

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

In looking again over Professor Foster's work, I notice, on page 155, a point which I had neglected. Dr. Foster expresses his concurrence with that of Protestants generally, in the prevailing Roman Catholic theory of Scriptural inspiration, which, it is true, has never been precisely defined.

Foster is speaking approvingly of the Catholic Doctor Heinrich, who treats of this matter. "But," says he, "he departs from all agreement with, and will lose all sympathy from, any portion of the Protestant world when he extends the same inspiration to the apocryphal books of the Old Testament."

Now I have very little learning, either speculative or historical, concerning these questions of canonization. However, I see great reason to suppose that Dr. Foster knows much more about them than I. He seems merely to take up the ordinary traditional position of Protestant orthodoxy.

And first, the question may rise, What right have Protestants to call the books between Malachi and Matthew apocryphal? The Apocrypha, "the hidden things," were such documents—for instance, the spurious gospels—as the Church put aside, accounting them unworthy of public use.

This has been the position of the greater part of the Protestant world, of Lutheran and Anglican. A Bible that does not contain these books is not an authentic Lutheran or Anglican Bible. This appeared at the late Coronation. An offer had been accepted from the British and Foreign Bible Society to furnish the Bible that should be ritually presented by the Bishop to the King at his inauguration.

But when it was found that this copy would not contain the books in question, it had to be signified to the Society that it was unfitted for ceremonial use, and could only be received as a private present to the Sovereign.

This position of the majority of Protestants towards these books seems to imply an acknowledgement that they are inspired, although not infallibly inspired, and are canonical, although of inferior dignity to the other canonical books.

These books are, at all events, of great importance, in that they are the providential development of Revelation. I remember that when I first read them seriously through, which was not until I was almost thirty years old, it seemed to me as if scales fell from my eyes.

The Independent has frequent notices of Biblical research, marked by very high scholarship, and very great carefulness of report. Therefore I may confidently use these notices at second hand, to supply my own defects of scholarship.

A corrupt version is to say the Roman Catholics do not possess the Bible, but only chance fragments of it. Imagine the unspeakable impudence of accusing such a scholar as Jerome, equipped with all the appliances of learning and eminently critical in the use of them, of having supplied the Church with a corrupt version of the Bible!

To Lansing's low vulgarity and ignorance oppose Foster's temperate, dignified and appreciative estimate. "Heinrich gives the decrees of Trent the most mild and favorable interpretation possible when he says that the Vulgate 'correctly gives the sense of the sacred original text in all things, pertaining to the system of doctrines and duties and to edification in the Christian religion.'"

Of course if the Vulgate were a corrupt version, much more would the Douai be, for this is a translation of the Vulgate. But we know how highly the greatest Biblical scholar of our age, and language, Bishop Westcott of Durham, extols the Rheims version, pointing out how serviceable it has been to the Version of 1611, and with what noble faithfulness is often reproduced, even through the Latin, the Hebrew idioms of the Old Testament.

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Dear Sir—Can a person who has never been baptized and has never joined any religion become a Catholic, and who has been divorced some twenty years?

Yes, he can become a Catholic. His divorce would prove no obstacle, because the Church sometimes permits the separations from bed and board even of validly married Christian couples and also occasionally, for proper reasons, allows them to get a divorce in the civil courts; always, however, with the understanding that that divorce has absolutely no power to break the sacramental marriage bond.

But if he had been baptized and if his wife had been baptized, then theirs would have been a Christian marriage. Such a marriage cannot be dissolved by any power, civil or ecclesiastical. Not even the Pope of Rome could invalidate it. So, if he had, in that case, got married again, he would have had to leave his second "wife" before the Church would receive him.

His best plan is to call on the nearest priest, state his case to him, and go under instruction. He may rest assured that he will be welcomed with the heart of a father; and he will find grace, mercy, peace and salvation in the only Church established by Jesus Christ—Catholic Columbian.

A short while ago I heard from the pastor of a place, in which I gave a mission to non-Catholics two years ago, that a certain Protestant man was received into the Church under tragic circumstances, which the mercy of God turned to his soul's advantage.

FIVE-MINUTE SERMON.

Eighteenth Sunday After Pentecost. PERSEVERANCE.

"Who shall also confirm you unto the end" (I Cor. 13). There is no greater comfort than the promise conveyed in these words of the Apostle: that our Lord will grant us the grace of perseverance. Yet poor, distrustful human nature finds it hard to believe in perseverance. Heaven is so great a boon, and we are so unworthy, that it looks like the best wisdom to be always trembling about the future.

Work out your salvation with fear and trembling: a favorite text with many good souls, the very ones to whom it is least applicable. Fear is too often the dominant note in the religious life of the average Christian. Well you may say that fear is a good thing; yes, I will add that it is a necessary thing. But is it the motive best calculated to obtain the grace of perseverance?

In answer to that we must say that perseverance cannot be, properly speaking, merited at all. Or you may understand me better if I put it in this way: It is not possible to know with absolute certitude that we shall persevere to the end. Nevertheless, we know as a matter of fact that a good life is crowned by a happy death.

Well, then, if not dead sure of perseverance, we can at least have a working certainty of it. We can love God. Surely it is easier to love than to fear, especially after one has had his sins forgiven. It is easier to keep fear of hell from love of God than from fear of sin. In fact, no man knows or can know how hateful sin is unless he loves God.

And it stands to reason that the Christian who serves from love shall get the crown of life at the end. We cannot be sure—at least as we are sure that two and two make four—that we shall persevere. But it is true, all the same, that as long as a man sincerely loves God he need not fear to die. It is to such that St. Paul says that God will confirm him "unto the end," he confirmed in them the testimony of Christ, "nothing is wanting to Him in any grace, waiting for the manifestation of our Lord Jesus Christ."

Brethren, a life of love is followed by a happy death. On the other hand, a good confession to God, even after a failure to persevere to the end, is a good confession to God, because after that time to make fear do the work of love. Try the other way. Try to love God. Fear is the beginning of wisdom, but love is the fulfillment of the law.

The Church in New York. A writer in the Sun figures out the denominational percentage of the population of New York City as follows: Roman Catholic 41; Jewish 12; Protestant 33; No religious connection 14.

Of Importance to the World. The history of the last twenty-five years was more affected by the action of the Conclave of Cardinals which met in 1878 and chose the Pope who has just departed than by any other elective and representative body which has acted since. He little understands the day in which he lives who imagines that the Roman See is of less moment to the world at the opening of the twentieth century than when the nineteenth was three-quarters over.—Philadelphia Press.

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IMITATION OF CHRIST. OF ASKING THEE DIVINE ASSISTANCE, AND OF CONFIDENCE OF RECOVERING GRACE.

Believe in me and trust in my mercy. When thou thinkest that I am far from thee, I am often nearest to thee. When thou judgest that almost all is lost, then oftentimes it is that thou art in the way of the greatest gain of merit.

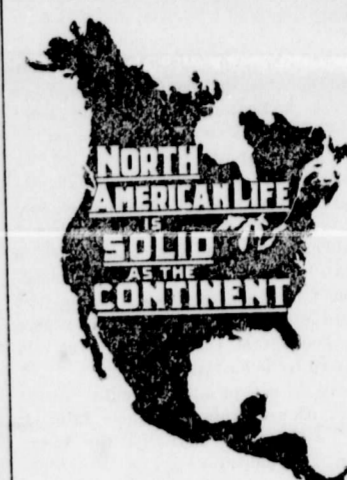
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CHATS WITH

There never was a... was bound to rise... climb, provided the... in his soul. As... leaved though the... soul down. Poverty... chain strong... waste of energy is...

What would be... who, because a large... was stored in his... could afford to... dam? Would not... in the midst of the... water would be... mill forced to... the miller and in... neighborhood?

Many busy... because they do... once are possible... book when they... one. They squa... companions wh... sible. They wa... things, in botc... dering, in doin... because they w... first time.

A great wast... vitality is indu... vious and ind... Every bit of... worry is useless... every particle... in melancholy... of fear—of a... sickness of disc... criticism or rid... able opinions o... are vitality-sa... less, for they... creative work... which makes w... One is wast... the talks of t... troubles and m... mistakes. If... him turn his b... all the bridg... back to shado... Every act of n... know it or not... Every act of r... usually desire... success—appet... temper, and a... wasters of vit... bankrupt man... fatal word t... friendship, th... start and tak... hot from the... blasts a life's... full squander... opportunity.

Every thing... or brings in... vitality-waste... cord into the... power. Frie... the delicate... without dign... ing any valu... tion, to lubri... to stop all th... first duty to... all the enem... permitted to... cess capital, ... getting on a... Practic... Every g... good citizen... is a good Cath... Catholic, th... Thus wrote... letter to Ca... duties and r... her faith... other faiths... position to... He is regar... model while... one who she... in a man... greater par... their acqui... man has in... and that he... which is ot... This ve... affairs shou... by every o... and they... their sons'... their faith... which wou... tion on the... their daily... social and... Protestant... they shou... they are n... many who... opportunit... assail the... The you... tion grow...