

next meeting, with a respectable vote in its favor—it was rather for after effect, than with the expectation of getting it this time. The meeting three years hence, will be in St. Louis.

A letter in Saturday's *Spectator* on the question: "Did our Lord quote from the Septuagint?" is of considerable importance. Various learned authorities have assumed that since Christ quoted from the LXX, and the LXX do not translate the Hebrew with exactness, therefore our Lord does not give his sanction to the infallible authority of the Old Testament, as we have it in the Hebrew language. This method of reasoning has been put forth with a dogmatic positiveness that seemed to close the mouths of opponents. A thoughtful writer and student of Scripture, of Temple Ewell, Dover, has conclusively replied; admits the verbal differences of the Septuagint translation, but affirms, after "renewed and careful examination," that our Saviour's quotations, as given in the Greek of the Evangelists, either do not favour the conclusion of his quoting from the LXX, or if He did so in the ten instances affirmed by Grinfield, they were cases where the Hebrew "is exactly as the LXX." The lesson that his letter teaches is, to be wary of the assumptions of the learned critic.—*Christian*.

ARE WE INNOVATORS?—Dr. Simon gave an address on the distinctive features of Congregationalism on the occasion of Mr. Ritchie's ordination at Dunf. rmline. Congregationalists, he said, were frequently told that they were trying to introduce innovations into the religion of Scotland, but he protested against such an idea. Congregationalists had made it their business from the beginning, and continued to try to realize what was called purity of fellowship, by only admitting believers and by only retaining believers. The Presbyterian Churches of Scotland took little or no pains whatever, so far as the great mass of the people was concerned, to realise or to carry out what formed the fundamental principle of the Congregational Church. He took up the position that if no attempt was made to attain to purity of fellowship the institution was apt to become a mere club. Dr. Simon then went on to quote from the Confession of Faith of the Reformers of 1560 and the Westminster Confession, and pointed out that in accept-

ing the Westminster Confession the Presbyterians of Scotland had made a departure which was the root of the evil. According to the Confession of 1560, the Church consisted of positive believers, but according to the Westminster Confession it was constituted by those who were vaguely described as professing the true religion "together with their children" This vague phraseology practically embraced all, no matter what their personal relations might be to Christ. The Principal concluded by an earnest appeal to workers to show increased zeal for the true faith.—*Scot. Cong.*

Editorial Articles.

HEIRS OF THE POPE.



THE Kings of England before Henry VIII, did not possess or exert the power over the church, that has been possessed and exercised by the sovereigns since. Why? Power in the church was claimed by the Pope and exercised by him. Henry usurped the authority of the Pope; and, while not claiming the name, became the Pope of England. It was perfectly well understood at the time, that he was infringing the Pope's authority, and

claiming it for himself.

That authority—the authority of the Pope, transferred to other hands—has come down with the *English*, and more latterly the *British* crown. In the progress of popular liberty, it has to a large extent passed over to the Parliament of the realm. But it is the same kind of power it was at the beginning. It came from Rome; it grew up with the power of the church under a Pope. It did not belong to the soil: it was not a native institution.

"But what real power and right had the Pope himself, in the British Isles?" Ah, there, dear friend, you are pushing the battle to the gates! Go on in your investigations. Prove to yourself as you can easily do, that the Pope himself is only a usurper—falsely claiming an authority that belongs only to Christ. Be quite settled on that