

note that for the most part they are rural. He makes mention of a great movement, which he asserts exists, toward light and liberty on the part of priests, many of whom have sacrificed all their worldly prospects in order to confess the truth in its power and simplicity; and he gives the names of distinguished men who have left the Roman Catholic Church.

CHRISTIAN UNION FROM A BAPTIST STAND POINT

DR. R. S. MacArthur of Calvary Baptist Church, New York, gave a vigorous address to the Baptist Young People's Union in Montreal, on Thursday evening last, which makes interesting reading. His subject was the great Historic Creed and Baptist Churches, but incidentally he touched on the subject of union. He claimed that the battle regarding the word baptism had been fought, and the victory won. "No scholar" said he "in any part of the world could deny the Baptist view regarding that word without impugning his own scholarship. Linguistic science, church history, ecclesiastical art, and New Testament interpretation, alike by the profoundest scholars and the humblest Christians emphatically taught that believers were the scriptural subjects of baptism and that immersion was the scriptural baptism." Baptists alone, therefore, were true to the New Testament and there could be no logical halting place between their position and that of Rome. "If ever there is organic unity," he added, "it will begin at the Baptistery. Every denomination in Protestant Christendom and the entire Roman and Greek churches can agree upon immersion. On no substitute can they all agree."

Now we have a great respect for the Baptist church in most things. It is a thoroughly Evangelical Church, holding the Calvinistic theology and full of zeal for saving souls. It has produced some splendid preachers and done noble work, both at home and abroad, in the mission field for which we honor it. We have a great respect for Dr. MacArthur. As an old Canadian who has made his mark in the American Commercial Metropolis we are proud of him. We could even forgive him a little touch of fanaticism over a pet theory. A dash of fanaticism is sometimes necessary to furnish heat for getting up steam. But we confess statements like the above rather excite a smile than command serious attention.

Even supposing it were true that scholarship was agreed on the point that baptism meant immersion and that the apostolic practice was to immerse, it would not follow that a symbolical rite must always be performed in the same way to make it valid. Apply the same principle to the other Christian sacrament. We presume scholarship is absolutely unanimous in believing that when our Lord instituted the Supper, he and his disciples occupied a reclining posture. Even Dr. MacArthur would not deny it. And yet neither he nor anybody else thinks it essential to the validity of the ordinance that we should assume that attitude now. He used unleavened bread which alone was available at the time. Most Protestant churches, and Dr. MacArthur's among the number, use ordinary bread without any compunction of conscience. The Baptist insistence on one particular mode is nothing but a superstition which no consensus of scholarship could ever justify.

But of course scholarship is not agreed as to Dr. MacArthur's contention, as every unprejudiced student of the subject knows. Dr. McKay, of Woodstock, ought to send the beighted New York divine a bundle of his four page tracts to set him right. Assuredly if we have to wait for union until the universal church comes

round to the Baptist position that union is a long way off, with but faint chance of being realized in our day.

THE CATHOLICITY OF PRESBYTERIANISM.

THE Rev. Dr. Robert Campbell, of Montreal, is doing good service by his calm and sensible replies to Father Pardow's recent sermons in the Jesuit Church, and among other things has punctured the claim of Rome to be the Catholic Church. The term Catholic means simply general or universal as opposed to local. Indirectly from this it comes to mean normal or legitimate as opposed to aberrant or schismatic. Now in neither the one sense nor the other has the Roman Church any right to claim the title.

It is not universal because as everybody knows the larger half of Christendom is outside its pale, and will certainly always continue to be outside. There was a time when it embraced almost all professing Christians and might have hoped to become so nearly universal as to deserve the name. But that was a long time ago, and since then it has added so many impossible conditions as terms of communion, transubstantiation, compulsory confession, papal supremacy, and what not, that there is no more hope of its gathering in the bulk of professing Christians now than there is of re-establishing the Ptolemaic Astronomy. Every decade only makes it clearer that the whole trend of religious thought is away from Rome, and demonstrates more plainly the absurdity of its claim. Presbyterianism, it is true, is not actually universal either but it already numbers 25,000,000, is in more or less close correspondence with churches numbering at least 150,000,000, more, and has laid down such a broad basis of communion that it affords room within its membership for all who make a credible profession of Christianity as judged by the test of their daily lives. It imposes no absurd and narrow conditions but welcomes every true child of God without exception according to the most charitable judgment.

If the church of Rome is not Catholic in the sense of being universal either actually or potentially, neither is it catholic in the sense of being a normal and legitimate form of Christianity. It certainly holds some of the fundamental doctrines of the gospel and has not altogether failed to develop truly Christian characters within its bosom. But by the constant accretion of new and unscriptural doctrines overloading the truth, by the adoption of a multitude of pagan rites corrupting its worship, and by the encouragement of a false asceticism constantly deflecting the true ideal of Christian Character, it has become aberrant and really schismatic. As Gibbon pointed out, if Paul or Peter were to reappear in Rome and enter the temples that are dedicated to their honor they would wonder what was the name of the God worshipped there, so strange would the rites appear. Presbyterianism does not claim to be the only legitimate form of Christianity, but it aims at copying as closely as possible the New Testament ideal, and believes it has largely succeeded. It and other churches can be truly catholic only in the degree in which they correspond to that ideal.

ROMAN CATHOLIC EXCLUSIVENESS AGAIN.

THE Young Men's Christian Association of Montreal is a vigorous organization with a handsome building and an excellent equipment in the way of reading rooms, library, gymnasium, swimming bath etc., etc. The active membership is confined to those who are members of some evangelical church, but the associate membership is open to any young man of