

sisted on ; the minds of the young are so imbued with terror of disobedience to the Church that the marvel is not that so few leave the Church of Rome, but that any one ever leaves it.

In the quotation of texts of Scripture, Rome takes liberties with the Word of God, which certainly must bring on her the special condemnation pronounced on those who add to or take from that Word. I quote another question and answer from the same book in evidence of this :

"Q. How do we know that the Pope, as successor of St. Peter, possesses the gift of infallibility ?

"A. We know it from Christ's own words (*sic*), for He told St. Peter that by His prayer to His Heavenly Father He had obtained this gift of infallibility for him and for all his successors."

Were there space to do so, I might quote passage after passage from Roman Catholic catechisms and books of authorized instruction, in daily use in this country, of a similar character. Thus the Roman Catholic child, at the earliest

moment of life, is impressed with the authority of the Church, and with the terror of disputing this authority, which its supposed Divine character demands. The Protestant child too often is left in hopeless ignorance, even of salvation through Christ.

Another source of external success in the Church of Rome is the insistence of attendance at her services, and the facilities which are given for such attendance. She relies, and not without reason, on the female portion of her flock both for material and spiritual support. Hence her early masses for the "help," which they are obliged to attend. Hence the homes and refuges for women, which are in the hands of sisters, and which are a powerful means of keeping the Church before the world and of keeping the working classes in constant touch with the priest. Is it not time for Protestants to be as zealous for Christ as Rome is for "the Church," and as zealous to convert the souls of the Romanist as the Romanist is to propagate his religion ?

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

The Fifth Petition.

In the HOMILETIC REVIEW for February, 1891, department of "Preachers Exchanging Views," J. O. B. "wants light" as to the teaching of the fifth petition of the Lord's Prayer, and its harmony with the other Scripture teaching: "Count it all joy when ye fall into divers temptations."

J. O. B. has, of course, access to the commentaries; and I need not call his particular attention to any one of them save Meyer, who, of all the critics in hermeneutics, is conceded to be *facile princeps*. Meyer's explanation is: "God leads into temptation in so far as, in the course of His administration, He brings about a state of things that may lead to temptation—i.e., *the situations and circum-*

stances that furnish an occasion for sinning."

But as possibly throwing some light on the matter, I wish to call J. O. B.'s attention also to the following statement—viz., that in the Greek text of the Lord's Prayer every petition commences with the imperative mood and aorist tense, except the clause: *καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν* ("and lead us not into temptation"); which clause makes use of the aorist subjunctive. Is not this change in grammatical construction significant? Does not the use of the aorist imperatives—*ἀγασθήτω, ἐλθέτω, γεννηθήτω, δός, and ἀφες*—denote that the specific things desired will be certainly granted, the aorist—an achronic tense out of the indicative—