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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

London, Saturday, April 30, 1892.

A MIRACLE AT LOURDES, AND ITS LESSON.

The holy shrine of Our Lady of Lourdes has been remarkable ever since its establishment for the number of miraculous cures which are constantly effected there by prayer and contact with the water of the miraculous piscina.

Full particulars of the event are published in the London Tablet of 9th April, over the signature of another witness, Mr. Edward Wesley.

On the day the novena was concluded, March 13th, the cure was not effected, and her friends telegraphed to her from Bordeaux to return home next day.

Mr. Wesley was not actually present when the cure took place, but he saw the girl as described, when she was afflicted, and afterwards when she was cured, before her departure from Lourdes.

Such miracles as this are of frequent occurrence at several sacred shrines in Europe, as well as at St. Anne de Beaupre in Canada.

His vindictive description of Pope Leo XIII. will be estimated as the cackling of the jack-daw strutting in peacock's plumage.

It is for this reason that such impostors as the so-called "Prince Michael," whose evil deeds have recently come to light in Detroit, and who persuaded his dupes that he is the Christ, come again to earth, found his recruits for his harem among the members of different Protestant sects.

Schweinfurth, of Illinois, had the same experience, and it is well known that the Spiritualists and Mormons, with their disgusting superstitions, found believers and adherents only from among Protestants.

It is no superstition to believe a well attested historic fact which is miraculous. If it were so, we should not believe the miracles recorded in Holy Writ.

Genuine miracles come from God, and are God's sanction to truth. We infer, therefore, that the frequent miracles wrought at shrines of the Blessed Virgin in our own days are confirmed by irrefragable evidence.

M. RENAN AND THE PRIESTHOOD OF FRANCE.

Monsieur Renan, the author of the blasphemous work which he calls the "Life of Jesus," has been interviewed by a correspondent of the London Morning Post on the present situation of ecclesiastical matters in France.

The clergy ought to set an example of respect for and obedience to the laws. The Church is an indispensable necessity to satisfy the religious ideal.

It was shown by Father Perrone in his great work on the Divinity of Christ that Mons. Renan is incapable of giving utterance to an original thought of any worth.

When to this fact we add that Pere Didon's work on the Life of Jesus leaves none of Renan's blasphemies unrefuted, we can readily understand that the latter is very angry at these Catholic priests who have shown the fallacy of the pompous infidel's plagiarized productions.

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when M. Renan's book will be assigned to oblivion.

M. Renan attributes to the wrongful intermeddling of priests in politics the riots which took place in Paris on the occasion of Father Lemoigne's sermon in the Church of St. Merri, Paris, and that of the Abbe Bresson at St. Etienne, Rouen.

We explained in our columns before now that M. Loubet was without justification in his attack upon Father Lemoigne.

Of course the Government would be glad to gag the priesthood, as they fear that the Catholic people of France will rise in their power to overthrow the present regime.

THE APOSTATE CHINIQUY.

C. Chiniquy, the notorious apostate priest, recently underwent a dangerous surgical operation, from the effects of which he is said to be recovering.

Dr. Briggs is sustained almost unanimously by the faculty of the institution, notwithstanding the very mild rebuke administered by the last Assembly, which deemed it prudent not to condemn positively his doctrine.

It is for us to advise the Presbyteries as to the course they ought to follow, and we shall not proffer any advice, but we cannot refrain from pointing out the fact that the Church is in a quandary.

This is evidently the fear of the Interior also, for it says: "Cherishing as we do the historic faith of the Church, convinced as we are that any of the assertions of modern criticism which contravene the Confessional doctrine of Holy Scripture must be modified, what we believe, we believe so profoundly that we can afford not to make haste."

It does sound strangely that after thus asserting the absolute necessity of orthodox faith in the authenticity and inspiration of scripture, the Interior should nevertheless counsel a compromise with Dr. Briggs as to his overt attacks upon these doctrines.

Whether the (Presbyterian) Church shall have before it five years of strife

heaven. Should Chiniquy ever be reconverted, the gain will be for himself and not for the Church. But we know how difficult it is for an apostate to return to penance.

Judas was an Apostle; nevertheless he did not return to penance, even on the benign appeal made to him by his Lord and Master.

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A QUANDARY.

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It will be remembered by our readers that the last Assembly, as a mark of disapproval of the Rationalistic views openly advocated by Dr. Briggs, vetoed his appointment to the chair of Biblical Theology in the Union Theological Seminary of New York.

So well received is this counsel, even by the most ultra Calvinists, that it is not at all unlikely that it will prevail, and that the coming assembly will not be so ready to suppress Briggsism as the last one declared itself to be.

But the Apostle tells us that the Church of Christ was instituted with a ministry of Apostles, prophets, Evangelists, pastors and teachers, precisely to prevent this from being the case; that is to say, "for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ; till we all meet in the unity of faith, and of the knowledge of the Son of God."

Being in this woebegone condition, by what reasoning can Presbyterians claim to be the true Church of Christ, the pillar and ground of truth?

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and litigation, or as many of patient and fraternal conference upon the delicate and difficult issues involved depends, under God, upon the personal character of the men sent to the coming Assembly.

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The Interior, seeing the danger which will arise from energetic action, much against its real will, advises Presbyteries to elect men of nondescript views, or at least of compromising disposition as delegates to the next assembly.

"He who brings to this assembly the spirit which ruled the first Council at Jerusalem, when, without sacrificing truth, Jew and Gentile mutually conceded custom and practice, will be a man blessed of God and honored of the Church."

This is perfectly intelligible, notwithstanding the very cautious words amid which the sentiment is clouded.

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next Assembly to be composed of Johns who will treat lightly the denial of the most fundamental truths of Christianity; but the Apostle John declares that "he that knoweth God heareth us, he that is not of God heareth us not; by this we know the Spirit of truth and the Spirit of error."

Again, the same Apostle tells us: "Whosoever receiveth and continueth not in the doctrine of Christ, hath not God; he that continueth in the doctrine, he hath both the Father and the Son."

BY ACT OF PARLIAMENT ESTABLISHED.

The late Lord Lytton's fertile imagination did not carry him to the length of attributing to his highwayman Paul Clifford the right to wear a miter and lawn sleeves because he had robbed a Bishop.

We read in the Hamilton Times of the 11th inst. that the Bishop, while giving confirmation at St. George's Church, proved that the modern Church established by Henry VIII. and Queen Elizabeth is identical with the ancient Catholic Church because an English Court has recently rendered a decision where a nine hundred and ninety-nine years' lease had lately expired.

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THE MUDDLE.

The Rev. J. H. Hunter, pastor of Parkhill, in a kindly manner calls our attention to certain remarks which appeared in the account of 9th April in the call made upon Rev. D. Presbyterian clergyman.

It should be understood that nothing offensive to Baptists or other denominations, when we take notice of titles which will from time to time from the erroneous system every one free to shape his own path.

Rev. Mr. Hunter says that "the Baptists ever insist on immersion in order to salvation. Mr. Editor, you have mistaken teaching."

To prove that we have no such statement, he has produced a statement, he says, "Baptists hold tenacious mental principle of the New Testament in immersion is meaningless to a man who does not know Jesus."

With all respect for courtesy, we must point out that does not show an error in the statement he attributes to us, yet not be sufficient to doer "who does not know Jesus." Surely there is wrong in Rev. Mr. Hunter's statement.

What does this mean, obey God, and therefore good conscience, we missed?

We may add the testimony of Mr. Arthur, the well known clergyman of New York, who says "I have long held plain duty" (immersion) as the only proper use of the term.

That we have truly stated is evident even in the letter, for this is the common terms.

Exactly. But is not this case, Mr. Hunter, "will cease to be Baptistic." Or it may be contracting parties in the mode of compromise the whole bargain in this case, where intercommunion individual liberty are always proclaimed.

NEW BOOKS.

We have received from the publishing house of Messrs. Benziger, Bros., 36 and 38 Barclay street, New York, the following volumes of Our Young Folk's Library: "Gertrude's Experience," From the French by Mrs. Mary C. Monroe, 12mo. cloth, inked side and back, with a frontispiece. "Oliver and the Little Cakes," From the French, 12mo. cloth, inked side and back. With a frontispiece. They are for sale at the extremely low price of 50 cents.