Sacred Heart Review THE TRUTH ABOUT THE CATHO OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXIX.

In looking again over Professor Foster's work, I notice, on page 155, a point which I had neglected.

Dr. Foster expresses his concurrence and that of Protestants generally, in the prevailing Roman Catholic theory of Scriptural inspiration, which, it is true, has never been precisely defined. Indeed, Cardinal Newman, though a firm believer in inspiration, constitution. Indeed, Cardinal Newman, though a firm believer in inspiration, question, whether it is a part of the faith, since the records of revelation could be authentically transmitted in the ordinary way. In other words, while the Apostles are undoubtedly inspired, he holds the inversation of historical reholds the inspiration of historical reporters to be an open question.

Foster is speaking approvingly of the Catholic Doctor Heinrich, who treats of this matter. "But," says he, "he of this matter. "But," says he, no departs from all agreement with, and will lose all sympathy from, any portion will lose all sympathy world when he ex-Protestant world when tends the same inspiration to the apo-eryphal books of the Old Testament."

Now I have very little learning, either speculative or historical, coneither speculative or historical, con-cerning these questions of canonicity. However, I see no great reason to sup-pose that Dr. Foster knows much more about them than I. He seems merely to take up the ordinary traditional position of Protestant orthodoxy. Perhaps, therefore, I am competent to some commonplace criticisms on his rather commonplace remarks.

And first, the question may rise, What right have Protestants to call the books between Malachi and Matthew apocryphal? The Apocrypha, "the 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. Now the books which Protestants call apocryphal was never so accounted of the early Church. She used them freely in the congregations, esteemed them highly. Even and Jerome, who is more critical towards them than the other Fathers, and who doubts of their aptness to establish doctrine, values them highly, and commends their use "for example of life and instruction of menners." and instruction of manners.'

This has been the position of the greater part of the Protestant world, Lutheranism and Anglicanism. 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 Bishops to the King at his inaugura-tion. 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 cere-monial use, and could only be received Society that it as a private present to the Sovereign.

This position of the majority of Protestants towards these pooks seems to imply an acknowledgement that they are inspired, although not infallibly in spired, and are canonical, although of inferior dignity to the other canonical books. They are an integral part of the Lutheran and Anglican Scriptures. Therefore it is not legitimate for Pro-testants to call them "Apocrypha," at east in the original or authentic sense

of the word. These books are, at all events, of great importance for understanding the providential development of Revelation. I remember that when 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. I saw, as I had never seen before, the steps of transition from the old economy to the new, the growing preparation for the coming of Christ. They made the New Testament seem more human, while leaving it equally

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. Now I remember some scholarship. Now I remember some time back observing the statement that Protestant Biblical scholars of Germany are beginning to question which is the true view, that the original Jewish canon was the Palestinian Hebrew, the Alexandrian books being an unwarranted addition, or that the original canon was the Alexandrian, the Palestinian being an over-timid retrenchment from this. At all events retrenement from this. At an events Foster and I are no such scholars in this department as to be entitled to wave our hands loftly towards the "Apocryphia," saying a la Cromwell: "Take away this bauble."

Puritanism is still a great force in the Christian world, but is there not danger of its arrogating to itself the place of the Universal Church? It accuses Rome of this usurpation, but perhaps there is some occasion for it to heed the admouition: "Physician heal thyself." The circulation of the Scriptures is an excellent thing, but in England it fell almost entirely into Paritan hands, and the result has been to use the Anglo-Saxon Protestant world to copies of the Scriptures which not only the Roman Catholics and the Greeks, but the major part of Protestants, esteem mutilations of the Bible. And yet when this new reduction is sometimes rather disrespectfully handled there is as great a commotion as if the sacred originals themselves, in their full completeness, were sacrilegiously dealt with. These matters deserve a

carefully revised consideration.

It is a comfort to correct the vulgar abusiveness of ignorant maligners like Lansing by the careful statements of real scholars like Foster. Foster's learning, like all men's, might be deeper, but he has the true scholarly temper. Lansing decries the Vulgate as a "corrupt" version of the Scripture. We may speak of a corrupt reading, such as are found in all manu-scripts, but a corrupt version means a version which does not supply those

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! An

imperfect version of the Bible. An imperfect version it is, of course, for every translation is that. As Leo XIII. says, although the Vulgate is authentic, this does not mean that is every place it is an exact transcript of the original, but only that there are in it no divergencies from the faith. The Church does not esteem Jerome and the elder translators inspired, as President A. D. White ludicrously supposes, but recognizes that the thorough soundness of his Catholic doctrine reappears in his work. As my Calvinistic Dr. Morgan of Oberlin once said to me: The decree of Trent concerning the Vulgate is a good, sound, sensible act, thoroughly warranted for its purpose, which is to cut off wearisome subtleties

of disputation."

Lansing's low vulgarity and ignorance oppose Foster's temperate, dignified and appreciative estimate.

'Heinrich gives the decrees of Trent "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 of duties and to edification in the Christian religion.' The official edition of the Vulgate gives, he declares, 'an entirely reliable, yet not an absolutely perfect text.' In other words, claims for the Latin text what other words, h early Protestant theologians claimed for the English Bible and other vernacular the English Bible and other vernacular Bibles, that in these translations the people had the true 'word of God.' To this position no objection can properly be made. Protestants admit it, and demand in turn that Catholics shall admit theirs. The Vulgate is doubtless the vehicle of the word of God, certainly as much so as one English Bible, Wiclif's, which was translated from it, and to which the new Revised Version has often returned for the preferable renderings." There is here neither virulence, partisanship nor ignorance.

Of course if the Vulgate were a corrupt version, much more would the Douai be, for this is a translation of a translation. But we know how highly the greatest Biblical scholar of our age and language, Bishop Westcott of Dur-ham, extols the Rheims version, point-ing out how serviceable it has been to Version of 1611, and with what noble faithfulness is often reproduces, even through the Latin, the Hebrew idioms of the Old Testament. But of course such people as Lansing, in whom aseness and slanderousness are inveterliterally incarnate, might hear these things said a thousand times and then go on with their vile vituperations

CHARLES C. STARBUCK. Andover, Mass.

CAN HE BECOME A CATHOLIC? This question, from a resident of Ohio,

on an interesting subject: 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? A READER.

Yes, he can become a Catholic. His divorce would prove no obstacle, be-cause the Church sometimes permits the separations from bed and board even of validly married Christian couples and also occasionally, for property reasons, allows them to get a divorce in the civil ourts; always, however, with the understanding that that divorce has absolute ly no power to break the sacramental rriage bond.

Besides, as he was never baptized, his marriage, while it was a natural contract, was not the reception by him of the sacrament of matrimony. There-ore that contract could be broken, and the local evidence of its

ending. But if he had been baptized and if his wife had been baptized, then theirs would have been a Christian 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

A TRAGIC INCIDENT.

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 re ceived into the Church under tragic circumstances, which the mercy of God

circumstances, which the mercy of God turned to his soul's advantage.

During the mission he attended the lectures and expressed himself as convinced of the claims of the Catholic Church, but said that the opposition of his family, and the great sorrow he should cause them if he became a Catholic, made it impossible for him to think of becoming a Catholic. A perfect case of bad faith. fect case of bad faith.

Some six months ago, whilst driving, Some six months ago, whits driving, his horse ran away and he was thrown from his wagon and fatally hurt. He had hardly struck the ground in his fall when he called for a priest, who came and baptised him and administered the Viaticum and Extreme Unchical He died within an hour. In the tion. He died within an hour. In the midst of many non-Catholics, who attend the lectures, the seed sown during the mission is germinating. In God's own time and in His own way it will fructify.-The Missionary.

Unless a Catholic does something to spread the faith, seeing that there are hundreds of millions of souls perishing who use it with the real Bible, except off and on. To say that the Vulgate is

for the want of it, how can he expect God to preserve him in it? — Catholic Columbian.

FIVE-MINUTES SERMON.

Eighteenth Sunday After Pentecost. PERSEVERANCE.

"Who shall also confirm you unto the end."

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" is a favorite text with many good souls, the very ones to whom it is least applicable. Fear is too often the dominent note in the re-ligious life of the average Christian. Mel 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 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 as a matter of fact that a good the interest of the same of the property of the control life is crowned by a happy death. What follows from this? Why, of course, that the higher the motives on account of which we serve God, the nearer we can come to the certainty of perseverance; the higher degree of probability we shall have. Hence, perseverance is mainly a question of motives, of intentions, of reasons why we keep the law of God. God looks to the motives. "Son, give me thy heart." The nobler the motive the better the chance of perseverence. The nobler the motive the nobler we are ourselves, and the more worthy we are of the Divine favor to the end. serving is rated according to his intention. Now, the two great motives of virtue are fear and love. The truth is that human rature, fallen though it be, is too noble to governed by except for a time. In the long run love must rule, love is necessary for pereverance. Indeed, it is hard to low one can help loving a Being Who of His own love for us gave us our lives as our Creator, redeems us by the death of His only begotten Son, and sanctifies us in the true Church by the

gift of His Holy Spirit.
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 out of sin from love of God than from fear of hell. In fact, no man knows or can know how hateful sin is unless he loves God. Take a comparison: Which child turns out to be the best man—the one brought up with a horse-whip or the one brought up with affection—affectionate instruction, affectionate correction? Which is the better citizen the one who has a profound fear of the police or the man who loves his country? So, which is the better Christian—the one who is all of a tremble at the Divine wrath or the one who finds in God's service peace, and rest, and joy because he serves for

And it stands to reason that 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 two shall persevere. But it is true, all the same, that as long as a man sincerely loves God he need not fear to dies. It is to such seed not fear to dies. It is to such that God will conthat St. Paul says that God will confirm him " unto the end, as he confirmed in them the testimony of Christ, so that," as the Apostle continues, "noth Pink Pills bring health and strength ing is wanting to Him in any grace, waiting for the manifestation of our

good confession and Communion, even after a well-made mission, was because you tried 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 fulfilment of the

The Church in New York. A writer in the Sun figures out the enominational percentage of the population of New York City as follows :

He concludes that of the present population of New York, which is 3,700,000, there are 1,480,000 Catholics; 1,221,000 Protestants, 440,000 Jews, and there are 555,000 inhabitants without individual or family religious connection.-Freeman's Journal.

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 nas 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 choice of the head of 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. - Philadelphi

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All is not lost, when anything falls out otherwise than thou wouldst have

Thou must not judge according to thy present feeling; nor must thou give thyself up in such manner to any trouble (whensoever it comes) nor take it so; as if all hope were gone of being delivered out of it.

Think not thyself wholly forsaken, although for a time I have sent thee some tribulation or withdrawn from thee the comfort which thou desirest; for this is the way to the kingdo of heaven

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Brethren, a life of love is followed by a happy death. On the other hand, your failure to persevere after even a good conforcing and Communication. pains in my stomach and back, where the trouble seemed to locate. I had frequent fits of vomiting, which caused much distress. Sometimes I could work, and then again for months at a time I would be wholly unable to do anything; but even at the time I could Fear is a good quarter-horse; but for the long race of life you must have ent times I was treated by three doctors, but they were unable to help me. Then I went to Montreal and put my-self under the care of a doctor there. His medicine relieved me while I was inactive, but as soon as I attempted work or exertion of any kind, the pains returned worse than before. All this time I was growing weaker and less able to resist the inroads of the trouble. Then Dr. Williams' Pink Pills were brought to my notice, and I began to use them. From that time I began to regain my health and by the time I had used thirteen boxes I was once more 2 well, strong man. The proof of this is that I can do as hard a day's work as anyone and never have the slightest symptoms of the old trouble. I am only sorry that I did not know of the

omy sorry that I the hot show of the pills sooner—they would have saved me much suffering and money as well."

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