

strong disciple of the French School of Specious Philosophy. He was also somewhat of a demagogue in that his utterances were inspired by a desire to command the applause of the multitude. It is high time the American people learned the meaning of the word equality in its bearing toward our social and political system.

A MODERN BABEL.

BY E. V. W. IN "THE CHURCH GAITER."

"Even in the best state which society has yet reached, it is lamentable to think how great a proportion of all the efforts and talents in the world are employed in merely neutralizing one another. It is the proper end of government to reduce this wretched waste to the smallest possible amount." (Mill's "Political Economy," bk. 5. c. II. § 6.)

We witness to day, in the religious world, a great waste. In the great heathen city of Madras in India, it is said, there are no less than nine meeting houses of different sects professing the Christian religion and calling upon the heathen to forsake their temples and mosques and be converted. Surely, the waste there ought to be reduced. How can reasonable people expect the heathen to forsake their religions and embrace Christianity when that is presented to them under *nine different forms*? Should people in a Christian land be disappointed at the paucity of heathen converts under those circumstances? Imagine the different effect the unity of the Christian family would have upon the heathen! Instead of that unity so earnestly and prayerfully sought for by our Lord, we have, in one city, *nine* different religious societies professing not only to be Christians, but teachers sent from God. Is God the author of confusion? Did our Lord command His twelve Disciples to found twelve different religious societies instead of one?

Take another case, and that here at home. It is a common occurrence to see in our cities and villages from three to six more different meeting houses, belonging to as many different sects. Here is another example of waste. Many of these so-called churches eke out a precarious existence, and the brunt of the suffering usually falls on the ministers in charge, who often receive barely enough salary to furnish them with the necessities of life. Although these different sects are preaching the Gospel and endeavoring to make us Americans good Christian people, yet their efforts tend to neutralize one another, for the sects are antagonistic to each other. If this waste was reduced to the lowest possible amount, we would have two united churches where we now have six opposing each other.

Probably nothing so tends to engender a contempt for Christianity as the divisions in Christendom. We ought not, therefore, to be surprised when unbelievers write as follows: "The God of the Presbyterian is not the God of the Catholic, nor is He the God of the Mohammedan or Hindoo. He is a special creation suited only to certain minds. These minds have naturally come together, and they form what we call the Presbyterian Church. As a matter of fact, no two churches can by any possibility have precisely the same God" (Ingersoll's Letter to Dr. Field). Thus does Protestantism fail to preserve Christianity. It lays it open to attacks at the hands of unbelievers. We find a Methodist type, a Presbyterian type, a Baptist type, a Dutch Reformed type, a Quaker type, a Congregational type, an Unitarian type, and a hundred other types of religion. If Protestantism is the true religion, why is it not at unity with itself? Why do not the different sects agree to reduce the waste to the least possible

amount? Why attack the foe with divided forces? There is no strength in disunion.

These are good reasons for a united Protestantism. But the trouble is that the very principle of sectarianism is to disagree. It starts out with the idea that every man can interpret the Holy Scriptures to suit himself. One sect finds this or that peculiar doctrine in the Bible. Another sect finds another. So it goes on until we have hundreds of sects. It would take too much of our space to name the different religious bodies that have arisen during the past three hundred years. Suffice it to say that some two hundred or more have sprung up in various parts of the world during that time. Now, there must be something radically wrong with Protestantism to have this thing take place. Either its principles or its discipline are wrong.

A plain question for Protestants to answer, and a very important one, too, is where or how did they get the Bible, and how do they know what books of it are canonical? We have no hesitation in saying that they got the Bible, or rather the English version of it, from the Church of England. They took a most valuable gift, and went off without even saying "Thank you." They refuse to have any dealings with the Church unless she gives up some of her principles. They regard her as being not much better than Popery. They would have the Prayer Book revised, and all that is Catholic (but by no means Roman) in it removed. They regard the Church as nothing more than a sect, another of the religious bodies protesting against the Church of Rome.

But where did the Church of England get the Bible? From the *undivided Catholic Church*; as being part of that Church, and as being bound by its decrees, she was entitled to the Bible. So it follows that Protestantism received or took the Bible from the very Church it condemns. It has thus endeavored to make the Church and the Bible antagonistic to one another. A difficulty arises. How are Protestants to know what books of the Bible are canonical? If every man was to decide this matter for himself, there would be no general agreement. Some have claimed that as a great part of the Bible is repugnant to their moral sense, therefore it cannot be the Word of God. Others say that its internal evidence convinces them that it is the Word of God. But this last is nothing more than playing into the hands of infidels. Others claim that they receive the Bible as the Word of God because for many hundred years it was received as such. By whom? They will be forced to admit by THE CHURCH. The 60th Canon of the Council of Laodicea (363 A.D.) enumerates the canonical books of Holy Scriptures. This council was one of many councils of the Catholic Church. So it turns out that Protestantism takes the Bible from the Church, accepts it as the Word of God really on the authority of the Church, but rejects the Church. Protestants profess great reverence for the Book, but in reality they tear it to pieces and lay it open to the attacks of infidels by their methods. If Protestantism is the true and Divine presentment of Christianity, it seems strange that it took until the sixteenth century to find that out.

Once said an English writer: "There can be only Catholic Christianity and Rationalism; only those who fall back on that point of Church authority abandoned at the Reformation, or those who seek out a new basis for the reconstruction of religion. That a few will hold on still to what is demonstrably untenable is only what is to be expected."

MAGAZINES FOR NOVEMBER.

The Church Eclectic opens this number with a paper by Rev. Dr. Clarke, of Nashotah, on the Consecration of the Holy Eucharist, discussing the question as to whether the consecra-

tion is effected by the Words of the Institution alone; or by the Invocation of the Holy Ghost alone; or that both are required to a complete consecration. Moule's "Outlines of Christian Doctrine," receives severe criticism at the hands of Rev. H. K. Percival, who, in closing his paper, describes it as "a book so utterly opposed to what we believe to be the truth of God."

The *Sidereal Messenger* for this month appears more than usually attractive to the ordinary reader. The paper by W. H. S. Monck, on "Meteors and Meteorites," and another on "the solar origin of the Aurora," by M. A. Virden, are specially of this character.

Littell's *Living Age* for November 16th, contains: African Development, by Sir Samuel Butler, *Fortnightly Review*; The Zoological Gardens, *Quarterly Review*; A Bird's Eye View of Oporto, *New Review*; The Fohn, *Longman's Magazine*; Arctic Asia, *Spectator*; The Ancestry of George Washington, *Athenæum*, &c.

The *Atlantic Monthly* has as the leading article a paper by Woodrow Wilson, entitled the character of the Democracy in the United States, which is not only readable, but worthy of being read carefully. It also contains another on the "French in Canada," by Eben G. Scott, which is of interest at the present moment.

The *Century* for this month is No. 1 of the 39th volume, and if it is to be taken as typical of the numbers to follow, it will surpass even its past record, high as that has been. The first of the "Present Day Papers" is given; it is by Rev. A. Chauncy Langdon, on "The Problems of Modern Society." The illustrated papers, "Street Life in Madrid," "Adventures in Eastern Siberia," and others, are deeply interesting. This is a good time to subscribe for this admirable monthly.

CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.)

DEGREES IN DIVINITY.

To the Editor of the Church Guardian:

SIR,—Might I ask for a little space to reply to the remarks of Provost Boddy in your last issue, under this heading. The Provost explains that 'one object of the Canon confessedly is to safeguard the *existing University Degree*,' and to maintain 'the *existing* standard of the Degree.' If the Canon has done this, I must admit that I have been laboring under a misapprehension with respect to the University Degree of D.D., as I have been all along under the impression that the standard of the University Degree was much higher than that provided in the Canon. But as it would seem that I have been in error in this respect, all I can say is that in my humble opinion the standard should be raised.

Yours, truly,

E. J. HEMMING.

Drummondville, 18th Nov., 1889.

SIR,—Kindly insert the following in your next issue and greatly oblige:

To the Clergy and S. S. Superintendents:

The time for receiving applications from teachers and scholars for the Inter-Diocesan Sunday-School Examinations to be held Dec. 7th has been extended to Nov. 26th, 1889. All applications are to be made in writing to D. Kemp, Esq., Merchant's Bank Buildings, Toronto.

Diplomas and certificates will be awarded to those who obtain honors in each grade.

J. FIELDING SWEENEY D.D.,

Chairman S.S. Committee Diocese Toronto.