

lo! I am with thee, even unto the end of the world."

The record given by S. Matthew is the charter of the Church of Christ; it embodies the fundamental principles of its government as formulated and proclaimed by the Lord Himself.

Modern Romanism has substituted another charter for this; it has revolutionized the original and divinely constituted government, and in place of the Apostles bearing rule as the vicars of the one great Shepherd and Bishop of our souls, it presents the Pope as the *one vicar* of Christ, as the head of the Church, as inheriting personally all the promises which are given in Holy Scripture to the Church in its organic capacity, so that he lays hold of our Saviour's words, pledging himself that the gates of hell shall not prevail against his Church, and claims for himself, and asserts in consequence, that he is, in the sphere of faith and morals, "*infallible*," that is, that the gates of hell can never prevail against him.

No theory of development will explain the change which has taken place from the Apostolic, primitive and Catholic polity of the Church, resting upon the divine charter given by her great Head just before He seated Himself, in our nature, as invested with all the power in Heaven and in earth, on the throne of God—no theory of development, we say, will explain the change from the original government instituted by Christ in person, to the Papacy as it now exists. Revolution, usurpation, substitution, come between—not development. The change is not such as comes from growth when the child becomes a man, but such as happens when Cæsar strangles the republic and reigns supreme. The Pope, alleging that he occupies S. Peter's place, and exercises S. Peter's prerogative, has put his foot upon the neck of the Episcopate of his own communion, and bent it to his will, so that it has lost its independence, and to Roman theology, has ceased to be an order of the sacred ministry, and survives simply as a grade of the Priesthood.

This did not S. Peter. He was, it is true, generally first in action and in administration, but the New Testament and primitive tradition never represent him as superseding them, ruling them, acting without reference to them, as independent of them, much less in opposition to them, except when his old habit returned and he was guilty of dissimulation, and was deservedly rebuked with sharpness for his fault.

The Apostles, of whom S. Peter was one, exercise under Christ supreme authority. They send S. Peter and S. John on an errand. They receive a report from S. Peter of his labors, and of his reasons for doing as he did. They sit in a joint assembly and S. Peter with them, under the presidency, or chairmanship, of S. James, and the resolve of the council is proclaimed and published, not in the name of S. Peter, nor by S. Peter, but as the determination of the Apostolic body acting under the guidance of the Holy Ghost. A younger Apostle, as one born out of due time, enters the ministry by the direct call of the Ascended Jesus, speaking from Heaven, and he, as taking office when the Church has been, so to speak, for some time in working order must illustrate in the most emphatic way by his relation to S. Peter, whether it was God's will that S. Peter should be the head of the Church, the absolute ruler of the body of Christ on earth. So far from this, while the Book of the Acts and the Epistles of S. Paul and S. Peter remain, and are allowed to be a part of the inspired Scriptures, it will be impossible, utterly impossible, to make good for S. Peter the claim that he held a place of Supremacy over the Apostles. Nay, S. Paul's life and labors, as related by the divine penmen, form, as we shall hereafter see a refutation which amounts to a demonstration adverse to the Petrine prerogatives, as asserted by modern Roman theologians.

The supremacy and infallibility of the Pope, as articles of the creed required to be believed by all members of the Holy Roman Church at the present day, and the polity which they represent, can be readily accounted for as one reads ecclesiastical history, but not on the theory of development. They are the product of circumstances, overruled, doubtless, by God's hand but arising, combining, progressing, receding, changing, as we say, in the course of human affairs, and bringing about results which are sufficiently explained by the agency of man. The polity of the Church of Rome—as it presents itself to the world to-day; the perfection, almost, of organization, under the dominion of one man who claims to be more than man, in the place of God, representing God on a vastly loftier plane than any other creature does or can, receiving directly alone of the sons of men sacramental grace for the human family, and dispensing at his will to his subordinates throughout the entire earth—this wonderful phenomenon is no more the development of Church growth advancing under the operation of spiritual laws, directly stated or implied in Holy Scripture, than the monster painted by Horace in his Art of Poetry is or could be the product of nature. God created His Church, He framed its constitution, He appointed its officers, He instituted its Sacraments, He, in a very special and exceptional way, attested by miracles, superintended its birth and organization; and then, when it had gone abroad from its home throughout the world and made itself a local habitation in every region and under all conditions of human society and life. He closed the book of records which He moved men to make, and guarded them from error in making, up to this time, and left it as His testimony, certified with His own hand and sealed with His own signet, as to the polity of His Church, not only in theory but in fact, not in one place and for a single year, but in every place and for at least two generations. This testimony is ample as to the character and fundamental principles of the government which He arranged for His Church, and under which He willed her to live and grow to the end of time; and this testimony, given by Almighty God Himself, forever excludes the absolute unlimited monarchy of the Papacy from being His creation, or existing in accordance with His will. They cannot both be true. Accept the polity of Rome, as now held and practiced, as the divinely appointed form of Church government, and you must, on logical principles, dismiss a considerable portion of the New Testament as untrustworthy. On the other hand, if you receive the Gospels and Acts and Epistles as the word of God, you cannot possibly, while reason maintains her sway, submit to the claims of the Bishop of Rome as now maintained.

It must be remembered that the principles of Church government stated by our Lord in His parting communication to His Apostles, do not stand alone in the Gospels as an exceptional declaration on our Lord's part. On the contrary, all that goes before in His training and education of those whom He called and chose to be with Him, leads up to this His plenary and final commission and charter. The alleged exceptions on which Rome rests her case in Holy Scriptures we will consider hereafter, and it will be seen, we think, that they make against, not for her. Let us bear in mind that we are in quest, not so much of decisive statements, clear, positive utterances and crucial acts, as of conduct and words and treatment which will have a bearing, a drift and purpose which can be clearly seen, and which must make for the one side or the other. To read Holy Scripture in this way will be found to be exceedingly interesting and profitable, and if we can happily succeed in illustrating the general principle by its application to the particular point, of seeking to discover whether the intercourse of our Blessed Lord with His

Apostles during His earthly ministry, as an educational process, favored the Roman claims of Petrine supremacy or the Catholic teaching of Apostolic equality, we shall be accomplishing a double object—helping the cause of truth, and furnishing a valuable hint to Bible students to answer correctly the inquiry, How shall I read the Holy Scriptures profitably?

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

NEW ROSS.—On Wednesday, September 10th, many friends were gathered in Christ Church, here, to witness the marriage of George Skerry, an old and regular member of the choir, to Ida Moister, the daughter of a past churchwarden. The church was prettily decorated with flowers by the sister of the groom. The service was fully choral and was taken by the Rector. Such a union between two sound members of the Catholic Church, we are assured will be blessed by Him who vouchsafed His Divine presence at the marriage in Cana of Galilee.

SHELburne.—General regret was felt when our curate, Rev. H. How, B.A., resigned to accept the agency for the Board of King's College. He has most satisfactorily discharged his duties for over three years. As will be seen by advertisement in this issue this parish now needs a successor. Out of regard for Mr. How's amiable wife the Rectory has been repaired, a new kitchen 24 x 14 has just been completed, a well has been dug and sundry improvements made about the place. As to the parish every thing is in grand running order; the Parish Church is being repainted, and when completed will be free of debt; the best of feeling towards the Church prevails, and for any energy and judicious priest a promising field of labour is open. During the long vacation our curate has been ably assisted by Mr. C. DeW. White, a grandson of our revered Rector and a Divinity student of King's College.

DIOCESE OF QUEBEC.

COOKSHIRE.—St. Peter's Church here was very tastily decorated on the occasion of the Harvest Thanksgiving. The Rev. Mr. Falconer preached an eloquent and appropriated sermon.

LENNOXVILLE.—The annual Harvest Home Service will be held in St. George's Church on Thursday 26th inst., at 7:30 p.m.

SHERBROOKE.—The ladies of St. Peter's Guild will hold their annual meeting for the election of officers and other important business, in the Church Hall, Montreal street, on Wednesday the 25th instant.

COMPTON LADIES' COLLEGE.—The friends and patrons of this College will be pleased to learn that the number of pupils registered for the coming season is larger than at any time since the re-opening of the school.

The list of names includes thirty-six boarders and eight day pupils, some of whom have returned for the purpose of graduating and taking the degree of A. A.

In order to provide sufficient accommodation, the directors have opened a large dormitory in the west wing, and extensive improvements have been made throughout the building.

The staff of teachers includes Miss Prince, Lady Principal; Miss Cochrane, teacher of Higher English branches, Drawing and Painting; Miss Thompson, late of Ulverton Model School, teacher of Mathematics, Latin etc., Mademoiselle Riendeau, teacher of French and Music.

The number of pupils in the Music department is so large, that Miss Prince has applied to the Committee for an assistant, and an effort is being made to secure one.