

ent:—"The world continually gapes after prodigies; it many a time mistakes chalk for cheese, and gladly believes in apparitions." But we should, in fairness, remember that Luther himself believed in those extraordinary answers to prayer, and was instrumental in bringing Melancthon back from the very gates of death. The danger of deception should not send us to the other extreme of unreasoning unbelief.

It is an interesting subject, and deserves diligent enquiry. If its advocates are right, however superciliously they may be treated now, the world will by-and-by recognize the merit of bringing into prominence so important and neglected a privilege; and if wrong, they will still render good service by being the occasion of the exposure of error.

The inadequacy of the arguments adduced against this doctrine of faith cures is a strong presumptive argument in its favor. They are chiefly of two kinds—those founded on misrepresentations, and those based on positions which, if valid, are fatal to all kinds of prayer.

In the latter order of objections, Tyndall's prayer-test principle constantly comes to the surface. One writes of a certain Evangelist who heals others but cannot heal himself, and *therefore* must be under a delusion. Another writes that if God answers such prayers at all, He is the more likely to do so in the case of men of great usefulness; and if so, wonders why Mr. Dodds was not spared to the Paris Mission, for whom, no doubt, much earnest prayer was offered. The objection is strikingly similar to the 'Northern Farmer's' amazement, that the Lord was going to take him away when there was so much to do on the farm, and did not take Jones "as 'an't a iporth o' sense," or "Robins a niver mended a fence."

What is all this but proposing a

test case, to which, if the Lord does not respond, the principle is to be abandoned? The process is unphilosophical and unchristian, and would silence all prayer. We would not like to stake our adherence to prayer on such a test, even if a case of conversion, which is certainly a legitimate object. "Thy will be done" prohibits all such dictation in prayer, whilst it in no degree discourages its exercise.

Another writer describes this belief as a "mysticism that is indifferent to law." That again only raises the old objection that all answers to prayer are violations of law, and is no more applicable to this than any other kind of prayer. Mind has laws as well as matter, soul as well as body, and if we can seek spiritual gifts, which are often very sudden transformations, without coming in conflict with nature's laws, why not seek physical gifts as well, and be as innocent of offence?

The other class of objections, viz., misrepresentations of the views held by supporters, may be dismissed with a direct contradiction, and that on the authority of Dr. Cullis' own words, who is now the prominent figure in this connection. It is said that Dr. Cullis professes to cure any case that is presented, and eliminates from his creed "Thy will be done." His own hospital, in which cases of death occur every week, is a sufficient answer. He professes to have no such power. It is said that Dr. Cullis does not believe in the use of ordinary means. His practice refutes that also. A visit to his hospital will convince that the utmost care is exercised in treatment, and every condition of health attended to that medical skill can devise. It is said that Dr. Cullis teaches a new kind of faith, of which he has a peculiar monopoly. Instead of that, judging from his annual reports, it is a simple faith in the Fatherhood of God,