BY A PROTESTANT THEOLOGIAN.

CLXV.

It is a strange fact, but unhappily ne beyond dispute, that, by some singular perversion of feeling, the common reading of the Bible in the twelfth and thirteenth centuries, especially in the vernacular, seems to have almost uniersally encouraged the abandonment ric Christianity, and the setting up of a fantastic and pernicious scheme of ascetic Dualism, teaching a good and evil God, and making the world the creation of the evil, or at the very best, the unintelligent and blundering Deity. It was not the Bible that did this, but the Bible was made to serve this, but the Blote was all this end. Even the Waldeneses were for a while a while tainted with these opinions, although they gradually wrought themselves clear of them, and placed themselves on the Catholic side placed themselves on the Catholic side. in the controversy with the Albigenses.

in the controversy with the Angustan Now certainly, in this portentous condition of things it is not strange if the Catholic bishops judged that a privilege which was found to be every-where turning into poison ought to be for the time present suspended. This is an ample explanation of their restrictive legislation. It implies neither misgivings as to their own creed nor a fear of enlightenment. No one can fear of enlightenment. No one can so interpret it unless (as most Protestants do) he entirely misrepresents the ants do) he entirely misrepresents the nature of Albigensianism, in its various nature of Albigensianism, in Put but substantially identical, forms. such a theological nobody as William who does not even know what the Rule, who does not even know what the doctrine of the Immaculate Conception means, over against such scholars as Neander, Sabatier and Creighton, and you can easily carry your point. Otherwise, whatever you may think of the wisdom of these restrictions, you can not deny the soundness of their air.

Albigensianism does not appear to have made its way into the British Isles, or into Scandinavia. Ac-cordingly, the Tolosan legislation seems to have been promulgated in these countries. At least, I have never seen any mention of it. I need hardly Church appears not to have expected the Irish, English, Scottish and Scan-dinavian bishops to concern themselves and Tarragona were not general coun-

Even in France, Italy and Spain, the restrictions on Bible reading, after the victory over this deadly heresy had been achieved, seem to have tacitly lapsed. While still in force, there appears to have been a practi-cal dispensation from them for Catholics of whose faith there was no doubt. Plainly Dante had never found them applied to him. In Castile, at the very time when the Inquisition was set up, the Spanish Church was making ready to set forth a translation of the Scriptures. The breaking out of Protestantism frightened her out of her purpose, and it was not accomplished until after three centuries. Yet while the Inquisition was in full vigor I notice Spanish ladies freely reading the Bible in Latiu. The Inquisition only required the surrender of Bibles printed in the romance languages.

Either the Tolosan legislation had Either the Tolosan legislation had never been published in Germany, or had become absolete there also, for we know that fifteen or twenty German editions of the Scriptures had been printed between 1450 and 1517. I am sorry to say that a leading Archbishop tried to disparage the use of the vernative of the company of the for any religious purposes whatever. However, he accomplished nothing, for we see from Janseen how commonly the German was used for devo-tional ends before the Reformation.

There was, subsequently, similar legislation in England, but this was wholly domestic, directed against Wyc-

The state of the Church introduced by the Council of Trent may, I suppose, be regarded as antiquating the earlier discipline regulating lay reading of the Bible. Pius IV. simply puts the matter under the care of Bishops and confessors. That the common reading of Protestant versions should be discouraged is certainly not strange, nor that the Pope should oppose the operations among Catholies of societies which do not disguise the fact that they circulate the Bible as a means of spreading Pro-testantism. How should we like it if the English Socinian version of the New Testament which I have seen were circulated in all our orthodox parishes by agents who plainly made their mission a means of spreading Unitarian-

terian, of more zeal and means than scholarship, to have bought up several are, in fact, very forgetful of the resolution of the Douay version, cord of God's precept, "Thou shalt hundred copies of the Douay version, and to be kindling his fires with them. sincere manifestation of his zeal for the purity of the Scriptures. Then surely the incrimated priests are entitled to the benefit of the same principle; or rather, they would be if he had not dissincere manifestation of his zeal for the

covered a manuscript containing the following reading of the Golden Rule: "Whatsoever ye would that the Papists should not do unto you, that do ye unto

them." I do not deny that the devil invented this reading, but it is unceasingly applied in the name of Christ.

So also those Protestant papers constantly lie which constantly tell us stantly lie which constantly tell us that until about forty years ago it was a penal offence in Italy and Spain to read the Bible. It was a penal offence to make common use of Protestant versions, but that is a very different thing. Such a use (distinct, of course, from critical use by scholars) was simply an indirect profession of Protestantism. No doubt that was penal forty years ago in Italy and Spain, just as fifty or sixty years ago in Sweden the profession of Catholicism was a penal offence, rigorously punished by disfranchiserigorously punished by disfranchise-ment, confiscation and banishment. confiscation and banishment. But the reading of approved translations, under pastoral or episcopal assent, was not a penal offence. On the contrary, it en-

pastoral or episcopal assent, was not a penal offence. On the contrary, it enjoyed emphatic papal commendation.

True, the statement as I give it is not so well qualified as the other to rouse a good last fire against the children of the scarlet woman. Still, I doubt whether it is requisite for entire sanctification to slander the Papists at every unblic meeting. Would not one every public meeting. In three be sufficient? Would not one writer gives frank notice that he could not bring his conscience up to any higher pitch.
I am afraid it is true that the Bible

is not very much read in Catholic countries, nor by Catholics in Protestant countries. The severe measures of mediaeval discipline saved Christianity, but at a heavy expense. However, the Popes and Bishops seem to be moving, if slowly, yet steadily, towards that happier order of things which prevailed before the Albigensian heresy appeared. Leo. XIII. grants a Plenary Indulg-Leo. XIII. grants a Flenary Induity
ence for every month's daily
reading for the Bible, Cardinal
Vaughan eloquently admonishes the
faithful to put themselves into constant
communion, through the Bible, with
the apostles, the prophets and the
patriarchs. Cardinal Gibbons follows or keeps equal pace with his brother of Westminster. At a great Catholic meeting in England I notice that a monremark to Catholics that no decree of discipline is of force in a diocese until published by the bishop. This, says the Jesuit Hunter, is understood to be the fixed will of the Holy See. The Church appears not to have averaged no dissuasions from it. Yet these Popes and Bishops and priests who are so warm very particularly about a matter with which their people had so little to do.

Moreover, the councils of Toulouse

Catholics as there are in the world. They have no more discovered that free reading of the Scriptures unmakes Catholics than it was discovered by that mighty translator of the Bible, St. or by that wonderful expounder of the Bible, St. Augustine.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON.

Second Sunday in Advent.

"Now, the God of ipatience and of comfort grant you to be of one mind, one towards an other, according to Jesus Christ; that with continued and with one mouth you may glorify God and the Father of our Lord Jesus Christ,"—Episite of the day, Rom. xv, 5, 6,

The unity of mind which St. Paul would have us individually cultivate and practise as the effect of God's patience, is, without doubt, charity towards one another. For charity induces us to love even our enemies, to show our love for all men by wishing and doing them good to forter feelings. and doing them good, to foster feelings of truly Christian friendship for our neighbor, and by them effecting a last-ing bond of charitable union between relations, friends and strangers, to glorify God and the Father of our Lord Jesus Christ, as the early Christians glorified Him, with one mind and with one mouth.

But, alas! how often is the harmony But, alas! how often is the harmony inculcated by St. Paul disturbed! How often is the agreement of friend with friend destroyed by petty quarrels and childish disputes! How often rels and childish disputes! How often in fine, is the precept of charity vio-lated on account of extreme sensitive-ness in taking offence at trifes! If a person, perhaps unconsciously, does us an injury, we are at once earaged, in-stead of imitating our Lord's patience under harsh treatment. Or it something is said in dispraise of us, or at least not altogether in accordance with our wishes, we forthwith take umbrage, cherish feelings of anger and hatred for the delinquent, yow our resolution never to forgive, and thus live in a state of constant and sinful enmity. Some one says or does something by was of innocent pleasure, and we im mediately feel ourselves ill-treated. We are careful to observe the conduct by agents who plainly made their mission a means of spreading Unitariansism?

Protestants ought to revise their statements about the destruction of Bibles by priests. I certainly think the middle huming of our comman version of the property of the control of the protection of the p the public burning of our common version a barbarous and brutal act. It has only been occasional: the Church has fortunes of those about us, and instead never authorized it; and we now of compassionating them in their miser scarcely ever hear of it, Yet it is and of being silent about their faults scarcely ever hear of it, let it is plainly dishonest to confuse the destruction of the Scriptures with the destruction of versions supposed, rightly or wrongly to be corrupt. Supposed, regardless of the confuse the destruction of versions supposed, rightly or wrongly to be corrupt. Supposed, regardless of the confuse the confus rightly or wrongly to be corrupt. Suppose we found a Covenanter Presbyterian, of more zeal and means than

love thy neighbor as thyself." and to be kindling his fires with them. It would be a most unintelligent act, for the Douay, though not very happy in style, is declared by that great Biblical scholar, the late Bishop of Durham, to be a singularly faithful translation. Yet it would be most unjust in Catholics to accuse this supposed Covenanter of enmity to the Bible. On the contrary, his action would be a very ignorant but a very sincere manifestation of his zeal for the of friends to speak to us; and yet, with the most utter unconcern for the feel-

selves are cross and impatient, we our selves pass by others in the street or in social gatherings without offering them a sigh of recognition.

Brethren, do to others what you would wish others to do to you. Be charitable after the example of our Lord Jesus Christ. Remove from yo minds all thoughts of hatred and illwill. Uproot from your hearts feelings of revenge. Judge not your neighbor, that you yourselves may not be ju Be quiet about his failings and comings. Do not be so unkind as to refuse him the enjoyment of your friendrefuse him the enjoyment of your friend-ship. Promote charity, peace, and benevolonce as far as it lies in your power. And in this way you will prac-tise one of the most profitable lessons of Advent, and be suitably prepared for the feast of Christmas. "To glorify God and the Father of our Lord Jesus Christ, with one mind and with one mouth."

THE SEASON OF MERCY.

All of us have felt the first touch of the coming winter, and most of us are made provision to meet its rigors. We have busied ourselves about our comnave busied ourselves about our comforts and its stormiest blasts will find us prepared. This is matter for congratulation, conditions for which we should be thankful to the Giver of all

good gifts. hands, however, must not idle. Our work is not completed nor our obligation canceled. The season of mercy will soon be on us, and we must prepare for its works. Self is not the circle of existence. "Deal thy bread to the hungry; and bring the needy and the harborless into thy house. When thou shalt see one naked cover and this is the reward: him Then shall light break forth as the Then shall light break forth as the morning . . . and the glory of the Lord shall gather thee up." Remember, then, the poor, those less fortunate, who are able to taste only those pleasures which the generous hand of charity may extend.

The most exalting and elevating virtue which is at our command is to give in charity to those who are in need. an charity to those who are in need. All that we possess is ours through God's permission and bounty. It is His command that we should be ready to distribute it among the poor. He has given wealth that the wealthy may nas given wearin that the weating may relieve the poor. He has given health that we may visit those who are sick. And when we comply with the injunction that has been placed upon us, we should also have a care to be governed by the proper spirit and the right intention. Without these all giving is in vain and to no spiritual reward. With them we will lay up treasures for ourselves in heaven. is what we may expect, this the air end of life. And we may antici and end of life. And we may anticipate the reward for it all as it has been and end of life. promised that "you shall receive a hundred fold and possess life ever-lasting."—Church Progress.

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or a single day in Purgatory." The
sick man did not hesitate. "One day in Purgatory," said he, " and I shall at least see the end of my sufferings." He expired soon after and his soul was preipitated into the abyss of expiation. Then the compassionate angel came to comfort him. On seeing him, the un-fortunate man uttered a terrible cry that was like a shriek from hell and cried out: "Deceitful angel, you have deceived me; you assured me that I should be but a single day in Purgatory, and already I have passed twenty years in the most frightful torments." Unfortunate soul," replied the angel, 'you are mistaken;

our torment has made you exaggerate the length of time and caused you to imagine an age what is but the effect of oment. Be not deceived; your death took place but a few minutes and your corpse is not vet cold. tain, then, leave for me to return to earth to suffer for a year all that God " His request was granted and the sick man endeavored to induce those who came to see him to accept willing y all the pains of this world rather than expose themselves to the torments of the next. He often repeated: "Patience in suffering is the golden key of heaven." Let us, then, profit by the sufferings Providence is pleased to send us, both for ourselves and for the souls

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nor the slightest discomfort.

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OUR BOYS AND GIRLS

THE BLACKSMITH'S HELPE CLUNG PERSISTENTLY TO GOOD IDEA.

"Come on now; don't lag! Tain no use ter sit moonin' over them pape when the forge has got ter be blowed. The speaker was a sturdy, stron armed blacksmith, with rather a stol face. He held in his tongs a part shaped horseshoe, which he was abo to place in the forge, and his remar were addressed to a lad of about seve were addressed to a lad of about sever teen, who sat upon a bench at the f end of the smithy. He was large as well developed for his age, and ever line of face and figure denoted a strong character. He was reading from a ba number of a technical journal, and so orbed had he become that he did n hear the words spoken to him.

With an annoyed expression, the m with an annoyed expression, the it spoke more sharply, and took a fates toward the lad, who, become aware of what was needed, arose from this bench, laid the paper carefully up his bench, laid the paper carefully up a little shelf above his head, and, we a half-breathed sigh of regret, we over to the forge and took hold of handle of the bellows. It was cleated by seen that he performed the weakening the and that his the median is the second of the second to be seen that he performed as a mechanically, and that his thoughts dwelt upon the article he had he reading in the paper. Presently forgot to pump, and was again re

"Wake up, Ned! What sort of a are you, anyhow? 'Tain't a mite o' fer me ter ever try tor larn yer not about shoin' a horse, 'cause yer de take no heed o' what's done right un yer nose," said the man, sharply.

The lad came back to his surro ings with a start, and, turning a pa

fine gray eyes upon the man said in Father, didn't Squire Bascor that his new horse had never been perly fitted with shoes, and ask ye you couldn't think up some way o proving on the old plan?" "GOOD-ENOUGH" OLD ME

STOOD IN HIS PATH. "Yes, he ast me, but there ain better way'n the way I've allers it. Every smith does it that 'Tain't the shoes; it's the feet. horse is tender, he's tender, and t all there is about it. May make difference who makes the shoes an 'em on, but that's about all as c done, I reckon. I'm counted as g smith as any in the country, and I

mean ter take a back seat for nob The lad stood, silent, a momen then asked, rather timidly:—
"Father, will you let me sho
squire's horse, and do it in my

way?"
"Now, what sort of a fool d
take me for? Do you think I'm
ter let yer try some of yer crack-br
experiments on the finest horse
place? Not much! A fine mess I
into with the squire. I don't w
more o' your help than blowin' ca
till yer git more sense an' kin n till ver git more sense, an' kin p tention ter yer work. Take—"

Just then, a clang and clamor of caused the man to drop his tongs,

toward the door, and, without a word, tear down the village st though possessed; for the sour been heavy strokes upon a hug triangle, the village fire alarm John Slocum was a fireman as v

It was fully three bours ere peared at the forget and, mea Ned had seen and embraced his

tunity.
Scarcely had the clanging eng
appeared down the dusty road, f appeared down the dusty road, it by nearly every man, boy, and the place, and each adding his the hubbub, when Squire Ba rode up to the smithy, and, di ang led a fine bay horse throu doorway.

doorway.

"How are you, Ned," he sai lad, adding: "Where's your I'm in desperate need of him, a "Father had to go with the Squire Bascome, but I guess! back soon.' NED SAW A CHANCE FOR A DEM

TION AND TRIED HIS NEW D "If he's back in two hours well. That barn of hay on the well. That barn of hay on the yonder is burning like mad, an have a lively time to keep othe from burning, too, or I'm mutaken. But I've got to go Greenfield's, and this horse shod before he can take me isn't another horse in the barn and I can't ride this one such the property of the second property. tance with these confounder.
Why on earth doesn't someon

way to shoe a horse in such a the shoes will be a comfort in burden to the beast?"—and the Ned had been softly stro handsome animal's neck, and squire ceased speaking, the b as him with a new expression bright face, and a look of came into his fine eyes as

eagerly:
"Squire Bascome, will you shoe Victor? I know I can if you will let me try a plan my mind, I am sure it will good one. Please, sir, of thought of it such a lot, and

Squire Bascome looked at face before him, and som which he was never able made him say:-

Yes. Go on. I'll trus he turned upon his he and he the shop.

the shop.

Five years later, Ned Sloperfeetly the hole in whip placed, for the square edges had been smoothly rounded to which he had clung so public a 'prentice lad, bore fruit. It was nothing but a ding of India rubber, placed by between the iron horses! ly between the iron horsest tender foot of the horse former was nailed on. Eve a piece of sole leather, he f was a saving to a hardy for for the leather softened the pavement, and saved the f small stones. Thas did he old nursery riddle:—