

## OUR CONTRIBUTORS.

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

His Grace believes that miracles have not ceased in the Church, "for Christ has said (John xiv. 12), 'Amen, amen, I say to you, he that believeth in me, the works that I do he also shall do; and greater than these he shall do.' Remark the word *believers*—not only apostles, but believers" (page 38). Our Lord, of course, means here that miracles will not cease with His leaving the world. Accordingly, we find that the apostles and other Christians in their days, as Stephen and Philip, wrought miracles, like those which Christ Himself wrought. But he does not necessarily mean that miracles will be continued in the Church till the end of time. Ryle very truly says, "If miracles were continually in the Church, they would cease to be miracles." The miracles recorded in the Bible could bear the closest examination, but Romish ones cannot. Miracles were like a scaffolding which is necessary while the house is being built, but after the house is built, is no longer necessary, and, therefore, is taken away. The "greater works" spoken of in the passage quoted by the Archbishop, are plainly not physical miracles. No one ever did more wonderful works of that kind than Christ did. The expression denotes spiritual miracles. After the day of Pentecost, the apostles did far more wonderful works in converting souls than our Lord did. As Ryle says, "on no occasion did Jesus convert 3,000 at one time, and 'a great company of priests.'" But let us go on.

"Miracles not recorded in the Bible are not objects of divine faith." I hope that there will be peace between Britain and Russia till his Grace can give an intelligible explanation of the sentence just quoted. How it would have delighted my countryman of whom the following story is told: His minister once asked him how he liked Mr. so-and-so, who had preached for him last Sabbath. "O," was the answer, "he's owre plain for me; I like ane that can confound the senses and jumble the joodgment. Maun! there's nane can bate yersel' at that."

"Authenticated miracles of the present day are believed upon the testimony of respectable witnesses. It would be folly and temerity to reject them all." How could these miracles be authenticated, except on the testimony of respectable witnesses? According to the Archbishop, it would not be folly and temerity to reject some of these miracles which are testified to by respectable witnesses. But which are to be believed, and which rejected?

His Grace next asks (same page), "Do Catholics place any faith in holy wells and fountains?" His answer is, "They hold those in reverence which God has by evident miracles blessed with curative powers." We shall presently see that they do put faith in them—a very different thing from treating them merely with respect. His Grace says that God has in the past bestowed curative powers on certain wells or fountains, in proof of which he quotes John v. 4: "An angel of the Lord descended at certain times into the pond and the water was moved, and he that went down first into the pond after the motion of the water was made whole of whatever infirmity he lay under." According to the Targum of Archbishop Lynch on this passage, which I quoted in my last paper, and which, of course, is according to "the unanimous consent of the fathers," he who went down first into the pool, did so by being first lifted up by some kind friend, and then hurled in. Were we to use private judgment in interpreting it, we would deal more gently with the sufferer, but we must "hear the Church." His Grace might have also spoken of the Jordan in which Naaman was cleansed of his leprosy (2 Kings v. 14), and of the Pool of Siloam in which the blind man received his sight (John ix. 7). But the fact that God has in the past done certain things in the natural world, does not prove that He does the same now, or ever will do them. "The arm of God is not shortened, and He is with His Church to the end of the world, and can attach His graces to whatever objects He pleases." But the fact that God is able to do a thing, is no proof that He does, or will do it. If He so pleased, He could in a moment make sin cease throughout the whole earth. "He has imparted curative powers to the herbs and minerals of the earth, so can He do with anything else." His Grace might have also referred to mineral springs, of which there are several. It is quite true

that if God were to heal diseases in a miraculous manner by certain waters, He would not exercise His power in the least degree more than He does in healing diseases by means of herbs, minerals, or mineral waters in the usual way. The changing of water into wine at Cana, was, in itself, no more wonderful than the changing of water into wine by causing it to flow in the form of sap through the stem of the vine into the grape. But what the Archbishop has to prove is—as I have already said—not what God *can* do, but what He *does*. "But faith and hope are necessary to obtain miraculous cures, so that God is the ultimate source of all graces and mercies" (page 39). This sentence is a very confused one. The mind often has a wonderful effect on the body, and many cures can be satisfactorily accounted for as caused simply by "faith and hope." Bread pills, or water coloured with molasses and made slightly bitter, would in many cases be quite sufficient to work "wonderful cures." No doubt, many of the "miraculous cures" ascribed to patent medicines are in reality the effects of "faith and hope." The same is true of those Romish miracles of healing, which are real cures, and not mere frauds. God is to be acknowledged as "the ultimate source" of healing even when it is obtained by ordinary means. But his Grace next brings forward facts to prove that there are waters at the present day "which God has by evident miracles blessed with curative powers." "Witness," he says, "the wonderful cures at the fountain of Our Lady of Lourdes which no sane man can deny." Oh! oh! your Grace, do you really call every one insane who denies the reality of these miracles? Then, according to you, the number of insane people in the world is "imminse." As they are at large, it is a good thing that they are so harmless. Surely, your Grace, you did not mean to use such prodigiously strong language as that contained in the sentence of yours just quoted. I would charitably take the blame off your back, and lay it on that of the printer. It is well known that printers often make most shocking misprints. I shall suppose then that "deny" is a misprint for "believe." This change would, certainly, be a great improvement on the sentence. Wonderful cures—such as they were—have been wrought by the Lourdes water far from the fountain, yea, even in "this Canada of ours." But a great deal of the real Lourdes water is taken from wells, pumps and water-pipes. "There are tricks in all trades but ours," as the lawyer said, so we need not wonder that trickery is sometimes used about the Lourdes water. But "faith and hope" can exercise themselves as well on other water as on it. "Where ignorance is bliss, 'tis folly to be wise." How is it that so many afflicted in body wait at the fountain referred to, and ask of visitors, "*la charite pour l'amour du bon Dieu et de la Sainte Vierge!*" (charity for the love of God and of the Blessed Virgin). I suppose they are destitute of "faith and hope." Many would receive great benefit from the Lourdes water by giving over drinking liquor, and taking it inwardly. Many would receive great benefit from it by taking it outwardly in connection with soap and towel. If it cannot conveniently be had, any ordinary water will do equally well. His Grace says, "Some Protestants bring water from the River Jordan in which Christ was baptized, and they hold it in reverence." Yes, but they do not believe that it can cure diseases, as Romanists believe concerning the water of Lourdes. They treat it just as a curiosity, the same as they treat water from the Nile, the Sea of Galilee, the Dead Sea, or Jacob's Well.

Your Grace, it would be unspeakably better for your people, if, instead of entertaining them with nonsensical stories about the water of Lourdes, and the like, you would bid them go to the Holy Fountain spoken of in the following passages: "Ho, every one that thirsteth, come ye to the waters," etc. (Isa. lv. 1.) "In that day there shall be a Fountain opened," etc. (Zech. xiii. 1.) "Whosoever drinketh of this water shall thirst again," etc. (John iv. 13, 14.) "The Spirit and the Bride say Come," etc. (Rev. xxii. 17.)

Here, for the present, I lay down my pen. In my next paper I shall review his Grace's teachings on the subject of Purgatory, proving from them certain startling propositions.

Mellic, Que.

T. F.

### LETTER FROM INDIA.

MY DEAR MRS. HARVIE,—As I sit down to write, I cannot help wondering whether in the providence of God we shall ever meet again. We are separated

by many miles of sea and land, but it may be that I shall be allowed the privilege of some time returning to Canada, and telling you better than I can by letter all about Indore and our Canadian Mission.

At present, we are at Simro,—came here the night before last, and intend remaining for a short time. It is about fourteen miles from Indore, and right in the midst of the Vindhaya hills. The country presents a very rugged appearance, and the air is quite bracing. Travelling in India is very different from anything of the kind in Canada. The only houses of public entertainment on the main roads are the "dak bungalows," and owing to the want of cleanliness in the cooking utensils used, it is quite unsafe to partake of food in these places. For this reason people bring their own servants, and all besides, that is necessary for a journey, and pitch tents, if they cannot get a house—something like camping out at home. On this road, however, there is a government bungalow, for the use of surveyors, engineers, etc., and in this we are lodged for the present. We came in a bullock-waggon—a sort of conveyance which I think very tedious, but more used than any other kind in this country.

There are no English people here, but there are many native villages close by, in which mission work can be done. These villages, by the way, deserve a word of description, for they, too, are rather novel in appearance. They are a collection of huts, built sometimes of straw, but more frequently of mud, and one, quite near our house, is shaded by a beautiful banian. I picked a leaf off this tree, and enclose it, so that you may see what it is like.

These native huts are scarcely ever high enough to stand upright in; and there is a hole at one end, which serves for a door—no windows, remember. The cooking is done outside, and if we go out after nightfall, we can see the people sitting around their fires, attending to the preparation of food. They keep flocks of goats—the poorest have at least one or two of these hardy creatures. Our own servants, and in fact all others, cook, by building a fire on the ground between two stones, and hanging the kettles between—just as is done at pic-nics in Canada. There are no stoves in use here. If you will not think this too domestic a letter, I will tell you how they wash; this also being done in their own peculiar style. They take the linen down to the bank of some "nuddy," and there pound and beat the clothing upon a flat stone. None of what we consider essentials are used in the cleansing process. I have seen dozens of people busy in this way, all along the banks of the river, as I went through the city of Indore. They use charcoal irons for smoothing.

Hymn singing is very helpful in the gospel work here. Last evening, when one of the villages near by was visited, there was an audience of twenty-five women and children. Very strange it seemed to be reading in the dusky light, with a circle of dark faces around one, not one of whom had ever heard the word of God before. They said that they could not understand all that was read, but could understand the hymns, for these latter were in Hindi—the reading was in Roman Oordoo, with which they are not quite so familiar.

This morning some of our party took a walk, a little after sunrise, and visited a spot from which we could see the valleys for miles around. The Vindhaya range extends through Central India, and we climbed to the summit of one of the hills. Evidently some people had been before us, for a flag-staff was planted on the height, and around it we all sat down to rest. We felt repaid for the toil of the ascent by the magnificent view afforded us of the surrounding country.

Wild beasts are plentiful on these mountains,—tigers especially. Last night, and indeed almost any time, the peculiar cry of the jackal or wild dog (gedher) might be heard. They come quite close to the compound. I have just been informed that there was a tiger in our yard last night, and that he carried off a dog.

The work in Indore is growing in interest. I believe I have not told you anything about our Thursday evening meeting. It is held in the school-room, and some of the soldiers and their wives, besides a few other people in the station, attend regularly. What interests us most, however, is the gradually increasing number of native gentlemen who come to hear the preaching of the gospel. Last week as we were walking down in the evening, feeling from various reasons, rather despondent, we were surprised