decred Heart Review. THE TRUTH ABOUT THE CATH-OLIC CHURCH.

> BY A PROTESTANT THEOLOGIAN. CLXVIII.

The Champion gives, as a distinctive doctrine of Protestantism.

(6) The doctrines of the Bible are of

lvine origin.

And do not Roman Catholics, one and all, hold and teach, that the doctrines of the Bible are of divine origin? Does not a Catholic who denies it place himself by that very fact outside the Church? To be sure, there is practic-ally no limit to the degree of effrontery of which a large proportion of the min-isters and members of this denomination are capable, where the Catholic Church is concerned. In saying this I virtually name the body in question. Among the leading Protestant denominations of our country which one is it that carries off the palm for impudence in religious controversy as against the Catholics, not-withstanding the gentleness and brotherliness, and careful equity, of a large number of its leading ministers? Unhappily it is the baser part which

predominates in guiding the choice of the men who shall be sent out into Catholic countries. This chief organ of theirs in Spanish America has now come regularly to me for several years, and leads me to suppose that whatever fragments of intelligence and decency and conscience these emissaries may have had at leaving home (and they seem to have gone out very slenderly provided with all three qualities), they ost them overboard on the way out. Certainly at home they would not have dared to publish an article sneering at marriage regarded as a spiritual union, coarsely declaring it, like Luther, a mere outward thing, and mocking at those who are shocked at the notion of dissolving it. Yet this they do by way of evangelizing the Spanish Americans. No wonder that they are capable of the impudence of telling their adherents that the Divine authority of the Bible is a distinguishing doctrine of Protest-

(7) The Bible ought to be examined the vernacular language of each

people. If they had simply said that Protestantism lays particular emphasis on the vernacular reading of the Bible, they would have been within their right. But the implication plainly is, that Rome teaches that the Bible ought not to be read in the vernacular. This is a falsehood. The prohibition of vernacular Bible-reading once made was, as we have seen, strictly local and temporary, and when the occasion of enacting it had disappeared, the prohibition was allowed to lapse. The German Catholies before the Reformation had some fifteen or twenty vernacular editions at their command. The Spanish Church was on the eve of publishing a vernacular Bible when she very unwisely allowed herself to be frightened out of it by the Protestant controversies, and when the dread of these was slowly allayed, a Spanish Bible was published, with the sanction of the Inquisition, about 1790.

How much it has been read, I do not know, but it has been published and authorized. A few Spaniards in Isabella the Second's reign were imprisoned, not for reading the vernacular Bible, but for virtually proclaiming themselves Protestants by reading the Protestant version. So I understand the case. If I misunderstand it, I am ready to be corrected. Of course the profession of Protestantism by a native was then punishable in Spain, as that of Catholic-

ism had been in Sweden as late as 1844.

In Italy I understand the Madiai case to have been the same. At all events, we know that in Italy the reading of the vernacular Scriptures in a Catholic version has been warmly commended by the Pope, while Leo XIII. has now attached to it, if regularly continued, twelve Plenary Indulgences for every year. Within the limits of our own tongue I need not repeat my references to Cardinal Vaughan, to Cardinal Giband to many other eminent

It is therefore not a distinguishing

doctrine of Protestantism that the Bible is to be read in the vernacular.

Perhaps, however, the editors will insist on the word escudrinada, "examined." Rome, they might say, has professed to approve—sincerity and zeal in this approval many would refuse to al-low—that the Bible should be read in the vernacular. By this she simply means that it may be read to awaken the pious sensibilities, but by no means for any examination into its meaning. But how is it to awaken the pious sensi-Otherwise it might as well be read in Arabic, as the Koran is, by those who know nothing of Arabic but the letters.

Of course the papal commendation of translations is meant of intelligible translations.

I fully concur with the emphasis lately laid in England by an eminent monastic priest on the wholesome ef-fect wrought on the Protestant mind by the familiar reading of the Bible. Yet we must own that there are certain abatements to be made. If any one will say that there are not certain parts of the Old Testament which it is not expedient for the young to read I can only say that his native instincts

advantageous to the soul. Yet such readings are not profitable as communicating new truths of God, or as freshening the consciousness of old. They are availing precisely as some of those devotional practices among Catholics are at which Protestants are wont to

are at which Protestants are wont to gibe as unspiritual and mechanical.

I should like to ask these zealous "explorers" of the Bible which is the more for the soul's growth in the Divine life, to be anxiously busy in making out secondary obscurities in the Bible, or in bathing the spirit in the atmosphere of the Psalms, or the sublimer flights of Isaiah, or the Eighth of Proverbs, or the whole New Testament. It is on these that the wings of the spirit rise highest. These ought they to do, and assuredly not to leave the other undone, for no one can tell what sudden sense of God working among men may come upon us from a among men may come upon us from a careful examination of some hitherto hardly hardly noted point of history, or of apostolic intimation. Thus the arch-geological works of Professor Ramsay

neological works of Professor Ramsay are not only highly informing, but spiritually most advantageous to those that can follow their inquiries. They well deserve the Pope's gold medal. Yet the notion of "exploration" as the chief use of the Bible betrays an uneasy want of restfulness in the greater truth already possessed, while hunting for scraps of new truth, or rather for that is practically what it chiefly implies, for the means of manipulating the sacred text in proof of predetermined conclusions. The controversial spirit in Bible-reading is a great tempmined conclusions. The controversial spirit in Bible-reading is a great temptation to the wisest and best. To the mass of Christians it is utterly destructive of the life of God in the soul. That large controversial use of the Scriptures into which Bellarmine was generalled by his protragated debates. compelled by his protracted debates with the Protestants would have been very deleterious to his spiritual health, had it not been for that deep devotion to the Redeemer in which Principal

What the editors of the Champion and Protestants generally, really mean by their zealous praises of "explora-tion of the Bible," may perhaps deserve a little longer inquiry than we can make at the end of this article.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON.

Fourth Sunday in Advent.

THE SECOND COMING OF CHRIST.

One of the lessons taught by history is that the coming of every great and important event is announced in some way before it actually happens. The announcement may be secret or public, anown to a few or to many, according as the event it heralds is of great or little importance, but known it must be to all who are in a position to obtain the information. The Incarnation, or Birth of Christ, was an event too signifleant and far-reaching in its conse quences to mankind to be launched into the world without a proclamation of its advent equal to its dignity and character.

tion began with our first parents after the Fall. It was continued by prophet after prophet, whose utterances grew fulfiler and clearer as the time for its fulfilment drew near. It was made the central feature of the Jewish religion, which gave to their worship its meaning and efficacy. It was the support and consolation of the world, greaning tion with under the weight of sin and misery.
In a word, it was expected both by Jew and Gentile, and hailed by both as the best evidence that God had not for-saken His creatures. We no longer best evidence that God had not forsaken His creatures. We no longer
look forward to the Incarnation, for we
believe that the Redeemer has come;
but instead Holy Church bids us look
forward to His second coming, when He
will appear not as Redeemer but as
judge of the living and the dead. The
second advent may be regarded as the
complement of the first. When Christ
was born in Bethlehem, His parpose was born in Bethlehem, His parpose was not only to satisfy God's justice was not only to satisfy God's justice by His suffering and death, but also to show to be the exemplar of the sons of God. He was to show us how to love God how to appropriate the sons of God, how to conquer our passions and appetites, how to practise humility. His moral perfection was to be the standard to which we should strive to attain. This being so, we can easily understand that a time will come when He will want to examine the copies, to see how they resemble the original. That time is called the Last or General Judgment; to distinguish it from the first or private judgment, that is passed on every soul immediately after death, and which determines its destiny for ever. Then He will appear in power and dazzling glory, attended by the holy angels, and will summon all men to His awful tribunal. Here in the presence of that vast assembly will be exposed that vast assembly with the epoch of that vast assembly with the post of the thoughts, words, actions, and desires of each individual, and the justice of God will be visible, as it is seldom seen in this life, in rewarding the good and punishing the wicked with

an unerring hand. Now, our blessed Lord has warned us can only say that his native instincts are overborne by an ecclesiastical superstition. Apart from this, there are passages not a few in the common version of the Old Testament which have no meaning at all, which as they stand are nothing but a roll of cuphon-time and the property of t stand are nothing but a roll of euphonious sound. Then there are the generalogies of the Paralipomena, or Chronicles, which can not be spared as a framework of the essential parts, but which intrinsically have little more significance than the names of a Welsh pedigree. Yet I do not hesitate to say that a very large proportion of Protestant Bible-readers go over these unintelligible or intrinsically uninforming parts with very nearly as devout an attention as if they were reading the Sermon on the Mount, or the history of the Passion.

I by no means say that the devout reading of the first chapter of First Chronicles is not spiritually profitable.

Anything done to the glory of God is

measure of our confidence or despair. If we do not look forward to our Blessed Lord's second advent with the same joy and eagerness as the patriarchs and prophets did to the first, it is because there is something wrong in us. We should set that wrong right at once, for we know not how long the period of for we know not how long the period of probation will last. The present is ours; over the future we have no control. We should pay heed to our Saviour's command: "Work while it is day, for the night cometh, when no man can work." And "Man goeth forth to his work until the evening." Let us then work out our salvation with fear and trombling while we have the day and trembling while we have the day of life, for when the night of death overtakes us all the opportunities for doing that will be at an end.

IMITATION OF CHRIST. the King's Highway of the Holy

Turn thyself upwards, or turn thyself downwards; turn thyself without or turn thyself within; everywhere thou

shalt find the cross.

And everywhere thou must of necessity have patience, if thou desireth inward peace, and wouldst merit an eter-

will carry thee and bring thee to thy desired end; to wit, to that place where there will be an end to suffering, though here there will be no end.

If thou carry it unwillingly, thou makest it a burden to thee and loadest

If thou carry the cross willingly, it

thyself the more; and nevertheless thou

If thou fling away one cross, without doubt thou wilt find another, and perhaps a heavier. Dost thou think to escape that which

no mortal could ever avoid?

saint was there ever in the world with-out his cross and affliction? Our Lord Jesus Christ Himself was Fairbairn, the distinguished Congreganot one hour of His life without suffertionalist, regards him as having been ing: Thus it behooved, saith he, Christ, to suffer, and to rise again from the dead the third day. (Luke xxiv, 46.)

IRISH HOLLY.

December, like November, is gay with berries. The gold and crimson and russet of autumn may only be seen in dry woodland corners where the fallen leaves have drifted, but the red of the berry lights the hedge rows

cheerily.

The biggest and bonniest of these winter bird-fruits is that of the briar rose. It is in its way as beautiful as the pinky petals it bore in early sum-mer; it is certainly more enduring. Its hue is of the brightest and the hawberries that cluster in its neighborhood look dull and dingy in comparison. Its most formidlable rival in the berry of

This heartening evergreen, with its sacred associations, is beautiful with a

beauty that lasts.

To Cyriland Maurice the holly is, by excellence, the Christmas tree. The younger boy has often tried to tell me exactly why he regards it as the Tree of Jesse, but his explanations have never been adequately expressed. In some ook of his mind there is an idea for Accordingly we find that mankind was prepared by a long series of instruction for its worthy reception. This instruction began with our first parents after how they grow; that they are vigorous how they grow; that they are vigorous and glowing color, and, finally, that they have the closest possible associa-

Such music (as 'tis said)
Eefore was never made,
But when of old the sons of morning sung.

Happy and blessed are they who con-

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fering every year. fering every year.

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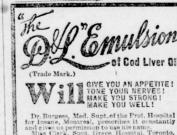
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OUR BOYS AND GIRLS. SISTER COLLETTES CHRISTM

SERMON BY PETER CADWALLADER.

"To-morrow is Christmas, the bir day of Our Lord and Saviour," Sistor Collette to her class at no "so I will now dismiss you for the But before you go, I want to say those of you who have pleasant ho with plenty of comfort, should not get those less fortunate. To those are unable to give up a little plea-to help the Orphans' Collection, le say that your prayers will be accable in the sight of God. It does able in the sight of God. It does require money or fine clothes to ha merry Christmas. A pure mind an clear conscience will only do that.

The girls did not wait the order their going, but with a "Merry-Ch mas, Sister," they ran helter-ske

mas, Sister," they into the frosty air. About the last to leave us was M

She was about thirteen, fair of face and slim of figure. She clad in a rusty yellow coat that ill-fitting and her head was covere a faded red hood. As she walked a she drew her hands up in the sleet her cloak. Her bright blue eyes, cheeks and elastic steps betokened health and spirits.

As she came to a big dry good s which had been transformed into bazaar for the holiday season, she tated an instant between pleasure

duty.

"It will be only for a minute," said to herself; "and I do so seeing the grand things. I'll geonfession early enough even if I said to here." a little while here. So she entered. A cheerful-lo man with a long coat and a lady

arrayed in furs, were fingering the Mary, who was just behind after d ing in all the splendor of their cl and bearing, proceeded to follow They were soon joined by a gi about Mary's age, who had been dering around the store.

The newcomer was dressed "

ally," as Mary mentally though "How happy she must be!" quized Mary. "Florence," Mary heard the say, "have you found anythin, would like?"
"No," said Florence, in a

"No," said Florence, in a tone. "I got almost everything have here, and don't think I'd costay longer. Let's be going." "Everything they have here!" mented Mary to herself. "Wh give worlds and worlds for just the

shich I could take home to my ose.
"Fie fie, Florence!" said the g
an, "how would you like this w for they were now at the jewelry

'Papa, I don't care for wat said Florence. "They are subother, and the last one I had great deal prettier than that."
"Ho, ho! ha ha!" laughe
father, and Mary thought that if

ather, and Mary thought that he a long white beard he would be like Santa Claus with his received to so you've got tired of watches Now, what do you really want?" Nothing," said Florence, stater foot impatiently. 'Let us ing." "Do be calm, Florence,"

strated her mother. "Let u about a bit and see the thing haps you will see something to

"No, I won't," said Florence want to go home."

And they continued to walk to the store, Florence becoming a till her frowns made her look pougly. Some sort of fascinatio Mary in their wake, and she w how such a girl could be anythi

happy. Suddenly the words of Colette came to her, "It does quire money or fine clothes to As they reached the great s doors Florence gave the door push, and as it swung inward it ner sealskin cloak a slight blow one of her pockets. Somethi

into Mary's clasped hands. Mary, who was directly Florence, clutched it and a b triumph swelled up in her which was no sooner thought she put it aside. She held Fl purse. She hesitated a minut held the little leather bag in he She reasoned that Florence has thing she wanted and would no and while she hesitated, the c ity to restore the purse was l

people got into their carriage driven rapidly away.

As the carriage disappeared corner Mary clasped her han

'Oh what have I done?" sh cried. "I wish I had given back. I don't feel happy one But there was no help for had allowed the tempter to ga "I wish I had given sion of her mind for a mom wondered what was in the pu was afraid to open it on the s as she hurried along she felt a one who looked at her knew s

She reached the church, and herself in a quiet corner of book. She nearly dropped terror and surprise. The particular tained several gold pieces, bill with 100 on it. Mary seen so much money in all There was also a stud in the pure was also a stud in the particular tails. Mary judged to be a diamond

She determined not to risk ger of carrying it home, so si the vestry and waited for Fa to come over from the house fessions.

He came at last, and with word to Mary asked her he. She told him rapidly, yet fu the incident of the afternoon concluded she handed him the "My shild" he said "I "My child," he said, "I loyed to see how you have temptation. I know to whom

belongs. The young lady i Morgan. She has just been me. The \$100 bill is inten