

"You cannot serve God and mammon" (Matt. 6: 24.)

Avarice and Christianity, mammon service and divine service, are opposites, which exclude each other; they are contradictions, as irreconcilable as water and fire, as light and darkness, as night and day. Verily, we required not the assurance of this by the Lord in the solemn words of the gospel: "You cannot serve God and mammon," since our very reason and experience daily testify, that one cannot be a Christian, a child of God, and at the same time a servant of mammon. For avarice is not only itself a very odious sin, a real temptation of God, yes, an idolatry, as Paul assures us, it is, moreover, a Church teacher, one of the seven deadly sins from which all other sins spring, of those seven sources, from which flow never exhausting streams of the most shocking crimes. For the pieces of silver, Judas sold his Master into the hands of his enemies. Alas! thousands of Christians do this for a much lower price. Money to a man who has been infected by the demon of mammon, and is ingly to place his immortal soul at the feet of the prince of darkness, exulting with joy and delight, he sells his faith, sacrifice his conscience, cast away his conscience, renounce God and Heaven, his eternal happiness. Do we not, in numberless instances, experience daily, that wickedness on earth is too great a crime too atrocious, but the demon of mammon will always find his way for it, if he only shows them money. Who can count the thieves, who avarice has brought to the scaffold, buried in hell? Who can calculate all the sins which in all the world daily committed on account of covetousness? Verily, the many less impositions and refined enormities, of which we hear and every day, the many perjuries, court, oppressions of the poor, and orphans, which cry to Heaven for vengeance, what are those crimes, compared to that vile mother, avarice?

Truly, the holy doctor of the Church, St. Basil, is right when he says: "Avarice is the root of all evils, the widely opened gate to the fatal rock on which the souls of innumerable men are lost." And the holy doctor of the Church, Bonaventura, depicts the depravity and at the same time the folly of avarice in an impressive picture, which says: "I cannot find a better consolation for the idolator of money, swine, which during life merrily and is expensive, but being killed comes remunerative. During life miser is useless, only a torment to self and others; when he dies ever, three heirs make a division of his goods. The first heir is the devil and he gets his soul; for, 'the second heir,' says St. Paul, 'shall not inherit the kingdom of God.' (I Cor. 6: 10.) The second heir are the worms, they consume his body in the third heir are the laughing devils, who heartily rejoice, the good father, the dear cousin, or last at last closed his eyes in death, left at their disposal well filled. Fearful destruction of the inheritance after death! O Christian, you also wish to have three such heirs? Ah! you are horrified at the idea. Well, then, heed the voice of God, which, by the mouth of the man, tells you: 'There is not a wicked thing, than to love money for such a one settles his own soul' (Eccl. 10: 9.) Oh! the truth! The miser, indeed, sells his soul to the devil. I, our Lord speaking in the words: 'Woe to you that are rich,' is covetous. He warningly calls us: 'for you have your consolation' (Luke 6: 24.) 'For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God.' (Lk. 25.) What else, therefore, can end of the idolator of mammon, hell, eternal perdition! Heavens, over, the fear-inspiring words of Paul: 'All they that will be rich, fall into temptations and of the devil, and into many avarice and hurtful desires, which men into destruction and perdition' (1 Tim. 6: 9.) What is the meaning of this expression but that we Lord tells us in this day's sermon: 'You cannot serve God and mammon.'

We certainly cannot serve the same time, we must serve one, if it is not God, then it is mammon. And to which of the you refuse your service? Redeemer, who in this life trials and sufferings, but in awards you with an everlasting crown? Or to mammon, that impostor who, in this life, offers gold, but in death delivers of all and drags your soul? Ah! methinks the choice is difficult for you. You will with heart and lips: 'I will be faithful to Thee in life and Money shall not dazzle me, shall not call me its slave, perishable goods shall my heart be directed, but to those eternal goods, which rust and break through and steal. Blessed with wealth and abundance will not fail to thank and honor will make a noble use of all

POPULAR PROTESTANT CONTROVERSY.

XVII.

I have referred repeatedly to a monthly paper published in Spanish America, as the missionary organ of a powerful American Church. The Church in question is distinguished for the virulence and unscrupulousness of its hostility to Roman Catholicism. It is true, this temper receives nowhere sharper checks than from a number of its leading divines. Yet this nobler disposition appears to have very little effect on the body of the Church in question, or of its ministry. On its agents in Catholic countries I have not discovered that it has had the slightest effect. Although not a member of the church in question, it is very unpleasant to me, as a fellow Protestant, to receive, month by month, a paper, calling itself a missionary paper, which every time gives me the impression that the devil in person has entered under my roof. We as Protestants sometimes reproach Rome with sending abroad agents that incur the Saviour's condemnation that they compass sea and land to make one proselyte, and when he is made make him twofold more the child of hell than themselves. Of course such things are possible. The missionaries whom the Saviour thus addresses were propagating the true religion of Jehovah. St. Paul reminds us that a man may even suffer martyrdom, and yet, doing it outside of charity, be lost. Yet it would be well for us to hold in with such reproaches until we have ceased to deserve them ourselves. Above all, it would be well for this Church to give them over, so long as she allows so odious a publication to appear regularly in her name.

Are there any blessed inconsistencies in this sheet? Do the editors ever make it manifest that, while wrapped up in an invincible impossibility of exercising either charity or justice towards the Roman Catholics, yet intrinsically they have a deep religious life? It would be too much to say that, of so many numbers as I have received, I could find on re-examination nothing original with the managers that tended to promote the Christian life. I can only say that I find it very hard to recollect any such thing. There are the usual commonplace of Christian doctrine and morals, ecclesiastical or scholastic details, and not much else, except virulent attacks on the Catholics. I did, indeed, find an extended and admirable article on Holy Week, on the Saviour's Passion, which made me at first ashamed of having inconsiderately rated the editors so low as I had. But at the end I found the name, not of one of them, but of a very distinguished devotional writer of Scotland. They, at least, are honest enough not to flaunt in borrowed feathers.

Should a Protestant declare that the religion of the Philippines is baptized heathenism, would this necessarily insinuate that universal Catholicism is baptized heathenism? Certainly not. Should a Catholic declare that the present Protestantism of the canton of Geneva is baptized atheism, would this imply that universal Protestantism is baptized atheism? Certainly not. Be either statement true or false, it stops with the limits of the country described.

Say now that a Protestant organ, published in Mexico, or Guatemala, or Brazil, or Argentina, or Peru, should declare that Catholicism in that particular country did not deserve the name of Christianity, he would not thereby be attacking the Catholic Church. He would only be affirming that then and there the salt had lost its savor. I have seen attacks hardly less severe from the pens of Catholics, indeed, of Jesuit clergymen. These attacks were precipitate, exaggerated, hardly charitable, inconsistent in some cases with very decided testimony of Protestant ministers, yet they implied no disloyalty to Catholicity. Suppose now that this paper of which I speak should content itself with saying: Let French or German, or English, or American Catholicism be what it will, I declare the Catholicism of this particular country so degenerate as to make it a fair field of missionary labor for me. Here, at all events, there would be no assault on Roman Catholicism at large. Indeed, I have often known Protestant ministers to invade the Protestant parishes on precisely the same ground. I have been amused at a recent proposal—made by a Catholic—that the Jesuits shall turn the other orders out of the Philippines, neck and heels, and occupy the whole territory.

Now does the paper in question take this reserved and limited ground? This, of course, would be inadmissible in Catholic eyes, but at least it would not be outrageous. Does it even declare that true Christianity may be enjoyed within the limits of Roman Catholicism? This position alone is consistent with Luther and Calvin, with Leighton and Baxter, and with John Wesley, who certainly will never be accused of loving the Catholics overmuch. I am not as familiar with his writings as I mean to be, but, as I understand, he once refused to take a certain position (I can not now remember what) on the express ground that it would imply a denial that Rome is a true Church. However this may be, the paper in question treats all these great Protestant names with the perfect contempt of utter disregard. It never thinks of making any limitations or reservations, of space or time. An occasional compliment to the present Pope, or to some former Bishop, where it can be turned against the present priesthood of its own country, is about the sum total of its concessions to Catholicism. I can not call to mind one

single expression of unreserved admiration of Christian excellence within the communion of Rome, whether embodied in man or woman, clergyman or layman. There may be such, but if so they have been completely overborne and hidden by the torrent of never-failing denunciation, not of this or that country, but of all the churches in communion with Rome, of all countries, and almost of all ages, as differing from heathenism only in being worse, and of the Catholic priesthood as being, by the very fact of its existence, a body of wolves in sheep's clothing. The Catholic worship is not described as something which would be more edifying in the vernacular, or as something that is overburdened with ritual, or even as something which has incorporated unevangelical elements. It is frankly described as pure and simple idolatry, to join in which is to forfeit the kingdom of heaven. This is the temper in which this sheet, month by month, and year by year, addresses the citizens of the country in which it is published.

I wonder what these editors would say if confronted with the crying inconsistency of their position with such multitudes—and ever-increasing multitudes—of great Protestant names, from Luther to Charles Hodge and Francis L. Patton. They could say nothing. They would have no resource but simply to sneer. Of course, if they undertook to argue, they would either have to surrender their ground or to declare outright that Martin Luther, John Calvin, Robert L. Highton, Richard Baxter, and the whole body of modern Protestant divines do not know the difference between heathenism and Christianity. What extraordinary consequences would result from this touching the legitimacy of the Reformation! Such people as these, however, don't care in the least to what consequences their hateful assaults lead. For the sake of roasting their miserable sectarian eggs, they would be perfectly ready to burn down the temple of universal Christianity.

They are greatly disturbed over the low state of morality in the country of publication. Yet I have not gathered from long reading of the paper that the people of the country are largely unchristian in the ordinary sense of the word. On the contrary, I have gained the impression that they are, on the whole, a more continent race than the whites. This agrees well with the general description of the Indians. Indeed, it is said that in some parts of South America the race was in danger of dying out from the weakness of the impulses that should continue it, and that the Catholic missionaries were therefore obliged to give to their instructions a very peculiar and unusual turn. I do not gather from this paper any essentially different conclusions. The unchristianity for which they would people is an unchristianity entirely of their own manufacture. It seems that for one reason or another (possibly high fees and complicated formalities), a great part of the people do not comply with the conditions on which alone the civil law will give civil effect to their marriages, but contract these before the Catholic pastors only. This ensures careful inquiry into their capacity to contract, religious security of conscience, the certainty of having entered into an indissoluble union, and instruction which bars those evil practices that with thousands and thousands of our Protestant Church members in America turn marriage into whoredom, and into murder. Yet because the State will not acknowledge these marriages, these editors storm and rave at the people, declare their solemn and perpetual unions to be mere "filthy concubines," and declare that no one can be living in a chaste connection unless the State acknowledges this. Having thus manufactured into unchastity that which is no unchastity, but Christian marriage, no wonder that they find the manners of the people to be abominably dissolute. These evil shepherds thus call darkness light and light darkness, and do their very worst (happily with small success) to make the souls of the righteous sad and whom God hath not made sad. Happily the masses of the people are hardly aware of the existence of these defamers of their homes. Understand, I am speaking only of a single organ, of a single denomination, in a single country.

Unhappily, there are religious teachers at home, of much higher character, who propound opinions which, though undesignedly, might well serve as feeders for the malicious calumniousness of these wretched men. Thus a Church paper of high character and one which urges that the State should absolutely forbid divorces *a vinculo* nevertheless maintains that until the State does this, the Church should not do it. Society, says the writer, creates the family. What a strange statement! Society does no such thing. God creates the family, through the dual constitution of mankind, with its resulting relations and effects. It is the business of society to acknowledge that which God has constituted, and which His Son has confirmed and blessed, and raised to a higher plane. Society, doubtless, in view of the wide-reaching results of marriage, has a right to insist on reasonable conditions, and those who refuse to comply with these cast grave doubt on the soundness of their intentions. But society in any form, does not create the family, and a wanton refusal on its part to acknowledge it when created can never turn a chaste relation into an unchaste.

These headlong sectarians never stop to think to what conclusions their headless vituperations lead. It would follow that all their own members and ministers are concubines (and that subjectively as well as objectively) who

marry in countries where the law requires the concurrence of the Catholic clergy, and who can not obtain this, or can not in conscience request it. It follows that they are bound to regard the Quakers, who are remarkable for the purity of their domestic relations, and who contract their marriages with the most careful solemnity, as having, one and all, lived in unchastity for about a century and a half, because their consciences would not allow them to appear before the Anglican clergy, and the State, as I understand, would not acknowledge their unions other wise. It follows that they are bound to regard the French Protestants as having been concubines during the century when the Crown, disregarding the representations of the Bishops, refused to acknowledge their baptisms and marriages.

We will next consider the amendments which these people offer for their attacks on the sacredness of pure homes. We shall find that having dishonored Christian marriage on one side, they dishonor it still more flagrantly on another.

Charles C. Starbuck.

Andover, Mass.

WHY ENGLAND SHOULD BECOME CATHOLIC.

Preston, England, Catholic News.

The first of a course of three sermons on "Why England should become Catholic" was delivered in Our Lady's Church, Price-street, on Sunday evening, the 10th inst., by the Rev. A. Jackson, of Stonyhurst College. The rev. gentleman remarked at the outset that in the Pall Mall Magazine for September there was a curious article on "Rome in America." The writer said "Here the Church is on her trial as she has never been since that trial when she first reared her temples amid the palaces and glories of imperial Rome. Here for the first time in the history of the world, and with a sharpness of contrast hitherto unseen, the old and the new are confronted with one another. Here face to face they stand—the grand old Church, the glorious youthful Republic; and meanwhile the world looks breathlessly on. For a crisis is at hand. This is a tide in the affairs of Rome which if she takes it at the flood will lead her on to such a future as even she has never before experienced." After describing his ideal of a Church the writer went on to say, "If all her ideals are carried out in their entirety, it goes without saying that the Church will speedily become an important, if not the most important, political factor in the Republic. She will become a factor that will not permit itself to be left unreckoned with in the calculations of any politician, or body of politicians, desirous of exercising an influence either for good or evil in the States—a factor that more than any other in American politics will go to the making of the constitution and the maintenance of unity in the Republic. Rome, say what we may, or however much we may dislike, or seek to explain away, or absolutely deny the fact, Rome nevertheless is the one great Church—the one vast political as well as ecclesiastical organization that speaks with authority, with a voice that will be heard." In the August number of The New Review, there is a most interesting article entitled, "Will England become Roman Catholic?" written by a writer signing himself Gallia; he said: "Presuming that a large portion of the ENGLISH PEOPLE WILL WANT IN THE FUTURE A WORKING FORM OF RELIGION. They will have these two alternatives before them—first, a well-fed, State-endowed Church, whose official bread is well buttered on both sides, whose present constitution is the result of a royal sixteenth century divorce suit and a seventeenth century compromise; secondly, an iron-fisted organization based on the assumption of unquestionable logic, and accoutred with every device that skill and experience can invent to captivate the human mind and charm the human senses. The irresistible conviction one is led to in considering the future of religious England is that the unthinking Agnostics and the easy-going fellows who form such a large proportion of the Church of England from habit, will in the future either belong to no Church at all or belong to the Church which can give them the extreme dose of dogma, discipline, and religious sentiment certain types of mind require." These two extracts, said the rev. gentleman, embodied the state of mind of thinking people in this country. Jesus Christ said, "I am the way, the truth, and the life," and it was this exclusiveness which raised up such a storm of opposition against Our Lord. And it was this same exclusiveness, describe it as they might, which at the present day roused such hostility, such an unreasonable enmity, against the Catholic Church. Nowadays men said "YOU CAN BELONG TO WHATEVER CHURCH YOU LIKE

provided it is not the Roman Catholic Church; you can be Wesleyans, Baptists, Salvationists—anything at all—but if you become Roman Catholic you will be damned." That was reasonable, wasn't it? It suggested to him the voice of the devil himself. He could not understand it any other way. It was precisely what the devil would say, because the Roman Catholic religion was the true religion, the religion of Christ, a religion so reasonable, so satisfying that anyone who did belong to it did not want to go out of it. Englishmen dearly loved private judgment. It was said that an Englishman's castle was his home: it might be said that an Englishman's castle was his power of preserving his own opinion, his private judgment. He had clung to it for three hundred years, and he

now found that it would not work any longer: it had led him into unspeakable difficulties. The arbitrary selection of religious opinions was simply wilful error, for

NO MAN COULD SAY TO HIMSELF, "I WILL CONSTRUCT MY OWN RELIGION."

Religion was a solemn thing, religion was the pathway provided by the Creator by which to reach the eternal home, and He fashioned and framed that pathway, and their business was to walk along that pathway as carefully and faithfully as they could. Objective truth was universal, and just as this visible world was governed by the obedience of all its parts to the central governance of Providence which created it, so men's religious nature was governed by the subservience to authority. There could be no such thing, then, in religion as private judgment, and a man could not say, "I will believe just what I like," or "I will believe as much or as little as I like without the help of outsiders," inasmuch as Christ understanding that our weakness and sinfulness needed safeguards and help provided an authority in the world, an authority equal to His own. "He that heareth you, heareth Me," and again, "He that despiseth you despiseth Me." So long as they were loyal and faithful to that authority they were in the right way, but if they said

"I WILL BELIEVE WHAT I PLEASE

AND REJECT ALL AUTHORITY,"

they placed themselves outside the pale of God's providence, outside the reach of God's truth. What would life mean if they had no guarantee for this truth, if God left them to themselves, if they were thrown upon their own private judgment? The world would be chaos, a pandemonium like hell begun. This life was not a play of alternating forces with no starting-point or final result, it was not a mere progress to an undecided and indeterminate end, but a grand idea worked out through all eternity in the mind of the Deity. When in God's own time this unhappy country of ours which for three hundred years had been trying the experiment of making religions, and had now found out its mistake—had discovered that there must be something fixed and stable about religion, because religion was simply the relation of ourselves to our Creator, and therefore the relationship must necessarily be one—and when this country humbled itself in prayer before the throne of the Almighty, then there would be a great outpouring, and once again our country would be, not divided and distracted England, as at the present time in the matter of religious opinions, but once again united and happy England. At the close of the service the usual prayers for the conversion of England were offered.

THE GIRL AND HER BROTHER.

She Can Easily Gain a Most Wholesome Influence Over Him.

"Gain your brother's confidence, my dear girl, else you will have no influence over him," writes Ruth Ashmore, of "A Sister's Influence Over Her Brother," in the August Ladies' Home Journal. "Force yourself to be interested in whatever he tells you. Let no escort be as charming to you as he is. Make him find pleasure in the same society that you do, and if for some reason he finds it tiresome then arrange to go in another set, but always a good one, which he will appreciate, and in which he will be appreciated. If you have any accomplishments urge your brother to be a student with you. If you are a good pianist never refuse to play the tune he likes, and if you can induce him to take up the violin or mandolin, or even the banjo, so much the better, for then you two may be companions in melody as in life. Never forget how much a man, and especially a young man, likes to be remembered. The tiny token on his birthday, the remembrance on the holiday, the little letter of congratulation sent when he has succeeded either in his studies or in the business world—none of the small pleasures of life are wasted on a brother. A brother is very often the reproduction of his sister. It is as if he were a mirror in which the sister looked she found reflected all her faults and most of her virtues."

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DIFFERENT KINDS OF ARIANS.

No Church can permanently grow if its pulpits are filled with latitudinarians, nor can any one long exert moral power if its pulpits are filled with platitudinarians, and no Church can make numerous accessions, except by perverting from other denominations, if its pulpits are filled with latitudinarians. Only those religious bodies can flourish whose pulpits are filled by men who have convictions, who believe, who know what and why they believe, and attach importance to that which distinguishes them from others—Christian Advocate.

THE PREACHER'S PREDICAMENT.

One of those Anglican preachers who affect to believe that their sect is a branch of the Church Catholic, and who consequently arrogate the name of Catholic to themselves, was recently made to understand in a very plain manner that the rising generation of Anglicans take no stock in such pretensions. This particular preacher was an examiner at an English school where the pupils, some of whom are Catholics, recently stood the Oxford local examinations. For the Scriptural examinations separate papers had been prepared for the Catholic and the non-Catholic pupils. In order to ascertain who were Catholics and who not, the preacher asked the Roman Catholic students to stand, and his request was, of course, complied with promptly. Then he requested all pupils who were Catholics without being Romans to rise, but not a pupil stood. "All who are of my persuasion, then, please rise," was the preacher's next attempt to avoid the use of the term "Protestant," but this effort also proved a failure, and it was not until he used the

right word and asked the Protestant pupils to stand that this would be considered Catholic was able to learn how many students wanted the Protestant examination papers. The enlightenment this preacher received on this occasion will not, however, prevent him and other Anglicans of his way of thinking from calling themselves "Catholics," but it serves to show, nevertheless, in what light such absurd pretensions are regarded by the rising generation of English Protestants.—Sacred Heart Review.

The Stage of Convalescence

is at once interesting and critical. The patient, carefully guarded at this period and provided with the means essential for health, may be enabled once more to enjoy the inestimable blessing of health. On the other hand, neglect of even minor needs, at this period, is likely to impose upon him the life-long penalty of ill-health, resulting in a wasted life. The assimilative processes, are at this time sure to be impaired, and nerve tone overtaxed in its resistance to the assaults of disease; will both sadly need the impetus which Maltine with Coca Wine alone can give.

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