

## OUR CONTRIBUTORS.

### ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—XII.

"Purgatory is a place or state of punishment in which persons who have not fully satisfied the justice of God on account of their sins committed during life suffer for a time before entering into heaven" (p. 39.) "The very good go to heaven" (p. 40.) According to his Grace, a man can by his own works satisfy God's justice for his sins. Of course, as a good son of his Church, he believes that he can do more—that he can be, not merely perfect, but—to use a grammatical term *superfect* that he can be far better than God's law requires, though it requires perfect holiness. Now, that man can by his own works fully satisfy God's justice for his sins, is a doctrine directly opposed to His Word, which teaches most plainly that he cannot do so in the least degree for even one, and that one of the least heinous. It is also directly opposed to the well-known hymn, "Rock of Ages," which is found in some Romish books of devotion—an instance of division among Romanists.

The believer in Purgatory is, certainly, worthy of pity. However much he may do to satisfy God's justice for his sins, he never can have the assurance that he has done enough. He has, therefore, every reason to fear that, after death, he will have to endure suffering, differing from those of hell only in being for a time, which, however, may be many ages. He cannot, therefore, but "through fear of death, be all his lifetime subject to bondage." How very different it is with him who obeys the Gospel call! Christ says to all who are labouring and heavy-laden, that is the toiling and the suffering, "Come unto Me simply trust in My finished work—and I will give you rest." He who is striving to gain heaven by his own merits is a "toiling" one. When he complies with the invitation of Jesus, he, at once, enters into rest from his labours. He who is tormented by fears of the pains of Purgatory is a "suffering" one. When he complies with the invitation of Jesus, he, at once, enters into rest from his fears.

"Purgatory is the Limbo or third place spoken of by St. Peter (1 Peter iii. 19.) where the souls of the just were detained and to whom Christ went to preach again" (p. 39.) This is all that his Grace says regarding "the spirits in prison"—the great argument of his Church in favour of the doctrine of Purgatory. What he says is a mere assertion. I have not space to review it fully. I would, therefore, do just two things regarding it. I would first direct his attention to the fact that those whom he here terms "the just," are termed in the original "disobedient," and in the Vulgate "unbelieving." A strange kind of just persons! I would next ask him to prove that "the spirits in prison" are *not* the spirits of those who perished in the Flood.

"Be at argument with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison" (Matt. v. 25.) (p. 39.) His Grace should have quoted the next verse, (26) and thus given the whole passage. There, our Lord says, "Verily I say unto thee Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." As we cannot pay even the *first* farthing, imprisonment, in this case, is imprisonment *for life*—a life that shall never have an end. The prison of which Christ here speaks cannot, therefore, be that of Purgatory.

"St. Paul says, 'That the good works of every man will be tried of what sort they are,' etc., etc., and the man himself shall be saved yet so as by fire" (1 Cor. iii. 15.) (p. 39.) His Grace does not here quote Scripture correctly. Paul says, "The fire shall try every man's work, of what sort it is" (verse 13.) It is only *works* which are to be tried by fire. The man himself is to be saved, not *by* fire, but only *as* by fire—a proverbial expression for being saved with great difficulty. The Fathers—of whose unanimous consent Rome speaks so much—are, regarding this passage, very much like the performers in a Dutch concert, every one of whom plays his own tune.

"The Second Book of Machabees says that 'It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.' This book is not allowed by Protestants to be canonical, but even taking it as a history it proves that the Jews offered

sacrifices for the dead and were not reproved for these practices by Christ" (pp. 39, 40.) The passage in 2 Maccabees from which the Archbishop quotes, refers to what happened about 150 years before Christ. Of course, then, it does not prove that the Jews when He was on earth offered sacrifices for the dead. It does not even prove that it was common among the Jews in the time of the Maccabees to do so. Even if such had been the case, there was no warrant for it from the Old Testament. We have no evidence whatever that the Jews, in the time of Christ, offered sacrifices for the dead. If the fact that He did not reprove them for doing what some of their forefathers did about 150 years before, prove that it was right, then it is very easy to prove that many things which I am sure that his Grace condemns, are right. For example, the Jews in Old Testament times, often served false gods. Christ never reproved the Jews of His day for doing so. Therefore, "it is a holy and wholesome thought" to serve false gods! Until only a few years ago, negro slavery existed in the United States of America. Were Christ to come now to that country, He would not reprove the people thereof for it. Therefore, "it is a holy and wholesome thought" to keep the negro in slavery!

"Few pass out of this world so very pure as to enter at once into the beatific vision of God" (p. 40.) According to the Apostle Paul, being "absent from the body" is being "present with the Lord." "Without holiness no man shall see the Lord." But no one is, in this life, perfectly free from sin. Therefore, "the souls of believers are, at death, made perfect in holiness, and do immediately pass into glory."

"The very wicked go to hell and the very good go to heaven, but tepid Christians go to Purgatory" (p. 40.) The Saxon word for "tepid" is "lukewarm." Now, his Grace here says that all lukewarm Christians go to Purgatory. It is the same thing to say that all who go to Purgatory are lukewarm Christians. I would, therefore, ask attention to the following syllogism. "All who go to Purgatory are only lukewarm Christians—Pius IX. went to Purgatory—therefore, Pius IX. was only a lukewarm Christian!!" To think that a member of the Vatican Council—an orthodox one too—virtually says that the late Pontiff—whom so many regard as a model of every virtue—was only a lukewarm Christian, and that his soul is now being roasted in Purgatory as if it were a piece of beef or a quantity of green coffee beans! "Oh, it is pitiful." Ye statues and pictures of the Madonna! is it not enough to make you wink, weep, or sweat: yea, to do all these things? Your Lordship's Rivirince, it's sorry I'm for you. Shure now you're in a toight place. You kin nivir git out uv that same at ahil, at ahil.

For several days after the late Pope's death, a multitude of services—many of them very imposing, all of them a great imposition—was held for the repose of his soul. According to M. Rousselot, the *cure* of Notre Dame Church, Montreal, he went to heaven as soon as he died. It has already been proposed that he should be canonized. Pius IX., himself, during his lifetime caused to be inscribed on a monumental tablet of stone, a request for prayer for the repose of his soul. He, therefore, expected to be in Purgatory as long at least as the stone should last. Here, we have another instance of difference of opinion among Romanists.

"The family of Christ as members of His mystic body, is composed of the saints reigning in heaven, the true Christians obeying His laws on earth and the souls in Purgatory; all can assist each other by their prayers and merits" (p. 40.) According to this, the saints in heaven can assist those on earth and in Purgatory by their prayers and merits. Admitting that they can assist the saints on earth—which they cannot—I challenge his Grace to quote one verse in the Bible which proves that they can assist those in Purgatory. How is it that the pains of Purgatory may last thousands of years, if those in it be benefited by such glorified saints as Abraham, Jacob, Moses, David, Peter, Paul and John? According to the Archbishop, the saints on earth can, by their prayers and merits, assist those in heaven! In what way, your Grace, can they do so? If the former can assist the latter, of course, the latter should pray to the former. Imagine David or Paul praying to the saints on earth! Does your Grace ever hear a prayer like the following, addressed to you by Peter, "O St. John Joseph Lynch pray for me?" Would your Grace be so kind as to state where we are taught in Scripture

that the saints on earth can assist those in heaven? According to the Archbishop, the saints in Purgatory can, by their prayers and merits, assist those in heaven and on earth! Where are we, your Grace, taught so in God's Word? Ah! it is not to be wondered at that your Church does not like her members to study that blessed Book. Imagine St. Joseph—of whom your Church makes so great account—praying to the saints in Purgatory to pray for him! Does any of the saints on earth ever pray to the saints in Purgatory to pray for him? If the saints in Purgatory can, by their prayers and merits, help those in heaven and on earth, what need have they of the prayers and merits of the latter? What need is there of gilding refined gold? Do the saints in Purgatory pray to those in heaven and on earth? If they do not, they ought to. Since they are so rich in merits that they can help the saints in heaven and on earth—can "give them of their oil"—would it not be as well to let them work their way out themselves? Ah! "Mother Church" would look on that as a most "unholy thought," for she knows that it would be a most "unwholesome" one for *her funds*.

To many, the term, "the saints in Purgatory," will, no doubt, sound ridiculous. But his Grace says that it is the souls of the just which are detained there, and he also speaks of their prayers and merits.

The assistance which the saints in one or other of the places referred to, can give those in the others, is of small account, for the Word of God, as we have already seen, is utterly opposed to the doctrine of man meriting any good thing for himself, much less for another.

The passage in the Archbishop's little book which I have just been reviewing, is a piece of arrant nonsense, but it is just what his Church teaches. I would like to say a word or two on the remaining part of his remarks on this subject, but I must not at present take up any more of the PRESBYTERIAN. I shall, therefore, make them the first part of my next paper, in which I shall afterwards examine what he says about infallibility.

Mellic, Que.

T. F.

### NOTES FROM LONDON.

London is situated in the centre of the county of Middlesex, on the river Thames, and is surrounded by a fertile district of country. The history of this beautiful and flourishing city extends only over half a century. The first house which was erected is said to have been built by a Scotchman about fifty years ago, forming the beginning of what is now a city of 25,000 inhabitants, with well laid out streets, splendid avenues, and a pleasant Park. The streets are lined with warehouses, manufactories, schools and churches, which will compare favorably with those of older and more matured cities. Here we find the "Thames," "Blackfriars' Bridge," "Covent Garden" Market, "Kensington," and many other names familiar to those who are acquainted with the great English metropolis. The population is principally Anglo-Saxon, and distinguished by a spirit of enterprise and industry. Besides being the seat of a large number of manufactories, it is with one exception the largest oil producing district in the dominion, and has been the source of immense wealth to some who have engaged in this department of business; having produced lately in one year 3,695,842 gallons. In public buildings London has kept pace with the progress of the age. The post-office and custom house are handsome buildings, and are situated in a pleasant part of the city. The churches, which are about thirty-five in number, display much architectural beauty and represent the leading denominations which are generally to be found in other cities and towns, but varying of course in respect of numbers. The "Congregational Union" are at present holding their annual meeting in the new Congregational church. The meeting was opened by an eloquent address from the retiring chairman, the Rev. J. R. Dickson, of Toronto, on the "Elements of Denominational Success."

The presence of the "Union" in the city of London marks an era in the history of that Church, as it is the first time that it has met in London, though "Independency" has had a footing here since 1837. It is a good thing, no matter how Conservative we are, or how rigidly we look at our Presbyterian principles, to be thrown occasionally into contact with those who think differently. It some times helps to smooth asperities, and rub down sharp corners, and in almost all cases convinces us more and more of the soundness