

exclaims the honest Baptist. "I fear me much you are no Christians. To baptize, from the Greek means to immerse, and you have never gone down into the river with Christ, but were only sprinkled when you were infants." "Why trouble yourselves about such useless ceremonies," says the Universalists, "my book tells me there is no hell." "Is that all chimes in the Unitarian. Why, the Bible teaches us there is no Trinity, and that Christ is a man, not God." "Never mind, brethren" cries the Methodist, "only feel religion, and let the Spirit of God move within you, and all will be well." Far from it," rejoins the Quaker, "have you not read in the Bible that man must work out his salvation in fear and trembling?" And thus every man who is not a Catholic makes the Bible say what he pleases. And the Rule of Faith which ought to preclude all fear of mistake or error produces only discord and dissension even in essential and fundamental doctrines. Christ is God; Christ is not God. Can both things be true? There is a Hell There is no Hell. Can both assertions stand? There is a Baptism; there is no Baptism. Somebody must be wrong. There is a sad blunder somewhere. But who is right? He who has the true meaning of the Word of God. But the Bible does not say who that is, for after all it is a book, and cannot explain itself, whence it requires the authority of a divinely aided witness to give its meaning, to which private judgment can lay no claim. God forbid that aught I have said ~~dearly beloved brethren, should tend to lessen your veneration~~ for the Holy Book. If any one loves the Bible the Catholic Church most surely does. Her devotion to it is one of the most striking of her characteristics. It is the charter deed of her rights, and she hurls the bolts of God's vengeance against those who would seek to alter even its smallest word. But for her untiring vigilance and jealous care, the bible would never have been preserved, and those outside her fold would never have had even their fragment of truth. Her ministers go over a portion of it in their breviaries. At mass, before reading the Sacred Word, the priest, bending low before the tabernacle, begs of God to purify his heart and lips in order that he may be made worthy to recite the Blessed Evangel and he finishes by imprinting upon the sacred Volumn a kiss of love and veneration, saying: "Per evangelica dicta deleantur nostra delicta.—May our sins be blotted out by virtue of these holy Gospels."