

Scriptures daily whether these things were so. Had the Bishops of the Church thrown themselves into the movement with whole heartedness, and had they and their clergy joined with this high-souled band of men and cast in their lot with them, the reform of the Church would have been accomplished from within and under the guidance of the Holy Spirit, disposing everything sweetly and yet with an irresistible strength. The Church, as the guardian and explainer of the Holy Scriptures, has nothing to fear from their spread, and still less from their intelligent study. It was the duty of the spiritual guides of the devout laity in those days to have set evidently before their flocks the great truths of dogmatic theology, the doctrines of the Church as ever held by all, and believed and taught in every place; to have proved the oneness in doctrine of the Prayer Book and the Bible; and with charity, not with scornful or repellent words, to have shown how all organizations outside of the Church of England were in error more or less dangerous, either by excess or defect. This course, however, as if God-blinded for the time, they refused to pursue, and so these zealous men, with none to guide them but their own fallible judgment, gradually evolved a system, which, while it helped to do good in its day, has undoubtedly resulted in causing too many to lapse into Romanism or infidelity. In crying down the Sacraments, in denying Baptismal Regeneration and the true significance of the Holy Eucharist, and in repudiating the fundamental doctrine of Apostolic Succession, they cut at the root of the Christ-founded system of the Church and reduced all those who believed with them to the general dead level of the sects. In a word, by their profession of faith, or rather by their virtual negation of most of the vital points of the Catholic faith, they rendered their position as Churchmen untenable and became, each in his own person, exemplifications of a contradiction in terms, Churchmen who did not hold the doctrines of the Church. Hence the reaction.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

THE ROMAN CHURCH UNCERTAIN IN FAITH.

But in the modern Roman Church these two corroborating witnesses, the Bible and history, have both been set aside, and it is not only practically taught that the "living voice of the Church"—meaning thereby merely the ecclesiastical authorities for the time being—may at any time modify or alter the old belief, just as a Parliament of Queen Victoria may repeal any statute of an earlier reign, but that the Pope alone, without the consent of the Church, as the Vatican decrees lay down, can decide infallibly on all matters of faith or morals. So the faith of Roman Catholics depends now on the weakness or caprice of a single man, who may be himself unsound in the faith, wicked, or mad, as several Popes have been. Pius IX., on his own responsibility and authority, did add, in 1854, a new article to the Roman Catholic creed, that of the Immaculate Conception of the Blessed Virgin, a doctrine not only undiscoverable in the Bible, or in any ancient Christian writer, but implicitly contradicted by St. Augustine, explicitly denied by St. Bernard (commonly called "the last of the fathers"), and by the greatest of all Roman Catholic divines, St. Thomas Aquinas, and openly disputed as false by orthodox Roman Catholics for many centuries; so, therefore, not lawful for any Roman Catholic to hold or teach, unless he reject this clause of the Creed of Pope Pius IV. published by the Council of Trent: "Neither will I ever take or interpret the Scriptures otherwise than according to the unanimous consent of the Fathers." Another Pope may invent some other new tenet, and declare it part of the Gospel; or may deny,

and order others to deny, some ancient and universally received Christian doctrine. In fact, so perfect and entire is the Christian creed, that it is scarcely possible to add anything to it in one direction without taking from it in another, as this very doctrine of the Immaculate Conception shows; for it takes away from the Lord Jesus Christ that peculiar attribute assigned to Him by Holy Writ, of being alone without sin (2 Cor. v. 21; Heb. iv. 15, vii. 26; 1 St. Peter ii. 22; 1 St. John iii. 5). And thus no Roman Catholic can any longer tell what his religion may be at any future time. They try to escape from this terrible difficulty by saying that it is only when the Pope speaks in a certain formal way, called *ex cathedra*, that he is infallible, and that a miracle then prevents him from going wrong, but that at all other times he is liable to err. Yet as no way is provided for knowing when he *does* speak *ex cathedra* (unless, perhaps, his saying so himself), all Roman Catholics are reduced to *guess-work*, as to what is or is not to be held or believed; and besides, the enormous powers now lodged in the Pope's hands, and the vast number of those who are pledged to obey him, whatever he does, enable him to force almost any teaching he pleases, right or wrong, on all Roman Catholic bishops, under pain of being deposed for refusal. And they in turn can put pressure in the same way on all their clergy, so that any false doctrine put out by some bad or ignorant Pope might be thrust into every Roman Catholic pulpit in the world, and be given a monopoly there. So there is no longer any security or certainty for faith in the Roman Church, especially as any attempt to remonstrate, or to resist any Papal utterance (even if afterwards proved to have been heterodox) would be summarily put down as rebellion, if not as blasphemy.

Nor is this the mere extravagant cavil of an opponent. It is a case substantially contemplated and admitted by the Roman Canon Law itself, in one of its most arrogant claims for the Papacy, thus: "If the Pope, neglectful of his own and his brethren's salvation, be found useless and remiss in his duty, and, furthermore, keeping silence from good (a thing which is very hurtful to himself and others), and, nevertheless, leads countless people in troops to hell along with himself—hell's chief bond-slave—to be beaten with him forever with many stripes: let no mortal presume to judge him, since he who is to judge all men is himself to be judged by none, unless he be found deviating from the faith."—"Decret." I. xl. 6).

BOOK NOTICES.

THE FIRST FIFTY YEARS of the Church of England in the Province of New Brunswick. By G. Herbert Lee, A.M., barrister-at-law. St. John, N. B.: "Sun" Publishing Company, 1880.

This little book contains a number of important notices of the Church in the Province of New Brunswick during the first fifty years of its existence there, which will be exceedingly interesting to Churchmen generally. If more attention were paid to collecting notices of the early history of the Church in other localities also, a great deal of pleasure would be afforded to large numbers who delight to watch its progress.

ROBERT RAIKES: by Alfred Gregory. New York. Anson D. F. Randolph & Co. 1880. Price, \$1.00.

This year being observed as the Centenary of Sunday School work, as carried on so extensively in all parts of the world, a book like this cannot fail to attract attention and prove very interesting. For its size it contains a good deal of matter, and we recommend it for general circulation. We learn that, "As early as the sixteenth century, Saint Charles Borromeo, nephew of Pope Pius V. and Cardinal and Archbishop of Milan, founded in the parishes of his Diocese a number of Sunday Schools, of which many continue to the present day. He died in 1584, aged 46." This does not,

however, detract from the honor customarily paid to Robert Raikes, of Gloucester, who was certainly the originator of the present system of Sunday Schools now carried on throughout the entire Anglican Communion.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WINDSOR—*King's College*.—The collegiate year of this time-honored institution has again drawn to a close, the closing day coming as early this year as possible, as it is always the last Thursday in June, which happened this year to be the 24th.

Examinations, board meetings, &c., being finished on Tuesday, the first thing on the programme for Wednesday was a cricket match on the college ground, between the officers of 101st regiment and the college club known as "The Three Elms C. C." The officers kindly brought up the band of the regiment with them, who played some very fine music in the morning and early part of the afternoon, to the delight of the numerous spectators and visitors, but, unfortunately, the weather was inauspicious, and the mist which had been coming down for some time at length turned to a very decided rain, and compelled both cricketers and spectators to seek shelter. In the meantime, however, the match had been decided in favor of the officers, for although only three of their men had been put out, their score already outnumbered considerably that of the College club, who had fared first to the bat.

While the cricket match was going on, a meeting of the alumni of the College was held in the College Hall, at which Dr. Colvie and Mr. Henry Pryor were elected Governors, to fill the places of Dr. H. P. Almon, and Mr. H. Y. Hind, whose term of office had expired, and immediately afterwards there was a meeting of the Governors to transact business in connection with the College.

The rain having ceased about five o'clock in the afternoon, the coolness of the weather, which had been so disagreeable on the cricket field, made it all the pleasanter for the conversations, which began at 8 o'clock in the evening in the College Hall, and took the form this year of a promenade concert, at which the Hayden Quintette Club, of Halifax, very kindly supplied the music and made the evening enjoyable. Refreshments in the form of ice cream, lemonade, tea and coffee, and cakes of various kinds were provided by the professors and students, and a very pleasant evening was passed.

On Wednesday morning the clouds still looked very black and threatening, but as the rain held off, the cool weather was rather an advantage than otherwise. At 8 o'clock there was a choral celebration of the Holy Communion in the college chapel, which is a beautiful stone building, the gift of the late Mr. Edward Binney, built in memory of the late Canon Hersley.

At 10 o'clock the procession formed in front of the College, and the boys from the Collegiate School leading the way, and the under-graduates and graduates following, juniors first, marched over to the parish church, where the Morning Prayer was read by Rev. Prof. Wilson, the Lesson by Rev. W. E. Willets, Principal of the Collegiate School, and an excellent sermon from the Rev. Canon Dart, President of the College, from the text: "Wisdom is the principal thing; therefore get wisdom." His Lordship the Bishop pronounced the benediction and the congregation dispersed, to meet again in the College Hall at 12 o'clock.

The Governors and Alumni took their seats on the platform, the chair being occupied by the Rev. the President, who referred in his opening speech, in feeling terms, to the deaths during the past year of Dr. How, the late esteemed Vice-President of the College; Mr. John Hind, a promising young graduate; and Mr. Bowman of Windsor, and Dr. Cochran of Halifax, both of whom were members of the alumni and warm friends of the College, the latter being also a graduate. He then mentioned the improvements and changes which been made during the year, among the former being the addition of a large number of volumes to the library, and to the museum of a beautiful collection of Nova Scotian herbs and ferns, presented by Rev. Mr. Ball, and a beautiful collection of old china, presented by Mrs. Weldon, of New Brunswick. This able address occupied about half an hour, and I wish I could give it to you in full, but fear to trespass on your valuable space, so pass on.

The list of those who had passed the examination for B.A. degrees was then read as follows:—Mr. F. W. Vroom, with honors in Classics; Rev. G. H.