

### THE CHRISTIAN BIBLE.

and the Maccabees, but he objected to the book of Esther and the Epistle of James. When the divines assembled at Westminster in the reign of James I. completed their work they retained many of the books which the old Fathers considered as doubtful and they rejected many of the books which the fathers considered as sacred. Tobit and Judith and the book of Wisdom and the Maccabees, with a few others, were thrown out.

After viewing the above facts concerning the history of the two Bibles we think that any impartial student will conclude that the Roman Catholic Church has in its favor the opinions of the old Fathers and the old Councils of Hippo and Carthage. If inspiration means anything surely they are entitled to claim it. We would like to ask our Protestant friends why we have not as much right to select the books which we consider to be inspired as the Westminster divines in James I's time. We never heard that they were born with any special gifts for this work, and we may well ask with Cardinal Newman, "How do you know that your Bible is the Word of God? The Bible itself makes no such claim." After carefully reading the history of its compilation we must come to the conclusion that the book as it stands now owes its origin more to human judgment than to divine guidance. The next assembly which revises the Bible, may, without doing much harm, throw out the books of Deuteronomy, Judges, Esther and Chronicles I. and II. We don't think there would be any harm in throwing Jonah overboard also.