BY A PROTESTANT THEOLOGIAN.

CLXXII.

CLXXII.

A Catholic gentleman of South Boston objects to my questioning whether the Church was wise in restricting vernacular Bible-reading under Innocent III. I have not said she was unwise, but have simply treated the point as arguable, availing myself of the permission given by Pins IV, to view it as mission given by Pius IX. to view it as mission given by Pius IA. to view it as an open question whether the Church is always infallibly guided in her dis-ciplinary legislation. That she is in-fallible in administration, of course, no

one supposes.

It should be remembered that these strictive decrees were not the act of the Church as a whole, but only of two provincial councils, Toulouse and Tar-ragona. The similar and long subsequent English laws were only those of the two convocations. Now no one (always excepting Dr. Josiah Strong) has ever attributed infallibility to a provincial or national council. These acts may or may not, have been papelly acts may or may not have been papally acts may or may not have been papality ratified, but, as I understand, papal ratification of a local decree only signi-fies: "Since the Bishops and other prelates of a region ought to know its special necessities best, the Holy See consents that this enactment shall be in force there until other order is taken. There is nothing irrevocable in such a ratification, and the Holy See always reserves to itself the right of

further inquiry concerning the wisdom of the action in question.

This gentleman says that the Church made the Bible. His intention, no doubt, is Catholic, but hardly his language. guage. The Church does not claim the gift of inspiration, but only of re-cognizing those books that are inspired. The Church has not created the Canon, but only separated it from uncanonical

He says that the Church is commis sioned to preach and to administer the sacraments, but has no power to restrict the reading of the Bible. This would be the same as to say that Pius IV. in requiring a layman before reading a vernacular Bible to obtain the approbation of his confessor, has ursurped authority, which certainly would not be allowed as a Catholic opinion. President A. D. White's declaration that Catholics are bound to own the Vulgate translation for inspired, is a whimsical absurdity. strict the reading of the Bible. spired, is a whimsical absurdity.

Let us now revert to the declaration

of the Champion that all Protestants reject the authority of tradition. reject the authority of tradition.
Here, as usual, it completely overshoots itself. All the Protestants whom these editors would recognize as "evangelical" accept the doctrines of the Trinity, the Incarnation, the Atonement, substantially as the Catholic Church has delivered them, They lie Church has delivered them. They found their belief concerning the Trinity and the Incarnation on the early conciliar definitions. Now it is certain that the Church, in framing these, rested not only on the Bible, but on continuous tradition. Therefore no Protestant, in public worship, can recite the Apostles' or the Nicene Creed without declaring tradition to be a true foundation of faith. Creed without declaring trabe a true foundation of faith.

Undoubtedly Protestants reject a great number of particular traditions which the Catholic Church regards as of much weight, or even conclusive in faith; but this difference, great as it is, is one of detail, and not of essential principle. Indeed, in the very nature of things, no one can detach himself from the scientific, literary, historical, or ecclesiastical tradition of his own denomination, country, age, or of earlier ages, above all, from the formative traditions of the Church. Where the whole body of tradition is overset, and a new religion emerges, this immediately begins to evolve a fresh system of authoritative traditions for its

Of all Protestants, perhaps the Bap tists most sharply reject the binding force of primitive tradition. Yet only the other day I read in a leading Bap-tist paper (neither the Watchman nor Examiner) an angry challenge to all Protestants who dared east aside the traditions of the Reformers by refusing for herself, for the Vatican decree energetically denies that the Church has the power to create a new doctrine. It is only Mr. H. C. Lea who has most discovered that she is authorized to do this.

While Trinitarian Baptists, as we seen, are themselves deeply involved in tradition as a source of faith, they are doubtless warranted in re-proaching Pedobaptist Protestants with rejecting tradition in name and yet following it in fact in so important a matter as the baptism of infants. True, all Pedobaptists will maintain that the baptism of young children is "most agreeable to the mind of Christ," and that this may be shown by the tenor of Yet they would hardly speak so confidently if it could be shown that up to the year 200 there is no appearance of infant bap-tism in the Church, either in non-canonical writings, or in inscriptions and pictures, and above all in immemorial use. In this case, even if they held pedobaptism lawful, they could not pretend, as a large number do, that it is obligatory.

Dr. Horace Bushnell, in his charming little book on "Christian Nurture urges as of very great weight for infant urges as of very great weight for mant baptism the early inscriptions, some seeming to go back to A. D. 100, in which children of one or two years are called "believers," "fideles." Here is a bold use of tradition in a matter of faith, which indeed Dr. Bushnell's strong sense would not have condes-cended to disavow. He would doubtless have said: What does it matter how we gain the truth, whether by

any distinct Scriptural proof favoring | His place to teach us by His example.

prayers for the dead. Yet Lutheranism ism (denying only funeral Masses) ism (denying only inner a many Congregationalists, and more or less of Presbyterians, and even of Baptists, who maintain prayer for the departed to be salutary both for the dead and the living. Indeed, an English Baptist paper has lately pleadengish haptist paper has lately pleater of for it, maintaining that friends in glory may be helped by our prayers to higher glory. Now the reasoning of these Protestants is traditional. As a very eminent Congregational professor has said to me: The Jews in Christ's time, and before and after, are known to have prayed for the dead, as they to have prayed for the dead, as they have never ceased to do. Yet neither Our Lord nor the apostles ever found fault with the practice. Indeed, they probably often joined in it in the synagogues. Here then is tradition employed, and very cogently, in favor of this ancient usage. this ancient usage.

It is therefore untrue that "all

Protestants reject the authority of tradition." None of them reject it, and many of them give it a very large measure of authority in determining questions of faith, an authority which, as so largely controlling Scriptural interpretation, can not easily be disterpretation, can not easily be dis-tinguished from that of Scripture it-Indeed, in one very important mat-

ter concerning Scripture (made impor-tant, that is, by perverse bigotry) popular Protestantism is governed by popular Protestantism is governed by mere tradition to a degree which is contrary alike to truth, charity and justice. I have shown in a previous paper that there is absolutely no Scrippaper that there is absolutely no Scrip-tural authority for any particular divis-ion of the Decalogue. Our common division is simply the first crude at-tempt of the Jews to make out the number Ten by cutting in two the longest commandment, that against idolatry, which they afterwards rightly put together in one. The omission of the latter part of this is made by Catholics only in their shorter catechisms, and is made by Lutherans as well. In their Bibles and longer cate-chisms both churches give it in chisms both churches give it in full; both, moroover, always main-taining the distinction between the wife and the chattels in the more careful editions of the Decalogue, according to the text of Deuteronomy. To be sure, they too often forfeit this advantage by falling back to the no more authoritative text of Exodus, This division of what we call the Tenth indivision of what we call the Tenth in-to Ninth and Tenth, which is followed by Catholics and Lutherans alike, goes back to before St. Augustine, and has not the faintest reference to image wor-The Saviour and the apostles ship. never allude to one way of dividing or to another. Yet Doctors of Divinity innumerable treat this absolutely unauthorized tradition as so vital they accuse the Catholics (and in their gross ignorance the Lutherans as well)
of falsifying the Word of God!
One would think that in learned Eng-

land a body of so much importance as the Evangelical Alliance would know better than to perpetrate this gross calumny. Yet it is as hard to kill this calumny. Yet it is as hard to kill this lie as it is to kill the kindred lie that the Jesuit Rule authorizes superiors to command their subordinates to sin, a command their subordinates to sin, a lie which even Herzog-Plitt has not quite put to death. I have lately re-ceived an argument from the Alliance insisting that every successive king ought still to be compelled to insult his Catholic subjects, and enclosing a letter from one of their great guns, a Mr Sidney Collette, repeating this stale falsehood about the ten Commandents; in other words, overriding history and Scripture alike by a false and orant tradition.

So much for the declaration that Protestants all agree in rejecting the authority of tradition.

CHARLES C. STARBUCK. Andover Mass.

FIVE-MINUTES SERMON.

Second Sunday After Epiphany,

OUR TWO DUTIES.

"How is it that you sought me? Did you or know that I must be about my Father's

This was the reply of our Divine Lord when, finding Him in the temple, His Mother said, "Why hast Thou done so to us?" No one can question traditions of the Reformers by reliance to call the Pope antiChrist. The writer treated this neglect of purely His perfect fillal piety. As surely as every act of His was the highest realise of the counsels given in the Serthe faith. This goes far beyond anything which the Catholic Church claims mon on the Mount; as surely as no mon on the Mount; as surely as no other heart approached the love and adoration of the Sacred Heart for God the Father—so surely did He love His Mother with a love worthy of such a

Son and such a Mother.

The surpassing excellence of this love was mutual. We feel how her heart poured itself out in Bethlehem when he first saw Him: we read it in the prophecy of Simeon which makes her love a sworn to pierce her heart; we hear it in the cry from the foot of the cross, "See if there be any sorrow like unto my sorrow." It would dis-honor Him to say He did not return

such a love as this.

Therefore, in His answer we can only read the assertion of the supreme claims of the service of God; and the explana-tion comes in the next verse but one: "He went down with them to Nazareth and was subject to them." Here we find the duty of the state of life interwoven with the duty to God. The duty of the state of life springs from the duty to God; and so its discharge depends for its true character on the discharge of the latter duty.

We see how perfectly Our Lord responded to the claims of His condition of life in being subject to those placed over Him. He sought no immunity on the score of being an infant prodigy who had astonished the doctors of the law by His wisdom. His lot was not the one to choose from a worldly point of view. It was His Eternal Father's will that He should belong to this humble family; that He should share in their troubles, anxieties, and privations; that, like them, He should meet with scorn or rebuke from employers; that He should be cheated or put off, how we gain the truth, whether by Scripture or tradition, so we gain it? Scripture or tradition, so we gain it? Inasmuch as Protestants do not own the books of the Maccabees for canonical, what was due to Him, and then He toek what was due to Him, and then He toek the books of the scripture of the world, by the Maccabee to teach us by His example.

His place was not there through His place was not there through necessity. It was for us He took it, and for us the Father imposed it on Him. We see all this folded up in the Gospel of the day. We see how im portant it is to observe the duty owe to God on the one hand and the duty of oue state of life on the other. In this way His Mother understood His answer; in this way we must under-stand it too, and, like our Divine Lord, realizing in practice the obligation of both classes of duties, we may hope in God's good time to reap the reward promised to those that serve Him.

Foundation of Nations.

Theorists love to dwell upon the explanation of conditions that from time to time fall upon the various peoples of the world. The rise and fall of governments are laid out before us with a deli-eacy of detail which brings almost in-stant conviction. Problems of human action and accomplishment are solved by the political economist with all the of a primer lesson. No situation falls upon a nation that does not find a ready solution at the hands of the student as well as the statesman.

But of them all none have struck the

chord in such clear resonance as the Holy Father in His Encyclical, "Tame-tsi." As with individuals, says he, so with nations. These, too must be with nations. These, too must be cessarily tend to ruin if they go astray cessarily the way."

The law

from "the way." . The law of Christ ought to prevail in human society and be the guide and teacher of public as well as of private life. Since this is so by divine decree, and no man may with impunity contravene it it is an evil thing for the commonweal wherever Christainity does not hold the place that belongs to

When Jesus Christ is absent, human reason fails, being bereft of its chief protection and light, and the very end is lost i ht of for which, under God's providence, human society has been built up. This end is the obtaining by mbers of society of natural good through aid of civil unity, though al-ways in harmony with the perfect and eternal good which is above nature. But when men's minds are clouded, both rulers and ruled go astray, for they have no safe line to follow, nor end to aim at.—Church Progress.

Devotional Gleanings.

Let prayer never leave your hearts, and the grace and mercy of God will

and the grace and mercy of God win never leave your souls.

Hope and pray for great things, and great things shall be given you.

Believe me, when you devote your-self to the divine service, Almighty God will take upon Himself the charge

of your secular duties. I do not say that these are to be neglected, but only that if you take moderate care of them, our Lord will do the rest for you. Remember that when the Jews went thrice a year to the Temple, God pre-served their territories from the encroachment of the Gentiles; and that when in the seventh year they obediently abstained from cultivating the land, the earth was so fertile during the sixth that it yielded corn and wine enough for three years. Thus, let him who thinks of God rest well assured that God in return will think of him. God often gives in one short moment

what He has a long time denied. If you do not send the light of good deeds before you in life, you will find yourselves in darkness at death.

Throw copper into molten gold and it appears at once to be all gold. Now Jesus prays for us on the altar and wishes us to kneel around Him that we may unite our prayers with His. Our prayer ascending to heaven, through His Sacred Heart is transformed, and nes most acceptable to God the

If ever there was a time when prayers are heard it is during the time of Mass. When the Lord drew near to Elias on the Mount, the prophet wrapped his face in his mantel; and we, when we come to Mass, should wrap our souls in recollection; we should remember what is going on; we should pray; we should praise; we should ask forgiveness; we should rest before God in quiet love. And when all is over we should not forget to thank Jesus.

IMITATION OF CHRIST.

The King's Highway of the Holy Orons

But prepare thou thyself to bear tribulations, and account them the greatest consolations; for the sufferings of this life bear no proportion with the glory to come, although thou alone couldst suffer them alike.

When thou shalt have arrived thus far, that tribulation becomes sweet and savoury to thee for the love of Christ, then think that it is well with thee, for

thou hast found a paradise upon earth. As long as suffering seems grievous to thee and thou seekest to fly from it. long will it be ill with thee, and the tribulation from which thou fliest will

everywhere follow thee. If thou set thyself to what thou oughtest, that is, to suffer and to die to thyself, it will quickly be better with thee, and thou wilt find peace.

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