

THE number of editions and translations of that excellent book of meditations, "Thomas à Kempis' Imitation of Christ," has been reckoned at about 3,000. The British Museum has just added 1,199 editions to its previous 500, purchased from the Waterton Library.

REV. J. SIMON, Congregational minister, said to the Congregational Union: "With all the stimulating Nonconformist traditions we have in Leicester, I believe I am right in saying that the Church of England is making more rapid progress in that rapidly-growing town than all the Nonconformist chapels put together."

At the conclusion of a sermon, the Bishop of Manchester said: "He believed that he had successfully established the following conclusions: (1) That there is no satisfactory evidence that St. Peter was ever Bishop of Rome. (2) That there is not a shred of proof that the Bishops of Rome inherited St. Peter's apostolical prerogatives. (3) That there is no reasonable presumption that the Bishops of Rome were regarded as the supreme rulers and infallible teachers of the Church by the fathers of

the first four centuries. (4) That the Roman claims grew gradually in extent and general acceptance, partly through the influence of fictions mistaken for facts, partly through the ambition of the Roman Church, and partly through the favoring circumstances of mediæval life. If these conclusions were accepted, then it followed that the Roman claims must be regarded as tyrannical usurpations, mischievous to Christian life and truth, and fatal to Christian freedom. As such, they must be manfully resisted by all who were loyal servants of Christ, and who discerned in Roman errors and arrogance one of the most formidable of the hindrances to the progress of the Gospel. They all desired as heartily as the present Pope the reunion of Christendom. They all, he believed, did most fervently pray for it. But they differed from him and from the majority of Roman Catholics in their conception of the necessary means of reunion. They could not accept error and submit to usurpation. If there was to be reunion, then the first step to it must be the abandonment by Rome of claims and doctrines which had no scriptural foundation, and until that first step had been taken, they said firmly, however sorrowfully, that a possible union between the Church of Rome and the Church of England was nothing better than a sentimental dream."

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