

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCCXVI.

As Principal Tulloch remarks, to avoid blunders entirely is quite impossible. We must content ourselves with making as few as we can, and with correcting them when we notice them.

Dr. Faulkner of Drew Seminary, having examined Wycliffe's English works, finds no declarations against the salvation of Saints Benedict or Bernard or Francis. He promises to examine his Latin works. If none should be found in them, the conclusion will be that Wycliffe was condemned mistakenly on this count.

Of course the condemnation of Wycliffe rested chiefly on his denial of Transubstantiation. There is no dispute that he denied this.

Protestants excuse themselves from paying attention to the damning facts about Luther's views concerning the Reformation, and to some extent concerning the Calvinistic Reformation, on the ground that he garbled this in a very convenient plea, especially when no proof is given, as none is offered even by Professor Nippold.

Nevertheless, unhelpfully for Luther, and sometimes for his associates, there are a good many passages which speak too unpleasantly in themselves to be ruled out in this way.

Why? Nobody disputes that Luther has an extraordinary command of language, and is perfectly capable of making his meaning clear.

But, it is pleaded, Luther is too good a man to have taught that he can be justified by an unloving faith.

John Wesley was too good a man to teach this, but the very point in question is this, was Luther a good man? He was undoubtedly a very religious man, but the Bible teaches us that religion without morality only deepens our condemnation.

In our own time Henry Ward Beecher was a very religious man, but his religion did not restrain him from adultery, as Mrs. Tilton herself at length confessed. He finally flung out angrily against the Ten Commandments from his very pulpit.

Luther was no adulterer, yet Melancthon represents his relations with him as being, in his own words, by no means those of "a decent man," although he seems to imply that the matrimonial hopes of the ladies made them careful not to betray themselves.

I have seen the following cited us from Luther, quite in Henry Ward Beecher's style, "Christ came to abolish, not the Ceremonies only, but the Commandments." However, as I have not verified this, and as Janssen does not quote it, we will let it hang as apocryphal, although it is in full agreement with Luther's general doctrine of Justification.

Really we should suppose, from some people's talk, that Luther was such an idiotic innocent, that his own followers did not know what he meant, but took up an immoral doctrine of justification quite against their Founder's intention.

Certain it is that, even in the next century, George Calixtus, conciliatory as he was, had to acknowledge that Lutheranism, while urging love and good works—it was a passing Lutheran school which warned the faithful against obeying the Decalogue as prejudicial to salvation—nevertheless held that they are not absolutely necessary to justification, either in life or in death.

It is Bonaventura who has drawn attention to this, which is doubtless a main reason why Protestants dislike the Variations so much.

The passage in which Luther denounces unmarried chastity as a hypocritical pretence, a mere moral and physical impossibility, is too long and too emphatic and too variously expressed to be set aside on any pretext of garbling, while it is so fearfully decent to be quoted.

there were many monks in whom the love of God and Christ extinguished all evil desire. To be sure, he tells us that they were in a state of damnation. Yet he does not allege that their perdition came from their having sunk out of their purity of life.

Here, we see, we have two contradictory passages from Luther concerning unmarried chastity. Of course then one of them is what he would call an "edifying and salutary lie," for the benefit of true religion.

Truthfulness is no part of his moral creed, if he can be said to have a moral creed. He declares that an active Papist, being only one degree from an actual devil, can not possibly be slandered, and that a Protestant who will prefer truth to the advantage of the Reformation, is a contemptible creature.

He applied this to Philip of Hesse, because the Landgrave, having with Luther's reluctant consent, contracted a bigamous marriage, would not solemnly deny that he was a bigamist, and would not declare that his secondary wife was a mere concubine.

Towards the common people he, and Melancthon also, have nothing but a merciless contempt. They would fain have them reduced to slavery, "bought and sold like other cattle," "kept on floggings and short rations, like asses," or driven hither or thither like hogs.

The princes are exhorted to break in on the wheel. "So only, the two Reformers declare, can the German peasantry—a people singularly mild and submissive—be kept in some sort of order. The peasants' revolt undoubtedly somewhat palliates, but nothing can excuse this hideous language. The detailed and cold blooded manner in which Melancthon proposes the enslavement of the peasants is even worse than the passionate outbreaks of Luther.

The character of Luther, therefore, certainly does not contradict the natural meaning of his formula of justification. CHARLES C. STARBUCK. Andover, Mass.

"Should Dr. Faulkner not find this erroneous teaching in Wycliffe's Latin works, Mr. Starbuck's conclusion, that the Wycliffite was condemned mistakenly on this count," does not follow. Not to mention other reasons, the nearly two hundred years' controversy that arose over the question whether the five condemned propositions taken from the Augustinus of Janssen could be found in the book forbids this conclusion.

Five-Minute Sermons. Fourth Sunday of Lent. LIBERTY OF SPIRIT. By the freedom wherewith Christ has made us free.

These, my dear brethren, are the concluding words of the epistle read at Mass to-day. They ought to be of unusual interest to us, for they speak of a matter which we all care very much about, which some care so much about, that they are willing to fight for it, and to die for its sake.

Princess Ena and the Church. We have high ecclesiastical authority for stating that Princess Ena has for many years past expressed a desire to join the Catholic Church, and that there is no doubt she has been well and thoroughly instructed in the faith.

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to the substance, as they find to their cost before they have traveled very far on this road. They have but escaped from a light and easy yoke to take on their necks one far heavier and more grievous, and which becomes more and more so every day.

But what was their mistake? Were they altogether wrong in wishing for liberty? Is the desire for freedom, which have fastened on them, and are draining the very life blood from their souls; but it seems that they cannot do so. They set out to do as they pleased, and how has it ended? In their being bound, hand and foot, in the slavery of sin.

No, my brethren, the idea of liberty is not a mistake. We are right in wishing for liberty, hoping for it, and trying to secure it in the right way. But the mistake those foolish people of whom I have spoken made is in going the wrong way in the search for it: in looking for it in the wrong place.

But how can this be? I answer it can and must be very easily and very plainly. For those who serve God best of all—that is, the saints in heaven—always do just what they like, and enjoy doing it most perfectly. They have got rid of all the hindrances that, more or less, prevent every one here below from doing what he wishes.

The servants of God, then, have their liberty, because they have got free from sin, which is the only obstacle to it. And this freedom from sin is the gift of Christ, it is the fruit of his Passion; it is, then, the liberty which has given us. It is ours if we wish it, try then, my dear brethren, in this holy season of Lent, when His graces are so abundantly poured out, to gain that freedom which they will surely give us, that "freedom wherewith Christ has made us free."

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Forty days of serious and reverent thought on the life, passion and death of our Saviour. How profitable it should be for the soul. To make it such, read and follow the diocesan regulations prescribed for the holy season.

AS TO MEDICINES. If Dr. Osler's condemnation of the prevalent inordinate desire to take medicine could be as widely circulated as was his quotation, from Anthony Trollope, about the advisability of chloroforming sexagenarians, considerable amelioration might be looked for in the state of the world's health.

Diets, it will be noticed, is mentioned as a more effective remedy in many ailments, than is recourse to powders, pills, and liquid drugs, a statement the truth of which might well be tested by fasting during the present holy season.—Ave Maria.

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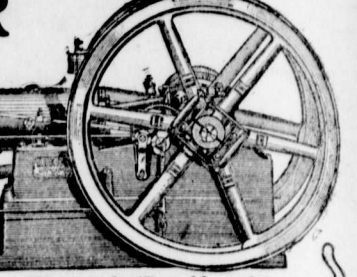
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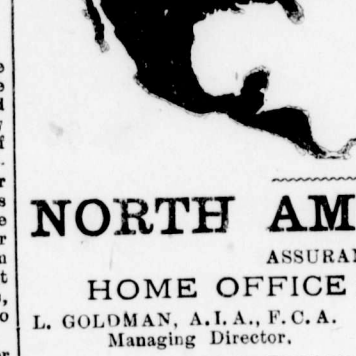
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