MACORE Heart Hoview. OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXXXIX.

It is a good while since I cited anything from that Spanish-American paper, the organ of a teading American denomination, to which I have given the English name of the Cham pion, not caring to designate precisely the country in which it is printed, or the American church which publishes it. lishes it.

It is some time since this paper contained anything calling for very special attention. However, in a similar paper of Dec. 1, there is an article by one of the Spanish (or Indian) constants. verts, which seems to show that the real history of the Reformation is about as well understood among the new Protestants of Spanish America as among the old Protestants of Saxon America, that is, that it is genuinely minunderstood.

isunderstood.

My remarks on this late article will that which I have already repeated several times. However, it is only by "line upon line" that certain inveterate notions of ours concerning the reality of early Lutheranism can per-

reality of early Lutheranism can perhaps be at least loosened in our brains.

This writer, whose name is Ibanez, has been considering the question, whether Protestantism is opposed to Patriotism. He vehemently denies this, and with good right. Indeed, it may rather be objected to Protestantism that it not only treats nationalism. may rather be objected to Protestantism, that it not only treats nationalism as a legitimate and in many ways beneficent sentiment, which it is, but that it often speaks of it as an integral part of the Christian religion, which it assuredly is not. Indeed, an essential distinction between Christianity and Judaism is, that Judaitm is intrinsically national, and that Christianity is not. No one is really a Jew who is not ally national, and that Christianity is not. No one is really a Jew who is not nationally a Jew, and who does not lament, as the greatest of calamities, that his nation has not now a territory and a government of her own. Reformed Judaism is simply a deism, or pantheism, or atheism, having little that is Jewish about it, except an implemental parties of Christianity. Zinnally, and the state of Christianity. placable hatred of Christianity. Zion-ism, and that alone, is genuine and practical Judaism.

No one is religiously the brother of

No one is religiously the orbother of a Jow who is not nationally such, and who does not account all other allegiance secondary and accidental. Emil Reich, a high authority, decidedly intimates sympathy with this definition of Judaism. On the other hand, two of Judaism. On the other hand, two Christians are spiritually brethren, however diverse, or even hostile, their nations may be. True, national feeling is sadly apt to warp and abate religious unity, but this is confessedly an imperfection, against which the Gospel incessnntly strives. "In Christ Jesus," says St. Paul, "there is noither Greek, Jew, nor Scythian." True, it is strongly objected to the Catholic Church, also, that, her

Catholic Church, also, that, her centre being at Rome, she has in effect become the Italian Church, and is always endeavoring to obtrude Italianism everywhere, to the extinction of the distinctive tempers of other na-tional churches. There are few Pro-testants who would not hold that there is force in this criticism, and that it largely explains the revolt of the Northern races from Rome. The great advantage of having a centre of organ-ism is apt to involve certain disadvantages and limitations, which can only be slowly overcome. As Dr. Lambert and Father Phelan have well remarked, the Greeks have been held aloof from Rome for ages under the fear that Therefore Benedict XIV. and Leo XIII. have held it incumbent on them solemnly to assure the Easterns that they by no means hold Catholicity to identical with Latinism, either in rite, language, or immediate administration and discipline.

When some Pope arises who shall address himself with equal energy to convince the Protestants that Teutonism may enjoy its legitimate distinct iveness without always warring with the ancient centre of unity, and without giving itself over to so many erra-tic negativisms of doctrine, the Reformation will find it much harder than now to maintain itself in its character of a revolt, and much easier than nov to maintain itself so far as it is really a reformation. Meanwhile, those Cardinals, Bishops, and writers, are assured ly not working against Catholicity, but for it, who would be glad to see Sacred College representative of uni-versal Christendom, and Popes once more freely chosen, as in the early ages, from among Italians, Greeks, Syrians, Spaniards, Frenchmen, Germans, or from among the English, Irish, Americans or Brazilians, all which would by no means preclude a general

Italian presidency.

If such a state of things comes about. undoubtedly Protestantism will be good deal embarrassed to maintain itself, having so heavily entangled it-self with local nationalisms and inter-ests, to a degree which it is hard to justify as consonant with the Gospel Above all, in its alarmed revolt against Bishops and Popes, it has put its neck so submissively under the yoke Emperors, and Kings, and Presidents, and Governors, that it might well be puzzled sometimes to know what interest it has in the Lord's word: "Render therefore unto Cresar the things are Cæsar's; and unto God the thing which are God's." It was not without which are God's." It was not without an ominous significance that Cranmer praised Thomas Cromwell for having "loved the King as much as he loved God," and that the Calvinistic Elector Palatine declared: "The conscience of

my people is mine.

To come now to the details of this article. Itsays: "Protestantism rests on three fundamental facts: Christ, the

than belongs to the temper of Puritan-ism or Methodism. I need not speak of the Quakers, who are hardly Pro-testants in the historical sense, especitestants in the historical sense, especially as they have always maintained the Catholic doctrine of Justification though more or less troubled by a

walter Pater, who, not being a pro-fessed believer, maintains a certain detachment of temper, speaks of the sudden sense of enlargement sometimes felt by Protestants in passing over to felt by Protestants in passing over to Roman Catholic communion. Now cer-tainly a sense of enlargement means Liberty. Moreover, that reformed Church which is noted for its "roomi-ness," is precisely the Church against which Evangelicals—excellent people, but not untouched with pietistic nar-rowness—are continually thundering as "Romanism slightly disquised.".

Romanism slightly disguised.". However, our friend Ibanez will deslare that Rome says she rests on the Bible, but that the Reformation rests Bible, but that the Reformation rests on it indeed. Does this mean that Rome is hypocritical, but Protestantism sincere? Of course that puts an end to controversy. Maintain that Irenaeus, Clement of Alexandria, Origen, Athanasius, Basil, the two Gregories, John of Damascus, the Hilarys, Cyprian, Ambrose, Augustine, Leo the Great and Gregory the Great, Anselm, Bernard, Aquinas, Bonaventure, and all the great and holy livers and thinkers that are in the line of Catholic development, drew from the Catholic development, drew from the Bible only in name, and not in inward intention, thereby making out Christianity, throughout most of its history, to have been only a fiction and illusion, and it is not worth contending for any

Perhaps though some one may say:
Doubtless these wise and excellent
Christians meant to follow the Bible, and have done so as concerns the doc-trine of God, the Trinity, Creation, Providence, Incarnation, Redemption, Christian Morality and Evernal Life. However, as concerns various important, though secondary doctrines, they have insensibly diverged widely from Scripture. Now the Reformation, retaining all the fundamental Christianity of Catholician which it had a ity of Catholicism, which it had no occasion to revise, has gone back at first hand to the Scripture for everything else. Therefore it rests on the Bible more completely though not of necessity more sincerely, than the Church of Rome.

It would be hard to make out from what part of the Bible Luther got his virtually antinomian doctrine of Justification, so glaringly at odds with Saint Paul, and with the Saviour Himself. And do the occasional strong words of the Scripture concerning God's words of the Scripture in men's hearts omnipotent activity in men's hearts necessarily lead to Calvin's horribile decretum, with all its grisly concomi tants? The truth is, the Reformer first framed their systems—often widely discordant—and then ratified them, as best they could, by Scripture.

CHARLES C. STARBUCK. Andover, Mass.

ASH WEDNESDAY.

The first day of Lent is called Ash Wednesday because on that day it is the custom of the custom of the Catho-lic Church to place on the foreheads of her children blessed ashes made from ner children blessed ashes made from palms kept from the Palm Sunday cer emonies of the previous year. The priest prays over the ashes, asking Al-mighty God, Who once granted His pardon to the Ninivites doing penance in sacklatch and cabos. in sackcloth and ashes, to grant unto in sackcloth and asnes, to grant unto us so to imitate their penance that we may follow them in obtaining forgive-ness. Then, after sprinkling the ashes thrice with holy water, saying. "Thou ness. Then, after sprinking the assess thrice with holy water, saying, "Thou shall sprinkle me, O Lord, with hyssop and I shall be cleansed: Thou shalt wash me, and I shall be whiter than snow," he incenses the ashes thrice, and then places them on the foreheads of the people kneeling at the sanctuary rail, saying to each one the solemn words of the "Memento, homo": "Remember, O man, that dust thou

art, and unto dust thou shalt return." It is a noticeable fact that on Ash Wednesday the churches are crowded

For greater grace will always be for the receiving of ashes, as likewise on Good Friday for the kissing of the cross. These two occasions seem to to have power to call forth in a pecuthe Catholicism of the liar manner people, and it is a marvelous sight to watch the throngs that press forward to the rails to fulfil these ancient cus-toms of their old mother Church. It will be well for us all to drive home to our hearts the deep, underlying significance of this reception of the ashes, tle sign of decay and death. In this connection we would urge upon our readers the benefit they would experience in following carefully the sacred offices of the Church's holy seasons in her authorized manuals. Each devout Catholic ized manuals. Each devout Catholic who desires to be an intelligent Catho c as well, should own, at least, the Manual of Prayers for the Use of the Catholic Laity," which was prepared and published by order of the Third Plenary Council of Baltimore, and the Week Book" which contains at length the sublime offices of those solemn days which make up a week that is other week in all the year .-Sacred Heart Review.

T mperance Watchwords from Car-

dinal Manning. If there be anyone present who likes drink, I will ask him: "How long will you go on with it, and what will be your end?" If a young man has the love of drink and does not give it up, the chances are a hundred to one agains him. He will go on little by little, and he will find at last that he has

What it Means.

FIVE-MINUTES SERMON.

Seventh Sunday after Epiphany.

THE FRIENDSHIP OF GOD.

"I will not now call you servan's; for t'e servan's knoweth not what His Lo d doth. But I have called you fleeds; because all thing; whatsoever I have heard from Father, have made known to you," (St. John

Could our Blessed Lord be plainer? The proof of His friendship is plainly stated; it is the knowledge of the truth. stated; it is the knowledge of the truth. What we call the faith is the foundation of the divine friendship; a clear knowledge of things divine revealed by the Father of Light through His only beggotten Son, accepted by us and to lieved with a spiritual power of understanding far above nature's powers.

I think, brethren, that you know something of that primary Christian virtue of Faith, and also of the state of mind it produces. So I want you to

virtue of Faith, and also of the state of mind it produces. So I want you to consider the meaning of those words, "But I have called you friends." Friend is a tender name, and friendship is a precious title. To be sure we are children of God by the grace of divine faith. But haven't you noticed that children sometimes feel awkward and timid in the presence of their father? But there is no such estrangement between one in the state of grace and His Heavenly Father. Has he been a Heavenly Father. Has he been a deadly foe of God and then sought reconciliation? No unpleasant awkwardness remains; no bitter recollec-tions rankle in God's memory; the for-giveness is perfect. The very need of confession and penance makes it but the more perfect, for it gives us some shadow of right to the sweet title of friend. Sinner! if you will return to the divine friendship all will be for-

There is no such thing as even a respectful timidity: the freedom and familiarity of a friend is added to the rights and duties of a son. True friendship produces equality, and divine grace so raises us above the state of grace so raises us above the state of creatures, by which we are only servants, that we have a sort of equality with God. We are children of God; we are brethren and co-heirs with the Eternal Son of God, making us worthy, in a really true sense, of God's intimate friendship. Is not this a great wonder? Do you think that you can your do enough to show your appreciaever do enough to show your apprecia-tion of this friendship? Well might St. Gregory the Great say: "Oh! how wonderful is the mercy of our Creator; we are not even good servants of His, and now He calls us His friends!"

friends St. Augustine, in his Confessions, mentions an occurrence that had much to do with his conversion: Two young men were members of the court of the Roman emperor, seeking the imperial favor, the monarch's friendship being the highest ambition. Happening one day to enter a lonely cottage together, they saw a little book on the table. It happened to be the life of St. Anthony of the desert. They read the through and were charmed with it. It showed them how that wonderful saint had sought the divine friend-ship, and with how great success.

"Whose friendship do we strive after?" they said to each other. "For

the obtaining of whose favor do we dedicate our whole lives? That of an dedicate our whole lives? That of an earthly monarch, whose friendship is full of danger and rivalries and bloodshed, and at best must pass with himself into the grave." So they resolved to quit the court, and in retirement and prayer to cultivate an intimate and delightful mices with the tweet of and prayer to cultivate an intimate and delightful union with the truest of friends, our Heavenly Father. Brethren, the friendship of no mortal being, even the purest and noblest, can ever satisfy your hearts. God alone can be such a friend as you need, and if you like, His friendship is yours to have and to action for ever. and to retain for ever.

IMITATION OF CHRIST.

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

added to thee, when thou hast perfectly

given up thyself without resuming thy-Disciple. Lord, how often shall I self again.

resign myself, and in what things shall I leave myself?
Christ. Always and at all times; as

christ. Always and at all chiefs, in little, so also in great; I make no exception, but will have thee to be found in all things divested of thyself.

Otherwise how canst thou be mine and I thine, unless thou be both within and without freed from all self-will? The sooner thou effectest this, the better will it be for thee; and the more fully and sincerely thou dost it, the wilt thou please me and the more wilt thou gain.

God is Reigning.

The law of attraction is greater than the law of revulsion, organization is greater than disintegration, good than

greater than disintegration, good than evil, virtue than vice, heaven than hell, God than Satan. Then why grow misanthropie and hard of heart? There is a beneficent Ruler about all and a wise purpose at the heart of all.

When clouds and darkness are round about him we should remember that justice and judgment are the habitation of his throne. The Lord God Omnipotent reigneth. The Spirit of God moved on the face of the waters and moved on the face of the waters and in the midst of the darkness He said:

Let there be light! Do not forget that the world came out of chaos; and out of the confusion of your hopes and purposes a new life will yet arise, like a continent out of the sea. It may be your Patmos, but it will also be the gate of heaven.

Tobacco and Liquor Habits

Now assuredly Catholicism also has no meaning apart from Christ, and it allows that nothing can be true which contradicts His word, and that of His apostles. Moreover, saving Faith and Morals, it claims for the Church as wide a liberty as any Protestant body can possibly have, and a much wider of the desire for a stricken heart to be helping others.—A. H. K.



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KEEP HOLY THE SABBATH.

Some time ago we showed that we were obliged to render to God not only an interior but also an exterior wor-ship. This for the reason that man is a being composed of both a soul and a body. Both are the work of God, therefore both must render God, their Creator, this honor. As in the very first of God's commandments we were charged with rendering Him this in-terior worship, so in the third, "re-member thou keep holy the Sabbath day," we have enjoined upon us the obligation of exterior worship.

It is for this very purpose that a particular day of the week was set apart and wholly dedicated to God. And this, too, from the very beginning of the world. "Six days thou shalt labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." The word Sabbath means rest, commemorating God's act on the seventh day of creation. In the Jewish calendar this day corresponded with

Our Saturday.

Here we observe that our Sabbath is of a day different from that of the Jews, and it may be a matter for enquiry.
Why, then, and by whom, may be asked,
was the change made? Briefly the answer is that the ceremonial part of the Mosaic law was to cease death of Our Lord. To indicate, therefore, that all the Jewish ceremonies were at an end; to commemorate the resurrection of Our Lord; the descent of the Holy Ghost and the establishment of the reign of Christ in the New Law, the Apostles changed the Sabbath from Saturday to Sunday, the universal day of rest and worihip for the Chris tian world.

In addition to rendering God our exterior worship on this particular day we should also pay Him homage every day. The reasons for this we saw when reviewing the petition in the Lord's Prayer. But it was this day which the Leave thyself, son, and thou shalt find me.

Stand without choice or any selfseeking, and thou wilt always gain.

For greater grace will always be tion to man. Six days He assigns us for our temporal interests, asking but one for Himself and our own spiritual welfare. If there were no positive commandment, therefore, gratitude would prompt us to holy observance of the day. To insure this result the Church has

prescribed that he must all hear Mass on that day under the penalty of mortal sin. But are there not many dere-lies?—many who do not comply with the law at all and many whose compliince fulfils the letter, not the spirit of ance fulfis the letter, not the spirit of the law. To hear Mass means to hear all, not a portion of it. It means to hear it reverently, understandingly, at-tentively and with devotion. Reverently means in modest raiment

and becoming postures — not in gau y garments that are sin-suggesting, nor in attitudes arranged for the devil's camera. Understandingly means with a full appreciation of the various parts of the great mystery. Attentively means following closely the priest from a prayer-book — not in hypocritical a sumption of a prayerful knowledge we do not possess, nor in gazing about to the scandal and distraction of our neighbor. Devoutly means that we neighbor. Devoutly means that we offer ourselves with Our Lord, earnestly asking for the grace to imitate His example and keep our lives in accordance with His gospel. And this at tained means that we shall be able to keep holy not only the Sabbath, but also the other six days of the week and thus secure for ourselves a holy eter nity.—Church Progress.

Poverty is full of potent virtues. It of God's providence. They that are poor are already unconsciously under a a disciple of humility and self-denial.

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dreds of newspapers, without giving thought to the matter, published the report that an electrician in the Vatican, making some repairs, found in a hole in the wall \$1.800,000 in gold, a hole in the wall \$1.800,000 in gold, supposed to be left by the late Leo XIII. As that amount of gold would weigh about 7,000 pounds, it would be interesting to know in what way it was secreted in the cavity made for the elec-tric light wires."—Sacred Heart Re-

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FEBRUARY

CHATS WITH

Advising The In one of the lar this country is a man, who is at department. Will

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