Our Lord's kingdom we must live for olic Church, for, as Weissman remarks, the Church has never defined the place, the form, or the duration of purgatorial pains. I know only one description of Purgatory in detail, that of Dante, and pains. I know only one description of Purgatory in detail, that of Dante, and certainly there are no gloomy caverns there. The whole Mount is bathed with the radiance of sunshine in the day, and lies under the cloudless beauty of the moon and stars at night. True, the Church has never confirmed this description, nor yet has she condemned it. In its details it is not obligatory on faith, nor yet contradictory to faith. However, in the Catholic apprehensions of Purgatory, although there is pain, of sense and yet more of longing there is no gloom. The holy souls rejoice in being finally delivered from sin and from temptation, and in the certainty that, sooner or later, they will be received to the Beatific Vision. Luther did, indeed, add a deep element of gloom to Purgatory by maintaining the life is babistated are continually in the life is babistated are continually in

inquiry, How shall I get rich? Is not the possession of riches deemed the most enviable happiness? Is it not the most envisible nappiness? I are not the best praise of an individual that he is prosperous, and of a nation that it is wealthy? What a serious lesson it is, of gloom to Purgatory by maintaining that its inhabitants are continually in terror of falling into hell; but Catholic therefore, that our Lord expresses his contempt for what is deemed the height theology allows no such thing. Certainty of salvation is an essential element of the purgatorial state.

However, it seems that the Presbyof human wisdom among us—a contempt no less profound because so gently expressed! If-He as much as says-if you and I are to make choice of beauty, you may choose King Solomon's ward-robe with all its jewels, and I will take terians propose to deliver the Catholics from Pargatory, only by persuading them that there is no such condition. the new-blown lily; if you talk to me of foresight and skill in the business of They would do well to remember Michael Faraday's words: "How can opinions alter facts?" As a Congregational clergyman, who had been trained for the Catholic priesthood, once said to me: "What a ridiculous thing this common Protestant assumption is that life, you may admire the successful speculator, but the little sparrow is y model.

My model.

And our Lord's life was fully in accord with His doctrine. For it was of set purpose that He saw fit to lack those things that nearly all men covet most; that He was the child of a poor maiden, and the apprentice of a country carpenter; that He was a wanderer barefoot and needy about Judea, yet all the time the only-begotten Son of the Judea of All Majorty; that He the Lord of All Majesty; that He was seemingly a tried and convicted malefactor, and died naked and all but alone upon the gibbet, yet all the time the immortal King of ages. maintains that many elect souls will probably have to pass through literal fire, to purge away the elements of material corruption from their being.

Then when Dr. Ross and his comrades

common Protestant assumption is, that all the redeemed at death go straight to glory!" And indeed the ridiculous-ness of this colory as it.

to glory!" And indeed the ridiculous-ness of this opinion, as if death were the

great purifying sacrament, and there was no discipline after death, even for the most imperfect souls, is making its

way more and more into universal Protestant consciousness. That in-tenest of Protestants, Richard Rothe,

have reasoned the Canadian Catholics

out of the belief in Purgatory—which is likely to be the next day after Never

hopeless works of supererogation. Chas. C. Starbuck.

CATHOLIC EXAMPLE A WORLD

word, you need not say one syllable, you have only silently, persistently, perseveringly to exhibit to them the example of what a Christian's life and a Christian's virtue ought be; and as

surely as the sun in heaven generates

and covers the face of nature with all

the beauty and all the life of spring, as

surely as the rising tide lifts up every sunken thing, and raises it to the sur-

face of the waters, so assuredly will

your example spread the life of virtue and the vivifying influence and power

but rather bear them aloft until by

IENCE-HIS OWN ACCOUNT

OF IT.

U. Kegan Paul, in ' Memories,'

friends dearer, because they are ex-plained and sanctified by the relation

ships and the friendships of another life. Sorrows have come to me in

abundance since God gave me grace to

abundance since God gave me grace to enter His Church, but I bear them better than of old, and the blessing He has given me outweighs them all. May He forgive me that I so long resisted Him, and lead those I love unto the fair land wherein He has brought me to dwell! It will be said, and with both

dwell! It will be said, and with truth,

that I am very confident. My experience is like that of the blind man in the Gospel who also was sure. He was

your Father Who is in Heaven.

POWER.

-they will have to begin again on their

The truth is that this unhappy over valuing of the more lowly things of life is a fault deeply rooted in our fall-en nature. That the eager pursuit of wealth is not compatible with God's service; that it is the peculiar province of the heathen we indeed know. And we know that the human soul is too noble a being to expend its dearest action to purchase any perishable thing whatever. Yet very many persons who deem themselves good enough Christians are quite proud of their success in the heathen's way of life. And many other Christians fall into downright de-Father Barke to Men Sodalists.
All the great forces and powers in nature that God has created operate spair because God has deprived them of the things that "the heathen seek." Far be it from us indeed to underestimate the burden of poverty, or to say that it is an easy thing to suffer it. salently. The sun shines in heaven and gives life to all things on this earth of ours, yet how silent the sunshine is? How silent the motion of the earth around her great central planet; how God knows that it is a terribly hard thing to be poor; to see one's family suffer actual hunger; to wander about the streets with no roof to cover one; to lie helplessly sick and be too poor to silent the operation of all those vivify-ing influences of birth, of growth, and of life in nature, and all proceeds from get proper food or medicine. But on the other hand it is wrong to act under such circumstances as if all were lost, that one central, fixed, and wonderful luminary the sun! There is no power in nature more terrible in its energy or as if God hated us; that is the very time to arouse one's faith in God's love and in its force than the power of the and in its force than the power of the rising flood of waters, as when the spring tide comes into your parlor and swells up through your river, no matter how heavy the body, no matter how terrible the weight, slowly but surely the water heaves it up and holds it leaft by the water heaves it up and holds it. and one's reliance on His promises; to seek His consolation in the holy sacraments; to raise one's eyes hourly to His countenance by fervent prayer that He may relieve the burden, or at any rate

Yet the doctrine stands: to labor for postponed reward is the Christian's life, and for a present reward the heathen's. To pass by a seen and present joy for the sake of an unseen joy is the Christian's wisdom. To trust the voice of an unseen Benefactor
—in a word, to walk in the darkness of ernatural faith—is the fundamental virtue of our religion.

#### IMITATION OF CHRIST.

THAT ALL GRIEVOUS THINGS ARE TO BE ENDURED FOR LIFE EVERLASTING.

of Divine grace around you, so assured-ly will your silent force lift up the fallen ones, nor let the waters of in-iquity roll over them and around them, Peace shall come in one day, which is mown to the Lord; and it shall not be your influence and by your silent force they come to imitate you — first, to admire your lives and to admire your a vicissitude of day and night, such as it is at present; but everlasting light, infinite brightness, steadfast peace and secure rest.

virtues; and then, adopting those virtues, to join your hely society, and in their own reformed lives, give glory to Thou shalt not then say, Who shall eliver me from the body of this death (1 Rom. vii. 24.) Nor shalt thou cry out, Voe to me, that my sofournig is pro-onged. (Ps. exix. 5) For death shall be A CATROLIC CONVERT'S EXPERno more, but never-failing health; no anxiety, but blessed delight, and a

Oh! if thou hadst seen the everlast-ing crowns of the Saints in heaven, and The following was written years after his conversion. Day by day the mystery of the Altar seems greater, the unseen world nearer. God more a Father, Our Lady more tender, the great company of saints more friendly—if I dare use the word—my guardian angel closer to my side. All human relationships become holier, all human friends dearer, because they are exin how great glory they now triumph who appeared contemptible heretofore to this world and in a manner even un worthy of life; doubtless thou wouldst immediately cast thyself down to the very earth, and wouldst rather seek to be under the feet of all than to have command over so much as one.

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WHY GOD CAN COMMAND FAITH

Catholic Home. Infidels are fond of objecting: "If faith be belief in truth, how can a man's act of faith be called free? And how can God command faith?" In thus objecting, they either through ignor-

ance or design overlook a very important distinction.

"Faith," says Cardinal Manning, "is belief in truth; but not of all kinds of truth, for of truth there are two kinds.

There is one kind which is necessary, the therefore correct the second of the and therefore compels the assent of the intellect. For instance, that things which are equal to the same are equa to one another; that two parallel lines can never intersect; that the whole is greater than the part; that the three angles of a triangle are equal to two right angles, and the like — these are necessary truths, which the intellect of man is constrained by an intrinsic law of its nature to assent to. In these truths, therefore, there is knowledge, but not faith. There is about them no obscurity, and no intervention of the Divine authority. But all mora, truths, that is, all those truths which relate to the world unseen, to the nature of God, to the moral duty of man, to his future destiny — all these are truths which are not intrinsically necessary. They depend upon the will of God, and upon the constitution and order of His revelation. They are therefore believed upon the authority

of God, Who has revealed them. The authority of God intervenes to require of us the submission of our intellect and of our will to the revelation He has It is thus, then, that God exercises

His sovereignty in requiring faith. He commands faith under the penalty of eternal death. The words of our Divine Lord expressly declare this law: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned." That is, the voluntary act of faith is taken as the test of obedience; and according to the obedi-ence or dispedience of the rational nature will the judgment be hereafter.

#### THE SACRAMENTS.

In our previous review it was stated that a sacrament imparts grace to the soul. This is true of each and all of them. Moreover the statement sug-gests the further fact that the help them. which the soul receives is of divine origin. Hence grace is defined as a supernatural, gratuitous gift of God by means of which we are enabled to mas-ter sin, to sanctify our souls and to merit eternal happiness.
A moment's thought, therefore, on

the subject should promptly suggest God's great and merciful concern for His creatures. It should likewise excite in us a great spirit of gratitude It should prompt in us a strong resolution to make frequent use of the nels through which God dispenses these great helps in order that we may aloft by its own power. Yet how silently the tide rises, and how almost imperceptibly the mighty flood puts forth its secret strength. Even so, you, my Catholic brethren, are in the midst of your fellow-countrymen. You need not speak a word, you need not say one syllable.

Image relieve the burden, or at any rate grant patience to bear it.

Oh! how few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who do so even grudgingly and doubtfully!

The burden, or at any rate secure for ourselves the benefits which they confer. In other words, frequent receptions of the sacraments should be and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the Church wherein alone is found these sacraments of the purpose and practice of all those who profess allegiance to the Church wherein alone is found these sacraments of the purpose and practice of all those who profess allegiance to the chords and His justice in preference to the they content the purpose and practice of all those who profess allegiance to the content where are who gladly and heartily choose the Kingdom of God and His justice in preference to the they confer. In other words, frequent they confe

to consideration of the sacraments in particular attention is directed to the fact that each has two essentials. These are called the matter and the form. To illustrate, in baptism the matter is the water and the form, the words "I baptize in the name of the Father, and of the Son and of the Holy Ghost," Further, the matter and form must be applied by a minister lawfully ordained and whose intention corresponds with

that of the Church.

Another fact worthy of note is the ceremonies attached to the administra-tion of the sacraments. And this for the leason that we often hear them characterized by our separated breth-ren as superstitions. They fail to un-derstand, of course, that the use of these ceremonies is to give a more clear idea to us of the invisible grace which is imparted by these visible signs. Yet their failure to understand has not prevented them from charging us with superstitious practices in this respect. But does not the very sol-emnity of these ceremonies inspire piety and prompt a more profound reverence for God? If they be supersti-tious, how are we to characterize some of the civilities demanded by modern society? And if the latter be regarded merely as marks of respect, why should these expressions of gratitude for spiritual benefits to the soul be stigmatized

as superstitious?
We should bear in mind, therefore, that the purpose and effect of the sacraments is to impart grace to our souls. By this supernatural, gratitious gift of God and not of ourselves can we merit heaven. Therefore should we be frequent partakers of the sacra Therefore should we ments and show a proper respect for the ceremonies used in their adminis-tration.—Church Progress.

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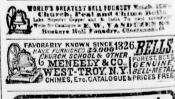
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CHATS WITH

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It is not of lofty the enduring pat woven, but rathe small things of lis acts of helpfulner that bar against tious attention duty, standing ispite of banter the most difficult to withstand-ad honesty in word what others con sticking to prine be called "old-fa-ive;" these are which, woven in living, make men Bishop Spal

Bishop Spaldir an eloquent add theatre, Scranto audience. His I "If life is inte teresting, for it i universal aim o succeed in whate to themselves. knowledge, we same may be sai or faith, or weal is presented to

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