

THE PROTESTANT RULE OF FAITH.

SECOND LETTER FROM HIS GRACE ARCHBISHOP LYNCH.

To the Editor of The Globe.

Counting on your indulgence, we shall review in as few words as possible the remainder of the lecture of the learned Professor of Knox College. We grant him the inspiration of the sacred Scriptures. We will not pretend to vindicate the position of the Tractarians, but leave them to the learned Cardinal Manning, and come again to question the assertion that the Protestant rule of Faith has in its favour any of the qualities claimed for it. If each individual were certain that the meaning which he attaches to the texts of the Bible was the true one, then the rule would be correct and all suitable to the capacity of each individual. But the Bible—and it is a very large book—interpreted by many men of many minds, must be a very uncertain guide to the true faith, not in its own lights, but in the light of its interpreters. Stubborn facts prove this. The mental process by which Protestants can arrive at the true meaning of the various texts of the Bible must be a long and uncertain one. Does my faith, a Protestant must ask, square in every particular with the doctrines set forth in the Bible, in the true meaning of its author, the Holy Spirit? He must know that many persons have been mistaken as to the true meaning of the sacred Scripture, and the multitude of new-fangled religions prove this most painfully. It cannot be supposed by any but an insane mind that Christ or His Apostles found all these Churches of contradictory creeds, and are continually founding them, but in the hypothesis of our learned friend, the Holy Spirit is inspiring—"self-evidencing"—all those founders of Churches, as they are supposed, at least by their followers, to be good men, earnestly looking for truth. What would be the thought of a Government that would establish and keep up a mint, and would permit all kinds of people to bring what ever trash they pleased to it and coin into money and pass it in their dominions as genuine? Or would a Government last long which would permit all its subjects to interpret the laws of the country as they pleased, or as it suited their fancy? Our rev. friend, though I presume, not Irish, commits an Irish bull when he represents a Romanist looking for a rule of faith; why, the Catholic has one already, and is perfectly satisfied with it. He has the true Church interpreting God's Word for him, and is quite content.

One of our fixed creed might look for a rule of faith to find a true religion, but when one found he gives himself no further trouble. He believes from history and other sources that Christ founded a Church, and that he commanded all to hear it. He hears, and obeys and is satisfied. A learned convert said to me, "I was in great anxiety and pain till I found the true Church, now that I am a Catholic I rest tranquil a child in its mother's arms. How is it that the most pious and learned at the present day throughout the world made great sacrifices to join the Catholic Church, and that those who leave it are generally degraded priests, and very hungry Christians? Faith is a terrible temper. "Excuse me, O good God Almighty," said a starving man with a large family, "but I'll come back to you again as soon as harvest comes around." Our learned friend gives a tolerable correct definition of the true Church, in his almost original, but not original, definition; but the trouble is to which of the denominations can it be applied. It is certain that it cannot be applied to all, with their contradictory doctrines.

Each denomination will, of course, apply the definition to itself, but to which of them would it apply? He founded only one Church, and that was about eighteen hundred and sixty-seven years ago, when he founded the Catholic Church. Protestants talk constantly of the Bible but very little about the true Church, and they have good reason for this silence. They may be sure of their Bible, but not of their Church. I should fear to trespass too much were I to follow the Rev. Mr. McLaren through his dissertation on the Church and on the infallibility question, should state two points upon which all must agree. First, that Christ established an infallible Church as a guide to eternal life; He could not do otherwise, and reason itself should demonstrate that He did.

Christ could not tell His followers to hear and obey a Church that had led them into error which all agreed was damnable. Secondly, that His infallible Church was established by Him, not for one country or one century, but for all places until the end of time. He put no limit when he said, "The gates of Hell shall not prevail against His Church." To deny these two points would be to deny the most essential and sacred institutions of Christ, who could not leave His followers in hopeless uncertainty about His Church that all are bound to hear. Human reason, a living guide of man, when not obstructed by ignorance, prejudice, and sin, may come in now and ask, where is the heavenly guide to lead me through the labyrinth of the world, and to which He promised infallibility. A Protestant will step up to the enquirer and say to him, "Take the Bible as your guide, make up your faith out of it; read it piously and you will be all right." The enquirer will say, "I can hardly spare time to wade through that book, and besides, I hear that very many persons have perverted the meaning of that book, and have fallen into error, and I may do the same." But the Protestant will say that the Church which Christ founded fell into error, notwithstanding His promises of infallibility. "Oh then," the enquirer will say, "I cannot believe in the divinity of Christ in that case, inasmuch as He did not keep His word." The Catholic will tell the enquirer that individual bishops, priests, and lay people fell away at different times from the true Church, but that the great body of the Church always remained firm with its head ruler, the Pope of Rome. Soldiers may be killed but the army may be victorious.

Again, the Protestant will argue that many Popes have fallen into error, but can state this only on the strength of party historians. These Popes have been vindicated over and over again from calumnies heaped on them by party historians. The most that could be proven against Pope Honorius, said to be the most culpable, was that he tolerated heresy for a while, or did not make sufficient efforts to suppress the heresies. Our learned friend has read party history of seasons, and follows authors who have wonderfully perverted plain facts. His story of the last voting session of the Vatican Council is entirely incorrect. It reminded me of an account of an election meeting given by an opposite party newspaper of this city—"It was a mere rabble of noisy boys, and a few men who were hired to shout." The journal of the other party had it: "It was a most successful meeting, composed of the best men of the country, who were enthusiastic in their hopes of success." We resisted at the Council. At the last session there were no conditional votes. All the Fathers voted for the Papal infallibility except two, and I saw these two on their knees before the Pope giving in their adherence to the lately pronounced dogma of faith. The sixty-four bishops who during the session voted negatively absented themselves from the last solemn closing session, but accepted the dogma immediately afterwards, otherwise they would be heretics, and cut off from the Church. There is no compromising with truth in the Catholic Church. And of the sixty-four Bishops very few indeed disbelieved in the infallibility of the Pope. The immense majority of them were inopportunist—that is, they thought that it was inopportune to make the infallibility a dogma, as it would, they considered, throw difficulties in the way of converts, especially of England and Germany. When the good Rev. Mr. McLaren says that no one for centuries could tell wherein resided the infallibility of the Church, he begs the question. All Catholics know that it resides in the Church, and principally in its head, just as all intelligent people know that the soul resides in the body, and principally in the head, for when it is cut off the soul departs. It was always of Catholic or theological faith that the Pope was infallible when speaking *ex cathedra*; but not always of dogmatic faith. Faith becomes dogmatic when the Church decrees that its object must be believed under pain of being excluded from the Church. The theologian or Catholic faith always taught that God made the world, but when certain modern philosophers denied this, and said that it made itself, then the Church, in the Council of the Vatican, made a decree defining that God created all things, thus raising the theological faith in a Creator to the dignity of dogmatic faith. It is evident that no addition was made to faith simply, but to dogma. The distinction does not appear to be seized by the Protestant intellect.

Our rev. Professor is at sea when treating of the infallibility of the Pope speaking *ex cathedra*. He is like a country gentleman bewildered seeking in a large city a house, without knowing precisely the street it was on, or the number of it. A little citizen, without looking at the streets or numbers, will run to the house almost unconsciously. The immense mass of the faithful always believed in the infallibility of the Pope speaking *ex cathedra*. It was not defined as a dogma till it was questioned by some bishops and writers. Then it was defined in order to put down heresy. Otherwise it would be necessary to convene a general Council every time a Catholic truth was denied. I will now set the allusions to Dante's purgatory, only quoting the saying of one of our clerical wits, "one might go further and speed worse."

We cannot, however, pass over a very childish calculation and ridiculous hypothesis of our learned Professor. He supposes that every Catholic in the world who wants to know the true doctrine of the Church must go to Rome, and hear it from the Pope, speaking *ex cathedra*. What would be thought of us were we to assert that no one in the realm of England is bound to obey the law because, forsooth, he is not sure that it is law until he hears it from the lips of the Queen herself, or were we to deny that the Queen delivered any speech, though published in all the papers, because, indeed, we did not hear it? I will now mention the case of a man who, in his own ears, will bring my remarks to a close by asserting again that the right of private judgment in religion is a wedge that, by the necessity of its own nature, must split up the various sects and denominations, and must continue its action of splitting, for every individual in the sect is invited to give this wedge a stroke before he can be sure of his religion. We need but cite the case of one of the most respectable Presbyterian clergymen in this city; when, in the exercise of his right of private judgment, he could not see in the Bible the eternity of pains for sin, and expressed his doubt on the matter, he was brought before the Presbytery and tried for heresy. His judges did not use the Bible as a rule of faith in his case, but the acknowledged standards of their Church, especially the Westminster Confession. This trial proved two things—that private judgment has no right to decide on matters of faith, and, secondly, that the Bible is not the rule of faith followed by Presbyterians, but rather their acknowledged standard of faith. We need not mention the case of Professor Smyth, of Edinburgh, and others. It has been very fairly argued in the Toronto Presbytery that the early reformers were fallible men, and were less instructed in Biblical lore than the ministers of the present day, and that the confession of faith made by them needed a further reform, and that the present wide generation were not bound by their standards. So much for a church founded on human principles, or rather on "sand-banks." Heresies sprang up in the Church from the very beginning, and were denounced, and their ultimate followers were cut off from the body of the faithful. Hence our Church, Catholic in time as well as in place, stands without an heretical branch cleaving to her—she keeps always in her hand the pruning knife. Now, suppose that Protestantism, which tolerates every error and heresy, had the depository of Christian faith from the beginning, think you that a trace of the true Gospel of Christ would have been handed down to us?

The Bible has been the most abused book in the world, and silly people think they are performing great deeds by cast-

ing pearls before swine. Alas, the multiplication of the Divine book in foolish hands is multiplying heresies and errors, and is indirectly used as a weapon against truth and to spread infidelity. It has not been decided as yet by any of the denominations what degree of faith, or how many articles, are absolutely necessary to be believed to obtain eternal life. Here all Protestants are left in serious doubt, some say that belief in one God is enough, others say something more is required, but let us stop here.

Thanking you for your great courtesy and fair play, I am, with great consideration, Yours faithfully, JOHN JOSEPH LYNCH, Archbishop of Toronto. Toronto, April 19, 1880.

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GRENVILLE CANAL, OTTAWA RIVER NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned (Secretary of Railways and Canals), and endorsed "Tender for Works, Grenville Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY, THE 23rd DAY OF JUNE next, for the construction of two Locks and a Canal at the residence of the Engineer's Office, Grenville, on and after Thursday, the 20th May, instant, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same, and further, an accepted bank cheque for a sum equal to \$200 for each bridge, for which an offer is made, must accompany each Tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfillment of the contract the party or parties whose tenders may be accepted will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender. By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS AND CANALS, Ottawa, 13th May, 1880. 84.2w

LACHINE CANAL. NOTICE TO CONTRACTORS.

The construction of Lock Gates advertised to be let on the 1st of June next, is unavoidably postponed until the following dates:—Tenders will be received until Tuesday, the 22nd day of June next. Plans, specifications, &c., will be ready for examination on and after Tuesday, the 5th day of June.

By Order, F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, 13th May, 1880. 84.2w

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LACHINE CANAL. NOTICE TO MACHINIST CONTRACTORS.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals), and endorsed "Tender for Lock Gates, Lachine Canal," will be received at this office until the arrival of the Eastern Day of JUNE next, for the construction of gates and the necessary machinery connected with them, for the new locks on the Lachine Canal.

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY, the 20th day of MAY next, where forms of Tender can also be obtained. Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of the nature of the occupation and residence of each member of the same, and further, an accepted bank cheque for a sum equal to \$250 for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender. By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS AND CANALS, Ottawa, 20th March, 1880. 78.9w

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To Dr. Wilson. From Chas. Magee, Woodstock. Being recommended by a friend of mine to come to you for treatment for Bronchial Consumption, I have accepted of your treatment with Electricity and Mollere Baths, and am now cured of all my consumptive symptoms. CHAS. MAGEE.

WELLAND CANAL. NOTICE TO BRIDGE-BUILDERS.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals), and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY, THE 19th DAY OF JUNE next, for the construction of swing and stationary bridges, for the new locks on the Welland Canal. Those for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron.

Plans, specifications and general conditions can be seen at this office on and after MONDAY, THE 8th DAY OF MAY next, where forms of Tender can also be obtained. Parties tendering are expected to have a practical knowledge of work of this class, and to be considered unless made strictly in accordance with the printed forms, and in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same, and further, an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each Tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

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DEPT. OF RAILWAYS AND CANALS, Ottawa, 20th March, 1880. 78.9w

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