BY A PROTESTANT THEOLOGIAN.

CCLXIII.

We have been considering the commandment: "Thou shalt not kill, as the main illustration of the possible variation between the immutable substance of a moral commandment and the different limitations beyond which the letter of it does not bind in different

ages or countries.

It is plain that the commandment forbids the taking of innocent human life, or of guilty, except for public ends, and by public authority. The sense of the guiltiness of murder naturally first expresses itself in the deep resentment of the kindred of the murdered man. This long antedates that completeness of social organization which assigns the punishment of the murderer to designated public functionaries. Therefore the "avenger of blood," although originally the organ of family anger, becomes, by tacit social convention, becomes, by tacit social convention, the organ of society itself in the pun-ishment of the guilty. Therefore the act which in other men would be mur-der, in him becomes the warranted punis ment of murder.

We knew that early Israel had not We knew that early Israel had not advanced beyond this incompleteness of social organization. Accordingly the Law does not as yet undertake to supersede the "avenger of blood." It contents itself with appointing the six cities of refuge, which, if the slayer and greath he was in safety until it. could reach, he was in safety until it could be ascertained whether he were really guilty, or whether his act was an nt accident. If the latter appeared, he dwelt tranquilly in his ne abode until the death of the high-priest

abode until the death of the migraphose and then returned unmolested home. This rude but not ineffective execu-tion of public justice, has long survived, even in various Christian land and various Christian ages. We see Dante in the Inferno un easy in conscience at the disdainful anger of a kinsman whose murder he had not avenged. As late as his time, primitive society is seen contend-

ing with its more advanced form.

Accordingly Christians generally and
the Roman Church in particular are not to be censured if they vary widely in their moral judgments of this primitive form of society in its various stages. They would be censurable if they did not vary, if they put the same mark upon an act of private veng-eance and upon the same act when meant, and received, as the sentence of society, or upon the same act when there is no public executor of justice, or when there is one, but his function is still struggling with the earlier order, or when he has come to be fully recognized as the only agent who has the right and duty to decree

the supreme punishment.
Protestant societies, from their new ness, are under one great disadvantage in their moral judgments. They are more inclined to strictness than to breadth. This is a fault on the right but a fault it is nevertheless. side, but a fault it is nevertheless. Breadth is perfectly compatible with strictness, but a dull and monotonous strictness may be hopelessly incompatible with breadth. Protestantism, having inherited, and in part helped to create, the completer social order, is tempted to confine itself within its own traditions, and to use a pharisaical pride towards earlier ages and alien

Countries.

Rome certainly has one great advan tage in her antiquity, and in her wide spiritual control. These give her the opportunity of using a broad consider-ateness of charity, while they in no way impede the utmost strictness of moral judgment in each question of the pres-

ent, or in each region.

Protestants must not be too much put out if they find Rome rather amused influenced by their flings, than greatly influenced by their flings, sometimes at her casuistic looseness, sometimes at her sullen rigor. She can hardly be expected to forget that she has been revolving all these questions for eighteen centuries to their three, and over a very much wider extent of the planet. Therefore much which they upbraid as laxity she has a right to presume likely to turn out a wise elasticity in the application of immutable principles, and much which they denounce as rigor to be in fact a needed strictness in the control of intractable disciples.

A great part, much the greater part, A great part, much the greater part, indeed, of the strictures of Protestant controversy on points of moral teaching, does not apply to the Holy See itself, but simply to particular theologians. The embodiment of laxity, we know, is commonly found in the Jesuits, yet so determined an enemy of Jesuitism yet so determined an enemy of Jesuitism and of Catholicism as the Catholic and Jesuit Count von Hoensbroech has be come, takes pains none the less to extol the beautiful purity of Jesuitmoral teach ing, which, he declares, is also exemp-lified in Jesuit conduct. The latter eulogy, indeed, is passed upon the Jesuits by Pascal himself. Therefore Jesuits by Fascai maseli.
it hardly seems fair to attack the Holy
See because it favors the Jesuits, if
their teaching and lives are so exemplary as their renegade enemy Coun von Hoensbroech declares.

Von Hoensbroech does not deny that

we need not go on our knees to pray, but we should from time to time raise there are many untenable ethical posi-tions found in Jesuit writers. Out of near 30,000 books turning on such matters, how could it possibly be otherwise? our hearts to God during our work and our hearts to God during our work and say: "My Jesus, I do this for love of Thee." I can never forget the impression the sermon of that holy Father made upon me, and very often during my work I say the little prayer he taught how could it possibly be otherwise? Should I have recourse only to such Reformed writers as have the supreme rank in the Protestant world, I could easily prove that Protestantism teaches polygamy; the duty of obeying the Government rather than God; the duty of loving the King as much as God; the holiness of assassination, and of "This simple avowal explained some the holiness of assassination, and of religious slander, if used against Papthe obligation, so far as possible, of putting all Catholics to the sword, or of burning them alive, with their wives, their children, and their cattle; the obligation of reducing the common people throughout the world to slavery, and meanwhile of subduing their spirits by unintermitting cruelties, and by semi-starvation; and the triviality of sensual sin, in every natural form; in every one who keeps up a confidence of his own justification.

charity ought to be on the increase; and if increased, so will be our bliss All these propositions I can easily and if increasing prove out of Luther, Melanchthon, in eternity.

FIVE-MINUTES SERMON.

Eleventh Sunday After Pentecost.

Bucer, Beza, Cranmer. Calvin is only answerable for the injunction to put the Papists to the sword. Here then all this horrible concatenation of horrible

this horrible concatenation of horrible tenets can be proved out of six Heads of the Reformation. Now almost all the obnoxious propositions gleaned out of the 30,000 Jesuit books, put to-gether, are from writers whose relative rank in their Order and in their Charach is invisible companed with the

rank in their Order and in their Church, is invisible compared with the rank of the six Reformers among us. Moreover, a large proportion of these objectionable tenets of Jesuit writers have been condemned

from 70 to 100-have been condemned

by the Holy See and rejected by the Society. When has one of the Pro-testant abominations cited above been

condemned by any Protestant author-ity? Yet is it true that Protestant-

ism, as such, teaches one of these things? Assuredly not. No one has ever been sworn to maintain them. A

"Give them a fleeting glance and pass them

does not hesitate to vindicate Luther. I verily believe that if Luther had ex-

cused the abominations of the Plain, there are men who would say he was

TEMPERANCE IN SCHOOLS.

A great deal of attention is paid now

a days in the schools to the study of physiology and hygiene. The subject of alcohol on the human system is gen-

or alcohol on the human system is generally ignored. It is reserved for the adult period, and when, in many instances, the knowledge imparted is summed up, it consists of goody-goody talk, and the "awful example." How

far all this goes with the alcoholic vic

tim, or the one not so much gone, but accustomed to a "nip," let those who

have made statistics of reformation give

the figures. Childern should be taught the disastrous results of intemperance.

They are taught intelligence in many things, teach them intelligent sobriety.

PARENTS AND CHILDREN.

eans remote either,"

"The time was, and not by any

ly held accountable; and realizing the grave responsibilities it cast upon

them, they, for the most part, earnestly and assiduously endeavored to meet and satisfy these with a true Christian

spirit. A very different condition pre vailes to-day in a great many homes

This great work referred to is, for the most part, left to the teacher, to the

most part, left to the teacher, to the Sunday school, and to the pulpit. These are, and should only be, regard-ed as aids to the parent in the matter of moral and religious instruction.

Neither the daily nor the Sunday-school

teacher can do this work as efficiently as it should be done. The services

as it should be done. The set are of the parent, to the same end, are of the parent, all important.

Doing it for Love of God.

A nun relates this anecdote: "A carpenter was fixing some presses in our sacristy and the Sister who overlocked the work asked him if he was attentive to his religious duties. He replied, 'I have not time to do much, but I have never forgotten one little

the mission of Ann's street he told us

thing which had often surprised us— we noticed that this carpenter often touched his cap without apparent rea-

on, but we were far from suspecting

that he was breathing the little aspira-

tion he had learned so many years ago

from the zealous Redemptorist."
That intention would turn into heavenly gold the labors, meals, amusements and sufferings of every day. It

It would make them precious in the eye of God. It would lay up treasures that

would make a competence for eternity.

Throughout the whole of our life our

ever-necessary and all important.

very different condition pre-

CHARLES C. STARBUCK.

right.

Andover, Mass.

THE DIVINITY OF CHRIST. hath done all things well." (St. Mark vii. 31, 37.)

This was the verdict of those who knew our Lord Jesus Christ in the flesh, of those who heard His words and witnessed His deeds. And this too has been the words of the similar or has been the verdict of the civilized world for eighteen hundred years. For that Jesus Christ "hath done all things well" is admitted even by those who refuse to accept His doctrines or subrefuse to accept His doctrines or sub-mit to His law. And Jesus Christ is the only being that ever lived on this earth in whose character men have not been able to discover some flaw, in whose actions they have not been able to find some fault.

And this fact is in itself a sufficient

proof of the Christian religion. For it is universally recognized that error, in ever been sworn to maintain them. A deep and ineffaceable disgrace rests in the state of the teachings especially of Luther, Melanethon, Bucer, Beza and Cranmer, but no Protestant creed has received these detestable things, and the Protestantism of the present abhors them all. It says: a greater or less degree, is an essential characteristic of everything human; that there is nothing mortal that is not by the very necessity of things more or less imperfect, so that we are accus-tomed to associate imperfection in some tomed to associate imperfection in some tomed to associate imperiection in some shape or other with every man and with every work of man. We certainly know of nothing human that is absolutely perfect, and we have yet to hear of any mere man in the whole history of the Yet how can we, for very shame, talk about rejected and Papally condemned propositions of forgotten theologians, when such fearful things stare us in the face out of the works of our own canonized leaders? To be sure the greater part of this inexpressible impudence is owing to our profound ignorance. There never has been greater cunning than in the selection of things that Protestants have been permitted to know. race of whom it can be said with absolute truth, "He hath done all things well." The noblest in intellect we read of were astray on a thousand points, the noblest hearts had a thousand failings, men of the most exalted natures have always had their little weaknesses, and men of the high-est sanctity their little imperfections. There is only one Character that stands out on the vast and shifting I may remark that some time ago I informed a Congregational clergyman of Luther's permission of divorce—if the husband had scruples about polygamy cene of human life that is faultless, and concerning Whom it can be said with absolute truth "He hath done all in case the life were leprous, or incurably things well "-Jesus Christ! insane. His only remark was: "What inhumanity!" What other remark can be made? Yot the great Doctor Hase

And as it is simply impossible for human nature ever to transcend itself or escape the consequences of its innate imperfection, that unique and solitary being, the sum of all perfec-tion, Jesus Christ, must be more than human and hence divine. The Son of God is equal to the Father no less

in the pages of human history than in the Gospel of St. John.

No man or work of man has ever stood the supreme test of perfection, but Jesus of Nazareth has stood this perfection, but Jesus of Nazareth has stood this perfection. test. His own immediate disciples and followers, who were with Him day by day, and the multitudes that constantly day, and the multitudes that constantly gathered round Him, could detect no weakness in Him; His very enemies, who dogged His steps and tried to ensnare Him in His speech and action, could find in Him no shadow of contradiction. Perfect candor, perfect consistency, divine strength and harmony, marked every phase of His life and conduct. The civilized and ad-vanced races of mankind have for eighteen centuries made Jesus Christ the subject of their profoundest thoughts and investigations, and they thoughts and investigations, and they have found nothing but perfection in Him. Infidelity itself pays homage to His perfection; for while it refuses to submit to His yoke, it acknowledges with Pontius Pilate that it can find Good citzenship, if no other motive, should require this study. The high-est standard of civic virtue can never be reached by an intemperate people. We mean scientific temperance, and it should be taught in the schools of the nothing to condemn in Him, and even the lips of unbelievers hesitate not to entire nation. The text books now used, in which children are taught what proclaim Him the perfect sage, perfect moralist, who "hath used, in which enlighed are taught what are foods and what are poisons, the dangers which arise from bad air, etc., could well embrace temperance study in a form adapted to their capacity.

all things well."

In view of all this, what guilty pride, what blind perversity can lead men to reject Christ and His teachings?
Does the world present any other such model and guide? Can human life have any higher aim than the imitation of Jesus of Nazareth? On the basis of pure reason alone, our Lord and Saviour Jesus Christ is the only Being worthy of our rational confidence and of Halifax, N. S., when parents generally were earnest in the work of imparting moral and religious instruction to their childern. Their duties in other worthy of our rational confidence and and adoration and love. matters, nor their pleasures, did not obstruct or hinder the performance of that task: they regarded it, and rightly too, as a sacred fobligation for the discharge of which they would be strictly held accountable, and realizing the

OUR RELIGION.

Unity of doctrine we have said is one of the principal m established by our Lord. established by our Lord. The leasts we have likewise hinted at in the preceding article. This we find briefly but cogently set forth by St. Paul when addressing himself to the Ephesians: "One processing himself to the Ephesians." dressing nimsel to the Epitesian. One Lord, one Faith, one Baptism. One God and Father of all, Who is above all, and through all, and in usall." Further we claim this unity is found nowhere else but in the Catholic Church.

Those who would have confirmation of he claim need only make comparisons with and observations of other Christian systems. Some of these bodies we note by their very name carrying the distincby their very name carrying the distinc-tion of sectionalism. Others we find pro-fessing opposite views upon the same points of doctrine. Others we find at war upon ceremonials, while others have no definite doctrine whatever. All assume the Bible, no word of which our Lord Himself wrote, as the sole depository of salvation. Yet the members of each recognize no authority for its interpretation but their own individual conception of its meaning. Confusion of doctrine, therefore, they have in place of unity of faith. Theirs, therefore, cannot be the Church of God. but I have never forgotten one little practice taught me long ago by one of the holy priests who was a saint— Father Furniss was his name. During

How different we discover conditions in the Catholic Church, claiming the sole custody of the doctrines of Christ. Here we note a common creed in every quarter of the world. No matter what quarter of the world. No matter what the country, what the custom or what the tongue, the Catholics, wherever they be, are at home in their worship. You will find them under various flags, differing in temperaments and temporal interests, and with divergent views on

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all matters but the question of faith. all matters but the question of father. In this they are one, confessing allegiance and obedience in spirituals to the successor of St. Peter, the Pope of Rome. Such is the unity of the Catholic Church, which professes the same faith, the same sacraments, the same received. In a word, the one Lord, the faith, the same sacraments, the same sacrifice. In a word, the one Lord, the one faith and the one baptism of St. Paul.—Church Progress.

#### USELESS WORRY.

We worry and fret about many things the things of the world; and our daily necessities may cause us anxieties, but if we are in the grace of God, says a Paulist, we are free from our princi-pal worry, the weight of the displeasure, of God. We enjoy, after all, a solid peace which we can fall back upon. We can pray to God and get consola-tian for all our other troubles. All things work together for good to those who love God. All things—there is no exception. We must suffer, but this consideration takes off the sharp edges a Paulist, we are free from our princiconsideration takes off the sharp edges of our suffering. It is this which enables us to endure our pains. which reconciles us to death when it approaches. If we would be in peace as far as it is possible in this life, we must practice this conformity of our will to the will of God. The events of life will furnish us with plenty of occasions. When we are inclined to murmur let us make an act of resignation Let these acts be made in our prayers constantly until it becomes a second nature with us, and then the peace of God, which the world cannot give, God will give us-a peace which will endure for all eternity.

#### IMITATION OF CHRIST.

THAT SELF-LOVE CHIEFLY KEEPS A PER SON BACK FROM THE SOVEREIGN GOOD.

Why dost thou pine away with vain grief. Why dost thou suffer thyself to be overwhelmed with useless cares?

Be resigned to My good pleasure,

and thou shalt suffer no loss.

If thou seekest this or that, or ouldst be here or there, for the sake of thy own interest or the pleasing of thy own will, thou wilt never be at rest nor free from solicitude; for every thing thou wilt find some defect, and in every place there will be some one

who will cross thee.

It is not therefore the obtaining or multiplying things exteriorly that avails thee, but rather the despising of avails thee, but rather the despising of them and the cutting them up by the root out of thy heart; and this I would not have thee to understand only with regard to money and riches, but also with regard to the ambition of honour and the desire of empty praise, all which things pass away with the world.

The place avails little, if the spirit of fervour be wanting; neither will that peace stand long which is sought from abroad, it the state of thy heart wants the true foundation, that is, if thou stand not in me: thou mayest

thou stand not in me: thou mayest change, but not better thyself.

For when occasion happens, thou wilt find that which thou didst fly from and even more.

For a Better Life.

Look back on your life and see what blessed influences have come to you to form your character, to ennoble your aims, to inspire you with a true spirit.

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What can be better than to meditate on the place to which Jesus Christ has ascended? As those who every day think of our Lord, if only for one moment, become each day more like Him in mind, ways of acting, and intentions, so each time we think of Heaven we become more fit for it.

God's wiser ways demand our faith, were it only for our own sake. If all were revealed, all would be commonplace. It is better to believe and hope than to see.—Rev. P. A. Sheehan, D. D.

Even in those who enjoy friendship it Even in those who enjoy friendship it is limited; our poor weak senses separ-ate us in many ways from those we love best, and it is only in Heaven that our embrace will be everlasting.—Lacor-

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CHATS WITH

The only way to n

AUGUST 15, 1

nothing undone at day's work in its postpone or defer a to our hand, for we to our hand, lot way again. Let sleep any night that omitted that day, service of love. L of the darkest sho upon any soul in shadow of the thin R. Miller. Glimpses of

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