

CHINIQUY VS. CHINIQUY.

HE OF FIFTY YEARS AGO AND HE OF TO-DAY.

A Methodist Preacher Confounded and Convicted of Ignorance and Falseness by the Notorious Apostate.

Translated from the French.

(CONTINUED FROM LAST WEEK.)

Mr. Roussy tells us that our Lord was opposed to the *false traditions* of men; but is the Church less opposed to these *false human traditions*, or does she condemn them less than Her Lord and Master did? When Mr. Roussy says, *all that is necessary to be believed and practiced is written in the Gospel*, and that it is not necessary to believe in those truths taught by tradition; when, in a word, Mr. Roussy says the Catholic dogma of Tradition is not to be found in Holy Writ, he simply shows either his bad faith or his ignorance. Here is a Bible which comes from Mr. Roussy himself. Well, in the second epistle of St. Paul to the Thessalonians, listen to what the Holy Apostle writes (chap. ii. v. 15): "Therefore, brethren, stand fast, and hold the *traditions* which ye have been taught, whether by word or our epistle." Here St. Paul tells us that what comes to us by means of the *unwritten word*, that is to say, by *tradition*, has the same authority as what he wrote in his epistle. Is it not then, something more than effrontery in Mr. Roussy, to dare to tell us to our face that tradition is not spoken of in the Holy Scriptures.

Again, in chap. iii. v. 6. of the same Epistle, St. Paul says: "Now we command you, brethren, in the name of Our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the *tradition* which he received of us."

In the second Epistle to St. Timothy (chap. ii. v. 1 and 2), St. Paul contradicts in advance the absurd assertion of Mr. Roussy, which maintains that all the truths and doctrines of Jesus Christ are written, and that there are none which reach us by tradition. These words are clear and precise: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Really, Mr. Chairman, when Mr. Roussy told us that all is written in the sacred books, and that there was nothing about tradition there, he had either lost his memory or he supposed us so ignorant as not to be able to read the Epistles of St. Paul.

Mr. Roussy has been truly unhappy in the choice he has made of his texts, for the purpose of proving that each individual is obliged to read Sacred Scripture, and has a right to interpret it in his own way. He has cited the text in which Moses directs that we should observe the law of God. And that is precisely what we wish all to do. Yes, would that all the world should meditate on the law of God—now one of these laws, one of His commandments the most absolute is this: "Hear the Church, and he that will not hear the Church must be regarded as a heathen and a publican."

He next cited Joshua; now, Joshua was the leader, the great chieftain of his people; he was a man visibly chosen and inspired by God to conduct his brethren into the promised land; nothing could be more natural than that he should be bound to read and meditate on the Sacred Writings, to instruct himself and to instruct others. And exactly in the same manner the Catholic Church directs all those whom God has chosen as leaders of His people. She commands them to study and to frequently read the Sacred Scriptures.

This good Mr. Roussy has cited for us the book of Nehemiah; but I believe it must have been absence of mind on his part. For the text which he has quoted proves exactly the opposite of what he had promised us. Mr. Roussy had promised us, you all know, to show that each individual person ought to have his Bible and read it for himself, to do so, he quotes a text which informs us that not one single man or woman had a Bible, except the priests. "And Ezra the priest brought the law . . . and he read therein before all the people." You see,

Mr. Chairman, that this Ezra was no better than a Popish priest. Instead of distributing Bibles round by thousands, to everybody, as does the bold Mr. Roussy, he keeps the sacred volume in his own hands, and contents himself with reading and explaining it to the people, exactly as Mr. Girouard, your cure, does every Sunday.

As to the text from Isaiah; it proves that there is something else besides the *written law*, for God wishes that we should observe the *testimony* as well.

Our Lord advises the *unbelieving Jews* to search the Scriptures; but He certainly did not mean this as the only, or even as the best means to know Him, for these Jews would have done far better, according to Jesus Christ Himself, to have believed His word and His works (John. v., 24, 36, 38). The reading of the Bible, wrongly interpreted, was perdition to the Jews, as it is to the Protestants of to-day. It was with the Bible in hand, that the Jews declared that Jesus Christ was an impostor, and according to the law he ought to be crucified.

But, Mr. Chairman, I wish to refute Mr. Roussy by his own mouth and prove to him, by his own words, that he is astray and misleads others, when he tells them that in religion they should admit only what can be proved by precise texts from the Bible. I wish to make him admit that it is an absolute necessity to have recourse to tradition; and even to an infallible tradition, under pain of not being a Christian. I shall therefore request Mr. Roussy to reply to my questions. And you, gentlemen, the secretaries, write down precisely the gentleman's answers; and you, my good friends, (speaking to the people) listen with great attention to the avowals I am about to draw from him.

Since you say, Mr. Roussy, that we ought to admit nothing in religious matters, except what can be clearly proved by a text from the Bible, will you show us the text that proves that St. Mark wrote the Gospel, and that he was inspired by the Holy Ghost, when he wrote his Gospel?

Mr. Roussy.—(Rising with an air of assurance)—Nothing is easier, sir; here are the very words of the Saviour, in St. Matthew (chap. xxviii. v. 19 and 20) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world."

Mr. CHINIQUY.—Mr. Roussy will have the kindness to say to whom these words were addressed by the Divine Saviour?

Mr. Roussy.—Jesus Christ addressed these words to His Apostles.

Mr. CHINIQUY.—The secretaries will have the kindness to write that the words which Mr. Roussy has quoted refer only to the Apostles. Now, Mr. Roussy, will you tell us if St. Mark was an Apostle?

Mr. Roussy.—Yes, sir, St. Mark was an Apostle.

Mr. CHINIQUY.—The secretaries will please write that Mr. Roussy maintains that St. Mark was an Apostle.

Mr. Roussy.—(Precipitately)—No, no, sir, St. Mark was not an Apostle.

Mr. CHINIQUY.—Write, gentlemen, that Mr. Roussy declares that St. Mark was not an Apostle.

Well, Mr. Roussy, since St. Mark was not an Apostle, and since the text you have quoted refers only to the Apostles, that text has then, according to your statement, nothing to do with St. Mark.

Mr. Roussy.—No, sir, I was mistaken, and I admit that the text quoted does not refer to St. Mark.

Mr. CHINIQUY.—Very well, Mr. Roussy, then I repeat my question, before this respectable assembly. Show us a precise text from the Bible, which proves that St. Mark was inspired by God to write the Gospel.

Mr. Roussy rises, and commences turning over the pages of his book. He is pale, he trembles, he perspires profusely, he takes more than ten minutes to search. A gloomy silence reigns, only a few feeble murmurs of "He is caught" are heard. But silence is imposed. At last the audience becoming impatient, commence to speak: "Come on, Mr. Roussy, what are you doing now?" The gentleman appears more and more disconcerted; he replies in a trembling voice: "Gentlemen, I beg of you to be patient, I admit I am in very close quarters."

These words were followed by a general burst of laughter. Mr. Chiniquy says to him: "You will find yourself in closer quarters in a minute, sir." At last after

having searched in vain for a quarter of an hour, Mr. Roussy sits down, or rather falls into his seat, and says in a pitiful voice: "I am not able to find the text asked."

MR. CHINIQUY.—Gentlemen, have the kindness to write that Mr. Roussy declares himself unable to find a text from Holy Scripture, to prove that St. Mark was inspired by God to write the Gospel.

Another little question, Mr. Roussy: since according to your religion, one should only believe as true, what can be proved by a text from the Holy Bible, will you find for us the text that proves that St. Luke, who was no more an Apostle than St. Mark, was inspired by God to write the Gospel?

Mr. Roussy once more rises, but his face and whole appearance indicate a man completely broken up. He searches again, for five or six minutes; then allowing himself to fall back into his chair, exclaims, "I am not able."

MR. CHINIQUY.—Gentlemen, will you, if you please, write that Mr. Roussy declares he is not able to find a text in his Bible to prove that St. Luke wrote the Gospel. Then addressing Mr. Roussy: Very well, sir, since you declare you are not able to find a word in the Holy Bible to assure you that St. Mark and St. Luke wrote the Gospels that bear their names, how do you know that it was they who wrote these Gospels? Then, turning towards the audience, Mr. Chiniquy says, smiling: "Listen well to his reply." A gloomy silence ensues for an instant.

Mr. Roussy.—We prove that St. Mark and St. Luke wrote the Gospels by the miracles they wrought.

MR. CHINIQUY.—Very well, show me a text from the Gospel where it states that St. Mark and St. Luke wrought miracles.

Mr. Roussy, rising slowly, admits that he is not able; he murmurs some unintelligible words, then with an embarrassment which he cannot conceal: "You ask me, sir, how it is known that St. Mark and St. Luke wrote their Gospels; but, sir, that is only known by the testimony of the early Christians."

At these words nothing is heard but exclamations of joy and the clapping of hands. "He is convicted by his own words; he is caught in his own trap," cried the crowd.

MR. CHINIQUY.—Yes, my friends, he is taken at his own words, and as you say, "caught in his own trap;" he is forced to have recourse to the testimony of the early Christians, that is to the Tradition of the Church, to prove the very first of Gospel truths, the existence of the Gospel itself. He is then forced to admit that he deceived you just now, when he told you everything was to be found written in the Bible, and that anything that could not be proved by some text ought to be rejected.

Mr. Roussy.—I am not caught. It is you, Mr. Chiniquy, who have been caught in your own trap; it is you who are convicted, for you are not able to show us what the Church is, and what authority it has.

Mr. CHINIQUY.—Since Mr. Roussy does not know what the Church is, I shall have the pleasure of telling him. The early Christians being divided on certain practices, followed the advice of our Lord, and appealed to the Church of their day, and this is what took place:—(Acts of the Apostles chap. xv. v. 6) "And the apostles and ancients came together to consider of this matter. And when there was much disputing Peter rising up said to them: My brethren you know that in former days God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe." After Peter, Barnabas and Paul were heard. Then James speaks in his turn; but it was only to confirm what Peter had said. Finally, the deliberation being finished, they wrote these solemn words: "For it hath seemed good to the Holy Ghost and to us, to decide in such a manner the question that you have raised."

There, Mr. Roussy, that is what the Church is. That is how she spoke 1900 years ago, and that is how she speaks still, and how she will speak to the end of time; for she can never perish, seeing that Jesus Christ has said: "The gates of hell shall not prevail against her." It is this infallible Church which tells me, a Catholic, as she told it 1900 years ago: "St. Mark and St. Luke were inspired by God to write their Gospels," and I am certain she speaks the truth, for it is the Holy Ghost who enlightens her. This Church, according to St. Paul, (1 Timothy, c. iii. v. 15) "Is the pillar and ground of the truth." This Church, outside of which their is nothing but

falsehood and error, has been called *Catholic* by the Apostles, and no other church can ever bear this grand name. This Catholic Church, to which I have the happiness to belong, is also called *Apostolic*, because it is united with the Apostles by an unbroken chain of priests, bishops and Popes, who obtain their power, by incontestable titles, from them. This Catholic and Apostolic Church is also called *Roman*, because it was at Rome that its Founder amongst men, (St. Peter) shed his blood, and there where he deposited, for his successors the keys of Heaven, which neither demons nor heretics nor infidels can ever deprive her of. "Thou art Peter and on this Rock I will build my Church, and the gates of hell shall not prevail against it. (St. Math., ch. xvi. v. 16, 19.)

When I, a Catholic, take the Bible in my hands, I am as certain that it is the word of God, as I am certain that there is a God in Heaven, because it is the Catholic Church (the pillar and ground of the truth) which tells me so. When I read the Gospel, I read it only with a full and complete submission to the interpretation which the Church gives me, whose voice I am obliged to hear under pain of being treated by God "as a heathen and publican" (St. Mat., ch. xviii. v. 17). And when I read this Holy Gospel I call to mind the words of St. Peter (2 Peter, ch. III. v. 15 and 16), "As also our most dear brother Paul, according to the wisdom given to him, hath written to you, as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which the *unlearned and unstable* wrest, as also the other Scriptures, to their own perdition."

In reading the Holy Scriptures, I call to mind that I am but a poor ignorant man, and that if I depend upon my feeble understanding, I shall very soon go astray; therefore I am careful to understand what I read in the sense that the Church has always taught. For if I am bound to believe that the Church is infallible, when she tells me that St. Mark and St. Luke were inspired by the Holy Ghost to write their Gospels, although I do not find a word in the Bible, according to Mr. Roussy's admission, to prove this truth, I am bound to believe that she is in like manner guided by the Holy Ghost, in the interpretation of the Scriptures, which sacred treasure she alone has preserved for me infallibly.

I have admitted to you, Mr. Chairman, that I am but an ignorant man, and that for this reason I am in need of an infallible guide in the interpretation of the Holy Scriptures. I have no intention of insulting, nor of wounding Mr. Roussy in any manner, but I tell you that I believe him just as ignorant as I am, and I believe that he belongs to that class of men of whom St. Peter speaks, when he says, the *unlearned* do not understand the Holy Scriptures, and wrest them in a false sense to their own perdition.

In spite of my ignorance and my weakness, I am assured that I shall not go astray in the reading of the Scriptures, since I have for my guide "the Church, the pillar and ground of the truth," and take for my interpreter, that Church to whom my adorable Saviour has said:—"The gates of hell shall not prevail against her." But I am curious to know how Mr. Roussy, who is also a poor ignorant man, can be assured of finding his salvation in the reading of the Bible, when the prince of the Apostles assures us that the ignorant find in it their ruin.

To be continued.

That Pale Face.

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19-2

No matter what subject you talk on, my friend Bilkins has the matter at his fingers' ends. Is that so? Yes, he's deaf and dumb.

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