

ing. "It is certain that 'Faith cometh from *hearing*' according to the Scriptures; but it is not said that Faith cometh from *reading*." Not in these very words, Archbishop, but is it not implied and expressed in as clear words, once and again? What can we make of the passages I have just quoted from Timothy? But let me add one or two more that we may see the full worth of this pitiful catch. I do so from the Douay Bible. "The Law of the Lord is unspotted" says David, "converting souls" Psalm 'xviii. 8. "These are *written that ye may believe* that Jesus is the Christ, the Son of God; and that believing ye may have life in his name. John xx. 31.

If what he has thus written be not sufficient to lead people to believe, what can we say of St. John who asserts that he wrote it expressly that they should? "Blessed is he that *readeth* and heareth the words of this prophecy," &c.; Rev. i. 3 This is the Douay version. The original Greek is literally "Blessed is he that readeth, and they that hear," &c. Take the words as they stand, ask yourselves what you would have meant by them if you had been in the position to use them. It is remarkable that this sentence stands at the beginning of the most difficult portion of Scripture. Many passages of a similar strain I have not room to adduce.

Dr. Walsh, in order to prove still more conclusively that we are to look only to the "Church," next brings forward a strange argument. "The greater part of mankind cannot read"; says he, "for fifteen centuries after the establishment of the Church (the church again put first) not one in a thousand was able to read, and not one in 20 or 50,000 could get a copy of the whole Bible." \* \* \* Was God "more indifferent to the salvation of his creatures" before printing than he has been since?" or would he deprive the poor of "any essential spiritual help and give the rich and the learned all those necessary advantages which unlettered poverty could not help to share? No; dearly beloved Brethren, our merciful Redeemer has not acted in *this preposterous manner*." The italics are ours. Have a care, Archbishop, lest you sin and "speak a foolish thing against God." Suppose you were wrong, what fearful language is this to use respecting your Maker. And can we always tell what God will do from our ideas of what so good and gracious a Being should do? Then God would no longer dwell in the thick darkness. We could foretell his policy at all times. Then would the high mysteries of his government—those clouds of dark and awful state which hang round his pavilion be dissipated for ever, and man would "comprehend the steps of God and find out the Almighty perfectly."—O Archbishop, "He is higher than heaven, and what wilt thou do? He is deeper than hell, and how wilt thou know? The measure of him is longer than the earth, and broader than the sea. If he shall overturn all things and press them together who shall contradict him?"

But is there nothing in the moral government of God which we cannot understand? What shall we make of the existence of evil at all under the reign of a God of Love? "Was God more indifferent," we might ask, in Dr. Walsh's own words, "to the salvation of his creatures" before Christ's coming than since? Yet he left the world at large through its broad continents and myriad islands in heathen darkness for thousands of years, and a revelation was given