

the strain will come bearing hard down upon the descendants of "1000 earls" and other lesser or greater nobles in the noblest Senate of this earth.

## CANADA AND THE CANADIAN CHURCH

would do well to ponder these sights and sounds which present themselves to us on the eastern horizon. The same revolutionary spirit exists here, the wave spreads with the force of an epidemic—the restless democratic spirit. There are not wanting signs that many people are growing restive under the curb of Senates and Upper Houses. "A cloud no bigger than a man's hand" has appeared in Prince Edward Island; there are mutterings in Nova Scotia. Do these things presage a storm? In the sphere of Church politics we are not without example of the need of checks and curbs. At the recent Provincial Synod, a certain measure of "reform," or "advance," or "progress"—people call it variously—was opposed by the unyielding force of the Bench of Bishops: and mutterings, if not loud, were deep. Yet, there are safeguards against changes, against new and hasty legislation there. There is, of course (1) the one month's notice from the secretary, then (2) the proposal must run the gauntlet and meet the approval of both Houses separately, then (3) if the proposal be an alteration of the Constitution or Canons, it must lie over for mature consideration and approval of both Houses a second time. Diocesan Synods require to be more careful about their particular means of checking "hasty legislation"—because they have not this peculiar breakwater of a "Senate" or Upper House. The individual Bishop may be—apart from his compeers in Senate assembled—as revolutionary as any of his priests, deacons or laymen; he may even have a special penchant for novelties as such, may be democratic in a high degree. In such a case, a long "notice" of proposed legislation is imperative as a precaution to provide against surprise. Besides this, are conservative safeguards, such as first, second and third "readings," two-thirds majority votes of both orders, presence of an actual quorum, concurrence of all concerned, or nearly all. The postponement of the second or third and final reading to the next session of Synod gives the opportunity of a plebiscite to the Church at large, and is an invaluable safeguard for the laity in general. They should hold fast the precious heritage left them by the wise and learned parliamentarian Churchmen who laid the lines of Diocesan Synods in the last generation. Having no 'Senate,' they must form their own vigilant guard over synodical liberties.

## ENTHRONEMENT OF THE BISHOP OF ST. ANDREWS.

Nothing but congratulation and praise are called for by the ceremony which took place recently. Everybody worked hard, and the result was a gathering and a service which will not soon be forgotten by those who were privileged to be present. It is high praise indeed to say that it was worthy of the occasion, for the occasion itself was in many ways more than commonly noteworthy. Not only was it the first time since the Disestablishment, at any rate, that a Scottish Bishop was enthroned who had previously occupied an English see, but it was the first time since the Reformation that a Bishop of St. Andrews had been enthroned in his cathedral. No wonder that hearts beat high as the long procession swept up the nave amid psalms of praise and thanksgiving. No wonder that the glad *Te Deum* rose from every lip in the immense congregation. If the service was quiet, it was with the quietness of conscious strength; the air was electric with the feeling of coming triumph: "Our feet shall stand in thy gates, O Jerusalem." For many thoughts and many memories must have been stirred in the minds of that assembly. No

one who knew the history of the Church in Scotland could well fail to be struck with the thought of its altered fortunes within the lifetime of men who are yet with us. There were some there who remembered the election of the last Bishop of St. Andrews, and who must have reflected with gratitude on the vastly stronger charge, alike in numbers, in position, and in Churchmanship, over which his successor has been called to rule. Compared with the English dioceses it is still but a small thing; but what is it compared with what Bishop Wordsworth found it forty years ago? It was impossible to forget him and his work on such a day, and amid such rejoicings; and the new Bishop with rare instinct and delicacy touched the right note when he pictured him as sharing in the triumph and forwarding it with his prayers. This was by no means the only point on which Bishop Wilkinson came into close touch with the feelings of his hearers. There can be no doubt that he caught up and carried away the great body of those present in his eloquent and fervent descriptions of the limitless scope of the Church's heritage and work amongst mankind. There was a glow in the faces and a light in the eyes that told more than the cheers that would have rung out unrestrained in another building; they spoke of high purpose, and a determination to strengthen the hands and forward the work of their new leader. We are much mistaken if the Bishop of St. Andrews has not already gained a number of hearts that will rejoice to carry his plans on to successful achievement. And those who doubted most the wisdom of bringing down another Bishop from England at this time will be amongst the first and gladdest to recognize such success. We trust it will not be without significance that the new Bishop's first words to his people took the form of a blessing.—*Scottish Guardian*.

## THE STORY OF THE CHURCH OF ENGLAND.

## THE WORD "CATHOLIC."

First take the word "Catholic." It is derived from a Greek word signifying "universal," meaning "diffused throughout the world." It is not to be found in the Bible. It never once occurs in the Greek Old Testament, or in the New. The first appearance of the word by a Christian writer is very early. It is in the Epistle of St. Ignatius to the Church of Smyrna, and there it means the Universal Church, as distinguished from any local portion of it; in which same sense it is used just after by the Church of Smyrna itself, three times, in its Letter on the Martyrdom of St. Polycarp. These examples belong to the second century. In that same century, later on, St. Justin Martyr speaks of the "Catholic—i.e., general—Resurrection." Finally the word came to signify (1) the Church of the whole world, as distinguished from any portion or portions thereof; (2) this same Church, as distinguished from the sects; (3) the teaching of this Church, as containing the whole of the Divine revelation and precepts, instead of choosing only portions thereof; and (4) as applicable to all sorts and conditions of men. This is the fourfold sense in which the word is used by St. Cyril of Jerusalem.\*

## ERRORS OF THE PAPACY.

Now to refer for a moment to the very common mistake, that of supposing that the Church of Rome was always the same in matters of doctrine as she is to-day. It must be remembered that Romish corruptions, and the errors of the Papacy, which we call Popery, are of comparative recent date, and had no existence in the Roman Church in the time of Augustine.

## THE CLAIM TO BE UNIVERSAL BISHOP.

For instance, only to mention two, the claim of the Bishop of Rome to be Universal Bishop was entirely unheard of for eight hundred years after Christ. It was vehemently denied by Gregory the Great and was first made by Nicholas, A.D. 858.

## PAPAL INFALLIBILITY.

The claim of Papal infallibility was not made until the present generation, when the Council of the Vatican accepted the declaration. The difficulty which this declaration involves the Romanists in may be inferred from the fact that Pope

\* Dr. Littledale, *Words for Truth*, p. 17.

Honorius (A.D. 625-638) was unanimously condemned as a heretic by the Sixth Council, and for hundreds of years afterwards succeeding Popes had to pronounce an anathema against him, consequently he, or his successors, could not have been regarded as infallible.

## ROMAN CATHOLIC TEACHING.

Without going into minute details, it may be briefly said that the most obvious and broad marks of distinction between Roman Catholics and Anglicans in the present day are these:—Roman Catholics hold (1) that the Pope is, by Divine charter, sovereign ruler of the whole Church, supreme judge of the faithful, bishop of every see, and infallible in deciding matters of faith and morals; (2) that the Blessed Virgin Mary and other saints are to be invoked in prayer, and solicited for the bestowal of grace and favour; (3) that the Blessed Virgin was immaculately conceived; (4) that images and pictures may receive secondary worship and homage, in honour of the personages they represent; (5) that the laity must never partake of the cup in Holy Communion. There are many other points of difference, but it must be conceded on all hands that a communion which did not accept or practice any of these would certainly not be Roman Catholic, whatever else it might be.

But that is precisely the case of St. Gregory the Great and the Roman Church in his days. We have his own direct and express testimony on 1, 2, 3, 4 and 5 against modern Roman Catholic doctrines.\*

From the time of Augustine, A.D. 597, to the day when Edward White Benson was translated in 1888, there has been a regular succession of Archbishops of Canterbury, 92 in number, and their names, dates of appointment and removal have been carefully preserved.

## REVIEWS.

THE FINAL PASSEOVER, A SERIES OF MEDITATIONS UPON THE PASSION OF OUR LORD JESUS CHRIST. Vol. III. The Divine Exodus. By the Rev. R. M. Benson, M.A., student of Christ Church, Oxford. Sm. 8 vo. Pp. 425. London: Longmans, Green & Co.; Toronto: Rowsell and Hutchison.

This is only the first part of the third volume in the series, and the meditations are upon the incidents immediately before our Lord's act of death. They are thirty-five in number, but each is dealt with under three heads or meditations, so that in fact there are in all 106 meditations. The plan followed is to give a clear account of the particular point to be illustrated, and to append to this a kind of colloquy between the soul and the Saviour. This is done in a very judicious and helpful way, and is another mode of explaining and personally applying the thoughts brought out in the incident itself, and in the meditation upon it. The result is eminently satisfactory. At the head of each chapter or body of three meditations there is an extended harmony of the passage to be considered, and this must always prove a great advantage to the ordinary reader. There is no note or comment, so that all is contained in the clearly printed text. As the narrative of the Evangelists is broken down, and each fact is meditated upon by itself, Mr. Benson can do it with minute fidelity, yet in the meditations there is nothing little or unworthy. A great issue is felt to be embodied in each movement described by the Evangelists, and it is a labour of love to extract the full teaching in each. It is a volume to be valued at all times, and will be specially appreciated in Lent, as it is well adapted for consecutive reading. The publisher has seen to all justice being done to the book.

## DOES BAPTISM MAKE A MAN A CHRISTIAN?

Something must make a man a Christian, for it is clear that we are not born Christians. We have got to be "born again," so the Lord Jesus says, before we can see the Kingdom of God.

And it must be something outward, too, for our Lord's Kingdom is a visible one. He compares His Church to a city set on a hill, which cannot be hid (St. Matt. v. 14). Now, we know that there is an outward form by which men join the different societies

\* See Dr. Littledale's *Words for Truth*, p. 85.