

actly, the Church, essentially traditional, has always been a little behind the philosophical thought and the morals of the time." If the Church is always behind the time in the two departments in which she claims supreme authority, and is led by the world in these two departments, what becomes of its claim? And yet he professes to accept that authority on the ground that "it is confined to the sphere of faith and morals which is outside the scope of positive science, of scientific reason." But it must be remembered that the Church claims the right to decide what is a matter of faith and morals, and has, in its time, decided that the question whether the sun revolves round the earth is such a question. Questions of Biblical criticism, in which historical science has something to say, have been placed in the same category.

The most important thing that comes out in this symposium is the clear way in which the writers on both sides, almost without exception, recognize that Protestantism and Roman Catholicism represents two diametrically-opposed conceptions of religion. None of the contributors expresses this more forcibly than the Abbe Bricout, Editor of the "Revue du Clerge Francais." "Catholicism is, and must remain, a religion of authority. Protestantism will be more and more a religion of free belief. So re-union seems to me scarcely possible. To re-unite them, in the proper sense of the term, it would be necessary that one or other religion should consent to sacrifice its fundamental principle; that is, should commit suicide." And M. Fonsegrieve, Editor of "La Quinzaine," says the "union of the two confessions seems to be as far from realization as it could be in the seventeenth century. As a matter of fact it is farther from realization than ever. At the time of the Reformation there were many on both sides, men like Erasmus, and, perhaps, even Melancthon, who thought that the difference was simply one of amount of doctrine believed, and that it would be possible, by an adjustment of the statements of beliefs, to bring all under one creed. They did not see, and probably no one at the time saw clearly, that the fundamental difference was not so much in the particular doctrines accepted or rejected as in the whole attitude of the soul to the subject of religion. But since then both sides have developed on the basis of their fundamental doctrines, and have come to see that they differ not only on the doctrines accepted, but also on the foundations on which they build these doctrines, or the grounds on which they accept them. Romanism is, in short, a religion of authority, Protestantism a religion of freedom, of free conviction. And these two conceptions cannot by any conceivable contrivance be reconciled.

The fundamental character of this distinction was put in the answer of Principal Fairbairn—"Authority, in

the sense of infallibility, means simply the reign of positive legislation in the sphere of religion, and consequently, in my opinion, is only another name for the negation of religion." The two conceptions of religion is the implicit acceptance of doctrines on the authority of the Church, or rather of its head. To the other it is the free act of the soul entering into communion with God. The answer of Cardinal Lecot shows that the leaders of the Church of Rome have no intention of giving away their principle. He says—"Your intentions are good, and the end you pursue worthy of a great soul. But the course you are following to arrive at that end is not the true one. Address yourself to his Eminence Mounseigneur the Cardinal de Paris, who will tell you better than I what must be done to aid usefully in the work you wish to serve." There is a wealth of meaning in this reply when we remember that the Archbishop of Paris is the prelate who persecuted the Abbe Loisy for his liberal views, and affected his resignation of his professorship, and his retirement from public life under the condemnation of the Vatican.

The answers of the distinguished men consulted on the question show more and more clearly that it is fruitless to cry for peace, peace, when there is no peace. Roman Catholics are not afraid to assert their principle, which is that of infallibility on the one side, and unquestioning obedience on the other. Protestants should be equally explicit in their expression of their principle, which is liberty of conscience and freedom to investigate the truth. Those who hold that principle should unite much more closely than they have yet done, refusing to allow minor differences to separate them. They should show that they are not in bondage to the past, but are ever open to the light; that the Spirit of God is as effective in His enlightenment power today as He ever was. When we abandon our claim to freedom, and our trust in the guidance of the Divine Spirit, we have taken the first step towards the acceptance of Romanism.

Hon. David Wark, the venerable Senator from New Brunswick, in a firm, round school boy hand, giving no evidence of his 101 years, writes to a friend here to say that he intends coming up to the Capital in May, for the discharge of his sessional duties.

There is a Parisian story of a vizer who dedicated one apartment of his palace as a chamber of memory, in which he kept the memorials of his earlier days, before royal favor had lifted him from his lowly place to a position of honor. Every day he went for an hour away from the splendor of his palace into this humble apartment to live again for a time amid the memorials of his happy youth. Let us keep such a chamber of memory filled with the memorials of God's goodness to us.—F. B. Meyer.

THE MAN OF GOD.*

This is a wonderfully interesting and instructive volume, comprising twenty-seven chapters covering 362 pages. The central thought of these chapters is set forth in the author's preface in the following terms: "In no character of the Bible, perhaps, is the life of Jesus, the Son of God, so perfectly mirrored as in Elisha, the Man of God. His gentleness of spirit, and holiness of life; the patience and faithfulness which must have characterized his teaching; and above all, the marvellous and beneficent character of his miraculous deeds—were a prophecy in actual life of Him who spake as never man spake, who went about doing good, and whose miracles proclaimed him to be 'the Son of God with power.' The desire to direct the attention of students of the Word of God with deeper interest to the beautiful and Christ-like character of the Son of Shophat, and thus incite to greater holiness of life, a more perfect consecration to the service of God, has led to the preparation of these chapters."

Animated by such motives it is not a matter of surprise that the author has furnished his readers with graphic pen-pictures of the character and marvellous achievements of the son of Shaphat, well fitted to interest and instruct all students of the Book of Books, beautifully mirroring the wonderful and beneficent teachings of Him "who spake as never man spake," and imparting a striking significance to the period of history in which Elisha lived. The volume is one well fitted to be of inestimable value to thoughtful readers of all ages, and especially to young people who desire to gather in the lessons taught in Bible history and reflected in the lives of men like Elijah and Elisha.

A Little More Than Necessary.

Going a little farther than one needs to—in the right direction—is the only way to make progress. Not to do better than is expected of us is to become mediocre. A railroad president gave this solid advice: "Let every man in public or private business, whether he is working for himself or for another, a little more than fill the position he occupies. When he does that, and has established the fact that he can a little more than fill that position, a wider one will open to him, and then he will have an opportunity to a little more than fill that, and he will go onward and upward until he finally reaches the highest step in his profession or calling." Character-building and spiritual growth demand the same rule. It is God's way towards us: "Good measure, pressed down, shaken together, running over."—S. S. Times.

*Elisha, the Man of God—By Rev. R. Clarence Dodds, D. D., Lansing, Michigan. Winona Publishing Co., Chicago.

If we cannot be rich and great we can at least be kind and merciful.