

there is such a definite statement of creed as to preclude the possibility of anything, either intentionally or designedly, being kept back, and this transparency in the mind and diction of the writer will tend to enlist the sympathies of the reader.

It is true that the arguments used by the learned prelate all go to establish the most extravagant demands ever made by the Roman Pontiff concerning personal infallibility; but there is no attempt to disguise this fact, or conceal the tremendous consequences connected therewith, and yet we maintain, as before noted, that this is part of its strength as a menace to Protestantism.

If, as in other Papistical writings, there was the effort to conceal or disguise this thing, so soon as the dishonesty of such a course was exposed, it would greatly neutralize the effect of the whole argument. This book, however, is shielded from all such criticisms. But the great mass of Protestants will at once breathe easily, and feel that there is complete protection in the contrast between the individual freedom of Protestantism when placed side by side with the bondage which the doctrine of papal infallibility suggests. Who, they say, that enjoys the soul emancipation of Protestantism, can possibly be attracted towards the tyranny of Rome, when such tyranny is frankly confessed to by its ablest advocate?

All this is true as regards the bulk of Protestants, whether represented by easy-going worldlings or real Christians. But there is a class, and by no means an insignificant one, who value *soul rest* above the surface advantages of either system. These, when they miss, like this author, the true rest of faith as taught by Christ and His apostles, are ready to catch at anything which promises to meet their eager demand for absolute repose of soul.

Now Cardinal Manning boldly declares that the essentials of Pentecostal truth are wrapped up in the Papacy, and this is not a mere empty boast, or dogmatic statement on his part, but is built, presumably, on connected argument in harmony with the unchallenged facts of early Christianity, somewhat after the manner of the following sketch:—

The Holy Ghost came into the world on the day of Pentecost to abide in the Church. All who were present on that day, and all who subsequently accepted Him, comprised this Church visible. Together they constituted the Apostolic Church, whose united voice was the infallible truth of God. When this universal sentiment was voiced by an individual, as Peter or Paul, or as James at the first council, it was infallibly right, because it was the teaching or guidance of the Holy Spirit who was sent into the world for this very purpose, that is, to guide the Church into all truth. Any who cut themselves off from this Church, or were cut off by apostolic action, were schismatics and no longer were led of the Spirit, and so could not, as a part of the true Church, voice to humanity the mind of the Spirit. This united, visible Church, thus led of the Spirit, as a whole must, in the nature of things, have been continued in the world, else the Holy Spirit has not always continued to abide in the world, according to the promise of Jesus. The strength of the argument is not impaired if at any time there should be less apparent consolidation, in some way the Holy Spirit would manifest Himself to the body of Christ as a whole through its component parts, and thus the Apostolic, the Pentecostal Church has been preserved as a whole to the present hour as the *Catholic Church*, concerning which all so-called Christian Churches are but schismatics in their relation to the parent body, and cannot possibly have with them the Holy Ghost as guide and teacher of all truth.

All the Scriptures which refer to the guidance and teaching of the Holy Spirit are made to fit into this scheme with apparent ease and readiness. Even such passages as "Have ye received the Holy Ghost since ye believed?" "As many as are led by the Spirit they are the sons of God," "Ye have an unction from the Holy One, and ye know all things," are not, like as with Protestants, ignored or flung to one side as obscure or needless, but are made to take a front place and do important work in perfecting the whole system.

Again, the fact of the absence of the