

yond the seas. The source of liberty and light to Britain may our Church bring liberty and light in all its fulness to those who are moving in the shadows of schismatical error, seeing history and the Gospel as through a glass darkly.

SOME PROTESTANT FALLACIES.

BY RICHARD FERGUSON.

THE WORD PROTESTANT.

III.

MILLIONS of godly and intelligent people, pride themselves upon the possession of the name of Protestant. They venerate it as the expression of all that is pure and Scriptural in religion, as the watch-word of their faith, the rallying cry of all those who love the Lord Jesus Christ, in simplicity and truth, and the one great universal bond of union, that binds together in a vast brotherhood of love, the defenders and upholders of orthodox and evangelical religion. To them the term Protestant, is only less dear and sacred than that of Christian. They receive it as something which embodies the highest and noblest memories of the past, and expresses the sum total of the hope and promise of Christendom's future. They swear by it, they live by it, they die by it, happy in the persuasion that it will prove to them the golden key of admittance into the courts above, the royal road of access to the Jerusalem on high. What heart stirring associations cluster round the term. For it, martyrs have poured forth their blood like water, and armies have marched to victory or death. Kings have done homage to it, saintly men and women of whom the world was not worthy, have rejoiced in it. Kingly and magnanimous men, giants in a gigantic age and race, have made it their watch-word, and the greatest and noblest among the nations of the earth have emblazoned it upon their banners, and under its inspiration, have changed the destinies and re-written the history of mankind.

And yet, wonderful to relate, this term so sacredly dear to millions of enlightened Christian men and women, so fragrant with the deathless memories of a glorious past, so eloquent in its historical and doctrinal associations, this word which has directly and indirectly revolutionised half Europe, this word Protestant in the abstract and standing alone means nothing. It is merely a relative term, and a negatively relative one at that. Telling us what a man is not, without telling us what he is in a sense, it means less than nothing. All that the word expresses in its broadest and widest and deepest meaning is that a man is not a Roman Catholic. When you prefix the term Protestant to a man's name, it is like writing the sign minus before a number. It means that in his belief he is minus the distinctive doctrines and Romanism and plus anything or nothing. He may be a Mormon and a good Protestant, a Spiritualist, Swedenborgian, a Plymouth brother, a Methodist, a Shaker, a Presbyterian, possibly a Churchman, a Ration-

alist, or an out and out Atheist. In describing a man's belief by calling him a Protestant, you convey no clearer meaning than you would do if you called him a non-ruminant. All that you would learn in this latter case would be the fact that man was a creature who after eating did not chew the cud. He might be fish, flesh, fowl, or good red herring, he might be a beast of prey roaming the wilderness in search of game, a bird of the air swallowing his food at a gulp, a fish of the sea, a crawling reptile, an insect buzzing out its little day, or a beast of burden highest in the scale of brute creation. And so when you use the word Protestant, you give expression to a term whose vague comprehensiveness embraces just as many states and conditions as that of non-ruminants. There is just as much difference between lay Mormons and Methodists, as there is between reptiles and birds, between Presbyterians and Rationalists, as there is between fish and beasts of burden, between Atheists and Anglicans, as there is between insects and beasts of prey, and yet all are good Protestants, or at least have a perfect right to call themselves by that name if so minded.

And so this word, so inexpressibly precious to millions of good Christians, for descriptive purposes is all but worthless. Between many of the Protestant sects, there is infinitely more difference than there is between them and Rome. For instance there is a far wider and deeper difference between Presbyterianism and Romanism, or between Methodism and Swedenborgianism, than between Methodism and Romanism, and therefore, when you undertake to define a man's belief by calling him a Protestant, you convey nothing but the fact that he stands outside of the pale of the Roman Church, and you might just as well endeavor to define a man's nationality by saying that he was not an Englishman.

Furthermore, as a title and declaration of principles, the term is a gross absurdity. Men in defining the party or society or institution or organization to which they give their allegiance, always make use of some positive term, which although it may have its negative side, always unmistakably proclaims what they believe. Such terms as Conservative, Reformer, Freemason, Oddfellow, Good Templar, Radical, Free Trader, Protectionist, give forth no uncertain sound, and define a man's position to a square inch. How ridiculous would sound such terms as Non-Conservative, Anti-Reformer, Contra Radical, etc., and yet the man who when called upon to define his religious belief, calls himself a Protestant, is guilty of a still greater absurdity, for these suppositions negative terms would convey some faintly intelligible expression of positive belief, while that of Protestant may mean anything or nothing, and comes no nearer defining a man's religious principles than the term "Non-Scotchman" would his nationality. How ridiculous the latter definition would sound, and yet it is every particle as sensible and intelligible a term as the former. What a strange custom it is when you come to look into it, for a man when he is asked to declare his belief to an-

swer it by declaring what he does not believe. Just as if you asked a man his age and he answered by saying that he was a non-octogenarian.

Not that the word, vague and unsatisfactory as it is in its ordinary applications, has not its proper use and place. We, as Churchmen, are undoubtedly the sturdiest and most uncompromising of Protestants, both as regards Roman heresies and Puritan innovations. We were certainly Protestants in the sixteenth century, when we recorded our solemn and emphatic protest against Papal claims, and sent all foreign intruders about their business, resuming the direction of our own spiritual affairs, and we are Protestants now against error in any shape or form. But for all that, the term is only an accidental adjunct, and is no more our family name than "Chinese" was that of the late General Gordon. Our ancient and inalienable surname is Catholic, and while we are quite content to be called Protestants, for Protestants we must remain so long as error remains to be protested against by word or deed, yet we glory in that far nobler name that has come down to us through the ages as the favored and thrice blessed church and nation, that name which is as old as Christianity itself, that name which expresses in all its integrity the historical, doctrinal and constitutional validity of our Church, the name of Catholic. Catholics we have been since the cross was first planted in the forests of Britain, and Catholics we will remain so long as there is a battle to fight, a victory to win, and a soul to save for our Lord and Master Jesus Christ.

BOOK NOTICES.

"HALF HOURS IN FIELD AND FOREST," by J. G. Wood, being a series of chapters in natural history, with profuse illustrations, will be issued shortly by Thos. Whittaker. The same publisher has just published "Expositions," by Dr. Samuel Cox, author of "Salvator Uerundi" and "Simple Lessons for Home use" in four parts. In the last named, vital questions are located by specialists. Mr. Whittaker will issue his new "Clergyman's Companion" on or about October 15th, the personality of the compiler is to be withheld. He is a parish priest in a large city. About the same time another edition of Dellielle's "Pocket Parochial Register," will be ready. The Rev. Geo O. Foley's "Catechism on the Christian Year," is in Mr. Whittaker's hands for immediate publication.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

DEAN CARMICHAEL ON THE EPIDEMIC.—On Sunday, the 27th Sept., the Very Rev. Dean Carmicheal preached a forcible sermon, in which special reference was made to the prevailing epidemic in the city and the measures being taken for its eradication. Referring to the efforts now being made to rid Montreal of the small-pox plague, the preacher said in substance: It is well enough to speak of the decrees of Providence in the duration of human life, and to say that persons shall die young or old as God wills it, but those who speak so must remember that the Divine Power is exercised through human agencies. Providence does