

Paul received the Sacrament of Baptism from Annanias, who, by a vision from heaven, was sent for that purpose, and thereupon the Apostle was restored to sight. It was about the 36th year of our Lord, when this conversion took place.—Now was the time when the Religion of Jesus was to flourish in a more eminent degree. The extraordinary mission of St. Paul; the enthusiastic nature of the man; the circumstances of the period; all conspired to achieve those immortal purposes which even miracles of the most extraordinary nature failed to advance. He was active,—zealous to the highest hope,—wise,—penetrating,—and possessed of a peculiar charm for impressing upon the mind the truths of the doctrines which he propagated. The Jews knew him to be a man of the soundest judgment, and the strongest mind; one who was universally and thoroughly acquainted with the niceties of the ancient law; and, consequently, actuated by the best of reasons in the cause he now so ardently espoused. In consequence of this belief, thousands listened to his exhortations, and enlisted themselves under his banner, until Judaeism, finding itself thinned in its ranks, became exasperated at his conduct, and laid stratagems for his life. But vain are the machinations of man against the designs of the Almighty! St. Paul escaped their perverted purpose, and went forth the favoured champion of the Gospel—"conquering and to conquer."—After remaining at Damascus and its environs for a considerable time, he departed to Jerusalem in order that he might associate himself with St. Peter, who, with the other Apostles, then resided in that city. In this he found a little disappointment.—The terrible name he had acquired by his enmity to the Church, had bred a deep horror of him in the bosom of the Lord's Disciples; who, therefore, at his appearance now among them, refused all communication with him. This fear, however, soon subsided; and St. Paul, by the influence of St. Barnabas, was at length numbered among that illustrious body. He tarried with St. Peter for five days; went then to Tarsus; thence to Cesaria; from that to Syria and Cilicia, and throughout Judea, preaching in every village as he passed along, and by that indomitable spirit which he ever evinced in his labours, and which he inculcated in his Epistles,—“of preaching in season and out of season,”—he scattered in many a city the seeds of that doctrine which supersedes all doctrines. Through perils of sea and shore he passed; with foes he

contended; from false friends he suffered; by many temptations he was tried,—yet he arose triumphant over all, and at length became the doctor and hero of that Church, which was a star to the nations when the darkness of idolatry overshadowed our land,—*which*, while thrones crumbled, and dynasties passed away, still stood sublime on her proud eminence, beaming and glowing as she grew, like the sun in his morning march,—*which* flourished, gloriously, before the blighting influence of Luther's or Calvin's heresies attempted to tarnish her lustre,—*which* now blazes all over the hills, the eighth wonder of the world,—and *which*, undecayed and undying, shall live IMMORTALLY

General Intelligence.

(From the U. S. Catholic Magazine.)

CATHOLIC VIEWS OF THE HOLY SCRIPTURES.

- 1.—*The Written Word and the Living Witness; or the Bible Question fairly tested.* New-York: Casserly & Sons. 18mo.
- 2.—*Traite de la lecture Chretienne, par Dom Jamin.* Paris: Victor Lagier. 12mo.

(Conclude.)

Protestants have taken occasion from this rule of the Index to denounce in the most unmeasured terms the Catholic church, as the enemy of the Bible, as aiming at a tyrannical sway over the rights of conscience, as wishing to set aside the word of God and substitute in its stead the vain traditions of men. But do not Protestants themselves act upon the same principle? They do not indeed prohibit the circulation of the Scriptures among the laity; but are not the different sects which spring from the indiscriminate use of the Bible always at war with and condemning each other? In what then are they really opposed to discipline which they ascribe to the Catholic church? And which is the more consistent, to allow all persons whatever to form their faith from the Scriptures, and then to denounce them as heretics, to hold no spiritual communication with them, to consider them in deadly error; or to prevent these errors by cutting off the cause that leads to them, and directing the Christian to a more rational mode of preserving the purity and integrity of his faith? The reformers and their adherents have always virtually admitted the wisdom of the Catholic church, in their bitter denunciations of the various and extravagant systems which their own prin-