The

know

BY A PROTESTANT THEOLOGIAN. CLXIII.

The popular assumption among Prois, that the free circulation of the Bible has always been the deadly enemy of the Catholic system of doc trine; that the restrictions put upon Bible reading in the Middle Ages betray a want of confidence in their own teachings on the part of the leaders of the Church; and that if only the Scriptures could be placed in every Chris-tian household, evangelical Protestantwould soon become the nearly universal religion of Christendom.

There are some serious historical objections to this popular assumption.

The fundamental objection is, that primitive Christianity grew up in an atmos-phere of unrestricted Bible-reading, and yet that the Church expanded rapidly, steadily and irreversibly, into the Catholic form of doctrine, polity, dis-cipline, and worship. Protestant cipline, and worship. Protestant scholarship sees in the prevailing Church of the year 200 the essential Catholic type. It commonly assumes that many elements have been received into it since which have more or less distorted it; but the essential identity

with the later Catholic Church is usually acknowledged.

Moreover, looking back towards the beginning, scholarship finds no break in this development. The Ignatian in this development. The Ignatian letters are coming to be generally acknowledged as dating from before 120, and even Harnack puts them before 140, and maintains their genuineness so strongly that he declares it may not be long before the acceptance of genuineness will be a test of a scholar's uineness will be a test of a scholar's year 200 has grown. This explains the very great hostility of the most rigorous Protestantism to them, as appears in its most comical extreme in the case of worthy Dr. Killen of Bel-perhaps earlier still, there began to Dr. Killen is a High-Chu ch Presbyterian, although I am happy to say that he does not appear to be a bit of

an Orangeman.

Moreover, that the Church of the year 400 is fully Catholic in type is past the denial of the most skeptical.

Yet so universally was the Bible read and heard at that time that St. Jerome tolls us that old women and half-grown tells us that old women and half-grown boys were not afraid to offer their opinions about the meaning of the abstruseest passages of Scripture. You would almost think he was talking of Presbyterian Scotland. Yet these rivals of Mause Headrigg and Davie Deans were, one and all, as Catholic as Pope Damasus himself. So we see that an atmosphere thoroughly pervaded with the Bible was tound entirely consultations. It is a distinctly, the supremacy of one head, or Pope, in Bulgaria.

These sects, of whom the best known, those in southern France, were commonly styled Albigenses, brought on a mighty crisis in the whole policy of the Catholic Church, and among other things, in her policy concerning vernacular Bible reading. opinions about the meaning of the ab-

It may be asked how Christians of that time can have known the Bible so well, when so few knew how to read. A good many more, I fancy, than we commonly suppose. Reading and writing were more familiar to the Greeks than we imagine as early as 500 or 600 years before Christ, as appears by Greek in-scriptions of that date found in Egypt, and written by simple soldiers. Besides, in the Church there was a universal desire to know Scriptures, and therefore a universal desire to make them known. Moreover, during the first centuries the Christians belonged that is not a soldier of Christ.

In the early centuries, as we know, services were held daily, and were largely attended. At these (a usage which might well be revived) the Scrip tures were read at great length, and if the vernacular was not Latin or Greek or Syriac or Coptic, were commonly translated as the reader went on. The ambon, or reader's desk, was often the loftiest object in the church. Among the Franks, a good deal later, the ambon of Rheims was so high that coronation the King's chair was placed

Thus, we see, in the first centuries, the determination of Catholic doctrine and the expansion of Catholic worship and the expansion of Catholic worship went on unhampered in an atmosphere surcharged with Scripture. Martyrs and Bishops and theologians and people read or heard the Bible night and day, fuller confirmation of their Catholic be-

It is true, the early ages saw many species of widely extended heresy, sometimes, perhaps, having more disciples in the aggregate than the Church. Yet assuredly none of them witnessed of any Scriptural discontinuation. witnessed of any Scriptural dissent from Catholicity. On the contrary,

Ity.

I need not speak of Arianism, Nestorianism or Eutvehianism. Trinitarium Protestants will not own themselves to be tainted with these, Moreover, their adherents knew the Bible not one whit heter, and studied is not one whit. whit better, and studied is not one whit more, than the Catholics. Besides except as to their three points of heresy, they differed in little or nothing from the Church. Concerning the episcothe Church. Concerning the episcopate and the sacraments they thought and acted just like Catholics generally, and did not in the slightest degree approach the Protestant model. If their Bishops and priests abjured their specific errors, they found themselves at once perfectly at home in the Church. Scripture knowledge was at neither a higher nor a lower level on the one side or the other.

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Protestants might be willing to acknowledge certain affinities with Novatianism or Donatism. Indeed, I have often thought that Donatism supplied important analogies to Protestantism. Yet the rigorous refusal of those two badies to allow any forgiveness to fallen odies to allow any forgiveness to fallen christians went far beyond anything that the severest Protestant body would attempt. Otherwise they were perfectly Catholic, in doctrine, polity and worship. There were a few microscopic and transient, bodies in these scopic and transient bodies in those ages bearing a slight resemblance to Protestantism, but with these neither Novatianists nor Donatists had any-thing to do. Besides, which is our pres-ent point, neither of these schismatic bodies either had or claimed any superiority of Biblical knowledge over the Catholics.

the Catholics.

So time went on until the seventh century drew near. This, at its entrance, crosses the pontificate of St. Gregory the Great. This famous Pope is commonly allowed, not, indeed, in any way to have revolutionized the Catholic faith into which he was born, but to have so particularized and modified its outward manifestations as to fit it the better to go unscathed through the better to go unscathed through the thousand years of barbarism that lay before it. Yet neither the general-ized Cathaliaism, which, he inhousted ized Catholicism which he inherited, nor the more specialized form which he transmitted, had inspired in him the slightest misgiving concerning the Scriptures. He was, and continued, enthusiastic advocate of their being lie, nor the Catholic Church to be anti-

historical feeling. Yet the Ignatian epistles are plainly the germ out of which the fuller Catholic development. This country is the second of the country o cannot have been much vernacular judgment. reading anyhow, for now ignorance was almost universal among the multitude.

> perhaps carrier sun, there began to spread over western Europe a ramifica-tion of obscure sects, from a common root in Asia Minor, transmitted by way root in Asia Minor, transmitted by way of Bulgaria. These, indeed, were not so much different seets as locally distinguished branches of one sect, obliged, in the great difficulty of communication, and under the watchful eyes of the orthodox, to act very much as if independent, but holding one tenor of doctrine, and owning, more or less distinguish the supremacy of one head, distinguish the supremacy of one head, the season, remembering with her the

Andover, Mass.

FIVE-MINUTES' SERMON. Iwenty - Fifth Sunday After Pente-

The Church will soon be celebrating The Church will soon be celebrating the Advent season. The word Advent means the coming. The Advent season is the time to prepare for the coming—the coming of our Lord Jesus Christ, the Second Person of the Blessed Trinity, the Eternal Son of the Eternal Father, God Himself, into this world to first centuries the Christians belonged predominatingly to the mercantile classes, to whom reading and writing were necessities. It was only slowly that the country people came in, although pagan, in Christian use, hardly means peasant, but rather civilian, one that is not a soldier of Christ.

Father, God Himself, into this world to redeem us from sin, to set us an example of all virtues, to open for us the gates of the kingdom of heaven, and make us the sharers of His infinite hap-iness for all eternity. Holy Church, our mother, appoints four weeks to prepare for this great coming, or Advent, which took place at Christmas, so that we may be in the proper state of mind to appreciate the benefits of His com-ing and to derive from it all the good it was to procure for us. This state of mind should be one This state of finite should be of humility, acknowledging the greatness, goodness, and justice of the Infinite Majesty, with a deep contrition for all the sins and faults we have committed against Him, with that love which makes us firmly resolve never great to oftend Him, and to spend our more to offend Him, and to spend our lives as far as it is possible to human frailty in accomplishing His holy will. In order to bring about this disposition of soul the Church sets out for our consideration the second coming of our Lord, when He shall come in His majesty to judge the living and the dead, in order to strike a holy fear into our souls, for, as the Psalmist says: "The fear of the Lord is the beginning of wisdom;" and again: "Blessed is the man that feareth the Lord; he shall de-

light excedingly in His commandments."
In the Gospel of to-day our Lord foretells the destruction of Jerusalem. This was the scene of the most direful calamity and suffering the world had and a postolic tradition, something absolutely repugnant to Protestantism, indeed, except Montanism, there is not a heresy of the second century which Protestants own to be even Christian, although a few view Marcionism as a wildly aberrant type of real Christian, ity.

I need not speak of Arianism X-torianism or Earth of Arianism X-torianism Arianism X-torianism or Earth of Arianism X-torianism Ariani estroyed it. Over a million souls were destroyed in this siege, and all that remained were dispersed in captivity over the face of the earth. All this was distinctly foretold by our Lord forty years before it happened, when it

TOBACCO, LIQUOR AND DRUGS.

appeared most improbable. It was God's judgment executed on this wicked people. Our Lord foreshadows in this calamity the still greater one to the wicked of the awful day of judgment, both at death and at the end of the world. "If these things are done in the green tree, how shall it be in the dry?" dry

We shall each one of us have to unwe shall each one of us have to undergo the judgment of God. Jerusalem, the glorious city, is the figure of
the soul. Shortly we shall be surrounded on every side by our spiritual
comprise. Perhams next weak or to me. enemies. Perhaps next week or to-morrow some fatal disease will seize upon row some latal disease will seize upon us. In its grasp we shall be utterly helpless. All the skill of physicians will be of no avail. Our bodily powers will fail. Then our sins will stare us in the face. If we have been disobedient and impenitent up to that time, how shall we repent? Racked by pains how shall we repent? Racked by pains, the mind enfeebed, how can we off the dreadful despair which will surround us and press us in on every side? And death will come upon us unprepared. "For as the lightning cometh from the east and appeareth even unto the west, shall the coming of the Son of Man be. Death is the coming of the Son of Man to judge us and settle our lot for all eternity, either for weal or for woe.

let us reflect seriously upon them. Let us turn over in our minds what will take place at the hour of death and all the scenes of the great judg read by all the faithful. He had not discovered the Bible to be anti-Cathoshall arise to give an account of the deeds done in the body. Let these Scriptural.

The course of events, and of thought, in the obscure ages between six hundred and twelve hundred is only indistinctly known to me. Whether there was a slowly growing aversion, in the bicrarchy to the common reading of the bicrarchy to the common reading of the control of the state of the st

#### THE SOULS IN PURGATORY.

"When shall I come and appear before the face of God? My tears have been my bread, day and night, whilst it said to me daily: Where is thy od?" Psalms.
Though the Catholic Church never

distinctly, the supremacy of one head, this season, remembering with her the souls of them who are yet undergoing the torments of the "purging fire." We owe it to them as fellow-beings, as those in southern France, were commonly styled Albigenses, brought on a mighty crisis in the whole policy of the common them. Amongst these unhappy souls contain the mighty crisis in the whole policy of the common than the comm Catholic Church, and among other things, in her policy concerning vernactive voices fall upon our ears in vain? Where are the memories of our childan atmosphere thoroughly pervated with the Bible was found entirely congenial to the development and continuance of the Church in the Catholic ance of the Church in the Catholic and the dreadful baptizing fire; shall we make no effort to assist them?

In o effort to assist them?

It may be that one day we shall cry out like them from the flames of Purgatory, "Have pity on me, at least you, my friends," and we shall then receive as we gave upon earth. Pray for the apply departed. Add you close to the souls departed. Add new glory to that which already encircles the throne of God. Masses, prayers, and alms, fast-ing and other good works are the suf-frages we may offer. Let no day of this blessed season pass without sor done for love of the Church suffering.

#### IMITATION OF CHRIST. The Small Number of the Lovers of the Cross of Jesus.

Are they not proved to be rather lovers of themselves than of Christ, who are always thinking of their own profit and gain? Where shall we find a man that is willing to serve God gratis?

4. Seldom do we find any one so spiritual as to be stripped of all things. For who will be able to find the man, who is truly poor in spirit and divested of all affection for all created things? His value is (as of things which are brought) from afar and from the remotest coasts.—Prov. 36, 10. If a man giveth his whole substance,

it is yet nothing.

And if he doth great penance, it is

And if he attaineth to all knowledge, he is far off still.

he is far off still.

And if he hath great virtue and exceeding fervent devotion, there is still much wanting to him: to wit, one thing, which is chiefly necessary for him.

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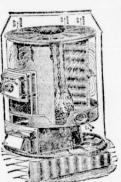
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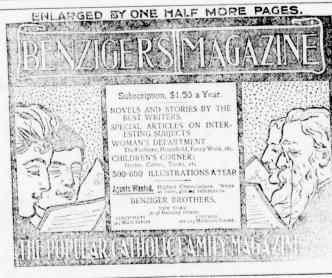
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#### NOVEMBER 16, 1901. OUR BOYS AND GIRLS.

## A HARD TEST.

When Ted and George Black came back from school last night, there was no snow on the ground, but since then there has been such a fall that now it lay quite thick and crisp; the boughs of the trees bent down with its weight, and each nook and crook of wall and

fence had a share too. fence had a share too.

It was the last term at Sheen Hall School, and the minds of the most of the most of the boys were full of this thought, "Have I a chance for a

Ted and George went to this school now. They had come to West Sheen to live, for they had no home of their own. Mr. and Mrs. Black were both dead, and left them to the charge of a friend, Mr. Sims. He had brought them to his Mr. Sims. He had brought them to his own home, and said he would treat them as his own sons. Mr. and Mrs. Sims had one child of their own, a girl, whose name was Grace; she was eight years old, the same age as George, while Ted was ten.

She was glad they had come to live there, for it was nice for her to have them to play with and to talk to.

The boys were soon quite at home with Grace and Mrs. Sims, but they still felt shy and strange with Mr.

For an hour at a time Ted would sit with pen and ink, and draw and sketch all kinds of things, and his mind was so bound up in it, he took no heed of what went on around him. Grace and George might romp as they would, but so long as they

in peace he did not mind; but if in m peace no did not mind, but it in play they ran away with his paint-box or his pens, or a sketch he had just done, he would rouse up, and, as George Said, "get in such a rage."

George was a sharp, quick boy, and when he chose, could keep well at the of his class. Ted was not as quick

as George, but he took more pains with his work. The one thing he could do well was to draw, and the one prize he had set his heart on was the prize for the best sketch from life; for this he had drawn—"Grace's Cat."
"I hope you will get that prize," said George, as they went on their way to school.
"Yes," said Ted; "I hope I shall

too; and, I say, George, do you know what I have made up my mind to do when I grow up?"

Ted, as a rule, kept his thoughts and plans to himself, and George felt quite proud when he let him share in them

proud when he let him share in them and know them.

"No," said he, "do tell me!"

"Well, I mean to draw and paint all day long, and then I shall sell what I have done, and some day I shall be quite a rich man."

"But you'll have to stern in the house."

'But you'll have to stay in the house all day long," said George, and he thought to himself," What a muff you are," but did not say so, as Ted would have thought it rude.

have thought it rude.
"I mean to go to sea, so that I can
leave school soon." Then be bent
down, made up a good snow-ball, and
threw it at some of the boys who stood
at the gate of the school. Then there

was a great fight and fun till the school bell rang and put an end to it. Thai night when tea was done, Mr. Sims took a book down from his shelf,

and said. "Ted, would you like to look at my old sketch book?"

old sketch book?"

'Yes, sir," said the boy, and the look in his eyes spoke his thanks far more than his words could have done. Ted kept the book a long time, then he gave it back to Mr. Sims, and said, "I wish I could draw as well as that." "Well, my boy, you will some day, if you make up your mind to work hard at it. These books are full of good prints. I will let you see them some

day, and if you gain a prize at school, I will give you one of them for your 'Ted means to draw and paint when he grows up, and says he shall sell what he does, and grow rich," said George, who thought this would be a good time to break the news to Mr. Sims that he meant to go to sea, and hint to him that he would like to leave school as soon as

he could.
"Oh! does he?" said Mr. Sims "That means bard work for some years to come, but I hope he may some day."

Ted's cheek grew hot at these words

Why does George talk about what The boys had not been gone long the next day when Mrs. Sims had to take up some new shirts for Ted, and puttern in his box, and in it she found Mrs.

Sims' sketch-book, and one of his book of prints.

When she went down, she said to M

Did you give these books to Tec

for they were both in his box?"
"No" said he; "this is a strang
thing. I did lend him the skete book last night, but he gave it back me, and I put it in its place on the shelf. It was not right of him to tal it like that. I must speak to him a

tell him so when he comes in.

Grace was in the room when M
Sims said this. She thought it stran too, but felt sure when Ted came hot he would tell how it had got their Yet all that day she could not get out of her thoughts. It was a bad dat school with her; she sat at her de with her books in front of her, but tall she learned from them they mis all she learned from them they mig have been shut up, and she at play

When the boys came home Mr. S spoke to Ted, but the boy said he not take the books; he did not kn they were in his box, for he had

been to it that day.

Mr. Sims said if he would speak but, sins said if he would speak truth, and tell him why he had don-he would pass it by this time; but how he might, no more could he from Ted than, "I did not take books".

Till I have proof of it, Ted, I r

think you did," said Mr. Sims. "if your wish to draw well is so studat it leads you to do wrong, and in such a way, and say what is not you must give it up at once. I will let you learn to draw next term."