DECEMBER 3, 180

may affectionately ask, do you get the Bible? And what of the multitude of Christians who lived, and believed, and died, before the New Testament and died, before the New Testament was written? It was not until the fourth century that the Bible, as it now is, was collected into one whole, and proclaimed to be the Inspired Word of God. It could not be to these early Christians the Rule of Faith, for it did not exist, and we see that those who try to make it out to be so differ who try to make it out to be so diner widely amongst themselves as to its true interpretation and meaning. The Bible is the Word of God, but as the Word of God it requires a Guar-

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BIBLE. St. Paul tells us that the clergy are St. Paul tells us that the clergy are "dispensers (or stewards) of the mys-teries of God." In other words, guardians or caretakers of the Sacra-ments. And, again, that "the Church is the pillar and ground of the truth. And we say that the Church is the guardian of the Bible, and that it belongs to her, and her alone. There is, of course, a certain controversy as to what is, or is not, part of the Sacred Scriptures. Thus the Church of Scot-Salvation Army. Scriptures. land does not accept the Apocrypha, or Deutero Canonical books, as inspired. Nor does the Church of England, although she allows portions of them to be read in church for edification. Many years ago when the late Prince Consort died, the Queen caused a verse from, I think, the Book of Wisdom, to be inscribed upon a memorial stone erected in the Highlands to the memory of her husband. And this at the time of her husband. The outery among certain of our Presbyterian fellow-countrymen. But I might ask them, as Cardinal Newman did long ago, why do you accept the Book of Esther, and not the Book of Wisdom? On what authority is the Song of Solemon inspired, and the Book of Wisdom net inspired? Why accept the one and reject the other? And, again, if you take the Bible only as a rule of faith you will find it difficult to prove plainly and distinctly the Divinity of Jesus Christ, and a good many other verities which you happily, and rightly, be In a word, you do not learn lieve. In a word, you do not learn the Christian Faith from the Bible you learn it, as a matter of fact, from your parents when you first begin to lisp "Our Father" at your method knees, before you ever saw, or could read the Bible ; and then you go to the Holy Scriptures, which make Christians-not other people - "wise unto salvation.' Now the Cathelic and Roman Church

as I have often heard a distinguished ex Moderator of the General Assembly, say, "the Mother of us all-out of which we all came." At her knees, then, we learn the "Our Father," and the "Hail Mary," and the Creed, and a great many other things, and she gives us the Bible as a source, and the chief, but not the only, source of theological doctrine, and as a devo-tional manual. We all know that the Missal and Breviary are really, for the most part, selections from Holy Writ, and the same may be said of what are called Popular Devotions. Take the Rosary. Of the fifteen mysteries only two are not actually mentioned in Holy Writ-and as to the last of the Glorious Mysteries most non-Catholics agree with us in believing in, and hoping to share, "The joy and glory of all the saints," in the heavenly country. So of the Way of the Cross, and other nonliturgical services, which need not be enumerated. If Catholics, or some of

Both, like many other good which. people, they had in the morning family prayers, during which a portion of Scripture was read. This duty was performed, with extreme unction, by the lady of the house, and on one occasion, when a chapter from the O'd Testament was about to be read, observed some hesitation on the part of the hostess, and a turning over of leaves. After a pause she ob-served, "I don't think chapter so andso is very edifying, so we will pass on and read the next chapter." And in her choice she was wise. All people, Protestants and Catholics, have their favorite portions of the Bible, just as they have their favorite devotions, or hymns, or spiritual books. And this is quite intelligible, and Catholics at least are allowed perfect freedom in

such matters. "Where the Spirit is, such matters. "Where the two where-there is liberty," that "liberty where-the Christ has made us free." We are with Christ has made us free." not bound down to join in a hard, frigid form of prayer, as are Episcopalians, condemned to listen to extemporaneous effasions, as are Presbyterians, any more than we are obliged to employ the somewhat boisterous methods of the

VERNACULAR VERSIONS.

But I hear it objected, what of the Bible in the vernacular—in the vulgar tongue—understood by the people? I say then that we have the Bible in our own language, as anyone may discover for himself by going to a Catholic bookshop, and we encourage the read-ing, more especially, of the New Testa-ment, as indeed do our separated friends and brethren. It is often asserted that Luther was converted by oming across some texts in a German Bible : which texts he must have read hundreds of times as a monk in the recitation of the Divine Office : but, in the early part of Luther's life, there existed, published by authority, several editions of the Bible in the German tongue, as there are French and German and other translations of the Bible in the present day. I do not believe that it is absolutely essential to salvation, however useful and edifying it may be, to be able to read the Bible, or to be able to read at all. I know some very good Christians who cannot read. Before the invention of printing, how could people read the Bible? And, as I have above pointed out, the Bible did not exist in its present form until the fourth century, and, I presume, some at least of the Christians of those days were saved, and are now with Christ. By all means let the Bible be read, but it must be read with humility and docility, and under that guidance which the Ethiopian, when reading in the book of the prophet Isais, desiderated,

book of the prophet lasts, destruction as we find recorded in the Acts of the Apostles. The Catholic Church asks no more than this from those who, "sore distressed to find the path," are led to unite themselves to their true led to unite themselves to their true mother, from whom, by no fault of their own, they have been separated. But Catholics go to the Bible, not to find out a religion, not to discover whether the Catholic religion be true, but, being rooted and grounded in the faith once delivered to the saints, to be confirmed and edified in the same, using the Sacred Writings as a means of grace, of warning, comfort, and consolation, to enable them to go "from strength to strength, until they appear before God in Zion." To illustrate my before God in Zion." To illustrate my meaning I take a case, an extreme case, and, if you like, an impossible case. Supposing that every copy of the Bible existing everywhere, in print enumerated. If Catholics, or some of them, do not actually read the *ipsis* sima verba of Holy Scripture as much as do Protestants, they are ouite familiar

somebody. Now, we are told, in the Acts of the Apostles, that the shadow of St. Peter healed diseases. What is a shadow? Allkeness, a representation, shadow? A likeness, a representation, of something or somebody, produced by the sun. We can see on the ground, or on a wall, the shadow of a man, or of a tree, or of an animal. So an animal may be frightened at its own shadow or likenes. Naw if the Almighty the shadow or likeness of St. Peter, why can He not do so by means of other likenesses or representations, plctures, or portraits, or images, of others of His

THE CATHOLIC RECORD

saints and servants. Again, we are often laughed at because of Holy Wells, and miraculous powers attributed to such. But was not Nasman, the Syrian, cleansed from his leprosy by the waters of Jordon ? He thought other rivers would do as well-bis own Abana and Paarphar, rivers of Damascus, for But God did not think so, example. But God did not think so, and insisted upon Jordon, and Jordon only, being the water of hearing to So of the pool of Bethesada him. Under certain conditions and at certain times its waters were blessed by Ged for health-restoring purposes. If God worked miracles at Siloam, why should not He allow the water Lourdes to be for the healing of the nation ? Deny the miracles of the Bible if you like, but if you allow them, why limit the power of God? Why is he not to do, if it pleases Him, in our own times, what He did so many hundred years ago? And let us not forget that handker-chiefs and aprons were brought from the boov of St. Paul to heal diseases. "Greater works than these shall ye do because I go to the Father." Miracles worked by bones, or relics, or handkerchiefs and aprons, and by shadows or likenesses, may be, according to some, all non sense, but we cannot depy that accounts of such are given us in the Word of God. I prefer the Bible. "Thy

Word, O Lord, endureth for ever !"

CATHOLICS BIBLE CHRISTIANS. So far I have written at the kind suggestion of the Bishop of Galloway. I have not pretended to say anything new, and what I have said has, no doubt, been often expressed before, less crudely, less roughly, and from a more learned point of view. Perhaps, however, something in these lines mayfrom its very plainness -- gain a hear-ing, or, as the French say, give something to think about, and, at least, if it fails to convert, may shake or move. To dispel prejudice, to throw a differ ent light upon things, to show people that Catholics are, after all, not utterly unreasonable people, neither babies nor focls—if we can do this, it is some thing gained. My point is: We are Bible Christians. Others claim to be so, too. We have something, then, in common. May we not some day, have common. May we not, some day, have more? The Catholic mission is, in more? this country, to use a sporting phrase, heavily handicapped, and, like Jacob neavity nanucapped, and, nke 5acob of old might say, "All these things are against me." And I do not agree with those good and sanguine people who fancy that this country, or England, is returning by leaps and bounds to Cath olic unity. Faber used to say there may be hopes, but no signs of such a consummation. There is a hope-against hope, as Newman wrote in the last few lines of the " Apologia." Per haps I am a Christian Pessimist. look for no great conversion of masses nock for no great conversion of masses of our nation. "Ye shall be gathered one by one, O Israel." "Come, O Lord, and do not tarry: forgive the offences of Thy people, and recall the wanderers to their own land." Fiat, Fiat

advertently written contrary to the mind of the Catholic and Roman Church, to whose mind, as to the Mind of Christ, I desire, in all things, to be conformed.

to enter His flock they must enter the fold by the Church, for they were the shepherds in charge. If they would learn His doctrine they must come to their school, for He had taught them to the Church alone The Church could not make a man a monster, and a man who had no individual responsibility would be a monster or fool, and the Catbolic Church took care to cultivate in her children that sense of duty and likeness. Now if the Almighty in her children that sense of duty and deigned to work a miracle by means of personal responsibility. The Church existed for the individual ; not the individual for the Church. Infallibility was the divine safeguard given and maintained by God for the continuance

of His work. (Applause). CATHOLICS AND PROTESTANTS The Rev. Philip Fietcher, Master of the Guild of Our Lady of Ransom, in the course of an address on the responsibilities and duties of members of the Catholic Church towards their non-Catholic neighbors, stated that for thirty years of his life he was outside of the Church, being a converted Church of England parson. Tho:e outside the Catholic Church were locked up in a grim prison house, built at the Reformation, and it was the duty of Catholics to try and deliver them out That was very diffiof their prison. That was very diffi-cult to do, for the walls had been built of bigotry, prejudice, and ignorance. Would anybody say that Jacob Primmer was not an ignorant man? (Laughter.) He had read a sermon of his that morning in the train, and be felt quite ill after it. (Laughter.) He advocated the dissemination Catholic literature among those outside the Church, and mentioned that he had been brought to a knowledge of true religion by reading a book written by Cardinal Newman.

Mr. James Carmont referred to the great changes which had taken place in the relations of Catholics to their fellow-countrymen. In the days of the so-called Reformation the encouragement given to Catholic literature was scanty indeed, and in Dumfries bonfires had been frequently made of Catholic books by zealous members of Kirk-sessions. As for holding meet-ings under the auspices of the Catholic Truth Society in those days, he was afraid they would have been equally unpromising. It was tried by one very zealous man in Aberdeen, who thought that a little wholesome discus sion on religious subjects would do his friends good. The poor fellow was imprisoned, and his death followed, for imprisonment in those days was very often equal to sentence of death. It was greatly owing to the action of the Catholic Truth Society that the position of Catholics had improved so much within the last twenty years. It had instructed Catholics to inform non-Catholics most effectually. It had revealed to Catholics the strength of their numbers, and had shown non-Catholics where unity of religious belief and feeling were to be found, while all around was mist and con-

fusion. There was a time when the religious controversy of this country turned upon the sayings and doings, character and conduct of Luth-er, Calvin, and Knox, and a great many of the worthies of the time. That mode of controversy was now as dead as Julius Cæsar. (Laughter and applause.) These men had for the great part been given up by their former admirers, who absolutely refused to be bound by any consequences of their character and conduct, and very few indeed would go bail for their character. But if that phase of con-troversy had passed away it had been followed by one in which it required Catholics to be on their guard, because

sima verba of holy Scripture as much as the bottom of the sea, beyond Fiat. do Protestants, they are quite familiar with the Life of our Lord, and the sare as recorded in the Bible. More-same, as recorded in the Bible. More-<math>we should custain a loss-a great loss, advertently written contrary to the bible. More-<math>we should custain a loss-a great loss, advertently written contrary to the bible b



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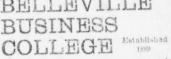
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hat the Catholic Every of Faith ho sent depre tend to ance of vomen certain cotland, e apt to ligious-

tioned in the Episotes and coupled, who died 1800 years ago. But it may be objected, if the Cath-olic Church is the Guardian of the Bible, why do you not encourage the whole of the Scriptures to be read by everybody? Well, the answer is-simply because the Church is the Guardian and people may sometimes, that it Guardian, and people may sometimes, as St. Peter tells us, "wrest the Scrip-tures to their own destruction." The ink with Guardian must guard, and must interpret. Philip the Deacon said to the Ethiopian who was reading in the Old Testament: "Understandest thou what thou readest?" And the reply t always what thou readest? And the first was: "How can I, unless some man show me?" If forty different people sh, alas ! shold of read the Bible and interpret it for themselves, they may quite easily evolve from its pages forty different religions. But does anyone really want to read the whole Bible through, h in the Day, the ney make spect for pride ledge of chapter after chapter, book after book? It will be allowed that there are certain are Bible passages in the Sacred Writings which uarter of are hardly suitable for mixed congre r Kenelm gations, or virginibus puerisque, to hear read, or to peruse : and surely it Cardinal are Bible is not absolutely necessary to salvation nat Cathto be able to give a correct list of the hristians Kings of Israel and Judah, or an acrds non-Bible my curate account of the journeys of St. Paul. As a matter of fact, in public worship at least, all denominations agree with the Catholic Church, in choosing what shall, and shall not, be this sub-

ne nearest which is, tholic and ubmission g Divine,

enied that ce and reer praiseyet hopevhere, we

over, our religion is not antiquarian it is a present living belief in a present living Christ, holding actual com-munion with a living Lord and Sav-iour, and with His Blessed Mother, and the Apostles and Saints, as real living beings, and not merely men whose names are mentioned in the Epistles and Gospels, but

we should sustain a loss — a great loss, such as, I believe, the Almighty, Whose Word the Bible is, would never allow us to suffer, but supposing this did happen, the Catholic Church would go on all the same, fulfilling her mis-sion and proclaiming, as she must pro-claim until the end of time("Lo! I am with you all days, even until the consummation of the world") the one un-changeable faith of Pentecost, the one unchangeable faith of Rome.

THE BIBLE AND RELICS, ETC.

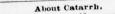
It had often struck me that the Bible confirms us, in our belief and practice, regarding some things, which those outside us regard as popular corruptions and vain superstitions. Two in-stances occur to my mind. Relics and stances occur to my maximum miraculous pictures. We are often laughed at, or sometimes solemnly denounced, regarding such things. you mean that bones-or portions of you mean that bones—or portions of bones—of a dead body can work mira-cles?" I reply—Yes, I do mean it, and I find it in the Bible. We have recorded in the Old Testament the remarkable history of how a dead men wes related to life by comdead man was raised to life by coming in contact-quite accidentally as the narrative seems to imply-with the bones, or relics, of the prophet Elisha. And this was under the old dispensation, a miracle worked by the the power of God using, as means, the bones of a saint not even a Christian, the relics of one who had never become partaker of the Divinity of Christ, as Christians are by baptism, as St. Paul reminds us. The dead man "revived and stood upon his feet," as the Pro-testant Bible phrases it. Well, if this testant Bible phrases it. Well, if this happened under the Old Dispensation, why should it not happen under the New? Why should God if He pleases not do now what, as we all allow, He did then? Is "the Lord's Arm short-and that it second save?"

devotions, I image, there is a similar process of choice. I remember, as a small boy, being on a visit to some friends in a country house : they be-longed to the Established or Free Church of Scotland, I am not sure $\begin{bmatrix} marvels through such? Yes-unless \\ we hold that what He was pleased to$ do, as recorded in Holy Writ, He can-for do now. What is a picture, ornot do now. What is a picture, orness, a representation, of something or $<math display="block">\begin{bmatrix} Himself, and the Church was flourishing$ before St. Matthew wrote his Gospel.People said they would not have theChurch of Scotland, I am not sure $<math display="block">\begin{bmatrix} Himself, and the Church was flourishing$ before St. Matthew wrote his Gospel.People said they would not have theChirst. Christ said : "He that hear-ness, a representation, of something or $<math display="block">\begin{bmatrix} Himself, and the Church was flourishing$ before St. Matthew wrote his Gospel.People said they would not have theChrist. Christ said : "He that hear-ness, a representation, of something orHour coming between them andChrist. Christ said : "He that hear-ness, a representation, of something orHour coming between them andChrist. Christ said : "He that hear-ness, a representation, of something orHour coming between them andChrist. Christ said : "He that hear-ness, a representation, of something orHour coming between them andChrist. Christ said : "He that hear-ness, a representation, of something orHour coming between them andChrist. Christ said : "He that hear-ness, a representation, of something orHour coming between them andChrist. Christ said : "He that hear-ness, a representation, of something orHour coming between them andChrist. Christ said : "He that hear-ness, a representation, of something orHour coming between them andChrist. Christ said : "He that hear-ness, a representation, of something orHour coming between them andChrist. Christ said : "He that hear-hear the chart hearHour coming between them andHour coming between them andHour coming between them andHour coming bet

THE CHURCH AND ITS MAGISTERIUM. The Rev. James M'Ginnes, Linlithgow, then read a paper on "The Apos-tolic Letter of Pope Leo XIII. to Scot-land: The Church and its Magister-jum." Christ. in establishing Husium." Christ, in establishing His Church, set up within it a certified body of teachers to whom He delivered body of teachers to whom He delivered His doctrines, whom He sent to teach the nations in His own name, whom He guaranteed from error while dis-charging this duty, and whom He commanded all to believe. This teach-ing heat was to last to the and of time ing body was to last to the end of time and was to be infallible in its dogmatic and moral teaching. These propositions were facts which lay the surface and could be as certained from the pages of the Gospels. To call them in question Gospels. To call them in question was to throw doubt upon the historical foundations of Christianity. This gift of infallibility only referred to the office of the Church exercised under the office of the Church exercised under the proper conditions, and was not at all in consequence of the learning or sanctity of the teachers. It belongs to them officially, for very foolish men were often raised up by Almighty God to confound the wise of this world. They could not do without an infallible Church even though they had the Bible. The Bible was a document which, like other documents, required to be properly understood, and a docu-ment misunderstoodwas no authority. The Bible did not explain itself. Inspiration could not be proved except on testimony of competent witnesses and the only competent witness was the Church. The means appointed by Christ for teaching His religion was read to the people. Both the Church of Scotland and the Church of England select chapters, or lessons, for Sunday or week-day services. And in privation devotions, I image, there is a similar process of choice. I remember, as a process of choice. I remember, as a

Bible, because the Bible itself was one Protestant neighbors was recognized as being upon its trial.

Oa the motion of Dean Sheehy, a vote of thanks was accorded to the Archbi:hop of St. Andrews and Edinburgh for presiding ; and a similar compliment was accorded to the speak ers by Mr. Alf. Traver.



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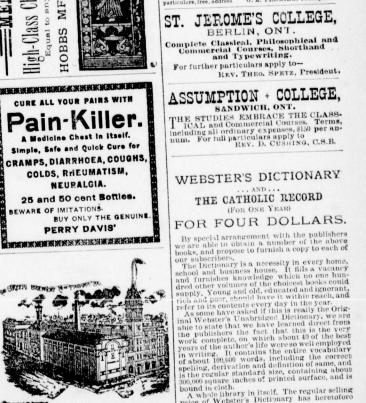
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